

THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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Editorial

THE POTTER'S SONG.

Turn, turn, my wheel! Turn round and round
Without a pause, without a sound:

So spins the flying world away!
This clay, well mixed with marl and sand,
Follows the motion of my hand;
For some must follow, and some command,
Though all are made of clay.

Turn, turn, my wheel! All things must change
To something new, to something strange;

Nothing that is can pause or stay;
The moon will wax, the moon will wane,
The mist and cloud will turn to rain,
The rain to mist and cloud again,
To-morrow be to-day.

Turn, turn, my wheel! All life is brief;
What now is bud will soon be leaf,

What now is leaf will soon decay;
The wind blows east, the wind blows west;
The blue eggs in the robin's nest
Will soon have wings and beak and breast,
And flutter and fly away.

Turn, turn, my wheel! This earthen jar
A touch can make, a touch can mar;

And shall it to the potter say,
What makest thou? Thou hast no hand?
As men who think to understand
A world by their Creator planned,
Who wiser is than they.

Turn, turn, my wheel! 'Tis nature's plan
The child should grow into the man,

The man grow wrinkled, old, and gray;
In youth the heart exults and sings,
The pulses leap, the feet have wings;
In age the cricket chirps, and brings
The harvest-home of day.

Turn, turn, my wheel! The human race,
Of every tongue, of every place,

Caucasian, Coptic, or Malay,
All that inhabit this great earth,
Whatever be their rank or worth,
Are kindred and allied by birth,
And made of the same clay.

Turn, turn, my wheel! What is begun,
At daybreak, must at dark be done,

To-morrow will be another day;
To-morrow the hot furnace flame
Will search the heart and try the frame,
And stamp with honor or with shame
These vessels made of clay.

Stop, stop, my wheel! Too soon, too soon
The noon will be the afternoon,

Inquiry has been made as to whether or not the "Journal of History," will be sent free to General Conference appointees. It is decided not to do this. Conference appointees take notice and act accordingly.

President R. M. Stewart announces that the winter term at Graceland College will be open Monday, January 6. Classes will open promptly at eight o'clock. Friday afternoon and Saturday, the 3d and 4th, will be registration days.

Too soon to-day be yesterday;
 Behind us in our path we cast
 The broken potsherds of the past,
 And all are ground to dust at last,
 And trodden into clay!

—Longfellow.

A SHORT NEW-YEAR'S SERMON ON REFORMING.

Public reformers had need first practice on their own hearts that which they propose to try on others.—Charles I.

There is one refreshing feature about this season of the year, when time starts over again: it is the season when people think to reform *themselves*. True, most of us are would-be reformers the year around; but most of the time most of us want to reform the other fellow.

We do not begin the reformation near enough home. Our grammar of reform is deficient—it has no first person. You and I meet and talk about Bro. Absent, and we decide that he has faults that need correcting. We say, "he ought to reform." But that is reform in the third person! In a moment of candor I begin to point out your faults, and I say, "You need to reform." Yes, "even thee is a bit queer." But that is reform in the second person. Let us first of all look the proposition in the face and put it in the first person. The reason that many reformers are regarded by their neighbors as obnoxious "cranks" is because they go about "cranking" every one else around to their way of thinking when they themselves need to be "cranked" about to a better way of living. We have a right to seek the reformation of our neighbors, and the uplift of the community, but only after we have begun to travel the road ourselves.

Some things indicate that the average man believes in a changed life. One fact is this: The average man demands that a woman shall be pure, clean, virtuous, and modest. If he does not think that she is all of these he counts her out of the circle of women whom he respects. A man may swear like a pirate; he is shocked to hear a profane woman. He may be a sodden drunkard; his wife must remain sober. He may chew tobacco and spit on the floor; he would be horrified to see a woman do the same.

Now, all that simply shows that the average man feels that the human soul should occupy a higher plane. He sees the need of living up to an exalted standard; the trouble is that he wants his wife, his sister, his mother, or his sweetheart to do the living. In a spiritual sense he wants to "let the women do the work."

Yet do we read anywhere that a woman is a lady because she is clean and good, while a man can be a gentleman without these qualities? Do we read anywhere that a man's ideal of what a woman *should* be will blind the eye of God to what the man *is*?

In order to bring home to us at this time our own

faults, let each of us ask himself this question, gleaned from one of the church papers:

"What kind of a church would our church be, if every member were just like me?"

We will start out like this: "I am one of those people who gets offended at my brethren about once a month." Now put the question, "What kind of a church would our church be, if every member"—ha! we hear a groan from the priests and teachers. They do not want any more of that kind. Christ knew what to do with the man who was cold; he knew what to do with the man who was hot; but if he knew what to do with the man who is hot one day, cold the next, indifferent the third, and the fourth comes up for the sacrament, he has never revealed it.

Again: "I never pay any tithing, though I might if I chose." Now the question, "What kind of a church would our church be, if every member were just like me?" It would be a dead church. No missionaries would go out from the next General Conference. We would hear no more splendid sermons preached by ministers who are supported by people more generous than we.

If we have the courage we may carry out the examination along other lines to our advantage. (The editorial *we* is not used in a merely conventional sense.)

Professor Iyenaga of the University of Chicago, while lecturing on the customs of the Japanese, said that when they first adopted European dress they made some queer blunders. For instance, it was not uncommon to see a man in full evening dress, at some social function, wearing a pair of heavy, high-topped, cowhide boots.

Perhaps when we begin to reform and put on the robe of righteousness, the angels, while rejoicing, may see some things that would be amusing if they were not pathetic. Here is a man wearing a beautifully embroidered cloak of piety, zealous in his attendance at church, yet not on speaking terms with a certain brother. He is still wearing some of the old suit, and it does not match the new. He should have his "feet shod with the preparation of the gospel of peace."

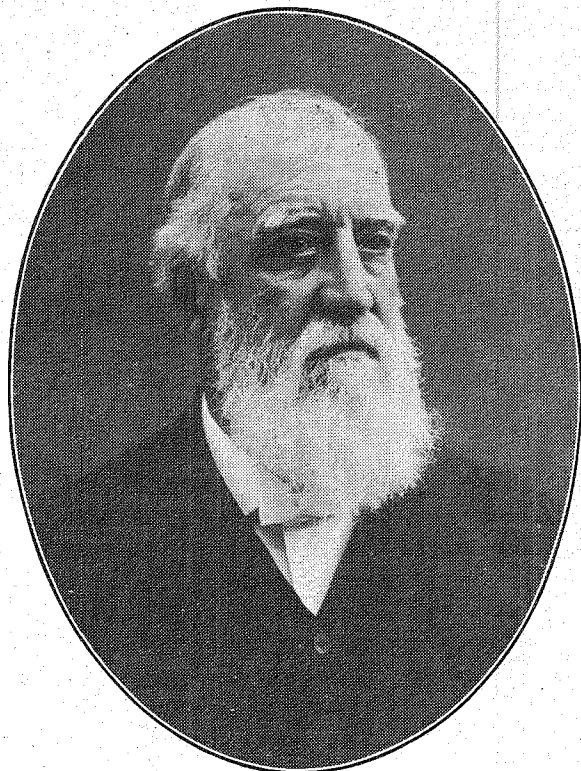
Reformation should begin with the first aspiration to be something that one is not, and it should be continued until one is "reformed"—remade,—the old man put off and the new man put on. It is a work in which man and God each has a part; and God will never forsake the man who is doing his part.

E. A. S.

What we do upon some great occasion will probably depend on what we already are; and what we are will be the result of previous years of self-discipline.—H. P. Liddon.

A UNIQUE ASSOCIATION.

There may be some items of interest to our readers in connection with the recent meeting of the Smith Family to celebrate the anniversary of the birth of Joseph Smith the Martyr. One year ago December 23, members of the various branches of the family met at the home of Alexander H. Smith to celebrate the one hundred and first anniversary of



PRESIDENT JOSEPH SMITH.

the birth of the man whose name is had for good or evil in all the world. This meeting was in line with others that had preceded it; but it having become evident that some system and order was necessary in this as in other matter, the assembly proceeded to effect a permanent organization.

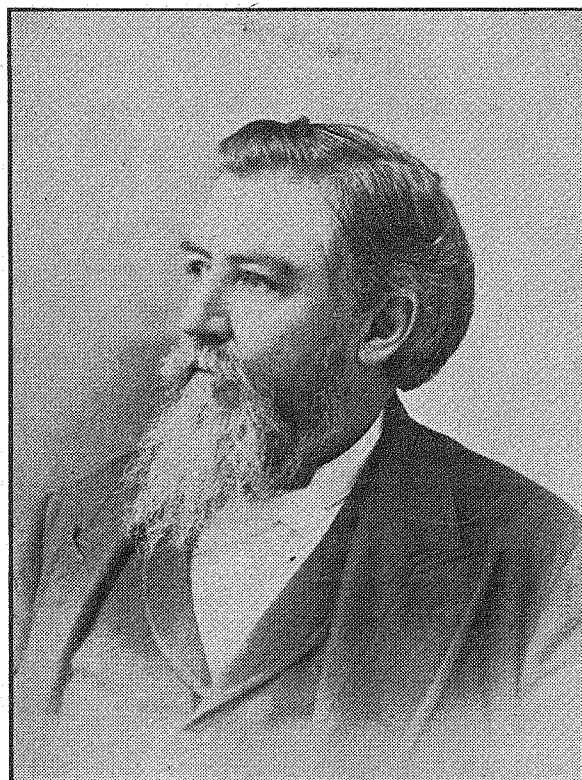
President Joseph Smith and Patriarch Alexander H. Smith, the two surviving sons of the Prophet, were elected as presidents. A committee, consisting of Heman C. Smith, R. S. Salyards, and B. M. Anderson, was appointed to prepare a program for the next annual meeting, to select a name for the association, and to draft rules to govern it.

The committee selected the following name: "The Family of Joseph Smith the Martyr." The rules which they drafted provide that the membership shall consist of direct descendants of Joseph Smith, and husbands and wives, and widows and widowers of descendants.

This is not a secret society. It has no grips, signs, or passwords, and imposes no oaths or obligations upon its members. In fact, in the very nature of

the case, there are only two ways to obtain membership. The first of these is the way that was adopted by Joseph Smith himself when he joined the family, December 23, 1805. At first glance this might seem an inadequate way to keep up the membership; but so far as the family is concerned it has proved quite effectual in the past. The second way is the good old way that was followed by Emma Hale when she stood up before Squire Tarbill, in South Bainbridge, New York, January 18, 1827. It has been charged that Joseph Smith stole his wife on that occasion; but she was of age and gave her consent, and so the family can not be classed with the Gadianton robbers on that score.

The object of the family association appeals to us as being above reproach. It is stated thus in the rules adopted by the committee: "The object of the Association shall be to promote among his family the faith embraced by Joseph Smith, to commemo-



PATRIARCH ALEXANDER H. SMITH.

rate his birthday anniversaries, and also to promote friendly and social intercourse among the members of the family."

In his report for the year the secretary says: "Nature and God provide our recruits; but how about expulsion in case a member goes wrong? There is no way to get out of the family except to die out. The only recourse seems to be for all the members to walk the path of rectitude and honesty, and

this we ought to do for the honor of the family name, if for no more weighty reasons."

Sr. Vida E. Smith has written an account of the late annual meeting, which appears below.

E. A. S.

The meeting was opened with singing by those present of the original song, "Our Heritage." Following this President Joseph Smith offered prayer.

ADDRESS OF WELCOME BY HOST, B. M. ANDERSON.

(Reported by Estella Wight.)

As a part of the family I can say that I am glad to see so many of you here to-night. I feel that I am hardly worthy of being a member of the family that has been chosen to do such a great work; however, as your host, I feel to welcome you one and all, and am very glad to be permitted to be here with you. Whether I shall fail or fall, I know enough about the family, which meet together as such, that it will not be their fault if I should fail or fall. I believe I have become better by having been associated very nearly to you, and in behalf of our family we welcome you to-night.

RESPONSE BY ALEXANDER H. SMITH.

(Reported by Estella Wight.)

Bro. Anderson, our host, it affords me a degree of pleasure to be thus welcomed to your home in this our family gathering; and while I recognize the fact that we, as a family, are few in number as compared to the multitudes of the world, yet I am pleased to remember that the prophet and patriarch, Lehi, in the blessing of his youngest son Joseph, being influenced under the spirit of prophecy, made the promise to Joseph that his seed would never be utterly destroyed, but they would continue unto the end as a factor in the great work of God. And I realize that thus coming together as we do to-night to commemorate the birth of the man chosen of God to introduce this latter-day work, that we are but moving in harmony with the spirit of the work so long ago begun, and that we are forming a link in the great chain of generations that have existed and are existing and do exist upon this land, and that the importance of the great event that we commemorate is little understood by the world, and I am prone to say that it is little understood by those who are really included in this great latter-day work, a great many of them.

I rejoice to see so many of the family present to-night. I have the assurance of the promise given in the declaration made by the prophet, Lehi, that the name will continue, and that as generations multiply, and the time of the coming of the Lord approaches, our family will then be recognized among those who shall welcome the Lord Jesus at his coming; and I cherish the hope that when he

does come we shall see our father among those who shall come with him to dwell upon the earth. Notwithstanding his life's period of work was short, full of trial, full of trouble, full of hardships, yet the work which he accomplished in the years of his labor stands to-day as one of the grandest monuments of the power received by the man through the influence of the Spirit of God for the benefit of the human race—the whole race—and I rejoice, dear brother, that we are permitted thus to meet in your goodly home and celebrate the event of the birth of our progenitor. And I hope and trust that in the future as we shall, from time to time, meet, our numbers shall increase, and we shall appreciate more and more the benefits of love and union that bind us together as a family. Thus I feel to respond to the kindly welcome, and trust that our meeting will be profitable.

This was followed by reports of officers, and minutes of last meeting. Paper by Elbert A. Smith: "Character Sketch of Joseph Smith the Patriarch." Read by H. Hale Smith.

Music,—Piano: Bertha Anderson.

Paper by Fred M. Smith: "The possibilities of the rising generation." Read by R. S. Salyards.

Address by President Smith: "The purposes of the organization."

Song by Sr. Audentia Anderson.

Benediction by Patriarch A. H. Smith.

The paper by Elbert A. Smith and address by President Joseph Smith, both being historical in their nature, were by vote of the body placed in the hands of the editors of the "Journal of History" for publication there.

Three new members were joyfully welcomed. Lois Audentia, daughter of Fred M. and Ruth L. Smith, Karl Kendall, son of Arthur M. and Stella Danielson-Smith, and Smith DeWalt, son of Jesse and Lucy Smith-Lysinger, who arrived the morning of the anniversary.

Out of town guests: President Joseph Smith, and son Israel.

VIDA E. SMITH, Assistant Secretary.

OUR HERITAGE.

Like bands of gold the race to hold

Are the ties of family,

And to loved who breathe the blest ones leave

Some treasured legacy;

No palace grand, nor wide-stretched land

Is the heritage we claim,

No gleam of gold, nor silver old,

Nor a laurel wreath of fame.

Not the heritage of some great sage

Whose name men love to tell,

Ours to spread with grace 'mid the human race

What our fathers loved so well;

Where the weak shall need we have voice to plead

And a hope when skies bend low,
Where is sad distress, reach a hand to bless
And a song as we forward go.

While the waters run 'neath earth's great sun,
Ours to tell the way to find
Sweet sounds, O ear, that vibrate near
And glorious sights, O blind!
There's a balm of rest, O troubled breast,
And a work, O restless hand;
Our heritage gleams in fact and dreams
And reaches to every land.

V. E. S.

A GOOD MAN TO SEND AFTER DELINQUENT SUBSCRIBERS.

A Chicago business man who last year made a trip to the Philippines, brought back with him a Filipino youth, whose mental alertness had made quite an impression upon him. The Oriental was installed in the Chicago man's office as a clerk, and he did very well, notwithstanding the fact that he was a trifle shaky as to his English.

One day the Chicagoan handed the Filipino a bill for some goods purchased by a customer a long time previously. "As this gentleman seems to have no intention of settling this account," said the business man, "I want you to typewrite a letter to him, stating that an immediate adjustment of the indebtedness will soon be expected."

In a few moments the Filipino laid before his employer the following effort:

"MY DEAR SIR.—This is to advise you that if you do not instanter send us the money you owe us, we shall be compelled to take measures that will cause you the utmost astonishment."—*Harper's Weekly*.

CURRENT EVENTS, SECULAR AND RELIGIOUS.

Lord Kelvin, the noted scientist, died at Glasgow, December 17. He was at one time president of the British Scientific Association, and was president of the Royal Society for four successive terms. He at one time expressed the sentiment, "In the beginning of all life God has reserved a place for his own appearing."

The thing we fear is the thing that gets us, as is illustrated by the following press dispatch from a prominent daily:

"NEW YORK, December 13.—Nervousness and superstition regarding Friday the thirteenth brought dangerous injury to three of a gang of thirteen workmen on the Third Avenue elevated structure at Seventy-third Street to-day.

Oscar Anderson and Tony Tiznosiski were putting rivets in the tracks when Anderson remarked its being Friday, the 13th, and said there were just thirteen men in the gang. Tiznosiski gave a start.

His hammer touched the third rail. An explosion followed instantly, and a second later the man's

clothing was in flames. Anderson rushed to his aid, but his clothing caught fire also, and both men were horribly burned.

Foreman Daniel Murphy managed to tear the blazing garments from the pair and was himself badly burned.

That Harry H. Booker, leader of the "tongues movement" and superintendent of the Open Door mission, died literally of a broken heart, was the statement yesterday of Ezra Temple, until recently head of the sect at Perry, Iowa.

"The doctors say that death was directly due to a hemorrhage of the lungs, but I am of the opinion that his life blood from the heart, which was broken by his one time friends, and not from the lungs," he said.

At the bier of her dead husband Mrs. Booker yesterday afternoon in the little mission in Jennings Street preached to approximately three hundred adherents and friends of the sect. Mrs. Booker said she had not the slightest doubt that her husband's death was hastened by the persecutions of former members of his congregation. She felt his demise was due rather to mental strain than to physical ailment. Others who spoke were Reverend E. H. Stevens, pastor of the First Baptist Church, of which Mr. Booker was once a member, and Mr. Temple.

With a faint smile overspreading her features Mrs. Booker spoke in the afternoon for nearly an hour. She noticed a marked change for the worse in her husband's condition early last summer, she said, when, as a result of the "holy kiss," introduced by him, a large number of his co-workers severed their relations with the congregation. The kiss was imprinted by the leader upon the lips of all followers of the religion. It was persons who objected to seeing the women so saluted who deserted the ranks, she said, and placed obstacles in the path of Mr. Booker.—*Sioux City Journal*.

Say what we will, we may be sure that ambition is an error. Its wear and tear of heart are never recompensed; it steals away the freshness of life; it deadens our vivid and social enjoyments; it shuts our souls to our youth; and we are old ere we remember that we have made a fever and a labor of our raciest years.—Butler.

• * •

Providence has nothing good or high in store for one who does not resolutely aim at something high or good. A purpose is the eternal condition of success.—T. T. Munger.

• * •

What reason, like the careful ant, draws laboriously together, the wind of accident sometimes collects in a moment.—Schiller.

Elders' Note-Book

A MINISTERIAL ANECDOTE.

When the writer was prosecuting missionary work in Utah, he once boarded the train at Salt Lake, *en route* to Provo, Utah.

Before the train started, a gentleman came into the coach and shared a seat with the writer. He was a member of the Utah faction, and he and the writer were soon engaged in an animated controversy concerning their respective beliefs.

Across the aisle, directly opposite us, sat an elderly gentleman who, thrusting his body into the middle of the aisle, made no effort to conceal his desire, as the train sped along, to hear the strenuous religious controversy being waged.

At the first station, my opponent left the train. His face beaming with satisfaction, the elderly gentleman said to me, in substance: "Why, that fellow did not make a single point. You beat him at every turn." I replied: "I am glad you can see we have the truth." Continuing to applaud my arguments, and berate those of my opponent, he suddenly paused and asked: "Who was that fellow, anyhow? a Josephite?" Astonished and indignant, I answered with unpremeditated emphasis: "Why, no; I am a Josephite." The old gentleman sank back in his seat as if struck by a bullet. All attempts at further conversation proved useless. *He was a Brighamite.*

WILL S. PENDER.

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OUR FIRST SPANISH TRACT.

Dear Brother: Yesterday I finished the translation of the "Epitome" of our faith and doctrine into Spanish; also some matter which I first prepared in English and sent to the First Presidency for their examination and approval, to be printed on the reverse side of the Spanish "Epitome."

I sent both manuscripts yesterday to the HERALD Manager for publication.

I inclose you herewith the English manuscript of the matter to be printed in Spanish on the back of the Spanish "Epitome." It contains nothing new, of course, and the only thing that might give it interest is the fact that it is, (so far as the writer knows, at least,) the first tract the church has published in the Spanish language.

Your brother,

WILL S. PENDER.

BISBEE, Arizona, December 4, 1907.

ENGLISH TRANSLATION OF THE SPANISH TRACT.

RESTORATION OF THE CHURCH OF JESUS CHRIST. THE ANCIENT GOSPEL, AS TAUGHT, PRACTICED, AND ENJOYED BY THE PRIMITIVE CHRISTIAN CHURCH, REVIVED. WORK ACCOMPLISHED BY AUTHORITY AND INSTRUCTION OF MESSENGERS FROM HEAVEN.

Reader, do the above statements astonish you? Have you

understood from your childhood that the church established by Jesus Christ and his apostles at Jerusalem has continued to exist, from generation to generation, with the favor and approval of God, until now; and that it will continue so to exist until the end of time? And because of this understanding, are you prepared to condemn, without investigation, the affirmations contained in the title to this leaflet, as untrue, and lay the leaflet aside as unworthy further consideration?

INVESTIGATION COMMANDED OF GOD.

If you condemn without investigation, you disobey the counsel of God's word. "He that answereth a matter before he heareth it, it is folly and shame unto him."—Proverbs 18: 13.

"Prove all things; hold fast that which is good."—1 Thessalonians 5: 21.

How, then, shall we secure "evidence" to prove the matter before us? Shall we appeal to the pastor or priest for information? But these men do not agree among themselves. Ministers of the Protestant and Catholic churches differ in opinion, and ministers of the Latter Day Saints differ from them all!

WARNED AGAINST MEN; THE SCRIPTURES TO GUIDE.

No wonder Jesus said: "Take heed that no MAN deceive you. For MANY shall come in my name, saying, I am Christ; and shall deceive MANY."—Matthew 24: 4, 5.

How can we avoid deception? How can we know the true servants of God? "Search the scriptures."—Jesus; John 5: 39.

"What is written in the law?"—Jesus; Luke 10: 26.

" whatsoever things were WRITTEN aforetime were written for our learning."—Paul; Romans 15: 4.

"He whom God hath sent speaketh the words of God."—Jesus; John 3: 34.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20.

DESTRUCTION OF CHRIST'S CHURCH PREDICTED.

"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Jesus; Matthew 11: 12.

Examine also the following texts: Daniel 7: 21, 25; Revelation 12: 17.

After the destruction of God's servants, the doctrine of Christ was changed and corrupted, the covenant broken. (See Isaiah 24: 5; Acts 20: 28, 30; 1 Timothy 4: 1, 3; 2 Timothy 3: 1, 5; 2 Timothy 1: 1, 4; 2 Thessalonians 2: 1, 4.

RESTORATION OF CHRIST'S CHURCH PREDICTED.

Testimony of the Apostle Peter: "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 21.

A time of loss and a time of "restitution" of all things "pertaining to life and godliness" (2 Peter 1: 3) before the Savior comes in glory.

Reader, you are living in the "times of restitution." The angel promised in Revelation 14: 6 has come and restored the primitive gospel and church.

The work predicted by the Savior is now being done. (See Matthew 24: 14.) We are sounding the warning voice (See Revelation 18: 4.) Isaiah's prophetic "ensign" is now raised. We earnestly invite you to "see" and "hear." (Isaiah 18: 3. See also Isaiah 5: 26; 11: 12.)

John the Baptist has returned, as a heavenly messenger, and conferred the priesthood upon men, as the Savior fore-

told. (See Matthew 17: 11, 13; also Malachi 3: 1, 5; Isaiah 40: 1, 5.)

Being thus authorized, the "baptism" and all other official acts in the Reorganized Church of Jesus Christ of Latter Day Saints, are "of heaven" and not "of men." (Mark 11: 30.)

PRIESTHOOD CONFERRED BY ANGEL. BRIEF ACCOUNT, BY JOSEPH SMITH, THE PROPHET.

"In the ensuing month, (May, 1829,) we . . . went into the woods to pray and inquire of the Lord respecting baptism for remission of sins. . . . While we were thus employed, praying, . . . a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' . . . He commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterward that he should baptize me. . . . The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament."—Church History, pp. 34-36, vol. 1.

For further information, write to Herald Publishing House, Lamoni, Decatur County, Iowa, U. S. A.

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER ISAAC P. BAGGERLY.

I was born at New Providence (now Borden), Clark County, Indiana, December 21, 1841. My father's name was David Baggerly, a minister of the Christian or Disciple Church. He began his religious life as a Universalist, which faith he abandoned for the Baptist faith, becoming a minister of the latter church at the age of eighteen. When Alexander Campbell began his reformatory movement, father joined his church and lived and died a preacher of Campbellism.

In 1845 or 1846, two missionaries of the Latter Day Saints made their advent in his neighborhood. Their names were Tibbett and Hoyt. He granted them the use of his pulpit and listened to their message. He asked them where the New Jerusalem was to be built. They said, "In Jackson County, Missouri." He did not oppose them; but did not join them. They left church literature, which he read, pronouncing it advanced theology. He died in 1847.

My mother was Miss Emily Scott, who married my father in 1832. Six children resulted from this union, namely: Elder John Scott Baggerly, Cynthia A. Baggerly, Elizabeth Baggerly, Isaac Perry Baggerly, Indiana Baggerly, and Elder Vardaman David Baggerly.

I was raised on a farm, and did the usual hard

work required of boys in those early pioneer days. I was raised in a religious atmosphere, in the reform and radical religion zone of North America.

At the age of fifteen I united with the Church of Christ, called Campbellites.

About 1866 I was ordained an elder in the Church of Christ. Soon after, I began to investigate the literature of the Latter Day Saints, left at my father's home by Elders Hoyt and Tibbett. These books impressed me that the work was divine. Through my uncle, Elder John A. Scott, I learned of the SAINTS' HERALD, at Plano, Illinois, where I sent for the Book of Mormon and Orson Pratt's works.

I became more and more impressed, and sought, by prayer, for evidences of its divinity. In answer to my prayer I was shown the following vision or dream: I saw the old Campbellite church at Mount Eden, Indiana, and saw the body of the building disappear, except the floor and foundation. Then appeared a man in uniform, with a sword at his side. He had a grand, imposing appearance. His name was given to me as W. W. Blair. He came and stood upon the foundation of the old church and rallied my father's family.

In 1870, Elders W. W. Blair and Elijah Banta came to Mount Eden church, where they preached for two weeks, and held a debate with my uncle, Elder Vardaman Scott, of the Campbellite Church. My uncle met with a severe defeat. He confessed defeat by joining the church.

During this debate Bro. Blair dreamed that Vardaman Scott became unruly, and that he was compelled to use the sword on him. The sword, no doubt, referred to the word of God, "the sword of the Spirit," and thus my dream was completely fulfilled. About this time I, with thirty others, was baptized by Elder Blair. My mother, and brothers and sisters united with the church at this time, except Elder John S. Baggerly, who is still a Campbellite, and resides at West Fork, Indiana.

I was ordained an elder in 1870 by W. W. Blair. Persecution ran high. I was inexperienced, and hardly knew how to meet the opposition. One night I had the following vision: I saw the vineyard of the Lord. It looked like an orchard. There was a stone wall around it. It had a large gate which was thrown open, and President Joseph Smith stood in the gateway. (He looked just as he did when I afterwards met him, in 1876, on the prairies of Decatur County, Iowa.) I was standing in the vineyard idle. He said to me: "Why are you not pruning the vineyard?" I said nothing. The vision passed. The result was that I began preaching right away, and visited all that region of the country, and baptized many.

In 1875 I emigrated west, stopping in Illinois till 1876, then came on to Pleasanton, Iowa. I had not

been there long till I was chosen president of the branch.

In 1876 I moved to Harrison County, Missouri, near what is now known as the Lone Rock Church. In 1877 the Lone Rock Branch was organized by Elders Moffet and Harder, and I was elected president, holding that position a number of years.

About 1886 I was appointed on a mission to Indiana. I preached in Jefferson, Perry, and Crawford Counties, baptizing a large number. Returned to Missouri and farmed till 1890, when I sold my farm and moved to Lamoni, Iowa. In 1890 I was appointed by the General Conference on a mission to Indiana and Kentucky. In 1891 I was appointed to Indiana and Kentucky. Was associated with my brother, Elder V. D. Baggerly, and found the work in Kentucky very arduous and trying. In 1892 I was ordained a seventy and was given a mission to Illinois. My mission in 1893 was Southern Indiana and Southeastern Illinois.

In 1894 I again took a mission to Southern Indiana, and was appointed by the Presidency minister in charge of the field. In 1895 I was returned to Southern Indiana.

In 1896 I was appointed to Texas; also in 1897, in charge of the field. In 1898 I was appointed to Texas and Indian Territory. In 1899, Texas; held a successful debate with Elder J. W. Chism this year.

In 1900 was appointed to Southwestern Texas. My mission in 1901 was Oklahoma; also in 1902.

In 1903 was appointed to labor in Spring River District, Kansas, and Missouri. In 1904, also 1905, my mission was Southern Indiana.

In 1906 was appointed to Ohio and Eastern Kentucky. In 1907 was appointed to West Virginia.

ISAAC P. BAGGERLY.

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ON THE BOOK OF MORMON.

There has come to us in this age a most wonderful book, known as the Book of Mormon. It is not like any other book, for it has come to us as a revelation from God, that we might know concerning the people who dwelt on this land of America in the long ago; and that they knew all about Jesus Christ, for he visited them and taught them the very same gospel of glad tidings that he taught the Jews. And to leave all mankind without excuse, he called a jury of men to witness to the truth of it. The decision of twelve men is accepted as fact for law by the people of the United States of America. God's law is three witnesses. There are the three that saw the plates of gold and declare they saw the angel and heard the voice of God commanding them to bear witness to the truth; and these three, with the eight men who saw the plates and handled them, with

Joseph Smith, make twelve men, a jury that bears witness to these facts. What excuse can men offer, on God's judgment day, who reject the book?

This book is above price, for the wonderful knowledge it contains; more especially from the facts admitted, that the Jesuits, when they came among the natives of America, for some reason, best known to themselves, burned all the books the natives had in their possession, and this act is much regretted by men of the world.

We learn from the first book of Nephi that those people had the Bible, as we have it, the five books of Moses, the other books, and some we have not. And when Jesus visited them, he gave them the last two chapters of the book of Malachi, saying, These scriptures which ye had not with you, the Father commanded I should give unto you, for it is wisdom in him that they should be given unto future generations. This and other parts of the book are what has made some men accuse Joseph Smith of copying from the Bible.

Moroni, in commencing his abridgment of the book of Ether, tells us the Jaredites had the Bible down to the time of the tower of Babel, and that he knew we had that, also; therefore he did not abridge it. These people kept the laws of Moses till Christ came; but they also lived the higher life, and, therefore, had the enjoyment of the spiritual gifts mentioned by Paul in his first epistle to the Corinthians. Moroni, in the last pages of the book, tells us of the same gifts four hundred years after the coming of Christ; and Amaleki makes mention of their enjoyment more than one hundred years before the coming of Christ, showing us that men may lose the light of truth and spiritual enjoyment by disobedience, but that God changes not and his blessings have ever been for the willing and obedient.

Our mother earth, the common heritage of all mankind, was held in common by the people. This once was so over all the earth, till what was known as the Dark Ages, when the rule of kings prevailed, and they then divided the lands among their favorites.

This book gives us a much clearer, better explanation of the state of the dead than other books; for it says that when our bodies die our spirits go right up to God, the heavenly Father. The good he sends to a place called paradise, a place of rest in peace, free from care and sorrow. But the disobedient, if they only knew, if they would only believe, they would not be wicked, for they are sent, or rather cast, into outer darkness. "There shall be weeping, wailing, and gnashing of teeth." How fearful are the judgments of the great eternal Father!

This book is most plain on the fullness of the gospel. Some have supposed that obedience to what is known as the first principles was all that is needed by the children of God. The book tells us they had

all things common. And there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."—3 Nephi 1:2. Would not this be Zion? Can Zion be built up in any other way? What about the revelation on Fishing River? Here is the word of the Lord to people in our age:

Hearken, O, ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying, Turn, all ye Gentiles, from your wicked ways, and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and of your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people who are of the house of Israel.—3 Nephi 14:1.

If they do not repent, what then? To those interested it would be good to read the everlasting decree of God concerning those who dwell upon the land we call America; for some say the decrees are about to be fulfilled in this our day. Read book of Ether, chapter 1, verse 4, small edition; then the Bible, Micah, chapter 5, verse 8 to end of chapter; then turn to the book of 3 Nephi, chapter 9, verse 12; then read book of Ether chapter 3, verse 13. There read a warning cry against that which we as a nation are doing, and what will happen to us for so doing; for, of a truth, the decrees of God change not.

W. PENMAN.

HOLDEN, Missouri.

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WHERE IS ZION, THE GATHERING PLACE OF THE SAINTS?

Should this question have been asked the faithful Saints who lived prior to and at the time of the death of Joseph the Martyr, we feel assured that their answer would have been in harmony with the Doctrine and Covenants 83:1, 2, (Utah edition, section 84, paragraphs 2, 3, 4), which states plainly that the Saints were to gather to Zion, which is the city of the New Jerusalem, which city should be built beginning at the temple lot in the western boundaries of the state of Missouri, dedicated by the hand of Joseph.

In *Millennial Star*, vol. 14, p. 327, also *Times and Seasons*, vol. 5, p. 707, we read the following: "The people of the Lord have already started gathering together to Zion which is in the land of Missouri." Let us also consider a statement from the pen of Orson Pratt, as found in "A Series of Pamphlets," page 18, published after the death of Joseph the Martyr, which reads as follows: "But where is the

spot where the city of Zion or the New Jerusalem shall stand? We answer, in Jackson County, Missouri, on the western frontier of the United States. It is there that the city of Zion shall be built. All the other cities that have been built by the gathering of the Saints are called, not Zion, but stakes of Zion."

There are a multitude of other citations that could be presented to carry out the above position; but, as sufficient has been quoted, I now desire to present for the consideration of the reader the statement of a great usurper and a man who has done so much to mislead the people in regard to the position of the early church concerning the subject in hand, as well as many other positions and doctrines sanctioned by him (Brigham), although contrary to the mind and will of God. *Journal of Discourses*, vol. 2, p. 253, Brigham Young states: "When our elders go out to preach the gospel they tell the people to gather to Zion. Where is it? It is at the city of the Great Salt Lake in the valleys of the mountains in the settlements of Utah. There is Zion."

In the life of Brigham Young we find a statement uttered by Wilford Woodruff, who was one of the thousands blinded by the influence of Brigham, and who with him wandered, to locate Zion, hundreds of miles west of the place dedicated by the hand of Joseph. Woodruff says, August 6, 1847: "We came into the valleys to locate and build up Zion here."

Inasmuch as the Lord has spoken, Doctrine and Covenants 98:4 (Utah edition, section 101, par. 17, 20), "Zion shall not be moved out of her place . . . neither shall there be any other place appointed . . . for the work of the gathering of my saints," will not the attempts of these great leaders and their thousands of followers ultimately result in failure, and will it not prove as difficult a task for these people to move Zion out of her place as it has been for them to prove a justification of polygamy on the Lord's part when he had so emphatically proclaimed it an abomination? J. CHAS. MAY.

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DIVORCE.

I am disposed to make a statement of my views on the question of marriage and divorce.

I have not in my possession any conference resolutions on this subject; but the subject itself is not shorn of its importance by this fact. It occurs to me that "eternal vigilance is the price of liberty," and the sanctity of the home is the chief bulwark of the church and nation, and that any action of General Conference must be to the safeguarding of the church, and enforcing the divine law upon its members. It necessarily follows that an observance of God's law by all would render such action unnecessary. The further fact that we have the evil of

divorce among us is sufficient cause for the adoption of pacific measures to meet present needs as circumstances demand. Those measures, as I view the situation, must be broad in their scope.

The fact that the church is making converts in the world continually, and as it is claimed that in the last twenty years one million divorces have been granted and two hundred and fifty thousand denied in the courts of the United States alone, it gives us a sort of basis to figure from; and in order to make myself understood I will illustrate thus: Suppose two persons are divorced; the one who sues and obtains, also, is the first to get married again; and the scriptural cause is not had in obtaining the decree of annulment of the first marriage. Then the one who was put away gets married the second time, also; making four persons involved. Those four persons hear the gospel and believe and repent, so far as they can, but there is no room for repentance for the act of divorce, and further, they both have committed offense by remarrying, justifying divorce. It manifestly is the duty of the church to receive all of these, tell them to love each other with all their hearts, and sin no more. And further, when one gets a divorce without the scriptural cause and remarries, the act of marriage frees the other, or the put away person; but the put away person is not justified in marrying prior to the aggressor taking the step; except he or she has positive proof that the aggressor is also an adulterer or adulteress. In case the parties are both at liberty yet, and those two should come for baptism it manifestly is the duty of the church to receive the one who is put away if he or she repents of all sins; and to refuse the aggressor until proper restitution is made.

We will turn now to those who are in the church, and for illustration; the law of God justifies the execution of murderers, and should such escape the death penalty and be confined in the state's prison, I believe divorce is justifiable without mercy; but in cases of theft and extortion and confinement in state's prison for these or other crimes of similar nature, if the offender repents "in sackcloth and ashes," and desires not to be put away, and it is manifest that such repentance is genuine, the other is bound by the law of God to forgive. Under what law has the one who truly forgives the companion who violates the contract a right to procure a divorce and marry again, is a question I will propound to you, and all others who believe that justice executes the law; but if they do not repent after due labor, and it is clearly manifest that a hardship will be worked on the innocent, I believe divorce justifiable.

Fornication and its meaning in the day it was used is quite clear. When the Jews said to the Savior, "We be not born of fornication. We have one Father, even God." Also by the saying of Paul, the

apostle, in which he said, "It is commonly reported there is fornication among you, and such fornication as is not even named among the Gentiles, that a man should have his father's wife." It is far evident when Moses gave commandment that when a man treacherously said he found his wife not a virgin, and her parents proved him deceitful; and in this case the commandment of Moses was, "he may not put her away all his days," I say it is far evident Moses knew what he was talking about.

You may say to me: You seem to be lenient to the man who repents in prison, and yet are willing to give the wronged person a divorce whose companion does not repent. My answer is this; there are no loose women in state's prison, and adultery is impossible. I say, turn the impenitent loose among evil women and the penitent also loose among them and see which will give the scriptural cause first.

I will not stretch this out too long, nor get profound in the matter, for you have all agreed among yourselves that you are qualified and have more wisdom on these lines than others, by the fact that you acknowledge yourselves as those appointed to give light to the world. In conclusion I earnestly hope that a check will be put to the further spread of this evil.

Yours in the truth,

GEORGE DALY.

[Apropos of the above views on the question which will occupy the stage at the next session of Conference, we are fain to acknowledge that we all are agreed that none of us have yet reached that condition of self-esteem and self-laudation that makes us to think or to claim that we know all that is to be known on the subject, or to cause us to be unwilling to learn what others may know and be advised thereby when its value and applicability have become familiar to us.—EDITOR.]

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ORIGIN OF THE RELIGIO SOCIETY IN THE SOUTH SEA ISLANDS.

Every now and again in our church papers there has appeared during the past year references to my work of organizing the Religio in the South Sea Islands, as being premature. It would seem that the organizer of that work there ought to know something about it and should have been the one to write up the account, hence I write.

I do not think the work was premature at all, as facts and subsequent events will show. Furthermore, I was divinely directed to organize it, after many seasons of prayer for light to know how to relieve conditions there.

Had the work been continued as it was started, it would doubtless have been a blessing to the Saints and others and have prevented much of the opposition and rebellion that has arisen since. They would have better understood the law.

Not all the facts concerning this matter have been brought out. Especially is this true concerning the literature they had access to in the islands. Bro. Burton had published a monthly periodical in the native language called the *Orometua*. Besides various articles of interest taken from the SAINTS' HERALD, there were published the history by Lucy Smith; "Joseph Smith and his Progenitors"; also the laws concerning, and duties of the various officers of the church, from the First Presidency down to the leader of the singing; how members should act, what they should and what they should not do; how difficulties should be adjusted, and how to proceed against transgressors; elders', bishops', and other courts, including that of the high council. The baptismal, marriage, and sacramental formulas, etc., etc., with T. W. Smith's instruction as a basis. But the paper was not sent direct to the subscribers, but kept in the office till the end of the year and then bound in a book. Some of these books were delivered or sold to the natives at conference, and others to the various branches during the year, as the missionary could get from island to island. I delivered dozens of these books myself, but found the former volumes had not been read, and upon visiting the islands again found the same to be true of the last ones. The branch and district officers, and especially the members, scarcely ever read them.

There was far more necessity to organize a class to study the history and laws of the church among the natives in the islands than to organize one in America to study literature. Happy thought, however, that the Book of Mormon was made the basis of study in America. It was well that in the islands they study other things first. The Doctrine and Covenants was almost all translated, and would soon be in the hands of the natives. The Mormons had finished the translation of the Book of Mormon, and that was soon to be printed in Tahitian. The time, therefore, was *fully matured* to study the *Orometua*. If it was premature to study the *Orometua*, was it not more premature to have published it? Am I to be blamed by those who launched the paper for getting people to read it?

In less than a year the "society," as the Religio is called there, had given the natives a better understanding of church history than all the years of missionary work before. The natives enjoyed it and learned remarkably. Brn. A. H. Smith and Leon Gould were agreeably surprised at the familiarity of the natives with our church history. Bro. Alexander often remarked that he hardly expected to hear the names of his grandfather's family and the places of their residence as familiarly spoken of among the Islanders as among the Americans. There was sufficient material in the *Orometua* to furnish them study for five or six years. So the society was

not premature for want of material, unless the material was premature. But why has it been thought necessary from time to time to write of my work as premature, and cast a reproach on the wisdom of my actions? If it was done, it is enough to know it there. It does no one any good here and I am not benefited by it. The facts are, it was not a premature work but a necessity, and doubtless had I neglected my duty my successors would gladly have attended to it.

As long as we were in the islands all went well with the Religio. This fact the correspondents from the islands voluntarily admit. Clearly, then, the fault was not ours, and the work not premature. The fault, if any, was in changing the lessons from the *Orometua* to the Book of Mormon, and assuming too great a burden in getting out lesson leaves on a mimeograph. The burden was too great for the missionaries, much as their hearts may have been in the work. The matter was too complicated for the native mind. Had it continued as organized it would have been a blessing after we left, as it had been before.

Besides the literary side, there was instituted in the islands, as in America, a social part to the Religio. The natives show their greatest talent in arranging dialogues on religious topics and Bible parables, in singing, and in singing contests, and so it was a source of light to outsiders and a joy to the Saints to engage in some of these after their study hour. My wife, as is done in America, taught the children many drills, and to march to music, to stand and sit in unison. Sometimes the older ones took part in this.

As I wrote shortly afterward, we made one mistake, in the mind of the Saints in Tahiti. We should have organized the Religio in Papeete rather than on the coral islands. There has always been a kind of smothered jealousy between those who live in Tahiti and those who live on the coral islands. But we organized when we were shown our duty, and we were then on the coral islands. After organizing a few societies I was called to Papeete to pay for the translation of the Doctrine and Covenants and to assist Metuaore to get off to America with it in his possession. The stormy period coming on, I was detained four months in Tahiti, but my wife traveled from island to island, organizing Religios, helping with Sunday-school work, and answering questions concerning church work—month after month without seeing a white person, sometimes sick nigh unto death, sometimes wading water to her waist, and only natives to care for her. She assisted them in their drills and dialogues and helped them to prepare for the coming convention in Papeete. While in Tahiti I mentioned the Religio to the Saints there, but they did not seem to care for it, and so none

was organized. When the Saints and members of the Religio began to gather from the coral islands, for the conventions and conference and to practice their drills and *matutus*, the Tahitians, realizing they would not be represented in the Religio convention, began to find fault with the drills, calling them dances, and the *matutus* as too severe on other churches. Both parties asked me to go and test (*hiapoa*) them and regulate them. I went and investigated every drill and every dialogue before it was brought into the conventions, and with one exception (one drill), found them to be perfectly legitimate and proper. But it did not satisfy the Tahitians, who joined with the Protestants and Catholics to find some fault. But the matter passed off, as many a similar incident at home. When, however, Alexander and the new missionaries arrived, the matter was by a very few mentioned to them. The matter was talked over and, so far as I knew, no blame attached except to the faultfinders. Had I remained, I probably would have regulated still further the points of offense, and eliminated as much as possible their jealousy. This would have narrowed rather than broadened the breach between them. Regulation is often needed among the Islanders, and the Religio was not the only branch of church work that needed it. As long as we were on the ground all went well, with a little regulation. The Lord recognized this and advised more help to be sent, and that the natives be dealt with in kindness.

I was a year and a half in the islands before I saw the need of the Religio, and even then it was forced upon me, contrary to my purposes. Owing to the peculiar French laws, many couples in those islands are living together unmarried, so far as the laws of the land are concerned; yet many times they are the best people in the islands. They have chosen their own companions and are living with them faithfully; but because some relative or officer will not give consent they can not be married. Time and time again these parties have come to me and plead with me to baptize them, and when I informed them I could not because of their marriage relations, they have gone away sorrowfully. Often I prayed over the matter. One time, when one of the best women in the islands had requested baptism, after a sermon I had preached, and she had informed me that she and her companion would get married if the governor (a Catholic) would give consent, I could see more plainly than ever before the need of doing something for that class. But I could only refuse her. As she went out from my house weeping and saying, "What can I do? What can I do?" I was moved to do something to help them. This class is permitted to take but little part in Sunday-school, and none at all in church work, and all

avenues are closed to them to help in the work which they believe to be true. Owing to a custom fostered there of giving the elders and their wives the front seats, and grading them back to deacons and members, these people usually occupied the back seats. They wanted to help, and I was commanded to help them out of their difficulty. I went to work to study out how. I first decided to treat such cases as we do common law marriages in America, and baptize them. But the First Presidency had advised me to change no custom of my predecessors, and besides that the Spirit did not indicate or approve of such a course; and not till I thought on the Religio and giving these parties an equal chance with all others did I receive the evidence of the Spirit, and I am willing to leave the matter with my heavenly Father, whether I did right or whether my work was premature.

In some places the outside element may have, after our return, outgrown the others, and drawn away the exercises from the original plan, and caused some trouble, even with the government, but that is no new thing. That often happened with church-work and Sunday-school work in the islands. What was needed was regulation, and not to have their heads chopped off.

The outsiders wanted to help financially, and I told them that tithing was the only plan God would accept, and so in some places they appointed a treasurer to receive the moneys of the society and bring it to the conventions, where it could be voted for whatever purpose they desired. If they afterward proceeded in an irregular way the "ir" might have been cut off and their heads left on.

I was not to blame for what they did after I left. If a crop is planted it must be cultivated. The work should be regulated and not destroyed; any work may be termed premature that is not cared for. I only state the facts. Conditions may be to blame, and not individuals. J. W. PETERSON.

[EDITOR'S NOTE.—This is a case where judgments differ, even when motives may accord. The wisdom of Bro. Peterson's course having been publicly questioned, we have considered it only fair that he should be heard in regard to the matter. Both sides have now been heard from, and so far as the HERALD is concerned, the incident may well close.—ASSOCIATE EDITOR.]

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Adversity is like the period of the former and of the latter rain,—cold, comfortless, unfriendly to man and to animal; yet from that season have their birth the flower and the fruit, the date, the rose, and the pomegranate.—Walter Scott.

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Short absence quickens love; long absence kills it.—Mirabeau.

FULFILLMENT OF PROPHECY.

But I command you, all ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.—Doctrine and Covenants 107: 10.

In the language of this prophecy, we learn that it was the Lord's will that a house should be built, and a baptismal font placed therein, that the Saints might be baptized for them that were dead. For he says this ordinance belongs to his house. We learn from same section, paragraph 11, if the house was not built at the appointed time, they were to be rejected as a church with their dead. Time passed by, until the dark day came, when the Prophet, according to Lyman Wight and others (see Church History, vol. 2, p. 790), announced from the stand that baptism in the river for the dead was no longer acceptable. Suspending baptism for the dead, was then of necessity a rejection of them as a church. And now come the dark days, or the widowhood of the church. Alienated from God, what must they do? The Prophet and Patriarch go now to their martyrdom. The Saints mourn their loss, and say, What must we do? Is there any hope?

Can we find consoling words from the pen of the prophets? We turn to the Prophet Isaiah and we find a statement that might be comforting:

Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.—Isaiah 54: 4.

Though she were rejected, yet the Lord would speak and comfort her, that she might not remember her widowhood any more. In verse 7, the Lord says, "For a small moment have I forsaken thee; but with great mercies will I gather thee." And did the Lord not for a short time forsake the people, when the different usurpers were using their influence over the people, and while Young, Strang, Brewster, William Smith, and Joseph Wood claimed the leadership of the church, and all the Saints felt forsaken? How true the words of the Prophet in this seventh verse, when the Lord speaks to Zenos H. Gurley, to rise up, cast off all that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work. As early as 1833, the Lord, speaking to the people through the Prophet, puts forth a parable which we will find in Doctrine and Covenants 98: 6-8. Here we find the time would come when they would be at variance one with another, and would not hearken unto the commandments of their Lord; and the enemy should come upon them, and the noblemen should become frightened and should flee, and the enemy should destroy their works. Ah, thou Nauvoo, once beautiful city on the banks of the Father of Waters, do not your

old ruins tell the history of the past, and bear witness to the fulfillment of prophecy, both ancient and modern? Hear the words of the old prophet:

Though afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.—Isaiah 54: 11.

As much as to say, Though I have forsaken you for a short time, now, to fulfill ancient prophecy, I will lay thy stones with fair colors. Who was it that was afflicted? Those that felt the sting of the apostasy. Knowing it was God that must speak and call one forth to complete his work (for the promise had been made, that through the seed of Joseph, or his posterity, all the nations of the earth should be blest, the legal seed being then only about twelve years old), those noblemen should have done as they had voted, should have sustained the Twelve in their calling, instead of becoming affrighted and fleeing, some to Utah, some to Texas, some to Beaver Island, some to one place and some to another, not being able (or willing at least) to see that they, the noblemen of the church, were fulfilling prophecy in fleeing (see Doctrine and Covenants 98: 6), and also in gathering together "but not by me." (Isaiah 54: 15), with the many "lo heres" and "lo theres." The Savior said, Go not after them. (See Matthew 24: 23.)

And now comes the time for the Lord to lay their foundations with sapphire. Now those afflicted ones, tossed with the tempest, begin to see the brilliant rays of light coming from him who had hid his face from them for a moment. He begins to speak to Z. H. Gurley and others, telling them that young Joseph would in due time come forth and take his father's place. Why? The Prophet had said, "And while a stone points out a sacred spot where a fragment of American liberty once was, I or my posterity will plead the cause of injured innocence."—*Times and Seasons*, vol. 5, p. 395.

Though the bands following false shepherds should gather together, it would not be by him; for he says again in the sixteenth verse: "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work."

Then, together with the testimony of Z. H. Gurley, E. C. Briggs, and others, we also have the testimony of this instrument that the smith brought forth; and, even as Abraham had been blessed, so Joseph Smith had been blessed, that "in thee and in thy seed shall all the nations of the earth be blessed"; and as the blessing had been put on the head of Joseph, the blessing should be put on the head of his posterity. (See Doctrine and Covenants 107: 18.) His testimony is as follows: "In Liberty Jail the promise of a life of usefulness to the cause of truth was pronounced upon our head by

lips tainted by dungeon damps, and by the Spirit confirmed through attesting witnesses."

Upon other occasions the blessing was also pronounced upon his head by his father. (See Exegesis of the Priesthood, page 26.)

Though the olive-tree had been broken down by the enemy in Missouri and Illinois, yet the Lord was to call upon one of his servants, and tell him to gather together the residue of his servants, young men, and the middle-aged, and all the strength of his house, which was weak at that time, and was to go straightway unto the land of his vineyard and redeem it, and to break down the walls of the enemy, and throw down their towers, and scatter their watchmen. The prophet that the Lord was to call or raise up to complete his work, comes to the conference convened at Amboy, Illinois, April 6, 1860, and in his own words: "I come by a power not my own." What for? In fulfillment of prophecy to call upon the residue of the servants to begin to gather together unto the goodly land, and while many weapons have been formed against the Reorganization, and many false doctrines added to the true church, yet they have not stood. Though Brigham Young did make the statement, and call it a prophecy, that polygamy would sail over, and ride triumphantly above all the prejudice and priestcraft of the day, instead of it sailing over, and riding triumphantly above all, we find the evil spoken against, and their ministers dare not teach it today. So in fulfillment of the prophetic words of Isaiah 54: 17:

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Have those weapons formed against the true doctrine of Christ stood? such weapons as polygamy, Adam-god theory, and blood-atonement? Have they not met the servants of the heritage, and those damnable heresies been condemned? And the true light still shines.

ALMA BOOKER.

An agnostic is a man who doesn't know whether there is a God or not, doesn't know whether he has a soul or not, doesn't know whether there is a future life or not, doesn't believe that any one else knows any more about these matters than he does, and thinks it a waste of time to try to find out.—Dana.

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It is good discretion not to make too much of any man at the first; because one can not hold out that proportion.—Bacon.

• * •

Ability doth hit the mark where presumption over-shooteth and diffidence falleth short.—Cusa.

Of General Interest

IS HONESTY THE BEST POLICY?

We have upon a former occasion reproduced from the *Kansas City Journal* editorials and lay sermons, or portions thereof, which have been excellent in their character and have stated principles and truths worthy of consideration. We here give the Saints one from a secular standpoint, that is valuable for that reason. It does not come from the pulpit in ostensible arraignment of wrong-doers, holding men to ridicule for their peculiar peccadilloes and lapses from right thinking and right conduct, but places before the mind the natural consequences which would result from bad advice arising from a too easy yielding to the influences of the things of this world. We commend the reading of this editorial, taken from the *Kansas City Journal* of the 15th, to the readers of the HERALD.—EDITOR.

Honesty is best, of course; but is it the best policy? We have been consulted by two or three young men lately. One aspires to "succeed" in politics; another in journalism; another in medicine, etc., etc. They wish to know how.

Suppose we had said to the young preacher: "The controlling desire, after all, of your people is to be amused, made comfortable and easy in their minds. They love to feel virtuous. Help them to feel virtuous without the pains and sacrifices of being virtuous. Your master's creed was, in fact, somewhat stern; gloss it over; soften it, mellow it, explain it away.

"Don't study your Master's creed, but find out what your hearers already incline to, and preach that—hard. Stir their emotions, please their tastes, come out strong on the sins of other classes and other climes. Invent your own illustrations, state things as you would like them to be. It is not necessary to be truthful or accurate, provided your illustrations and statements of facts move the right feelings and lead to the conclusions your hearers like."

Suppose we had said to the young doctor: "The main thing is bluff and nerve. Nine out of ten of the sick would get well if you never went near them, but never admit that. Let every ailment corrugate your brow with care; draw a long face before your paymaster; be assiduous, active, energetic; let every one of the nine recoveries appear to be the result of your skill and attention. Be agreeable. Never tell a woman she is lazy or a man that he has eaten too much. Talk about overwork, etc., etc."

Suppose we had said to the political aspirant: "Make friends of the many; enemies of the few. Go to church; join the Y. M. C. A.; preach beautiful sermons; talk loudly for virtue, and so win the innocent and virtuous many. Then do whatever is necessary to win the vicious. Count noses; count noses; count noses! Preach enforcement of the law with a loud voice, but if there is a very numerous opposition, condemn the law. Oppose men supposed

to be bad, but never bolt a ticket. Lecture on temperance, but set 'em up to discreet friends who understand politics. Preach with the preachers, pray with the prayers, and damn with the condemners. Talk reverently of Jesus Christ, but pursue your enemies with a big stick. Preach civil reform, but give the appointments to practical party workers. Speak soft, but whale your enemies! Keep in the limelight. Talk reform all the time, but get your money where you can," etc.

Or suppose we had said to the journalist: "Fear nothing and nobody—least of all your conscience. Let it be known—quietly—that you have no principles; that you are restrained by nothing but your own will and interest. Let it be known that you bite; that you strike and strike hard, and strike in the back if need be.

"Compel people to subscribe and to advertise: Compel them. A newspaper is publicity. Teach the community the advantages—and disadvantages—of publicity. Sell your advertising, sell your news, sell your editorial opinions. Sell every inch. Sell your speech, and above all sell your silence. It is well enough to have men like you; but it is necessary to have them fear you. Cause them to fear you and then sell to them. Sell, but sell high.

"Watch your space. Mention no non-subscribers except in connection with the police court. Give praise to no man who does not advertise. Coax the advertisers, bully the advertisers. Coax the politicians, bully the politicians. Coax the corporations, bully the corporations. Let all men know that it is wise to pay tribute.

"Play on the fears and vanities and weaknesses of all men. Make every single word in the paper pay something and a lot of words not there pay a good deal. This is the way to success, but you must be bold and intelligent."

If we had said all this, should we not have described with great accuracy the means to complete success practiced by very many men?

He that has never known adversity, is but half acquainted with others, or with himself. Constant success shows us but one side of the world; for as it surrounds us with friends, who tell us only our merits, so it silences those enemies from whom only we can learn our defects.—Colton.

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Adversity exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious.—Anon.

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Every noble activity makes room for itself.
—Emerson.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

An Experience.

Being in great agony of mind one night, I was preparing to retire. I was putting up the shades, that the early morning light might stream into the kitchen and living rooms. I looked up at the stars and the heavens in which they were set. My heart leaped up! There was always left to me the trust in my Redeemer. As I stood there looking up, with eyes overflowing with tears, these stanzas came to me; later I wrote them:

MY REDEEMER.

Oh, great and holy art Thou,
Thou Lord of peace and love,
Who help and comfort giveth,
From thy blest home above.

Look down upon and bless me,
As Thou dost see me now;
For gracious recognition,
My soul to thee doth bow.

My heart o'erflows with praises,
To thee, the lovely One,
Thou art my dear Redeemer,
Thou art my Father's Son.

HORTENSE SELLON CRAMER.

Against a Thorn.

"Once I heard a song of sweetness as it cleft the morning air,
Sounding in its blest completeness like a tender, pleading
prayer:

And I sought to find the singer whence the wondrous song
was borne,

And I found a bird sore wounded, pinioned by a cruel thorn.

"I have seen a soul in sadness, while its wings with pain
were furled,

Giving hope, and cheer, and gladness, that should bless a
weeping world;

And I know a life of sweetness was of pain and sorrow
born;

And a stricken soul was singing with its breast against a
thorn.

"Ye are told of One who loved you, of a Savior crucified;
Ye are told of nails that pinioned, and a spear that pierced
His side;

Ye are told of cruel scourging, of a Savior bearing scorn;
And He died for your salvation with His brow against a
thorn.

"Ye are not above the Master; will you breathe a sweet
refrain?

And His grace will be sufficient, when your heart is pierced
with pain;

Will you live to bless His loved ones, though your life be
bruised and torn,

Like the bird that sang so sweetly with its breast against a thorn?"

"And I found a bird, sore wounded, pinioned by a cruel thorn." Sorrow, heart-grief, is so wondrous in its touch upon the soul that it reaches down through the outer emotions, the selfish cries for carnal satisfaction, to the deeper feelings, the delicate heart-chords, that need alone to be moved to vibrate and bring forth the grander, the sublimer harmonies of life.

Only a girl-life sheltered in the soft radiance of a beautiful home. There is the wealth of light and joy showered at her feet—the music, the art, the poetry. Then follow the years of free, untrammelled life culminating in the great joy of earth-love. There is the entrance into the new life—the home created by her own hands, the deepening of the joy as there enters her life as a gift from God, two child-lives. The sudden eclipse of joy, of life—the darkness when, as it were, in one night the Master reached down and took again from earth his gifts. Hours of that deep soul-darkness when a sound penetrating all earth-cries, the refrain of all her grief, mingled and deepened into one note reaches the depth of feeling, causing to vibrate the latent chords of sympathy, of supreme compassion for a lost world.

And from that darkened room that shadowed life arises with the higher soul-beauty that the touch of sorrow reveals upon her face, to be the evangel of love to the prisons of the land—to carry the message of the light, the joy, of heaven that reaches, regardless of the darkness of physical environment, the life of the earth. Rose from the chamber of supreme earth-sorrow to set in vibration the mighty movement for the salvation, the uplift, of the fettered, trammelled life—the real spirit of the great reformatory ideals of the age, and through the years she has sung her

"Song of sweetness, as it cleft the morning air,
Sounding in its blest completeness, like a tender, pleading prayer,"

"With her breast against a thorn."

The thorn of deepest heart-sorrow, subdued longing for the touch of the baby hand, the vision of a face.

Jenkin Lloyd Jones, in a sweep of vision, gave a picture of two heart-lives that became beautiful through the realization of earth-sorrow of wondrous ministry:

"In the Italian town, Sienna, was born Catherine, into the home of a dyer; early she saw visions; gladly she vowed herself to silence and to service; preferred to sleep on a pine board with a log for a pillow. In a vision she took a crown of gold and jewels from her head and placed thereon a crown of thorns. To her was given the gift of tongues. Perhaps she was the first of that long line of women who have swayed people by public speech. Art and poetry join with history in glorifying the life of St. Catherine of Sienna, the poor girl, who rose to be a power in king's palaces and to be a bishop of bishops. Now a guide and anon a terror to cardinals and popes—and she won her power by renunciation.

"Then there was born into the home of the king of Hungary, Elizabeth, who entered into the joys and delights of a palace. She became a happy bride and a devoted mother; and through all this, not in spite of it, became the 'Mother Bountiful,' the benignant hand, the willing feet, that carried sunshine into hovels, that nursed the plague-smitten, cheered the dying, sheltered the orphan, and encouraged the lonely, in such a fashion that she is known in history as 'Saint Elizabeth.'"—Mary P. Denny, in *Christian Home*.

Although good never springs out of evil, it is developed to its highest by contention with evil.—Ruskin.

Letter Department

OMAHA, Nebraska, December 17, 1907.

Editors Herald: After an absence of seven months in South Dakota, I have returned to my home, and realize the import of the poet's words, "Be it ever so humble, there's no place like home." But this does not in any way reflect on the Saints and friends in my mission, in whose homes I ever felt welcome, and have been treated with great kindness.

With the coöperation of my associate, we had contemplated a series of meetings in Brookings, South Dakota. It was our intention to rent a store building on a business street and have a reading-room in connection with it, to contain our church publications, open to the public during the day for reading, and for preaching at night; and in connection with it we had fifteen hundred copies of "Good News" printed. Its first edition was especially for our mission, with a cover designed suitable to our needs. When the time came for our effort, fate was against us, or Providence for us; which it was the future may reveal. A desirable location could not be obtained at any price; and for undesirable ones the price asked was exorbitant. Missionaries can not stop because of difficulties. They must be resourceful and get around them. By an agreement with my companion, L. G. Wood, we concluded to separate, and make a systematic distribution of "Good News." He went to Madison and I to Salem, a railroad junction point, and from there reached Sioux Falls, Parker, Montrose, Letcher, Mitchell, and Scotland, and by going to the people's homes and using the mails we reached about three thousand people, an average of two to a family, and among that number was more than one hundred preachers and fifty school teachers. The total cost about thirty dollars, or one cent each. This included the booklets, postage, expressage, and special railroad trips.

How much good it may do is an unsolved problem. We have the satisfaction of knowing that we gave that number of people an opportunity to read the equivalent of eight well condensed sermons, and it can not result in less than has come from the efforts of the missionaries in this mission in the last twenty years,—not a branch or Sunday-school in it, about one hundred members. Of that number about thirty-five have been baptized; the others moved in from other States. And during that time the mission did not lack good preachers.

It may be an opportune time to say something about distributing tracts from the standpoint of our experience. The public have gained most of their incorrect ideas about our people from what is printed in books, papers, and magazines. It is easy to determine that at the rate we are reaching the people by public preaching, it will take one thousand years for the people of this country to hear a correct statement about us. In my work I assume that people are about as I am, and so govern myself accordingly. If in business or other labor I would resent any effort on the part of an individual to come and talk religion to me. If I were a woman, and a stranger wanted to come in my home and talk religion to me, I would not receive him. It is a privilege that none but an invited guest has a right to use; and a self-intruded visitor is in no sense a guest. It is necessary to reach the greatest number of people in the most convenient and economical way, because of no opportunity for public preaching. The best months are April, May, September, and October in the Northern States; the best time of the day between nine and twelve o'clock in the morning, and one and three o'clock in the afternoon. The women are in their kitchens, the doors are open, it is easy to attract their atten-

tion, and, with a pleasant good morning or afternoon, remark that you have something for them to read. They will usually thank you for it. In this way we avoid annoying them by calling them from their work to answer a call at the front door.

Sometimes there is no response to your knock; the mailbox on the front of the house is a convenient place to leave the message. In this way it is easy to reach three hundred families in one day. By this method one person can distribute twenty-five thousand in a season, or reach fifty thousand people, at a cost not to exceed two hundred and fifty dollars, or one half cent each. It is also important what we give them to read. A tract on a specific subject is of little value as an introduction. The question will always be asked, Who and what you are, and so long as there is a possibility of connecting us with the people of Utah, our efforts will have poor results. Many people prefer to take their chances of hell in the next world to being classed with the people of Utah and their abominations in this life. A simple statement of who and what we are, put in the hands of every person in our country, would bring good results, and we would learn that most people are disposed to treat us fairly, after they know who and what we are. We will find it a valuable asset to make friends with the public, if we can not convert them. These ideas carried out, with such improvement as experience would suggest, would make it possible, at a cost of five hundred dollars per year, to reach one hundred thousand people, and in no way interfere with the work of a missionary, but be of great aid to him. And this does not in any way come in conflict with the missionary who may have tracts on special subjects to give to those who may attend his meetings, or the members at home who may want to give to their neighbors.

In parts of October and November I visited the Saints of Salem, Spencer, and Letcher, and held meetings on Sundays. On November 15 I went to Springfield, and in the country, at the home of Sr. S. A. Allen, held ten very interesting meetings, and some seem to be almost persuaded to obey the truth. On the 25th I went to Fairview and made a short visit among the few Saints there, and then passed over to Akron, Iowa, and remained one week, and made my special theme the temporal law, and how to prepare to go to Zion. My efforts were appreciated, and I saw good results before I left, and feel assured of more in the future.

The past year's labor has resulted in some good. The Saints have aided more generously in the financial needs of the church, and we have reached more non-members than in any other year. Because of the season for farm work being short, and the winters long and cold, and an abundance of snow, the period for the missionary is very limited.

Your brother in gospel bonds,
EDWARD RANNIE.

BURLINGTON, Colorado, December 12, 1907.

Editors Herald: On November 28 I was requested by the W. C. T. U. to give a talk on temperance to the people of this vicinity, which I did, and at the meeting a prominent doctor and a Sunday-school teacher joined that organization. I was given a membership in the organization, but as they refused to take the dollar for my dues, I apply it on my subscriptions to HERALD Office publications, feeling that it is badly needed there.

I am preaching every Sunday to the people of a union Sunday-school, five miles from my farm. We have the meetings in a sod schoolhouse, and the average attendance is about fifty. My wife and I are the only Saints that go, and we feel a great need of help. Will the Saints please

pray for us? For over a year I had no place to preach after coming here from Far West, and I wondered what I was here for, and what would become of me if I did not preach this gospel to the people. I know that many have had these feelings, and find them uncomfortable to say the least; but thanks to God, I am happy now!

I will tell you how I got this opening. A union Sunday-school was organized there last summer; but for some time I did not feel like asking for the privilege to preach, as the patrons and pupils of my day-school attended, and I feared that teaching and preaching to the same class, would not go well together. But one day when returning from the Sunday-school a feeling came on me, something like this: I imagined I could see some of them going away to the prison-house and they spoke words to me such as these: "Here you are an elder, and you knew this would be our doom if we did not accept the way of life which you could have taught us. Why have you not told us this, that we might have avoided such a doom?"

What the result will be, I do not know; but I intend to continue making an effort to reach them.

Your brother,
FRED B. SHUMATE.

Fox, Colorado, November 17, 1907.

Editors Herald: I would like space in your valuable columns for a few words. We are still trying to hold fast to the faith, which is the only way to life and salvation. Our branch was torn up several years ago, but now is reorganized and we have Sunday-school and prayer- and testimony-meeting, and preaching by Bro. G. E. Crofford as priest, and Bro. W. M. Allison as teacher. Sr. L. M. Johnson is our Sunday-school superintendent. We long to see our brother and sisters who left us some years ago, Bro. O. B. Thomas, and others.

I would ask if any one knows of some good brother and sister without children, who would like to lease a place with stock on it. I would like to get some one that is good with stock and would work for his interest as well as mine. I will furnish the place with everything, and board them, and give them a good lay out. Write for particulars.

Hoping to hear from some one soon, and with best wishes to all Saints, I am,

Your brother in Christ,

J. O. COLPITTS.

PAPEETE, Tahiti, December 7, 1907.

Editors Herald: We have been under the necessity of waiting seventy-two days for news from America, which has been very trying on the French people and merchants, as well as upon us; but it is all over now, yet there are many HERALDS, *Ensigns*, and other papers unread; for we only have a short time to answer correspondents, so we do not have any time to spare.

The government will open the diving season for pearl-shell on April 15 next, which would not give the Saints time to attend conference and return to the diving islands, at the opening of the season, which of course is the best part of the diving times, so we called the brethren together to consider the advisability of changing the time of conference. This we did, there being quite a number of the Tuamotus Saints present, especially from Makatea. After a free and full consultation it was decided to meet here on March 6 instead of April 6, which was unanimously agreed to on October 20 last. Yesterday I received a letter signed by eight of the leading officers in the branches of a district in the Tuamotus, asking to not change the date of the conference, but change the place from Papeete to Hikueru.

Bro. and Sr. Lake are at Aratika now, but expect to be at Kaukura for the Christmas holidays. They are well and are very kindly received by all the native brethren. They probably will be here some time in January or February.

Emma also is fairly well, and Bro. Mills' prophecy concerning the dark-skinned sisters of other nations often presents itself to my mind as I hear them telling her of their complaints.

May peace and the blessing of God rest upon all the Israel of God here and in all the world.

Your brother in Christ,
JOSEPH F. BURTON.

HOLDENVILLE, Oklahoma, December 16, 1907.

Editors Herald: The debate at Holdenville, between Bro. W. M. Aylor and J. W. Crumley, closed last night with a crowded house; standing room at a premium. The interest was good throughout. The debate lasted twelve sessions. We believe a grand victory was won for our work.

Bro. Aylor's deportment, together with his sound arguments, won the respect of the people. Many were heard to say, That man Aylor is a gentleman, a Christian, and has the truth.

Mr. Crumley represented the non-progressive Christians, and is the hardest man to meet that I ever heard in debate. But the everlasting gospel is like gold, it shines brighter all the time. The Saints were encouraged, and feel that much good was done. The debate closed with a good feeling on both sides.

Yours for the advancement of truth,
WILLIAM DAVIS.

KNOBNOSTER, Missouri, December 23, 1907.

Editors Herald: For the last few weeks I have had the pleasure in my weakness of assisting Elders W. S. Macrae and R. O. Self in missionary work in the Northeastern Missouri District. The greater part of the time we were holding services in a school building near Keytesville, having had good attendance, the best of order, and seemingly good interest.

We believe in the near future we will have in that part a more convenient place of worship, as we have found the people to be an intelligent, intellectual class, ready and willing to assist the good cause. I have had some experience, during my short stay in the field, that has been educational to me. I can say that in most of my feeble efforts to proclaim this work, God has blessed me wonderfully; but at times it seemed as if I were left alone to fight my own battles, thus showing me that without his help I could do nothing. Then, when feeling disappointed over the failures I had made, the Evil One, seeing his opportunity to attack the weakest point, would step in and seemingly almost say in words, You are not called; you are wasting your time. Then thoughts would arise in my mind: Oh! can it be possible I am deceived in my calling, and, also, in the divinity of this work, after receiving the many evidences I thought I could never doubt! But only a few hours did these doubts confuse my mind; for by going to God in humble prayer several times during the day, at last, in the evening about dusk, I received a new evidence from above which thrilled my soul with joy; and then I wondered why I was caused to doubt. But the power of the Evil One is great, and I know we can all expect to be tried; for God has declared he would have a tried people. As I realize these trials will strengthen us and prepare us for a greater work if we will only live humble and faithful, I am now ready to say, Let the trials come; but, O Lord, give me grace sufficient that

I may stand. There is one thing that gives me comfort and consolation, and that is that God has promised he would not allow his children to be tried beyond what they would be able to bear.

Our meeting closed Sunday evening, December 8, and shortly after retiring the same evening I was studying how simple the gospel of Jesus Christ is, and how plain it is being made to the people, yet so few accept it. While those thoughts passed through my mind I beheld a light in the north side of the room. In the light was a closed book. In the center of the lid was a plate of gold, almost square. It remained quiet for a moment and then passed on eastward. Following it was an open book, and following the two was an angel. I realize it means something concerning the carrying of this gospel message, but as yet I have not received an interpretation. If any one is blessed with the interpretation, I would be glad to hear from them.

I am thankful I have been permitted to live in an age when the everlasting gospel has been restored, with all its gifts and blessings; and it is my earnest prayer, my desire, and my intention, by the help of God, to so live that I may be worthy of greater blessings and new evidences of this work from time to time.

I realize, as I have just started in this work, that there is a great battle before me; but I am ready and willing to bear my cross; for I know where there is no cross there is no crown. And even though this life should be full of trials and difficulties, our time here is only momentary compared with our life on the other shore, where there shall be nothing to hurt or molest; where there shall be no parting or good-byes, but where all shall be peace, joy, and happiness; for charity, the true love of God, will be ours to enjoy.

May God bless all who are engaged in this work, and encourage to press forward and fight the good fight of faith until we shall lay these mortal bodies down, or until Christ shall come to reign as King of kings and Lord of lords, is my prayer,
OAKLEY RAYMAN MILLER.

SAREPTA, —, December 20, 1907.

Editors Herald: We have not had any preaching since last March, when James Pycock preached a few sermons, which inspired the zealous Roman Catholics to come to our meeting armed with books in support of their faith; also their Bible. We are out in the cold, being about thirty miles from our branch. We live near a summer resort, where, if our district president thought it advisable to come next year, about the first of August, or to send some good speakers, they might be able to preach to some of our wealthiest people.

We love to read both HERALD and *Autumn Leaves*.

Yours in the faith,
ROBERT GRAY.

SOUTH SCOTT, Indiana, December 23, 1907.

Editors Herald: Ere the old year expires, and is consigned to the hecatomb of the past, I wish to jot you a "wee dotty dimple." We began services here last Wednesday eve, and audiences have enlarged nightly, but the Christmastide is now on, and interest turns toward "Santa." He is more popular than I.

We are on one of the battle-grounds of Northern Indiana, made famous by the Scott-Braden debate. Its echoes have not faded away yet. The people do not tire of talking of the event which occurred thirteen years ago, during the *verdancy* of my youth. Well, virtues are often buried with men; faults live long.

The Saints at this place are endeavoring to keep in the

line of faith and duty. Their kindness to me will not be forgotten. May their blessings be abundant. The little band has stood up well under the opposition and calumny heaped upon them by religious zealots. Sr. Walberry, as also Bro. and Sr. Healy, have passed along to the paradise of rest, and the remaining number are striving to keep the cause of Christ foremost.

Bro. and Sr. Maxton, whose hospitable home I now share, are the same staunch, true children of God, as in days agone. Sr. Maxton has not forgotten how to prepare things palatable, nor has she forgotten to emphasize, as she calls up stairs, and down, "breakfoost."

Bro. and Sr. Cassel have located in Angola. Bro. and Sr. Kissinger, Bro. and Sr. Petrie, Sr. Deller, Zimmers, et al, are standing as sentinels.

Many here believe the work; but protracted efforts are few and far between. The Disciples still maintain the rock-ribbed prejudice against the cause, and their chief effort seems to be to make the restored gospel look *little*, when they *know* it is the *biggest* proposition they ever confronted. The long-expected debate between the Disciples and the Saints is now made possible by Fremont citizens paying the expenses of the Disciples, and is booked for Fremont opera hall, in February.

Our services at Ithaca, Michigan, were enjoyable to both Saints and outsiders. We are to resume the work there next month. The winter has been beautified for services, so far; earth all robed in white, and track for sleighing just fine, with temperature just right. What is there to hinder the bells from jingling?

Ever hopeful,
S. W. L. SCOTT.

VINCENNES, Indiana, December 23, 1907.

Editors Herald: We are still trying to keep the campfires blazing, and doing our utmost to get the angel's message before the people of this community. We had Elders C. E. Harpe and P. A. Flinn here, and they held forth six nights to large crowds, with the best of interest. Bro. Harpe preached five sermons under the influence of the Spirit, and a great deal of prejudice was removed, and many friends made. I believe a good work can be done here, if we can get them back before the interest dies out. Saints of Southern Indiana, let us rally to the aid of the elders and their families, and see if we can not pay enough into the Bishop's hands so that more laborers may be sent into this field. Pray for me that I may hold out faithful to the end.

J. A. DAVIS.

HOLDENVILLE, Oklahoma, December 17, 1907.

Editors Herald: I have just closed a twelve-session debate at this place with J. W. Crumley, of the Church of Christ, non-progressive wing, and will send a little statement of the affair, to let those that are anxious to hear about it know that the Saints are well satisfied with results. Our prayers were answered. We used the man to get our work advertised at this place. The outsiders thronged nearly every night, congratulating us on our work, and expressing themselves that it is light to them. I gave out tracts to those who were anxious to have them, which were many.

Crumley was the greatest mixer I ever heard. He would misquote our books in nearly every instance. But I was there to turn on the light, and the people could see it. Our people are well thought of here as citizens. Brn. T. J. Sheppard, S. W. Simmons, C. T. Sheppard, R. B. Hixson, the Goodwin brothers, and others of whom we are not ashamed, live here. They have bought a church, built by the Methodists I believe, that will seat about three hundred people. We held the debate in it. I am to meet a man by the name

of Young, of this same faction, at Davidson, Oklahoma, January 14. Bro. Case is to measure swords with a C. C. Parker, at Morrison, Oklahoma, I think some time in February. So you see we are into it. But the Lord is taking care of his work, and we are rejoicing.

Yours in the conflict,

W. M. AYLOR.

FALL RIVER, Massachusetts, December 24, 1907.

Editors Herald: Some time past, while in Cleveland, Ohio, I received orders from Bro. Greene to report to him in person, for the purpose of assisting in the evangelistic services planned for the Massachusetts District. Arrived in Providence, Rhode Island, all right, except perhaps being very tired by the long journey, and found Bro. Greene administering "bread of life" to some hungry souls. Assisted him during the evening session, and next day we journeyed to Attleboro, Massachusetts, where Ralph Farrell and Arthur Phillips were sowing the seed. The efforts in both places were conducive of good, and some were brought, or conducted, into the kingdom. Boston was next in line. Here is where Bro. Greene had his little "set-to" with a couple of elders from the land of salt. It is quite comical, yet disgusting, to note that in private homes, in sacred edifices, or in personal conversation on the street-corners, these men, when driven to their last defense, will always resort to bearing their testimony, "that Joseph Smith was a prophet of God, and the church which they esteem is of divine origin."

After the lecture upon "The naked truth about Mormonism," one of the Utah elders arose and requested that we give him a few minutes behind the pulpit. The request was granted. He arose and declared that they were not Mormons, and after this the familiar testimony was then rendered. After taking his seat, Bro. Greene arose and propounded a few questions. "My dear brother, didn't you hold a Mormon conference here in Boston last fall?"

"Yes, sir," was the reply.

"Did you not advertise with hand-bills that this was a Mormon conference?"

"Yes!"

"Do you not assert when visitng that you are Mormon elders?"

"Yes, sir!"

"That's all, thank you!"

Good interest was manifested by outsiders during the progress of these lectures, and evidently they were convinced as to our position relative to Mormonism.

Fall River was our fourth point in view. The second Sunday of the services, there were approximately forty outsiders in attendance, and about the same number out the third. Good attendance prevailed all through the third week of the series, and on the last Sunday we were somewhat surprised to note the largest crowd of the series. About fifty outsiders present. The writer was very much surprised one evening, after one of these services, being presented with thirty dollars to purchase a suit of clothing. I had been somewhat puzzled of late as to the cause of my drooping spirits. Now I know. I feel somewhat better. Thank you!

Practically all the Saints here are poor; and toil hard for a livelihood, and it was with great exertion that I could refrain shedding tears, as they bestowed upon me this gift. "By this shall all men know that ye are my disciples."

I note that we are in need of more men to take charge of singing and solo work in the field. Believe this is one of the essentials to successful missionary work, as the past as well as the present has proved this to be a fact. I wish I could persuade all young men in the church, who are not as yet

affiliated with us boys in the field, to cultivate the gift of song, and to be proficient along all lines of music. It is very essential, as the Lord has suggested, that we proceed two by two, in the field; that one should be capable of handling the song-service part of the sessions, and, if possible, to have the voice cultivated to do effective solo work. In our rural districts, for instance, we find in many cases that an organ, or an instrument of any kind, is not to be had, hence we are obliged to rely wholly upon our vocal organs. And in the towns or cities, as the case may be, to make the services attractive, it is necessary that we make a specialty of both song-service and solo-singing. In some of our branches, solo work is scorned. Well, some ought to be,—the kind that simply shows the skill of the individual singing. This is all right, however, in its place; but selections must be rendered that will appeal to the congregation as an instructive part of the program, and will carry conviction to the heart of the sinner.

During a service in Dayton, Ohio, I heard the song entitled, "Will there be any stars in my crown" rendered. As the spirit rested upon this individual and the sweet strains were echoing through the structure, I noticed while gazing over the assembly that every one was in tears, and Elder C. Scott's face was illumined with that unction which emanates from God.

The "song" had done its work. I have heard with thanksgiving the prayer of the righteous, the strengthening sermons of the elders of Israel; but have never felt with such uplifting force the Spirit of God, as when listening to a song or solo rendered by one who was materially assisted by our Creator. Solo work of a right character should be promulgated in our church, because it is conducive of good, and in some respects more beneficial to the audience than some of the discourses we hear.

Our next place in view is Plymouth, thence to New Bedford and Haverhill. Only a few have entered the fold of safety; but we are convinced, by hearing statements of outsiders, that many have a better impression and understanding of our work than previous to these meetings.

The Saints in Fall River, and some of the other places, deserve credit for their assistance in these meetings.

We are here for good; and good we must accomplish, that right may prevail.

Your brother,
ARTHUR KOEHLER.

EVANSVILLE, Wisconsin, December 26, 1907.

Editors Herald: We wish space for a few lines regarding the dedication of Southern Wisconsin churches. According to previous arrangement Apostle J. W. Wight arrived in Wisconsin, from Chicago, December 13, and, as previously arranged, stopped for one night at Evansville, where the writer, together with the local force of the branch, had been holding forth in our rented hall for over a week. The little hall was well filled, and Elder Wight gave them an interesting discourse, which was followed by nearly an hour of answering questions propounded by the audience. The following day we took our departure for Lancaster, Grant County, and thence eight miles west to Flora, by team, where Bro. J. W. Wight filled an appointment for preaching that night in the Saints' new church.

The day following, December 15, the regular Sunday-school took place at ten in the forenoon, and at two in the afternoon, the dedication service. J. C. Edgington, presiding priest of the branch, was in charge of the service. Following the opening hymn, prayer was offered by G. J. Brookover, of the missionary force. A solo by the writer followed; and hymn by the audience. The dedicatory sermon was preached

by president of the mission, J. W. Wight, and was enjoyed by all present. Dedicatory prayer by J. O. Dutton, and benediction by G. J. Brookover.

We hope that this church, which has cost so much labor and sacrifice on the part of Saints of the Flora Fountain Branch, and their friends, may remain for years as a place where the restored gospel may be preached, and thus the true light of the gospel radiate till many in that section of the State shall bask in the divine light of God's eternal truth.

Elder Wight remained with the Flora Branch holding meetings till the following Thursday, when he came to Oak Ridge Church, eight miles east of Lancaster, where the writer had gone on Tuesday and held two services before his arrival, together with the local force of the Buckwheat Ridge Branch. The audience that greeted Bro. Wight here was not as large as we had expected, owing to various reasons; but all present enjoyed the service. Bro. Brookover remained at Flora after Bro. Wight's departure and held one service or more.

We had a five-mile ride after that service to the home of Bro. August Gratz, and upon Friday, Bro. Wight and the writer departed for Soldiers Grove, arriving Saturday. We were met there by Bro. Wesley Davenport, and taken to his father's (Philip Davenport), where we made our home for the most part. Appointment was out for service that night, and Bro. Wight spoke to an audience that quite well filled the little church.

The following day, Sunday, December 22, at two o'clock in the afternoon, the dedication took place. Branch president, J. W. Whiteaker, being detained at home by ill health, Bro. Arthur Davenport, presiding priest of the Wheatville Branch, was in charge of the service. Following the opening hymn, prayer was offered by Bro. Philip Davenport, presiding teacher. The dedicatory sermon was by Elder Wight. The house was well filled; and again in the evening it was filled to its whole seating capacity. The writer offered the dedicatory prayer; benediction by Bro. Arthur Davenport.

The following Monday, Bro. J. W. Wight took his departure for Lamoni, for over Christmas.

We hope that the new church at Oak Ridge may be fully paid for in 1908, and dedicated to the Lord.

This writing finds me at home for a few days. We feel that the Lord's work is onward in Wisconsin.

We noted one sad thing while at Soldiers Grove. The home of Bro. and Sr. Frank Montgomery caught fire from a defective flue and burned to the ground, very little being saved. We hope that all Saints who have been blessed with plenty will send them a little means toward a new home. Address Frank Montgomery, Sr., Soldiers Grove, Wisconsin.

Your brother and servant,
JASPER O. DUTTON, District President.

WALFORD, Ontario, December 16, 1907.

Dear Herald: I still find it hard to work to bring the pure gospel of Christ before the people. The enemy is at work on both sides. After taking much pains to get out bills of my own handiwork, and tacking them up in somewhat of a storm of snow, they are then torn down by some evil one, or many, who do not love truth. But we go forward. The gospel is to be a witness before the end comes. So we try to struggle on, sowing the seed by the way, believing some will find its way into good ground, or true hearts.

I expect to organize a Sunday-school in this new opening, before I leave.

Yours in the struggle for truth,
R. B. HOWLETT.

Gleanings.

Editors Herald: I like this part of my field all right, and believe I can do some good here. I shall be satisfied, if I can only keep up the record in the future that I have made in the past week. I have married one couple, preached eight sermons, baptized and confirmed two. The weather has been good for this time of the year. Climate is fine. It seems like springtime to me. I go from here to Benson, and intend to go to Abbeville, Louisiana, soon. I have more openings than I can possibly make, more requests for meetings than I can accommodate; but if there are any Saints in Louisiana who read this letter, and desire a missionary to come and hold some meetings, if you will write to my home address, 2211 East Avenue, Springfield, Missouri, I will answer your letters and place you upon my list of correspondents, and will get to you as soon as possible. I hope to be returned to this field another year. There is certainly lots of opportunity for doing good. I hope to be remembered by the Saints in their prayers, that I may be able to do an effectual work in this part of the vineyard. Ever praying for the welfare of Zion and her cause, I remain,

CHAS. E. ERWIN.

Request for Prayer and Fasting.

Dear Herald: I would request the Saints everywhere to fast and pray, January 5, that my mother may be restored to health, if it be God's will. She has been afflicted for most a year with a cancer, inwardly. She suffers terrible pain at times. The doctors can not help her.

GERTIE BIGGER.

NIAGARA FALLS, Ontario, December 26, 1907.

News From Branches**DES MOINES, IOWA.**

The *Midwestern*, a monthly magazine published here and devoted to the interests of the city, in the December number, has an article, "Des Moines as a church center." The article is nicely illustrated with many of the leading churches of the city and portraits of the ministers. Among the ministers are fine half-tone portraits of Elders J. F. Mintun, our city missionary, and E. O. Clark, our branch president.

The Sunday-school Christmas exercises were held on Christmas Eve, and were a success in every way. A large number of the pupils of the school took part in the program. The church was nicely decorated, a Christmas house occupying the pulpit, in which all the presents were placed. All the scholars of the school were remembered by their teachers, or the school, and the teachers were remembered by their classes. The Christmas of 1907 will long be remembered by our school as one of the enjoyable seasons of the year.

The president of our Religio, Bro. Ray Chandler, reached his twentieth birthday on December 19. On that evening the Religio members, *en masse*, went to his home, without apprising him of their coming. They presented him with an illustrated red-lettered International Teacher's Bible and a copy of the Book of Mormon; and as they were presented, were spoken of as the stick of Joseph and the stick of Ephraim being placed in his hands. The evening was enjoyed by all present.

Elder H. A. McCoy, who has been laboring in Minnesota for the year, and who was stricken with paralysis while in his field, is now at the home of his son in the city. He has improved much, and the Saints have hopes of his final recovery.

The branch officers have recently addressed a letter to all

the members of the branch, thus showing their interest in the welfare of all those under their care. In this letter they call the attention of the members to the duty of attending the church service, the necessity of assisting in spreading the gospel, and the necessity of assisting the church work financially. Recent additions to the branch have placed the membership over three hundred. It was only an army of three hundred with which an ancient worthy chose to do a great work. We know of no reason why the church here in the city should not continue to prosper and build up.

A. A. REAMS.

LAMONI, IOWA.

J. R. Lambert was the speaker at the chapel Sunday morning; D. A. Anderson in the evening. C. J. Peters occupied at the Saints' Home; John Spaulding at Liberty Home.

Darkness and storm interfered somewhat with a few of the evening appointments. Despite threatenings the following is reported: S. D. Shippy at Ellston morning and evening; V. W. Gunsolley at Greenville in the evening; E. E. Long at Oland in the evening.

Some weeks ago the choir, Sunday-school and Religio appointed a joint committee to consider the advisability and to devise ways and means of purchasing a piano for the church. An instrument was placed in the auditorium on trial. The committee has decided to purchase it, and arrangements are being made to that end.

The Christmas offering of the Star of Bethlehem Sunday-school amounts this year to almost two hundred dollars, and will probably reach that figure when it is all in.

The Religio Society is holding its sessions in the upper auditorium for a time. It has been thought that the work may be made more interesting and more to the advantage of the society by so doing. If the venture proves a success the arrangement will be permanent.

The Sunday-school conducted appropriate Christmas exercises as usual. On the afternoon of Tuesday, children furnished the entertainment, which is spoken of commendably. In the evening the choir rendered the oratorio, Bethlehem. Both occasions were largely attended.

J. F. GARVER.

ST. LOUIS, MISSOURI.

The branch held its regular election of officers in November, which resulted in all of the same officers being sustained with the exception of the clerk, who is now Bro. G. S. Trowbridge.

Sacrament-service enjoyed by all. A goodly portion of the Spirit was present. One of our young men was given words of encouragement by one of the priesthood.

District conference convened here November 14 and 15. Same officers were sustained for the following term. The afternoon prayer-service, conference Sunday afternoon, was reported as being exceptionally good. Three from the Oak Hill Branch were baptized.

Sr. Barraclough, of Edwardsville, Illinois, passed away December 1, leaving her aged husband and eight children to mourn. Bro. Tanner preached the funeral-sermon.

A splendid program was rendered Christmas Eve by the Sunday-school. The committee are to be commended for their efforts.

The first Sunday of the New-year will be "rally day," when our pastor desires every member of the Branch to attend services.

We wish all a Happy New-year.

Your sister in Christ,
2739 DeJong Street. E. M. PATTERSON.

Miscellaneous Department

Conference Minutes.

KENTUCKY AND TENNESSEE.—Conference convened at the new church near Burton's store, during which time it was given the name of Bethel. A. V. Closson in the chair, assisted by D. E. Tucker. Branches reporting: High Hill 77, Foundry Hill 55, Haley's Creek 67, and Farmington 150. Ministers reporting: A. V. Closson, J. R. McClain, C. L. Snow, D. E. Tucker, L. M. McFadden, and J. F. Overcast. Moved to reorganize the district Sunday-school association. Officers elected: Superintendent, D. E. Tucker; secretary, Sr. D. E. Tucker; treasurer, N. Ellen Adair; librarian, Sallie Shell; the same are to serve as officers of the Religio. Communication read from J. H. Scott concerning the change of the name of the branch from Haley's Creek to Liberty Hill. The conference concurred in the action of the branch in said change. Bishop's agent reported: Receipts, \$378.39; paid out, \$376.12. Tent committee reported: Subscribed for tent fund, \$93.60; received, \$14.35; paid out for chairs, \$15. Report received and committee retained. District treasurer reported: On hand when elected, 50c; expended, 36c. Two were baptized by Bro. J. R. McClain. Adjourned to meet on Saturday before the first Sunday in March, at High Hill. J. J. Adair, secretary, Farmington, Kentucky.

Notice of Appointments.

By arrangements between the ministers in charge and the Bishop, and concurred in by President Joseph Smith, Elder John Garver is hereby appointed to labor in the Lamoni Stake.

Arrangements having been made by one of the ministers in charge, and the Bishop, the other minister in charge, and President Joseph Smith concurring, Elder James E. Kelley is hereby appointed to labor in Western Nebraska.

Priest O. R. Miller having reported to us that he wished to devote his life to the ministry, and having been recommended as worthy and faithful, by those knowing him, and being a young man requiring no support for family, we have appointed him to labor in the Northeastern Missouri District.

We cheerfully recommend these brethren to the confidence and support of the Saints and friends where they may labor.

Any aid rendered them in their ministry will not be misplaced.

W. H. KELLEY,
HEMAN C. SMITH,
Ministers in Charge.

Committee on Reversification of Book of Mormon.

The committee appointed to prepare a uniform plan for the divisions of chapter and paragraphs, etc., of the Book of Mormon, will meet at Independence, Missouri, March 15, 1908, when the report of the sub-committee, appointed to go over the preliminary work of reversification, will be submitted to the general committee. Issued by instructions of the chairman of general committee.

R. S. SALYARDS, Secretary.

LAMONI, Iowa, December 26, 1907.

Fire.

On the 14th of December, 1907, the home of Bro. and Sr. Montgomery, Soldiers Grove, Wisconsin, was totally destroyed by fire, with most of the contents. Out of an insurance of \$250 they get but \$227! They are thus left to contend with the rigors of a Wisconsin winter in a small, temporary home, now being constructed as a "makeshift." If the Saints will generally respond to this appeal, even with their mites, it will be the means of helping those who are both worthy and in sore need, as a result of their loss. Let at least a part of your New-year resolutions be in the form of money addressed to F. A. Montgomery, Soldiers Grove, Wisconsin.

May this appeal be responded to by every one who can.

LAMONI, Iowa.

J. W. WIGHT.

Correction.

In HERALD for December 4, 1907, page 1132, in a letter with the heading, "A trip to the Bayard reunion," by Sr. Minerva Johnson, the second line should read "Srs. Payne, Newberry, and Barks," etc., instead of "Bn. Payne, Newberry," etc. The error was made in copying.

Decatur County Historical Society.

The Decatur County Historical Society will meet at Leon, Iowa, January 8, 1908. As full an attendance of the membership as possible is desired, as there are several items of importance to be presented, for the future good of the society.

By order of the president,

HEMAN C. SMITH, Secretary.

Conference Notices.

Conference of the Florida District will convene at Calhoun Branch on Saturday, 10 a. m., January 11, 1908. G. T. Chute, president.

A special conference of the North Dakota District will convene at Bantry, North Dakota, Saturday, January 11, 1908. Clerks and presidents of branches please see that your branch is reported, and send one or more representatives. James S. Wagener, president; Warren McElwain, secretary.

Conference of the Southern Wisconsin District will convene at Evansville, February 22 and 23, at 10.30 a. m. Branch officers please see that statistical reports are made out and approved by the branch in plenty of time to reach the conference. All local officers please report to branch presidents February 1, so that summarized reports may also reach the conference. Send all reports to me, Evansville, Wisconsin, Box 76. We hope there will be a good turnout of the district present more. Jasper O. Dutton, president

Convention Notices.

The Florida District Sunday-school association will meet in convention at Calhoun Schoolhouse 2 p. m., Friday, January 10, 1908. All invited to be present. J. S. McCall, secretary.

Addresses.

Elder J. C. Clapp, Chico, California.

Died.

CHASE.—Jane Chase, was born at Scarborough, Canada, June 8, 1835. Died December 2, 1907. She united with the Utah church, about the year 1851. Was rebaptized in March, 1871, by E. C. Brand at Ogden, Utah, and lived a consistent and righteous life. She was married to Wells Chase, in 1853, who is still living, and active for a man of seventy-eight summers. Of this union were born sixteen children, three of which died in infancy; thirteen lived till grown and married. Funeral in charge of J. D. Stead; sermon by Elder E. A. Davis.

HALL.—Edward Chidistis Hall was born in Ox Bow, New York, October 28, 1856. February 16, 1882, he was married to Miss Elizabeth Rengler. Of this union ten children were born. He was baptized when a boy, at Nauvoo, by A. H. Smith. Was well thought of in the community where he resided. He died November 6, 1907. The funeral-service was in charge of the Masonic Order. Reverend W. H. Parker, assisted by Reverend Charles P. Lang, conducted the services at the Presbyterian church, and the impressive Masonic ritual was conducted at the grave.

FORD.—Arthur W. Ford was born June 14, 1893, in San Bernardino, California. Died December 14, 1907. He was a member of the Reorganized Church. Father, mother, two brothers, and one sister remain to mourn their loss. Services conducted by F. A. Smith.

HIGHT.—Sr. Katie Weed Hight was born January 27, 1845, in Oswego County, New York. Was married to Asa Hight February 16, 1875, at Maquoketa, Iowa. Of this union were born three daughters and two sons, who, with the husband, are left to mourn. She united with the church August 4, 1895. She was taken ill with pneumonia December 7, and passed peacefully away the 14th. The church is called upon to mourn the loss of a faithful member, the community an honored, helpful neighbor, the family a patient and loving mother. Funeral-sermon by W. A. Smith.

BISHOP.—Alma Maroni, the son of Bro. Lot and Sr. Louise Bishop. Born July 14, 1907; died at Scranton, Pennsylvania, November 20, 1907. Service in charge of William Lewis.

The January "Housekeeper."

The *Housekeeper* begins the New-year by presenting a well-rounded number with an especially strong, heart-gripping story, "The revealing mirror," by Herbert D. Ward. "The outsider," by Mary Heaton Vorse, is continued. The pages are largely given over to instructive articles on present day Indians. The first is entitled, "Hiawatha's people" and is written by Marian Bonsall, Associate Editor, who has spent the past year in studying Northwestern Indians. The Indians of the Southwest are represented in "Ramona's people," by W. B. Chamberlain. The photographs are especially good. The departments devoted to the home are carefully edited, being entirely up to date and practical. The *Housekeeper* Corporation, Minneapolis, Minnesota. Sixty cents a year.

The "Arena."

The December *Arena*, which closes Volume Thirty-eight of this leading review of original opinion, is a red-letter number, containing one hundred and sixty pages, filled with a variety of deeply interesting and valuable essays which will appeal to men and women who think. It is magnificently illustrated, containing among other artistic features almost a score of finely executed half-tone pictures of people prominent in the public mind. Among its leading literary features we mention the following: "The unrest in India: its genesis and trend," by Saint Nihal Sing, a graphic pen-picture of conditions in the Far East and the causes that have led up to the present revolt, by a scholarly East Indian; "The coming electrical home for America's millions," by B. O. Flower, beautifully illustrated with a number of exceptionally fine half-tones illustrating electricity in actual use in reducing household drudgery and adding to the comfort and attractiveness of the home; "One hundred years' battle with the poison trust," by Charles R. Jones, a masterly historical survey of the rise and growth of the temperance movement in America and of the astonishing advance of the prohibition sentiment during the past score of years; "A survey of contemporary American literature," by Francis Lamont Pierce, Ph. B., one of the most reaching and severe critical papers that has appeared from the pen of an American thinker, and a contribution that is likely to call forth some sharp retorts; "The good and the bad of the president's policies," by W. B. Fleming, a very interesting survey of President Roosevelt's administration by a writer who is disposed to give the President full credit for the good he has done, though he finds it impossible to concede that he has accomplished anything like what he might have achieved in the cause of good government and for the relief of the people from the burdens of monopoly; "The growth of a social nervous organism," by Allan L. Benson, an exceptionally strong and thought-stimulating paper in which the author compares the development of life from the simple to the complex with that of the growth of the social organism; "The public works high school," by William Thum, an exhaustive paper advocating a municipal high school that shall give opportunity for the education of all youths who

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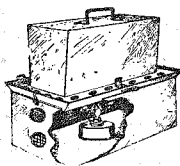
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are willing to devote a portion of each day to work for the city, and a contribution that will be of special interest to educators and patriots who desire to see democratic government further bulwarked by rational educational methods; "All Americans of royal descent," by Honorable Walter Clark, LL. D., chief justice of North Carolina, a strong paper that exposes the absurdity of the recent undemocratic craze on the part of certain reactionary Americans for genealogies that proves that they may have descended, legitimately or otherwise, from royalty or nobility; "The teachings of Christian Science in regard to mesmerism," by Alfred Farlow, head of the Committee on Publication of the Christian Science Church, a reply to some things that appeared in the October *Arena*, giving an authoritative statement of the teachings of the Christian Science Church in regard to hypnotism and allied phenomena; "Professor Pfeleiderer's luminous exposition of higher criticism," by the Editor of the *Arena*, one of Mr. Flower's justly popular extended book-studies which gets at the heart of the content matter and presents it in a fascinating manner; "Men, women, and books of the hour," a magnificent literary section filled with interesting and informing matter that all book lovers and persons interested in men and women in the public eye will desire to read. Here also are found, among almost a score of exceptionally fine half-tone pictures, portraits of Professor Pfeleiderer, Honorable Walter Clark, Saint Nihal Sing, James Whitcomb Riley, Kellogg Durland, Octave Thanet, F. Hopkinson Smith, David Graham Phillips, Anne Warner, and Herbert Quick. "The Christmas spirit" is a delightful extended editorial for the Yuletide season by the Editor of the *Arena*. The frontispiece of this issue of the *Arena* is a portrait of Mayor Tom L. Johnson of Cleveland, who is the subject of an editorial in "The Mirror of the Present." These are only a few of many interesting features of this issue. The Christmas number of the *Arena* is one of the best issues that has ever appeared.



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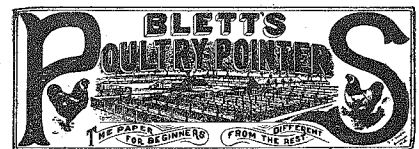
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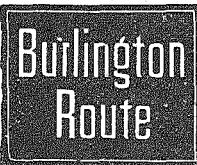
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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Editorial

EMOTIONAL INSANITY.

In these days of murder, suicide, arson, riot, and every other considerable sin by which human life is held cheap, pleas are made in extenuation in the world of violent killing under the names of *emotional insanity* and the *unwritten law*, meaning the right of an individual, the peace of whose home may have been disturbed by another, to take the law in his own hands for the punishment of the offender. Excellent lawyers and the judges of the courts have repeatedly stated from the bench that there is no such law as "The Unwritten Law," known to American jurisprudence. Every day the strangest of travesties on justice and right dealing are enacted, through which murderers are enabled to escape justice. Last year Harry K. Thaw was tried in New York for the killing of an architect by the name of Stanford White. Being wealthy, the ablest attorneys were employed in his defense, and the plea of emotional insanity was set up. The jury disagreed and in January of the present year there will be another trial, and it is presumable that the same plea will be set up, and it may be effectual in cheating the gallows or the electric chair.

It is almost unthinkable, the ease with which so-called experts known to the medical fraternity as alienists, are secured to testify in such cases. The general public does not believe that Harry K. Thaw was so insane that he did not know well what he was doing. And to that same public the plea of emotional insanity has become a synonym for the condoning of the taking of human life and the effort of misguided lawyers and doctors to save from just condemnation murderers who have perpetrated their crimes evidently with the thought clearly established in their minds that they may, by liberal use of money, secure at last an acquittal at the hands of a jury. These efforts and their frequent successes have joined together to make trials by jury in criminal cases seem, to the general public, as expensive farces, the expense of which is met by the taxes of the sober and industrious people of the nation.

Anger, aroused for any cause, is partial insanity. If the cause is just it comes under the name of just indignation, and the plea of self-defense, defense of one's self, his family or his friends, may be relied

Natural abilities can almost compensate for the want of every kind of cultivation, but no cultivation of the mind can make up for the want of natural abilities.—Schopenhauer.

upon to secure a discharge without conviction. In such cases the "unwritten law" is not appealed to for the reason that the statutes governing human conduct have provided enactments under which a taker of human life under such conditions is excusable from punishment. There is no need in such cases, to plead the unwritten law. This plea is made where the perpetrators of the wrong are conscious that their conduct has been inexcusable under the application of human statutes, so an appeal is made to the law of "Might makes right," and under its influence individuals give way to their destructive passion and destroy life, entailing suffering upon those who may be deprived of friend or relative by their act, distress, sorrow, as well as expense. Unjustifiable in almost every case, this appeal to the unwritten law has, of late, been made in some instances upon the shallowest pretenses; pretenses which, if they had been pushed to examination in a proper court, would have been shown clearly to have been improper and unjustifiable, applied to the act for which the appeal of justification because of the unwritten law is made. It will be continued to be made and its application will be sought for in a wider range of crimes committed against humanity, until it will almost seem that society is returning to the days of barbarity, when the stronger ruled at the expense of the weaker.

Not long since, a small band of murderous robbers undertook to hold up and rob a company of Greek laborers. Some of those disliked the idea of being robbed, and so they made defense, and one of the attacking party was wounded and subsequently died. After this, another of those Greek laborers was arraigned before the court for carrying concealed weapons, and he admitted before the court that he had bought and carried a revolver and did so for the purpose of protecting himself from a repetition of the murderous attack made upon his comrades, if not himself. The fine would have been very heavy, but in view of the circumstances which impelled the man to carry a means of self-defense, it was not enforced against him.

It is a very striking condition of society in the large cities, of which the exemplification may be found in Kansas City, Missouri, as that condition of things is seen in the occurrences chronicled in the daily press, in which the sober, law-loving, law-observing, and law-abiding part of the community are absolutely at the mercy of the lawless and disturbing element, regardless of life and property, who violate the law and carry weapons by which they assault, rob, kill, and murder whoever stands in their way. It seems unfair and unjust, and if there is a case in which the unwritten law might be applied, it would be in such cases as are occurring every day and night

in those crowded places of human existence. No man, no woman, is safe from assault and injury. If they are law-abiding, they carry with them no means of protection, and their lives are forfeited to the slug element lying in wait to attack them. There should be an earnest protest from every quarter against the application of this principle called the *Unwritten Law*, and an equally strong protest against that unsubstantial and unsupported plea of emotional insanity. We do not say that there may not be cases of such insanity, where men's minds may have been unbalanced because of fancied or real wrongs, but we are sure that if there was a more determined application of the principles of justice in the treatment of thugs and murderers, the plea would not have so much of a hold upon the lawless element as it has. The law-abiding portion of society is entitled to protection. Every force in society should be arrayed in their behalf, and no plea by which the ends of justice are defeated should be permitted of an insufficient or ephemeral character. So long as judges, lawyers, and juries may be collected at the expense of the public for the purpose of punishing crime, and criminals are allowed to escape the proper application of the severest law by which they may be punished, just so long will society suffer from these frequent and continually increasing crimes of felons against property and persons.

Emotional insanity is only a constructive condition of mind, and its existence in the mind of any individual is only established upon hypothetical questions skillfully arranged by astute lawyers and established by the testimony of so-called experts who are evidently first sounded, then subpoenaed, and feel it their duty to testify in behalf of the client in whose defense they are called. A man once excused for murder because of emotional insanity, is turned loose upon society to repeat his spasm of insanity, and consequent murder. It would be better, the proper course, in such cases that such emotionally insane person should be put where he can not do violence to human life while laboring under such emotional insanity. Only a short time since, in the city of Providence, one of our sisters was shot down to death by her husband, under the influence of jealous rage, without cause so far as known, and urged to the act by drink, and at a time when he was evidently emotionally insane. His deed is none the less cruel and wicked because that he slew himself after he had destroyed the life of his wife. And one can scarcely pick up a daily paper published in any city but what there is the report of similar deeds portrayed before the public for their reading. And while the preachers may say that the world is growing better, and it may be true so far as the great mass of mankind is concerned, the

evidences are patent which go to show that there is an evil or unruly element among man which, if it is not increasing, is certainly being brought more permanently to light in these constant destructions of human life through unbridled passion, emotional insanity. Jealousy inflamed by drink, exaggerating every act of its victim, continues to rankle in the mind until lust for blood, or vengeance brings to pass the tragedy; and when the tragedy is completed and remorse sets in, then the effort is made to condone the act by the plea of emotional insanity, or the principles of the unwritten law. We hold that men are inexcusable for allowing themselves to be carried into such conditions of unbridled disregard of law, the safety of persons and the rules of right dealing among men, and we warn our people to be on the guard against the in creeping of any such element among them.

There is a clause of the written law, disregard for which puts the violator of it into jeopardy of divine justice, judgment, and condemnation. "It is written, thou shalt not kill; he that killeth shall die." Not long since we received notice of the suicide of a bright, intelligent, innocent girl, who, through some unknown cause, and suffering from nervous disturbances of body, continued to brood over her condition until she took her own life, leaving her parents to mourn for her and to wonder what would be her condition on the other side of the vale, beyond which she had gone by her own ill-judged deed. Our courts would hold that such person would not be held subject to condemnation as having committed the unpardonable sin. Such a case would come under the term of emotional insanity, if any case could. In this instance the only life at stake was her own, and through long continued distress of body the proper exercise of mental faculties was in abeyance. Human indulgence and mercy say that such individuals would not be held accountable for the deed which ended her life. It is fortunate for us that God is more just than we are; hence we may argue with a degree of justness that he will not hold this sister to her infinite loss for having ended her earthly existence by her own hand. Is man more just than God? This question has been decided centuries ago in the negative. Man derives his conception of the influences of mercy and justice from his contemplation of those qualities resident in God. As a consequence we have a right to hope and be established in the belief that if justice may now and then demand the taking of human life in self-defense, in defense of homes, family, and friends against assaults of evil-minded and wicked men, he who is more just than men, will look upon such taking of human life with leniency; and where, by the unfortunate wear and tear of human toil and human existence, the

mind of an individual becomes unbalanced, the power of self-restraint is broken down, and one takes one's own life under such conditions that human justice would not hold the sufferer to punishment, so will not the God of all the earth hold such an one accountable, and put him in a condition of continued and insupportable punishment.

The Saints should be careful that in their homes, their associations with their fellow beings, they avoid those things which, in their nature, are calculated to destroy the stability of their own minds and the minds of others, that they do not give offense. It is written, "Offenses must come, but woe to him by whom they come." This refers to the cause giving rise to the offense. Let us take heed, therefore, that we give no occasion for offense in any wise, nor give cause for offense upon the part of others.

CRIME IN KANSAS CITY.

Within the last four months there have been some fourteen killings in Kansas City. Nine of these have been within, or adjacent to, saloons where liquor is sold by license. These nine murders have deprived the victims of life, and in most instances have left families of the victims, large or small, to their own efforts for support and the wavering charities of the public. They have also involved the municipality in costly prosecutions for the purpose of bringing the murderers to justice. In some instances the effort has failed and the murderers are still at large, undetected.

This is an object-lesson in more ways than one. Aside from the moral attitude against the crime of murder that must actuate all healthy communities, there is the added common-sense, every-day objection to the saloon business, the establishment of places where liquors are sold under the lawful guise of the license issued by either the municipality or the county, that the traffic foists upon the community, and series of consequences that the community should not only foresee but forestall by a refusal to legalize the causes. Two thirds of these murders are the direct product of the sale and use of intoxicants; and the municipalities or the counties issuing the licenses are indirectly parties to the crimes committed under the influences of that, the sale of which has been authorized by law.

An Indiana judge not long ago took the ground that the state could not legalize the sale of intoxicants; that the traffic was unlawful and that the state could not make an unlawful act lawful. It can not be denied successfully, that more than half of the crime in any community where liquor is licensed to be sold, is directly or indirectly traceable to the use of intoxicants. All the consequences which

follow those acts of criminality, from the putting of the community to an expense in prosecuting the transgressors and the taking care of them, or punishing them when convicted, to the providing for the care and sustenance of those who are left in the community deprived of their natural protectors and providers, and the care and providing for those who are thrown upon the community for support, by the crimes committed. Every sober and industrious man in every community ought by every means in his power, protest and keep protesting against being taxed either directly by the state or indirectly by the demands of humanity for charity to provide for the evil consequences of the liquor traffic. We hold that it should not in any community be legalized, because of the results which follow to the community in the way pointed out above, if for no other reason. Taken with an article recently appearing in the HERALD, on the traffic subject, this item of what is transpiring in Kansas City is an object-lesson of evil.

HAVE YOU PAID UP?

A story that is apropos of the Sunday revival meeting is told by the *Kansas City Journal* as follows: A preacher at the conclusion of his sermons said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception, rose to their feet. The preacher seated them all and said: "Now every man not paying his debts stand up." The exception noted, a care-worn, hungry-looking individual, clothed in a last year's summer suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not to meet his obligations?" "I run a newspaper," he meekly answered, "and the brethren who stood up are my subscribers, and——" "Let us pray," exclaimed the preacher.

GENERAL CHURCH ITEMS.

Elder Alma B. Hanson died, December 30, at the Printers' Home, Colorado Springs, Colorado. Elder Hanson was at one time foreman of the press-room in the HERALD Office. He resigned that position in the spring of 1900 and accepted an appointment from the General Conference as missionary to Eastern Colorado. He will be remembered as an active leader in the Students' Society of Lamoni, forerunner of the Zion's Religio-Literary Society.

By a letter from Bro. J. H. Tyrrell, of Chatham, Ontario, to the *Canadian Messenger*, we learned that the Canadian Customs officer at Chatham called on Bro. Tyrrell for a copy of the Book of Mormon, to be sent to the general customs officer for examination as to its rights to be subject to duty, through the

mails or otherwise. Bro. Tyrrell sent an explanatory letter with the Book of Mormon. Bro. Tyrrell states in his letter, "On December 13, 1907, the General Manager of the Customs here notified me that the head office of the Canadian Customs had granted the Book of Mormon entrance into Canada free of duty, thus helping to fulfill the Lord's promise to favor his people."

We call attention to this, so that those of our brethren who have desired to send the Book of Mormon to their friends in Canada may feel an assurance that they can do so without subjecting the receiver to the payment of custom duties on the book. It is a good thing for us to be thus recognized.

NOTES AND COMMENTS.

Reverend R. J. Campbell, in a recent discourse in the City Temple, in London, characterized the city in very uncomplimentary terms, yet it is not unlikely that other large cities might vie with London for his attentions. He declares: "If London is not hell it is a very good imitation of it. Who makes that hell? I make it. You make it. We all do our little to help to make it, not willingly, but thoughtlessly."

It is reported that recently Doctor Piesen, a department superintendent employed by a Chicago packing-house, fell in the laboratory of the packing-house and fractured his nose. Tetanus germs entered the wound and soon developed. He diagnosed his own case, directed his family to send him to the hospital, and then sent for a lawyer and made his will. Great is Diana of the physicians.

The details of the plans of Mrs. Mary Baker G. Eddy, head of the Christian Science Church, in relation to the million dollar charitable institution which she is to found, have been announced.

The institution will be known as "Mary Baker G. Eddy's Charitable Fund." The plan and scope of this fund will be an educational opportunity by which indigent persons will be taught gratuitously the "Science of Christ healing as practiced by Jesus and as made known through the writings of Mrs. Eddy." It will be open to all "who are genuinely interested in Christian Science for its truth's sake and who shall present to the board of directors of the fund, satisfactory certificates of their indigence, their religious views, and their moral character."

In a recent speech in New York City, Jacob H. Schiff pointed out the dangers which threatened organized charitable institutions during times of financial stringency, and the sufferings which come to dependent ones as a result. He declared that our charities should be the last subject of economy. He

said: "Those who hoard their money by cutting off their charities, because they are in a panic and are victims of fright, are in many ways as unthinkingly brutal as the men who tread down women and children to escape from fire or from a sinking boat." The church is not a charitable organization, and the missionary's family, the church publications, the sanitarium, the children's home, are not objects of charity—yet perhaps they are in line with what Mr. Schiff had in mind.

According to the January *Delineator*, charity in Chicago is put to a novel purpose. Mrs. Potter Palmer has been the acknowledged leader of society in that city, but rivals are arising. It has been her custom to give an annual "charity ball." These rivals are now giving rival annual charity balls in the hope that the one who gives the most unique, popular, and profitable ball will obtain social supremacy and also stand in well with the recording angel.

This curious tale of how the English poet, Francis Thompson, was once very near to suicide, is related by a recent writer: "For years Thompson had been one of the 'submerged,' selling matches, calling cabs, anything to obtain the pence necessary to buy food. At last he yielded to despair, and, having for some days saved up all he could earn, he devoted it to the purchase of a single dose of laudanum sufficient to end his troubles. With this he retired at night to his haunt, the rubbish plot in Covent Gardens Market, London. Then by his own narrative the following incident occurred:

"He had already taken half the fatal draught when he felt a hand upon his arm, and, looking up, he saw one whom he recognized as the dead poet, Chatterton, forbidding him to drink the rest, and at the same instant memory came to him of how, after the poet's suicide, a letter had been delivered at his lodgings which, if he had waited another day, would have brought him the relief needed.

"It happened so with Thompson. After infinite pains, the editor of a magazine who had accepted and printed an essay and a poem of his, but could not discover his address, had that very morning traced Thompson to the druggist's shop where the drug was sold and relief for him was close at hand."—*Chicago News*.

A bit of news in a late *Chicago Tribune* is to the effect that the Chicago, Burlington, & Quincy Railway has directed the conductors of their dining-cars that they must serve no liquors at their meals in the state of Iowa; and that it is presumed that other roads will follow the example, and probably other States will likewise be included in the prohibition.

Elders' Note-Book

TWO SIDES.

De Debble come eroun' an' tap on de glass—
Right in de street whar de white fo'ks pass!
G'away dar, Satan!

He comes eroun' de back way—de fo'ks all abed—
Knock on de do' an' poke in him haid—
Hab a cheer, Marse Satan!

—*Appleton's Magazine*.



THE RETURNED MISSIONARY.

(A fragment from the diary of Elder Glaud Rodger, on the occasion of his return from his mission to Australia.)

May 22, [1879] bidding good-bye to many noble souls, whose hearts are true to the cause, I started on the long journey homewards. Met with good company, and time bore us on in safety over two thousand miles.

On the 31st we reached Council Bluffs, having traveled in nine days over nearly the same road that we went over with an ox-team twenty-seven years ago. At Leon [Iowa] I took the stage for Davis City, ten miles of very rough road, and a heavy rain. Arriving there I called on Bro. Cunningham, whom I had known in England. He had gone to conference, but I was kindly entertained by Sr. Cunningham.

June 1, at nine o'clock a. m., I saw my two dear boys. They had come for me. Glaud was not so much changed, but Joseph I did not know. We started in a wagon for home, about eight miles, where I met the rest of my family. Thank God for his love and favor—all spared in life and health to meet again! My little girl did not know me, and only for her golden, curly hair, I should not have known her. It was some time before we could get well acquainted. I said then, "Five years and seven months is too long to be away from home." Glaud's wife and two children were present, also Janie's little girl, all added since I left home.—*Autumn Leaves*, vol. 3, p. 417.



THE BLESSEDNESS OF HOME.

(Written on board the sailing vessel, The James Foster, Junior, by Charles Derry, on his return from England in 1864.)

Did you ever leave the fairy-land you love to call your home,
Away on distant shores to stand, or as a pilgrim roam,
To battle with a world of sin, without an earthly friend,
In all your toils to sympathize, or lend a helping hand?
If not, you scarce can realize the blessedness of home!

Did you ever feel her burning brow upon your throbbing
breast,
To whom you pledged your holiest vow—she whom you love
the best?
Or have you seen those scalding tears plowing that burning
cheek,

Or read the anguish of her heart,—anguish she could not speak,
 Because her one bright, guiding star, must wander far from home?
 Did you ever give your tender babes the last, fond, parting kiss,
 Then tear yourself from wife and child—from all domestic bliss,
 To traverse mountains, plains, and seas, to bless your fellow man,
 Then hear them direst curses hurl, and spurn the gospel plan?
 If not, you scarce can tell the blessedness of home.
 But if your lot has thus been cast, for God, and truth, and heaven,
 And willingly forsaking all, to spread the sacred leaven—
 To build God's kingdom on the earth, and bless the pure in heart,
 Keeping yourself from every stain, performing well your part,
 You've learned to know the real worth and blessedness of home.
 And He who looks with pitying eye upon his suff'ring ones,
 Will not forget the sacrifice made by his faithful sons;
 Nor will his daughters be forgot, a crown awaits them all—
 In that celestial home of light, he'll crown both great and small,
 And each will then enjoy the peace of that eternal home!

• * * * *

LETTER OF A BRANCH OFFICER TO AN ERRING MEMBER.

Go after the wandering sheep with the shepherd's crook and not with a club.

Dear Brother: We have not seen you at meeting since our talk with you in the church building, August 7. We fear that you did not understand the spirit that moved us to talk with you.

We did not wish to dictate to you or injure you. We have enjoyed your association in the church meetings, and love you as a brother. We were simply doing what the law required us to do, as officers of the church, and we tried to do it with a kindly spirit. We have prayed for you earnestly and often in this matter, that it might be well for you. Let us earnestly exhort you to move wisely, and let no little thing turn you aside from the cause. Let no weakness of the flesh or failings of your brethren prevent your doing all you can to advance the cause.

God grant that your heart may be softened to do what you know to be right, and you will be happy.

You are at the parting of the ways now; consider well the road you will take. You will find friends who will welcome you elsewhere; but they will drag you down to destruction. You have friends here who will help you if you wish it, and nothing they teach you or give you or lead you into, will ever make you ashamed afterward, when you think of it.

Pardon us for speaking plainly, dear brother, ten years from now we would find you, if we live, a good, wise man, respected of all who know you; we

would hate to find you as we have found some of the Saints in the past, who in much less than ten years have made themselves anything but respected. Let us hear from you, how you feel in this matter, and if we can help you we will.

Your brother in Christ,

• * * * *

POSSIBLE HISTORY.

The Campbellite school was just out. The teacher buttoned his coat and donned his hat, took a last look at the motto over his desk, "Where the Bible speaks we speak," and departed.

Upon the lawn he was surprised to see a group of his pupils surrounding two combatants.

The horrified teacher thrust the spectators aside, and addressed the two thus, "Stop, this is no way for Christians to do!"

The larger of the two, having just gouged out the eye of his opponent, wiped his thumbs and sat up to argue the question.

"We never can be united and see alike, unless we are permitted to canvass every question of difference in a brotherly way," he declared.

The weaker brother sat up, and nursing his injured head, expressed this thought, "We sure can't see eye to eye until I git one of his. I'm entitled to a reply."

A Latter Day Saint elder passing by, scratched his head. "It seems to me that I have heard those arguments before," he cogitated. E. A. S.

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MINISTERIAL ANECDOTES.

ABSENT TREATMENT.—A local physician said yesterday that a great deal depends on the way of looking at things and cited the following incident reported by Doctor Guest in a medical magazine. The doctor's brother-in-law suffered every summer from hay fever. One of his relatives, a Christian Scientist, persuaded him to write daily to another Christian Scientist who could cure him. He did so and felt better daily until his fever had about gone by the third day, when he received a letter from the Christian Scientist stating that she had been away from home but would commence his treatment the next day. He relapsed.—Exchange.

SERMON OF THE STOVE.—"De preacher wuzn't feelin' good las' meetin' day, an' he made de stove preach de sermon."

"Made de stove preach?"

"Yes—made it red hot fum top ter bottom, an' den tol' de sinners ter take a good look at it, an' go ter thinkin'!"—*Atlanta Constitution.*

Only actions give to life its strength, as only moderation gives to it its charm.—Richter.

Original Articles

LEAVES FROM LIFE.

LIFE OF NANCY POLINA PARK.



NANCY POLINA PARK.

"No one ever heard a word of gossip from her lips. She has no time for it."

A shadow, a rift of light, a faint quiver, and lo, a little life—a gift from God—has smiled for the first time on this beautiful old earth. Two tiny hands to clasp and hold; two tiny feet to tread life's untried paths; a future all untried. Yet as the pages unfolded, one by one, a record was made whereon are written only noble deeds, acts of kindness. Deeds that prove a heart responsive to all others' ills; befriended those dependent on her care; and most of all making her Master's cause her greatest joy.

To us who know her childlike, simple spirit, her power of sympathy, the hospitality of her mind, and her unerring vision of truth, it seems that words can hardly present our sister as she is, and only eternity will reveal all that she has accomplished. One will always remember the first greetings from her, for they come in words so sisterly and sympathetic that they are as a light that has newly shined out from the darkness. But few women have such power and perfect gentleness combined, that implicit confidence in all that is good, and above all that spirituality that will cause you to feel how near she is to the invisible. In her we see a sister owned and acknowledged of God, one who by her walk and conversation has preached Christ in the home, in the church, in every path of life, and with a God-given inspiration in the thirty-one years of membership in the church militant, she has gathered to her the tenderest sympathies of her own family, the admiration and good will of every member of the Des Moines Valley Branch, and the citizens of the com-

munity in which she has lived for over half a century.

I saw a saint—how can'st thou tell that she
Thou sawest was a saint?
I saw one like to Christ so luminously
Made by patient deeds of love, her mortal taint
Seemed made her groundwork for humility.

No one has ever heard a word of gossip from her lips. She has no time for it. Ever looking ahead and above, her life motto is, "We are saved by hope." She expects each to do well, and at the evening of a long and beautiful life we see her sitting in the sunshine, calm and sweet, at sixty-five years of age; and methinks to ask her what she would have done differently as a mother and as a sister if she had her life to live over again, and we will hear her say, "I would blame less and praise more."

Often this household saint expresses in words her gratitude to her heavenly Father for the long life so rich in blessings, friendships, and affection. Each passing season, as the years speed on, finds her more and more a child of hope, notwithstanding she has had her seasons of sorrow and mourning. In that home, bright with her presence, one always finds her with a smile on her face and a word of cheer on her lips. On the tables around her, are grouped her favorites in the way of pictures, and her constant companions, the Bible, the Book of Mormon, the Doctrine and Covenants, together with the SAINTS' HERALD, *Zion's Ensign*, *Autumn Leaves*, the *Sunday School Exponent*, and the *Quarterlies*. These lead her to "Come up higher," and, looking ahead, she knows that "It is better farther on."

"A soft sweet voice from Zion stealing,
Such as to angels known,
Hope's cheering song is ever thrilling,
It is better farther on."

Also, methinks I hear her say, "Why can not we, slipping our hands into His each day, walk trustingly over the day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sweet peace and home." Trustingly she says, "We leave all with Thee. We would know many things that thou hast not revealed, but we can only love and trust and wait." In the supreme hour of the entrance into life with God may we have faith to look above and say, "We give thee joy, dear sister. All hail, but not farewell. Our faces are set the same way, blessed sister: we shall follow after—it will not be long."

Nancy P. Freel was born in Indiana in 1841. Her father, James Freel, was born in Ohio, as was also her grandfather. Her mother, Mary Guinn, was born in Virginia, being of German descent. The mother died in Indiana, and the father, with a family of six children, came to Warren County, Iowa, in 1849. By a second marriage a family of

nine children. On the farm in Warren County the father of our subject lived until his death, in 1906.

Mother Park was first married to James Duncan, who enlisted in the United States service, starting for the scene of the war in the South, but was taken with the measles at Burlington and died there in 1862.

By a second marriage our subject was united with James Park, in 1865. The Park family came to Iowa in 1849, the same year that the Freeland family came; one family of emigrants starting from Ohio and the other from Indiana, they joined company soon after starting, and traveled the entire distance together. At the time of the marriage they settled on the farm in Camp Township, Polk County, Iowa, and this was the family home until the removal to Runnells in 1898.

As to the religious training of our subject, her grandfather was a member of the Methodist Episcopal Church, her father uniting with that church when ten years of age. Her mother was a member of the Presbyterian Church until her marriage, and then she joined the Methodist Episcopal Church. Sr. Park united with the Methodist Episcopal Church at Hartford, Warren County, at seventeen years of age, having been baptized when a child. After uniting with the church she lived an earnest, Christian life, striving to serve God. As she studied the plan of salvation revealed by the Savior of men, she reached that point wherein she was not satisfied with her baptism as a child, and during seventeen years of membership in the church she could not reach that condition to receive the communication with God which she desired. Having that supreme confidence in a loving Father then that has ever characterized her life, she loved him, trusted him, and waited on him, and looking ahead she believed that "It is better farther on."

In 1873, E. D. Bullard, whose parents had been connected with the Latter Day Saints at Nauvoo, located at Hartford, in Warren County. He soon learned of members of the Reorganization living at Newton, and invited the elders to visit him. During the years 1873 and 1874, Elders Isaac N. White, Alfred White, and William C. Nirk did local missionary labor at Hartford, and during the latter year organized a branch at this place, known as the South River Branch. This was in the immediate vicinity of where the Freeland family was living. From Hartford, in Warren County, the elders were invited to preach in Camp Township, Polk County, the services here being held in the Brockett Schoolhouse.

It was here that Mother Park attended the services, and first heard the everlasting gospel. In considering it in the light of truth and as the plan of salvation, it brought to her mind that which she

had hoped for, that which she had waited for, and that which brought satisfaction to her mind; and, believing that new light had shone in her pathway, she was willing to walk therein, to take one step forward and enter the door into the sheepfold.

Elder William C. Nirk, together with Brn. Alfred and Isaac N. White, had opened the gospel work in this vicinity, and on January 24, 1875, he baptized into the Reorganized Church, the church and kingdom of God on earth, Mahala J. Moorman, Edwin Moorman, and Nancy P. Park. The next day he baptized Nancy A. Freeland; on February 14, he baptized Ancil Freeland and Benjamin F. Clark; February 28, Sarah C. Cushman, and March 28, Hulda Longbottom.

Elder Nirk, who baptized our sister, and who now resides at Rhodes, Iowa, has spoken that as he administered the ordinance of baptism, on raising her out of the water, her face bore an angelic likeness. The Lord has instituted the ordinance of baptism, the servant of God duly authorized, officiated in this solemn ordinance, receiving one who desired to become a child of God, and at the moment of her regeneration the Lord acknowledged her as his child. Bro. Nirk, in a letter of September 11, 1906, speaking of this event of the years ago says: "I have mentioned to you concerning her baptism as she appeared to me as she came out of the water. It is stamped on my mind's eye, to see her come forth out of her watery grave as pure and innocent as an angel, or a child indeed. And her life has been a life of usefulness. And never have I seen any, or been acquainted with any, who have continued so steadfastly in godly examples, wherever she was found, among those of her own faith, or others, not of the same. May I be worthy to be in her association when the Master shall reign on the earth!"

Bro. Nirk is a man of few words, but in the above he has said enough that we could well end this sketch with his words. He says that she has continued steadfast for over thirty years, and expresses the desire that he may be worthy of association with her during the millennium.

Soon after our sister united with the church, a branch was organized at the home of Bro. and Sr. William Tulley, who had been baptized a short time before, said branch being known as the Des Moines Valley Branch, and the organization then made has continued until this day. Here, as elsewhere, when the work of God is planted, the power of the Evil One is made manifest, and at this time false and slanderous stories were told and re-told concerning the church and the man, and men who had been instrumental in bringing it forth. And here, as elsewhere, the prophetic statement of Joseph Smith, that his name would be held for good and evil in

all the world, was fulfilled. Those here who had accepted the gospel as restored through him were said to be of unsound mind, and when the ice of two and one half feet in depth was cut to baptize our sister there was no doubt, in the minds of some, that she was mentally unbalanced.

Soon after coming into the church, she realized the fulfillment of the promise that "he that doeth the will of the Father shall know of the doctrine," and the testimony of the Savior that "flesh and blood hath not revealed this unto thee, but my Father which is in heaven," was made the rock upon which she has stood. While the cruel hand of persecution was being swung, and the life, character, and work of Joseph Smith were being assailed, one day while reading in the Inspired Translation, and having made the matter of the divine mission of Joseph Smith a subject of prayer, she bowed her head on the book and continued to plead with God to acknowledge the work of his servant, if he had been divinely commissioned for the work he claimed to have done, and in that hour God did hear and answer the pleading of our sister. Not in the thundering tones that testified of God from Mount Sinai, not in opening the heavens to her spiritual eyes, but in the inner whisperings of the Holy Spirit that filled her entire being and testified to her of the divine calling and work of Joseph the Seer, and from that hour she has affirmed the knowledge received at that time.

Our sister has endeavored to live by every word that has proceeded from the mouth of God. Receiving a knowledge of the divine calling of Joseph Smith, having unshaken faith in the Book of Mormon from the first, the gathering of the Saints in latter days she has looked forward to, and the law of tithing has been very faithfully observed, she at one time during the past year paying one hundred dollars into the church treasury. She bears a strong testimony to the healing power of God through the administration of the elders. Her voice is always heard in the social meetings of the Saints, testifying to the goodness of God, and expressing a desire to hold fast to the rod of iron. Her home has ever been the resting place of the servants of God. For years she has been the primary teacher in the Sunday-school, and here she continues her work.

A. A. REAMS.

DES MOINES, Iowa.

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EDUCATION.

The writer of this article knows from experience in coming in contact with the busy world what it is to have a very limited education, and thus being unable to take up any special line of work. The obstacles were many and the difficulties were great; it was necessary to take the most menial kind of

work, the hardest, the poorest pay, and in an environment that was not congenial to religious, moral, and intellectual development.

It is necessary that we apply the term *education* in its broadest sense, not in a contracted form (which is often done), making it apply only to what we learn in text-books at the public schools and colleges. What is learned there is only the preliminary work, the tools placed in our hands to prepare for greater usefulness. Webster defines education thus: "Instructing; enlightening the understanding, and forming the manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations."

It matters not what our occupation may be, it is necessary to possess a certain amount of knowledge, or we can not mingle, socially, with our fellow man, and we will be placed at a great disadvantage in our business relations; without it we would feel strange, as though we were in a foreign land, unable to converse intelligently with our fellows.

In connection with our general education, we need special education for our chosen life work. Our young people should prepare themselves to take up the professions and trades requiring skilled labor,—civil engineers, electrical engineers, architects, doctors, dentists, lawyers, college professors, school-teachers, stenographers, merchants, and mechanics, and artisans of all kinds are always in good demand. There are three special reasons that make this class of labor very desirable: the compensation is such that the family can better be cared for; the opportunity to render greater financial aid to the church; and with but few exceptions the environment among this class is better than in other occupations, which will continue until we are in a gathered condition and become more exclusive as a people. The young lady who is a school-teacher, music-teacher, or saleslady, will find herself in a better environment than the one who works in a factory or packing-house; the young man who is an architect or civil engineer will find more congenial surroundings than are found in digging sewers or killing cattle.

The man or woman on the farm, educated according to the standard of Webster, will find life much more happy, a greater degree of contentment; and the life of drudgery, (that is the bane of farm life,) will be entirely removed. The preacher and Sunday-school teacher that has an enlightened understanding, that possesses a store of knowledge (such as is stated in Doctrine and Covenants 85:21, coupled with the conditions stated in section 11:4) will be able to render an efficient and valuable serv-

ice to the church, while those who neglect to qualify themselves according to God's instruction will find their work a bitter disappointment.

Our young people should not deceive themselves with the idea that their parents, or some one else, got along and made a success without an education, or that it is the self-made man that is making life a success in the gainful occupations. If in the former you measure them by the amount of wealth accumulated, it is a false measure; there are men and women in and out of the church who have only the necessities of life supplied them, and without a home of their own, who are rendering a greater service to their fellows than many whose wealth in dollars may count up to many thousands. In the latter, careful investigation shows it to be an error, as a few facts will show. Note the following statement from the pen of William W. Smith, chancellor of the Randolph-Macon System:

The editors of Who's Who in America have rendered the country a service by inducing more than ten thousand of the men now living in the United States who are "most notable in all departments of usefulness and reputable endeavor" to report their education. These men have won enviable distinction and the facts they give will help answer the questions, "Does education help one to success?" and "What amount of school training helps most?"

According to the last census there are in the United States 14,794,403 males over thirty years old. The United States Bureau of Education estimates that these are divided educationally as follows:

Class 1. Without education	1,757,023
Class 2. With only common-school training or trained outside of organized schools	12,054,335
Class 3. With regular high-school training added..	657,432
Class 4. With college or higher education added...	325,613

Omitting the few persons under thirty years old, the report from 10,704 notables shows: Without education, none; self-taught, 24; home-taught, 278; with common-school training only, 1,066; with high-school training, 1,627; with college training, 7,709, of whom 6,129 were college graduates. That is:

From the 1,757,023 of Class 1 no notable reported.

From the 12,054,335 of Class 2 came 1,368, one for every 8,812 [24 of these report themselves as self-taught; 278 as privately taught.]

From the 657,432 of Class 3 came 1,627, one for every.. 404

From the 325,613 of Class 4 came 7,709, one for every.. 42

It thus appears:

1. That from 1800 to 1870 the uneducated boy in the United States failed entirely to become so notable in any department of usefulness and reputable endeavor as to attract the attention of the Who's Who editors, and that only 24 self-taught men succeeded.

2. That a boy with only a common-school education had, in round numbers, one chance in 9,000.

3. That a high-school training increased this chance nearly twenty-two times.

4. That college education added gave the young man about ten times the chance of a high-school boy and two hundred times the chance of the boy whose training stopped with the common school.

5. That the A. B. graduate was preëminently successful and that the self-educated man was inconspicuous.

From the nature of the case it can not be claimed that these classifications are exact, but they are based upon the fullest statistics ever obtained, and the necessary estimates have been made by Government experts. It is also doubtless true that other circumstances contributed to the success of these trained men, but after all reasonable allowances are made the figures force the conclusion that the more school-training the American boy of that period had, the greater were his chances of distinction. How will it be in this century?

It is unnecessary to extend this inquiry to woman. Education is practically her only door to eminence.

DEPARTMENT OF THE INTERIOR, BUREAU OF EDUCATION,

WASHINGTON, D. C., March 22, 1904.

The above estimates have been verified carefully in this office and are believed to be substantially correct.

W. T. HARRIS, Commissioner.

From my experience in life, it seems reasonable to me that I can safely advise the young to secure the best general education obtainable in our public schools and colleges. Prepare yourself for some special line of work; the ranks of common labor are crowded in all nations of the world.

If you are called to enter the ministry, prepare for it; do not harbor the thought that God will withdraw his Spirit from you because you are seeking to improve your mind, and store it with knowledge to be used in his service. The more diligent and humble you are, the more of his Spirit you will enjoy. If you are to follow the ancient and honorable pursuit of a farmer, become a specialist in some particular branch of it, and lift it above the humdrum of common drudgery. If you are inclined toward medicine, or law, or dentistry, qualify yourself so well that your service will be in constant demand. If mechanical pursuits is the bent of your mind, get an education in the branch you desire; serve a faithful apprenticeship and you will not stand at the foot of the hill all your life, while others pass by you on the road to success.

A successful business career is open to the one who properly prepares for it, and, by honesty and fair-dealing, wins the confidence of his fellows.

If, to this special preparation, you add a life of honesty, integrity, faithfulness, humility, and kindness, you will have that kind and measure of success that will meet God's approval and receive the approbation of good men and women.

Unless you have special and good reasons for going elsewhere, you should patronize Graceland College. Be loyal to our own institution. Help make it a beacon light, a place of hope for the aspirations of an army of useful young men and women.

Do not get an education with the idea of avoiding work; but that you may do more, and do it better. Banish all fear that the number of well educated people will be too great, if you join their

ranks; the crowd is at the foot of the hill; the ranks grow thinner as you get near the top.

EDWARD RANNIE.

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ENVIRONMENT.

Some sixty years ago a disreputable wretch, whose bleary eyes and low forehead were hedged in and obscured by a bloated face and moplike growth of stubborn hair, a slave to tobacco and a fiend for strong drink, had been swayed to and fro, back and forth, by reckless throngs of dockmen, soldiers, and sailors, until no character was discernible.

A slight change of environments reflected a ray of light into his wretched heart, and he commenced to climb. He broke fealty with his kind, and sought environments free from crime. The results are, that his head has taken on another story, his thin, soft, silvery locks now adorn firm, finely-wrought features, and he is a staunch defender of all that is good and true: a veritable "rock in time of storm."

For centuries past man's character has been determined by the company he has kept and the books he has read.

No one is so adamant as not to think on the things around him; and he partakes of their nature as naturally as the flowers partake of the sunshine, for, "as a man thinketh, so is he." If we could only see the things of the spiritual and mental world we would see that our environments are as much a part of us as the air we breathe, the water we drink, or the food that we eat.

Our physical bodies are altogether made up of our physical environments; that is, of what we breathe, drink, eat, and absorb. The same is true of the mental man: we can no more think the thoughts that are foreign to our mental atmosphere than we can breathe the ozone of the Andes. And what is true of the physical and mental is also true of the spiritual. God's Spirit can not dwell in unholy temples. "Intelligence cleaveth unto intelligence: wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth to light; mercy hath compassion on mercy and claimeth her own." "There is no space in the which there is no kingdom." And, "All kingdoms have a law given"; and "That which is governed by law, is also preserved by law, and perfected and sanctified by the same."

Yes: If we are ever "governed," "preserved," "perfected and sanctified" at all, it will be done by the environments thrown around us.

It is thought that you can change men and women by a different environment. That by statutes enacted, conference resolutions passed, etc., you can change the environment and hence change the subject. My friends, the doctrine of environment was smashed to pieces in the Garden of Eden. So long as there is a disposition to make the slum, the slum

will exist.—SAINTS' HERALD for October 9, 1907, lower left hand corner of first page.

If this be true, vain are all our hopes. Then our beloved Graceland, with her supposed saintly environments, has no preëminence over the slum districts of the great city; then our daughters may as well be associated with the vice and crimes of slums and saloons as with the angels of heaven. If "the doctrine of environment was smashed to pieces in the Garden of Eden,"—then is the entire fabric of the gospel of Jesus Christ a farce, and man may as well be in the company of demons in hell as with God and Christ in the glories of heaven: and we may as well feed our baser passions, and glut our souls with vice as to cultivate the immaculate character of the Son of God.

If "the doctrine of environment was smashed to pieces in the Garden of Eden," or anywhere else, why need we pray, "Thy kingdom come, thy will be done in earth"?

But, thank God, it is not so: for we have no hint of any temptation, or any demand for anything evil on the part of our foreparents, until they were entwined about with devilish environments.

Our environments are so much a part of us that we can not free our own souls from the taint of selfishness as long as we are compelled to secure our living by selfish methods.

If we fill our lives with the pure love of God that "seeketh not her own," if we obey the divine injunction to "prefer one another," we will be considered shiftless; and, as all commodities are gobbled up and hoarded away by the hogs of commerce, we should be left to beg and starve.

God demands of us to create new environments. It is man's business to see to his material and mental environments as God directs; and it is God's business to look after the spiritual.

What was there in Egypt that displeased God when he bared his mighty arm and transplanted Israel to Canaan? The answer thunders down from Sinai, "Environment."

What is there in Babylon that displeases the Lord so that he says, "Come out of her, O my people," and gather to the Zion of your God? Every revelation given through the Seer of Palmyra roars forth the answer, "Environment."

What clothes heaven with supernal glory of eternal day and shrouds the lower regions with the awful gloom of despair? Every atom of inspiration since Eden, in one mighty peal, answers, "Environment."

Numerous are the futile efforts, and miserable are the failures to "smash the doctrine of environment to pieces." And as long as God reigns, he will continue to thwart their efforts.

RAVENDEN SPRINGS, Arkansas. D. R. BALDWIN.

"THE PATRIARCH IS AN EVANGELICAL MINISTER."

The above statement is found in Section 125, paragraph 3, Doctrine and Covenants, dated April 15, 1901. Therein in my judgment, a flood of light came to the church upon this important subject. Duties and prerogatives of the office are made plain in said revelation that hitherto were little understood:

The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort, to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed.

From the above we learn that the patriarch is an evangelical minister, but we are not warranted in concluding that all evangelical ministers are patriarchs, for the same reason that apostles are elders, but all elders are not apostles. (See Doctrine and Covenants 17:9.) In 1 Peter 5:1, the apostle acknowledges that he was an elder.

Webster gives us some valuable information on the term *patriarch*, also *evangelical minister*. "Patriarch.—The father and ruler—of a family; one who governs by paternal right. It is usually applied to the progenitors of the Israelites, Abraham, Isaac, Jacob, and the sons of Jacob, or to the heads of families before the flood; as the antediluvian patriarchs." "Evangelical, according to the gospel; consonant to the doctrines and precepts of the gospel, published by Christ and his apostles: as evangelical righteousness, obedience, or piety. Contained in the gospel; as an evangelical doctrine. Sound in the doctrines of the gospel; orthodox; as an evangelical preacher."

The Utah Mormons have much to say in support of Webster's statement, viz., "A patriarch, one who governs by paternal right." They maintain that none but the seed of Hyrum Smith can hold the patriarchal office, and refer to section 107, paragraph 29: "That my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people," etc.

What are the reasons assigned why he should be a patriarch? First, by blessing, also by right of lineage. Second, because of his acceptance before the Lord. (See paragraph 5, same section), "And again, verily, I say unto you, Blessed is my servant Hyrum Smith, for I, the Lord, love him, because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord."

The history of the past speaks in unmistakable

voice, that the Lord will not confer the power of the priesthood upon the sons of men unless they honor and keep his commandments—lineage or no lineage. Paul says, "All are not Israel, which are of Israel."—Romans 6:9. Neither are all Saints, that call themselves Saints.

The fact that there has been a restoration of the priesthood in this age, is evidence that because of transgression it had been taken away from the sons of men. The lineage may have continued on down through the ages, hidden from man, but known to God, and unworthy in his sight, because of transgression, to receive the power of the priesthood. Had the sons of Hyrum and others lived in harmony with the laws of God, they would have been honored and respected by the church in their respective fields.

It will not be out of place to refer here to the dying blessing of Father Joseph Smith, Senior, as found in second volume of Church History, pages 462 and 463. Of Hyrum he says, "My son, . . . I seal upon your head your patriarchal blessing, which I placed upon your head before, for that shall be verified. In addition to this, I now give you my dying blessing. You shall have a season of peace, so that you shall have sufficient rest to accomplish the work which God has given you to do. You shall be as firm as the pillars of heaven unto the ends of your days. I now seal upon your head the patriarchal power, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus, Amen." To Joseph he said, "Joseph, my son, you are called to a high and holy calling. You are even called to do the work of the Lord. Hold out faithful, and you shall be blessed, *and your children after you,*" etc.

No promise made to the children of Hyrum, in the above. The reason is that God foresaw that they would depart from him, which they have done in the following and supporting of Brigham in his abominations.

To Joseph the promise was made, that he should be blessed and his children after him. Notice the wording, "Your children after you." He was not permitted to live to see his children grow up to the age where they could assist him in the great work, but he was given to understand that they would be blessed after him. How true the promise. I wish the same could have been said of the sons of Hyrum. The Lord will not sanction sin. He has in the past dethroned kings who were of the lineage of the chosen seed, because of their wickedness.

If, as the Utah Mormons say, the office of the patriarch belongs to the sons of Hyrum, by lineage, then will not the same rules apply to the sons of Joseph. Where is the consistency and justice to claim for the seed of Hyrum that which they will

not concede to the sons of Joseph, who have been faithful to the angel's message. Of Joseph the Lord says in Doctrine and Covenants 107:18: "That his blessing shall be put upon the head of his posterity after him."

The Utah church makes great pretensions to the world, by idolizing the name of the Prophet Joseph Smith; but trample beneath their feet many of the divine and sacred truths delivered to him by angelic messengers and the spirit of revelation, and ignore his sons in their legitimate calling and work of righteousness.

I am not a man-worshiper, but I am proud of the record that the faithful sons and grandsons of the martyred Prophet have made. Truly did the first patriarch of the church speak by revelation when he said to the Prophet, "You shall be blessed, *and your children after you.*"

As evidence that others than the sons of Hyrum Smith could legally be ordained to the office of patriarch or evangelical minister, we refer to section 104, paragraph 17: "It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation." From the above it is plainly seen that it was the Lord's will that others than those of the sons of Hyrum should occupy in the patriarchal office. Had the Twelve carried out the instructions, there would have been several ordained to the above office.

In section 122, paragraph 8, some sixty years later, the Lord again speaks to the Twelve of this church to observe the law already given, to ordain evangelical ministers, but for reasons given in section 125, the quorum did not comply with the instructions, viz., because the duties and prerogatives that attach to the office were not understood by those whose duties it was to ordain. And the Lord says, "Let my servants [the Twelve] take heed, and hesitate no longer."

The duties of the patriarch, in revelation 125, are very plainly presented. Not as some have believed, only to give blessings by laying on of hands. That is a small part of the work outlined. The patriarch is to preach, teach, expound, exhort, to be a revivalist, and to visit branches, districts, to give counsel and advice to all that seek for the same. There is a wide field to labor in, and the more time there is spent in the discharge of the above duties, the better prepared will the Saints be to receive the blessings by the laying on of hands. In paragraph 4, of the same section, we learn that the patriarch is to be free from responsibility—ministerial—as a traveling minister, and from the care of the local branch or church and district affairs. When traveling and preaching, holding revival meetings, he is to labor

in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrines, or be found in transgression. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to him; but if persons insist upon presenting their troubles, he is to request them and require them to make them in writing, signing the name, giving time and place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of either branch or district.

These are the privileges which attach to the office of patriarch and evangelical minister. Other evangelical ministers, besides the patriarch, have similar duties in the districts where they are appointed.

Respectfully,

WM. LEWIS.

310 South Main Avenue, SCRANTON, Penn., Nov. 30, 1907.

• * • * •

"IS" OR "MEANS"?

And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This *is* my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.—Luke 22:14-20.

Though a layman of our Reorganized Church of Jesus Christ of Latter Day Saints, I feel impressed to write something about the small word *is*, contained in the above speech of our Lord and Savior. In the German States, and, as I suppose, throughout the whole globe, where Christian denominations exist, the differing creeds quarrel about the sense of this small word. Some say, like several reformers, Zwingli, Calvin, Melancthon (contemporaries of Luther), that our Savior ought to have said correctly *means* instead of *is*, and a number of church scholars and similar people, boasting to have authority in ecclesiastical affairs (in German ironically named *Kirchenlichter*—church lights,) accept this explanation, with the understanding that in reality we only enjoy bread and wine. Whereas, the head reformer for Germany and the Scandinavian countries, Luther, formerly a Roman Catholic monk and priest, took over into *his* new-founded Lutheran Church that Roman Catholic comprehension, the belief of the transformation of bread and wine into flesh and blood of our Savior in the very

same moment when the ministering priest consecrates these ingredients and offers them to the congregation. Whereas now the last mentioned church remains in its belief of full transformation, Luther only believed in the latter, but in the meantime let exist bread and wine! An inconceivable contradiction! No logically thinking man comprehends that. Either there is a transformation or there is not. Two different kinds can not be the same. Which is right now?

The Catholics say that the reason a transformation is denied comes from the fact that because one will evade this *wonder* of transformation, one does not consider Christ to be a constituent part of the God-head, and therefore the *wonder* must fall away. How does now the real church of Christ place itself in regard to these differing comprehensions? A Catholic relative of mine, to whom I sent our German tract, "Der weg der Seligkeit" (way to salvation) wrote to me in answer thereupon, that in the main he agreed with the contained principles in regard to faith, repentance, baptism, etc., but with respect to the Lord's supper he stood on the quoted standpoint. At first I was unprepared in my mind against this objection, not being acquainted with it till that moment. In my reflection I came to the conclusion, that as Christ says, "I will not drink of the fruit of the vine," the wine remains fruit of the vine, and that there did not occur any material transformation. But with this I was at an end with my Latin. Therefore I proceeded in the next nights to pray, in the sense of James 1: 5, 6, "If any of you lack wisdom, let him ask of God," and in answer thereunto one night there instantly flashed through my mind the words of our Savior to his disciples, John 15: 5: "I am the vine, ye are the branches," etc. And on the following night, using the prescription of James, there came to my mind our Lord's words, John 6: 34-48: "I am the *bread of life*: he that cometh to me shall never hunger," etc.

I could not but consider these prompt ideas as coming from the Holy Ghost, who will lead you into all truth, according to our Lord's words. And from this time it was no difficult matter to make the further conclusions. Christ in one case calls himself the *vine*, and in the other places he speaks of wine as the *fruit of the vine*, and therefore I concluded that in the latter symbolic sense he has named wine his blood.

Under bread of life is to be understood the gospel, just as in his conversation with the Samaritan woman, John 4, he spoke of the gospel as "living water." Now, Christ is the embodied representative of the gospel (bread of life), and from this we can not but conclude that bread of life is in the

symbolic sense, the body of Christ. John 6: 58 we read: "He that eateth of this bread will live for ever," as much as to say that he that accepts this gospel (and me as his Savior) will partake of salvation.

If we accept this comprehension we need not believe in the Catholic doctrine of transformation of bread and wine into flesh and blood, nor in any wonder where there is no wonder. Both are additions of the human spirit in the sense of Revelation 22: 18, of which we must beware. Men have no right, but God only has the right to give supplements to his doctrines whenever he pleases. In this sense I answered my Catholic relative. Was I right? I fully believe this, with said testimonials received on hand.

We, therefore, need not to make hair-splitting differences between *is* and *means*. The Holy Scriptures declare all things very plainly to those earnestly and sincerely investigating, according to James 1: 5, 6, and John 5: "Seek in the scriptures, for you think you have eternal life therein, and it testifies of me." (I only have a German Lutheran Bible on hand, therefore this is freely translated.)

With preference, too, people refer to tradition which relates that the ancient Syrian church, of the second and fourth centuries after Christ, has already maintained said belief of transformation of substances in the Lord's supper. They quote the most literary treatises and records of said times. But what do we with traditions if they are not in accord with the gospel, with that which is written, to which referred our Lord during his temptation by the Devil? (See Matthew 4.)

Wishing everybody to regard the words, the type kills, but the Spirit makes living, ["The letter killeth, but the Spirit giveth life"] I am, with kindest regards,

ALEXANDER KIPPE.

GROSSLICHTERFELDE.

Those who mistake the excitement and agitation of reform for the source of danger, must have overlooked all history. We believe in excitement when the theme is great; in agitation when huge evils are to be reformed. It is thus that a state or nation clears itself of great moral wrongs, and effects important changes. Still waters gather to themselves poisonous ingredients, and scatter epidemics and death. The noisy, tumbling brook, and the rolling and roaring ocean, are pure and healthful. The moral and political elements need the rockings and heavings of free discussion, for their own purification. The nation feels a healthier pulsation, and breathes a more invigorating atmosphere, than if pulpit, platform, and press, were all silent as the tomb, leaving misrule and oppression unwatched and unscathed.—P. Cooke.

Of General Interest

[We have seen a small tract entitled "The trial of Jesus," a sort of quasi-judicial examination of the apparent evidence in the case; but we give the following, from the columns of the *Glad Tidings* for December, as perhaps the only strictly legal examination of the trial, from what may be called a legal standpoint, by a lawyer. We commend it to the reading of the missionaries, as it is instructive, and may help some of them in an examination of the matter, if they are called upon to discuss the question with infidels or unbelievers or scoffers.—EDITORS.]

WAS IT MURDER?

LEGAL STATUS OF THE CRUCIFIXION OF CHRIST AS EXPOUNDED.

(From the Grand Rapids *Evening Press*.)

ANN ARBOR, November 30.—Was the crucifixion of Jesus murder or justifiable homicide? Was he hung on the cross in violation of human law or under due process of the law?

Professor Jerome C. Knowlton, of the law department of the University of Michigan, recognized as one of the world's leading authorities on criminal law, after an exhaustive study of Jewish jurisprudence, answers these questions.

Characterizing the trial of Jesus as the greatest in the history of criminal law, Professor Knowlton, adhering strictly to legal aspects of the case, finds that Jesus on the charge of blasphemy, Sabbath-breaking, or false prophecy, all of which were punishable by death, could have made no defense on the merits. He finds the trail replete with errors, most of them errors against the fundamental provisions of the Jewish code. He declared that Jesus was tried four times, once convicted and three times acquitted, and was then punished, not for the crime of which he had been convicted, but for the crime of treason, of which he had been thrice acquitted. He asks, "Was this justifiable homicide or judicial murder?"

Professor Knowlton step by step follows the events of Jesus' arrest, trial, condemnation, and death. He casts aside all sentiment and prejudice in his review of the case, making this introductory remark:

"One's faith in Christianity is in no way involved in the answer to this inquiry, if Jesus' crucifixion was justifiable homicide or judicial murder. We have been interested in noticing how some writers have struggled to magnify the errors in the trial of Jesus. One learned layman finds what he calls twenty-seven irregularities, and then congratulates the Christian world upon the fact that Jesus was not judicially tried and condemned. Suppose he was

not, then what of it? Nothing, except a historical fact.

THE TRIAL OF JESUS.

"Jesus Christ came into the world with a definite mission. This may have involved violations rather than observances of human law, then known as Rabbinical traditions. He might have been regularly tried, convicted, and condemned to death, without casting a doubt upon his accepted mission. Christianity rests upon a firmer basis than the mistakes of the Jews. The criminal proceedings against Jesus may have been right or wrong. It matters very little whether it was done legally or illegally under human law."

Opening with a recital of events a few days before his crucifixion, Professor Knowlton leads up to the arrest of Jesus on the Mount of Olives by the Roman soldiery. He then begins his review of the trial before the Sanhedrin.

The trial was opened in the dead of the night preceding his death on the cross. Describing the corruption of the court officials and the state of religious and political excitement through which Judea was passing, Professor Knowlton continues as follows:

"Again, this court was prejudiced against Jesus. He had been condemned to death before he was tried. During the first month preceding this Thursday night, the Sanhedrin had met three times to discuss the teachings of Jesus, and in his absence and without giving him a hearing had determined on his death. All of this was in violation of these maxims found in the Talmud: 'Testimony must not be heard in the absence of the party concerned,' and again, 'No man shall be condemned unless he is present.'

"Had Jesus so violated the law of the state so that he was guilty of an offense punishable by death?

"Jesus had ignored the traditions of the fathers. He had broken the Jewish Sabbath. He had called the priests and scribes a wicked and adulterous generation—a generation of vipers. He had said he was the Messiah. He had denounced the Jewish sacrifices and prophesied the destruction of the temple. During every day of his active life he had passed by word or deed beyond the boundary of the Jewish law. As against the charge of blasphemy, Sabbath-breaking, or false prophecy, all of which were punishable with death, Jesus could have made no defense on the merits, and all of this because he came into the world with a definite mission, and the fulfillment of a higher law than any known in Jewish jurisprudence.

"No definite answer can be given to the question, 'On what charge was Jesus tried?' Some facts

point to a charge of blasphemy, others to Sabbath-breaking, still others to false prophecy. However, after this question, 'Art thou the Son of God?' from Caiaphas, the high priest, and the accused one's answer, 'You have said, I am,' conviction was secured.

COURT PROCEEDINGS IRREGULAR.

Professor Knowlton holds that there is no doubt that the entire court proceedings were irregular.

First.—What ought to have been done when Jesus appeared before the Sanhedrin? The trial of a capital case was conducted as follows: The court assembled after the morning sacrifice and sat in a semi-circle. The high priest sat in the center and at either side sat the scribes. In front and looking into the semi-circle of the judges sat the accused, guards, and witnesses. The judges were supposed to be the defenders of the accused. The accusation was read and the witnesses called to support it. Each witness was taken into an adjoining room and admonished at length. Then he was carefully examined and cross-examined by the judges. Two witnesses were required to the same overt act. The defendant appeared and offered witnesses to refute the case of the prosecution. The accused might speak in his behalf. The testimony having been concluded, the accused and the witnesses withdrew, and the court commenced to discuss the case.

In a capital case no one could speak until some one of the judges first spoke in behalf of the prisoner; then the argument pro and con was freely advanced. After deliberation the voting commenced. The scribes kept the record. The votes of the younger members of the court were taken first, that they might act unprejudiced by the votes of their superiors in age and rank. A majority of one voting, "I absolve" was required for an acquittal, and a majority of two voting "I condemn" was required for a conviction. A result having been arrived at by the judges, the prisoner was brought in and the result announced. If the verdict was, guilty, no judgment could be pronounced until the afternoon of the following day. One night must intervene between the verdict and the sentence. In the meantime the judges partook of no food. Early the next morning they assembled and again heard the witnesses and the accused. As the day wore away, they discussed and pondered over the serious character of their duty. Late in the afternoon they took their final vote. If the requisite number again voted for conviction the accused was at once sentenced and led forth to execution.

Was Jesus thus tried? Certainly not. The records show that the judges were his accusers rather than defenders; that the witnesses were not admonished or separately examined; that their testimony

did not agree as to any overt act. More than this, Jesus was compelled to be a witness against himself. He ought not to have been called upon to incriminate himself. Upon his own testimony he was convicted and condemned. In spite of this fundamental maxim in Jewish jurisprudence, "No man convicts himself." These are some of the irregularities of the trial, but such irregularities do not vitiate the judgment inquired into collaterally.

NOT PROPER COURT-ROOM.

First.—Jesus was tried for a capital offense in the palace of the high priests; but the Jewish law strictly enjoins that every trial for a capital offense should be heard in the hall of hewn stone within the palace. The court which sat at the palace of the high priest Caiaphas had no jurisdiction whatever over the crime with which Jesus was charged.

Second.—The entire proceedings against Jesus was taken on a festal day, on Friday, a day of the Passover. Jewish law forbade the rendering of judgment in any criminal case on the Sabbath or any festal day. The proceedings against Jesus on that Friday were as null and void as would be a trial, conviction, and sentence of a criminal in our courts on Sunday.

Third.—It was a rule of law that a criminal case should be tried during the day and suspended at nightfall. In no case was a man to be tried for a capital offense in the night time, but Jesus was arrested and condemned when all Jerusalem was in darkness.

Fourth.—There was a wise provision in the Jewish law to the effect that in a capital case a trial could not conclude and the sentence of death be pronounced on the same day. This condition was not fulfilled in the trial of Jesus. In less than twelve hours' time he was arrested, tried, and condemned to death. There were other errors, such as the taking of the verdict, but enough has been said to show that Jesus was condemned in a court, the great Sanhedrin, which had no jurisdiction over him or the crime with which he was charged. Their sentence was null and void, and, strange to say, it was not executed. In the early hours of Friday morning they took Jesus before Pontius Pilate, the Roman procurator.

JEWISH RABBIS CUNNING.

Pilate, after asking the Jews, "Take ye him and judge ye him according to your own laws," consented to take charge of the prisoners, insisting upon knowing the accusation against him. The priests were troubled. They could not charge Jesus with being a blasphemer or a false prophet, for Pilate would have snapped his fingers at such charges and said, "Away with you." All the cunning of the Jew-

ish rabbis was demanded in this great emergency that they might accuse Jesus of some political offense over which Pilate would assume jurisdiction. Accordingly Jesus was charged with forbidding his followers to give tribute to Cæsar, and with saying that he himself was Christ, the King. That is to say, Jesus was charged with treason against the Roman state. Pilate entertained the charge and, taking Jesus aside, questioned him. Then he appeared before the priests and said to them: "I find no fault in this man." Thus Jesus was acquitted.

He ought to have been set free, but the priests would not permit this. They made a frightful din before the palace, insisting on his condemnation. Pilate then directed that Jesus should be taken before Pilate, [Herod 2] and no fault found with him. Still the Jews clamored for his crucifixion. Any further detention was illegal imprisonment, but the Jews still cried out, "Crucify him, crucify him." Pilate weakened before the power of the mob, and condemned Jesus to die.

Within twelve hours Jesus had been arrested, tried, and convicted, of either blasphemy, Sabbath-breaking, or false prophecy; then he was taken before Pilate on the charge of treason and was acquitted. He was taken before Herod on the same charge and was acquitted, and then brought a second time before Pilate on the same charge and was again acquitted. Still the priests thirsted for his blood, and he was crucified. There is a fundamental rule of law that no man shall be tried twice for the same offense. After all this, Jesus was not punished for the crime of which he had been convicted, but for the crime of treason, of which he had been thrice acquitted. Was this judicial murder, or justifiable homicide?

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THE GAIN OF RIGHT LIVING.

"I have spoken about the things we must give up," said Dr. Chapman, the evangelist, in Des Moines recently. "Now what is the gain? Some of you say; 'What did Peter give up?' And you try to figure it up, and all that you can find that he ever did give up was an old boat that was not seaworthy, and an old net that needed mending, and an old father that was ready to die, and you say to-day: 'I would be willing to give up things like that.' But you must remember that that was all he had. The only boat he had was old, the only net he had was almost useless, and the only father he had was ready to die; and he gave up everything. And, all is all, whether you live in a hut or a palace. God always blesses those who give up everything for him. Peter gained culture. Here was a man, a poor fisherman, ignorant and unlearned. And here is a man writing the epistles in the purest Greek that is to be found

in the New Testament. Where did he get *that*? At the feet of Jesus, in complete surrender. The third thing he gained was fellowship with Jesus, with him in the home of Jairus; with him in the garden of Gethsemane; with him on the mount of transfiguration. Oh, thou man of nets and boats, what would I not give up if I could have a fellowship like thine? I believe that I may have the same, if I make a sacrifice as complete."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

When We Pray.

Early in the morning, let us pray
For strength, to bear the burdens of the day.

What we ask we may receive,
If we only will believe;
God will surely help us onward when we pray.

At noontime, while we tarry by the way,
In a place secluded, let us kneel to pray.

God will surely hear our cry;
He will not pass us by;
He will give us strength and courage when we pray.

When the sun is sinking in the west,
And from our daily toil we sweetly rest,

For blessings we receive,
Thank God, whom we believe
Doth answer when in faith to him we pray.

When darkness hangs its mantle over day,
Ere we slumber, let us kneel again to pray

That an angel through the night,
Until the morning light,
Will guard our sleeping moments—when we pray.

JANE HEATON.

Volume Seven of Birth Offering Series.

From Mr. C. H. Engle, publisher of the "Queen of the Woods," we have received the following letter, written upon receipt of a copy of "The Indian Maiden," sent him from our publishing house:

"HARTFORD, Michigan, December 25, 1907.

"My Dear Mrs. Walker: Books sent me came duly to hand. 'The Indian Maiden' is certainly a beautiful book, tastefully and beautifully bound. I have read it through carefully. In fact I found it so interesting I could not bear to lay it aside until I read the last word. I can not help but feel that an unseen power has prompted you to publish it. I am fully satisfied in my heart that your effort in publishing the little volume will be richly repaid—far beyond what gold can do. I am *fully* satisfied that no child or adult can read the little volume and not be made stronger in the great cause of temperance. Your stories are so well and natu-

rally told that no reader of any sense can peruse it and not be deeply interested in the strong facts set forth. If properly brought before the public it will become as popular as 'Black Beauty,' the horse history. Your introduction is strong, and forceful to impress what follows. No one could produce such a wonderful book of its kind, unless their whole soul was in the temperance cause. Your selections of poetry heading each chapter are marvelous. No one, unless they have read much, and unless they possess a love for poetry and its appropriateness, could ever have made such selections.

"I wish I could meet and shake hands with every one who made birth offerings to aid in publishing the work. May God bless them and you is my sincere prayer, and that the little volume may go marching on, sowing the seeds of temperance in the hearts of its readers through all our loved land.

"Many thanks for the book, and now wishing you a Merry Christmas and a Happy New-year, I am sincerely yours,
C. H. ENGLE."

Dear mothers and teachers, you who come nearest to our boys and girls, it is not because of any compliment to ourselves which the above letter contains, that we insert it here, but because we wish you to see the opinion of one not of our faith and in every way an entirely disinterested party—as to the value of the latest addition to our Birth Offering Series. But especially we wish to call your attention to the kindly sentiment expressed for all who, by sending in birth offerings, have contributed to the publishing of this book.

From time to time in this column, we have called the attention of mothers to this offering. It is not—as some think—a *birthday gift*, which may be repeated from year to year as they come and go, but a birth offering, which may be made *but once* in life. It is years now since the thought first came to us, and this is how it came.

We had been thinking long and seriously of the great mistake our people were making, in failing to win the hearts of their children to the latter-day work, while those hearts were yet young and tender. Where were our Daniels, our Shadrachs, our Meshacs, and Abednegoos? Alas! could there not be found an army of these who had drifted outside of the church, because no special effort had been made to hold them there? How very, very different it had been with these Jewish youths, who had been taken captive to Babylon!

Then the question arose, were those Jewish mothers endowed with more intelligence, and had they greater facilities for instructing their children than have the mothers of our own day? Surely not.

How, then, came it about? For there is no one at all familiar with this people but knows how almost impossible, even to this day, it is to win a Jew from the faith of his forefathers. So thought followed thought, and there was borne in upon our mind that among all the multiplicity of books published in our day for boys and girls, there was not a single volume issued from our own press—not a juvenile book intended to win them to the faith or to impress upon their young minds that ethical culture without which no well rounded-out character can be formed.

Then upon one occasion, when we were reading the beautiful story of the Christ-child and his mother, we came to where Mary took him up to Jerusalem and went into the temple to present him to the Lord: "And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle-doves, or two young pigeons." Then the thought came to us: "God no longer requires sacrifice and his soul is weary of burnt-offerings; but if our mothers, upon such occasions, were to send a free-will offering to help in publishing books for their children—books calculated to win

them to the gospel the Christ-child taught, as well as to all that is holiest, best, and purest in life, would it not be an offering in which his soul would delight?" And from this mental experience sprang the Birth Offering Series, of which our temperance story, "The Indian Maiden," is the seventh volume. All mothers have not responded—but many have contributed to this fund, and the names of their little ones will be found in these books. Our publishing house is now better equipped than ever before for getting out these books, and for the advancement of this enterprise we do most earnestly bespeak the coöperation of both parents and teachers, as well as the faith and prayers of all who are laboring for the advancement of the cause of truth.

Send all offerings to Mrs. M. B. Nicholson, treasurer, Lamoni, Iowa.
FRANCES.

Our Source of Strength.

"The ideal set before us for our attainment is not Adam and Eve, in their childlike innocence, before the fall; but Jesus Christ, in his strength of purity, his victory over temptation and human lusts."

I am sure, very sure, that by the things we suffer, by the things we *conquer*, are we made strong in the strength of the dear Lord Jesus, our wonderful example.

And he understands! for was he not tempted in all points like as we are?

Jesus Christ was tempted,—but his divine nature was so great! Our nature is such a mixture of the human and the divine, that we are prone to fall where he would have been strong to resist. "Temptation is not sin, but the yielding." Our victory seems ever side by side with defeat.

But "we have an advocate with the Father, even Jesus Christ the righteous." And after great temptation and weakness there may still be left to us the "strength of purity."

It seems to me part of God's plan, that, at times, we feel our weakness before him, and our dependence upon him. And it often happens that when we feel confident in our own strength, and become elated over it, that something occurs to make us feel our littleness in the sight of the Lord, and our weakness before him. Then are we humbled, and we cling to him for support.

It is good to be well and strong in body; but sickness and weakness serve to remind us of the dependence we must place in the God of all strength. We are led to think upon him and his goodness to his creatures, even while we are suffering; to pray to him from the depths of our hearts that we may recover, and to rejoice in him the more when we become strong.

And so, through the things that we suffer and by the things that we conquer are we made strong. God's plans for his children are all good, and we may rest in his promises, and know that "all things work together for good to them that love the Lord."
H. S. C.

Prayer Union.

Sr. Mariah King, of Wellston, Ohio, requests the prayers of the Prayer Union, and as many others as feel to pray for her, that she may be healed. She has been a sufferer for several months.

How happy is he born or taught,
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill!

—Sir Henry Wotton.

Letter Department

McTAGGART, Saskatchewan, Canada.

Editors Herald: Inclosed please find one dollar and fifty cents for SAINTS' HERALD for 1908. The Saints of Weyburn hold Sunday-school and prayer- and preaching-services in three different places, as we now number sixty-three, and some have moved thirty miles away from the schoolhouse where we were organized into a branch, and others were baptized into the branch fifteen miles away.

We expect a visit from Bro. J. L. Mortimer soon. We always welcome a visit from him. He is our missionary in charge, and looks after his business well, and gives good counsel.

We have some faithful, earnest, working Saints here. We regret to note that our branch president has moved his family to Tyven, as they will be missed very much, and he was our only elder in the neighborhood, a young and worthy servant of our Master.

While Satan seems, sometimes, and in divers manners, to assert himself, yet we can still report a goodly work, and many living righteous lives, trying to assist the weaker ones. We held a long-to-be-remembered reunion in July, at Weyburn. Bro. and Sr. R. C. Evans, J. L. Mortimer, and several other officers, and a goodly number of Saints, and several not of the faith, were in attendance. The effort was well received by the town.

Faithfully,

MRS. FLORENCE TOOVY.

RIVERTON, Iowa, December 29, 1907.

Editors Herald: I am not able to attend church and Sunday-school to-day, being compelled, on account of rheumatism, to stay at home; but I have preached one Sunday in each month, and attended Sunday-school all summer. Now I look through the windows and see the ground covered with snow. It reminds me that the holidays are here, and the young people are enjoying themselves at weddings and festivals; but I am getting too old to attend such gatherings.

Our grandson, Jesse A. Donaldson, a student in Graceland College, is at home on a vacation. He will return to Graceland for the winter term. Best wishes to all the Saints and friends.

In the one faith,

L. C. DONALDSON.

ST. CLAIR, Michigan, December 25, 1907.

Dear Herald: It is merry Christmas time, when all the world is supposed to be ringing with Christmas joy. One day out of three hundred and sixty-five, when the great world consents for one whole day to stand still and lay aside selfishness, and take time for cheerful greetings and a renewal of the old ties. Christmas has its sad as well as merry side. There are those who are alone even in the midst of the gayety and mirth of merry gatherings, who realize all the more keenly their own heart-solitude at this season of the year, as they look on the reunion of dear friends, and think with a pang of regret of their own loved ones far away.

I may be pessimistic, but to me there is a note of sadness in the jingle of the merry Christmas bells, as my thoughts go out to the lonely and heart-broken, sadly recalling the merry voices that will never again give them Christmas greeting. How the sad, lonely heart longs for kind words of sympathy! The mission of our Savior was to bind up the broken-hearted. Who is able to minister to a heart silently suffering under the burden of the sad mistakes of the past? None but sweet, low-voiced charity. This is the mission of the angels of God. See how tenderly they approach the

bruised and bleeding breast! Look how lightly they lay their fingers on the wound, lest they should crush it! Surely this is the grandest of all missions, to minister comfort to a wounded, lonely heart.

Elder Daniel MacGregor, of Stratford, Canada, has concluded a series of grand and instructive sermons, in fact a rare intellectual treat, illustrated by charts, showing forth the marvelous fulfillment of prophecy in connection with the history of the past and present. The speaker's arguments were clear-cut and forcible, and were presented with powerful logic, the Holy Spirit bearing witness to a remarkable degree at times. The world-wide work of the great apostasy was seen in all its appalling forms of darkness, when not a ray of light penetrated that long, black night, until the bright, gentle moonlight of the reformation paved the way for the blazing sunlight of the great restoration of gospel glory.

MRS. A. MCKENZIE.

BROADWATER, Missouri, December 1, 1907.

Editors Herald: As you have not heard from me for some time I shall venture a few thoughts that I hope will be placed on record. Myself and family are well, and I am in the true faith, the gospel faith, and have a great desire to do good. Just how much good I can do I can not tell, but hope to be led by the Spirit of the living God. I have been on back ground for some time! had no idea that I should ever pray to do good; but God has taken the lead of my mind, and I find to duty I shall have to go. This will be quite consoling to the Saints, for I have been in quite a helpless condition for some time; but all I can say is, that the same Spirit that used to work in my mind will continue to work. I have great hopes of eternal life, and for this I feel to rejoice in the spirit of the true gospel of Jesus Christ, and ask that the Saints rejoice with me; for I feel that I was lost and am found. All Saints that know me will rejoice with me in the true gospel. From this time forward my mind will be toward Zion. With these few words I shall add no more.

D. A. HOPKINS.

QUINCY, Ohio, December 8, 1907.

Dear Herald: Being one of the isolated ones, I can not get along without the silent preacher. There are no Saints here in Quincy, and I am doing all I can to remove prejudice. Expect Elder Ebeling here this coming week to baptize some. The road seems rough and dangerous, yet we hope for victory. I am a widow and am caring for my father. He is all I have, and is eighty-two years old, and a great care. I would like to do more for the cause we so much love, but am helpless now. We are saving all we can for the expenses of the elder coming here.

J. E. GRAHAM.

LLOYD, New Mexico.

Dear Herald: The HERALD is the paper for me. It is so full of gospel news that I love to read it. I see letters in it often from those I used to know. Then I wish I were back on the old stamping-ground, so I could see them. Still, I believe the Lord sends me from place to place to do what little I can, and then call for some one to help out. There are several here that would like to hear an elder. They have heard my scattering talk till they want to hear some one that can explain things. The Christian preacher was asking lots of questions one night. Finally I answered two or three for him and got into quite a dispute with him. One was, What is the difference between the baptism of the Holy Ghost and the gift of the Holy Ghost? I told him there was not any, and he said there was quite a difference; so I asked him to prove it to me by the Bible. So we had the same over the

next night; still he would not prove it; so I would like to have some one come to explain to him. He claims to be college-educated for the ministry; and he says he knows more in five minutes than a common man knows in five weeks; so I shall let him rest till some one comes that is able to hold him. Still I will not run; but go to hear every time he comes. That is the first Sunday in the month. And the Freewill Baptist minister comes the fourth Sunday.

Your brother in Christ,

JAMES O. COSHAW.

LAMONI, Iowa, December 7, 1907.

Editors Herald: Knowing as I do that those who aided in building the two homes for the aged and afflicted would like to hear how we are prospering, I give you an extract from my diary for some two weeks as follows:

On the 23d, in company with Elders Stamm and Hastings, I visited the HERALD Office. At night in the men's prayer-service at Liberty Home the gift of singing in tongues and the interpretation was given through Elder Hastings to Elder George Hicklin. It was comforting to us all. On the 24th I attended Sunday-school and church in the forenoon. In the afternoon I was at the prayer-service at the church. At night I assisted at the Saints' Home, Elder George Hicklin being the speaker. On the 25th was rejoicing in Christ my Savior. I experienced much pleasure reading the book entitled "A dream of heaven." In the evening, in company with Elder Hicklin, I went to Bro. Joseph Lane's and administered to James M. Blood, who was troubled with sunstroke. By so doing I missed the Religio lesson. On the 26th I was weak in body, fairly strong in spirit. Book of Mormon study at night. On the 27th I was fairly well. I went in the evening, in company with five others, to the evening prayer-service at the church. I assisted President John Smith in presiding. On the 28th (Thanksgiving) I fasted. Felt well in doing so. I was at church in the morning. Sermon by Apostle Heman C. Smith. At night prayer-service at Liberty Home, presided over by Elder Carlile and myself. Bro. Hastings had the gift of tongues, and Sr. Phipps the gift of prophecy. On the 29th I was not so well, but went in the afternoon to the men's prayer-service at the Saints' Home. It was good. A lengthy prophecy was given relative to the gospel being preached to the nations, and God's power as manifested among them, and the might of the Lord being with those who went out to preach the word. At night I attended a lengthy entertainment given at the church by the Religio, most of which was very good, yet I thought some things were not good, especially in the church house. On the 30th I was not as well as common. At the men's evening prayer-service I was better. In the gift of tongues and interpretation it was manifested that many of our friends in the spirit world had embraced the gospel. Sabbath morning, December 1, being requested to do so, I, in company with Elder H. A. Stebbins, administered to Thomas Stewart for stomach trouble. Not being very well I did not attend the service at the church. At night I was at preaching at Liberty Home and administered to Bro. Stewart, being assisted by Elder A. S. Cochran. On the 2d I helped wash, went to the HERALD Office with Sr. Dalley, and attended home class Religio. On the 3d I visited with the afflicted neighbors and presided at Book of Mormon study. On the 4th I visited with Sr. Salyards, editor of the Sunday-school *Quarterly*, and in conversation with her I was much pleased to find that she believed in so changing the texts of the *Quarterly* that the subject matter treated of would relate principally to this dispensation. At night I attended prayer-service at the church. On the 5th I fasted and remained indoors most

all day. I was feeble in body, but blessed in spirit. At night, at the Liberty Home prayer-service, a prophecy was given by Elder Hastings, in which we were told that the temple would soon be built, and we would be baptized for our dead friends. On the morning of the 6th, in company with Elder W. Hastings, we administered to Grandma Patrick, as we call her. I went in the afternoon to the Saints' Home and attended the men's prayer-service, when the tongue given the night previous at Liberty Home, relative to the building of the temple and the baptizing for the dead, was confirmed. A prophecy was also given by Bro. Atkins, in which we were told not to be gluttonous, but to be temperate and kind, and not to speak lightly.

I will also state that at these homes we are well cared for temporarily. I have been here a little more than a year. I am very weak, but am gradually improving.

C. J. SPURLOCK.

PORTLAND, Oregon, December 30, 1907.

Editors Herald: Just two months ago I wrote that a new opening had been made at Riverside, in this city, and that a fine interest was manifested. Yesterday, the 29th, about seventy people assembled on the banks of the beautiful stream in Hawthorn Park, where four were baptized, a direct result of this opening. Not many days hence, more will follow. On the 28th, we went by request to another part of the city and made an appointment for New-year's Eve, to begin the work among strangers to the truth. And thus the work moves along. But truly, while the harvest appears great, yet the laborers are few. Let us pray the Lord to send more laborers to the city of Portland.

Your brother in hope,

723 Broad Street.

W. A. GOODWIN.

Editors Herald: In October I was permitted to attend the conference, at Traverse City. Friday, October 4, services commenced at nine o'clock in the morning, in town hall. I noticed by the reports that the Religio work is not making the progress that it should on account of interest dying out. This I am sorry to see; for I think this is a grand part of the work, and is a great help to us, and helps to fit us to come up higher in the work here on earth, and also to meet one's God when we pass beyond. The afternoon session seemed to be better,—Sunday-school convention. Several good speakers, and good instruction given to the workers. October 5, prayer-meeting commenced at half past eight. It was a prayer-meeting long to be remembered by myself, and I think I am justified in speaking for all present. Bro. J. W. Wight spoke in tongues, also interpreted, and it was a comfort to the Saints to see that God recognizes his people when they gather together. The rest of the day was spent in reports, etc.

October 6, meeting commenced at half past eight. Prayer-meeting held until fifteen minutes after ten. Preaching by E. K. Evans. Baptism at half past one in Traverse Bay. Three baptized by Bro. Ellis. Preaching at half past two by Bro. Ellis. Text, Matthew 4: 4: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Preaching at four by Bro. Cornish. He preached on the violence that took the gospel away from the earth. Seven o'clock, preaching by Bro. Wight. He preached on the restoration of the gospel.

We enjoyed this trip very much, were well treated by all the Saints, and are not sorry for the little sacrifice that we made to go. Hope I shall live to attend many more such meetings, and my prayer is that the Saints will so live that when they gather together God will recognize them as his children with the manifestation of his Holy Spirit.

Dear Saints, pray for me that I may so live that I may be numbered with them; also my family. I want to live to be an example to them, and to bring them up in the right way.

Your brother,
THEO. CAFFEY.

EUNICE, Louisiana, December 22, 1907.

Editors Herald: I love to read the good letters from the brothers and sisters. I am away down here in the lowlands of Louisiana, where I never have a chance to hear the gospel preached; nothing much but Catholicism, and it has not a bit of Christ in it. It has been six years since I heard the gospel preached. I hope some of the elders will come this way soon. I will do all I can to get a place in which to hold meetings. I ask the prayers of the Saints that I may live faithfully, and love God and keep his commandments to the end.

Yours in the faith,
W. A. HELMS.

Extracts from Letters.

T. S. Martin, Shattuck, Oklahoma: "I am running a restaurant, and would be glad to have Latter Day Saints call on me."

S. T. Ridley, Toronto, Ontario: "President Evans is still preaching to a crowded house on Sunday evenings. Two baptized last Sunday afternoon."

News From Branches

LAMONI, IOWA.

Heman C. Smith occupied the stand in the chapel Sunday morning; C. E. Harpe in the evening. George Day spoke at the Saints' Home, F. M. Weld at the Liberty Home. W. R. Dexter occupied at Oland morning and evening.

A series of meetings are being conducted at Greenville. These meetings were opened Sunday evening by Wardell Christy and S. K. Sorensen, and are being continued by S. K. Sorensen and Eli Hayer. A series is also being held at Andover in charge of Moroni Traxler and J. F. Garver. They are assisted this week by George Day and C. E. Harpe.

At their semi-annual election Friday evening the local Religio chose the following as officers: C. B. Woodstock, president; Rufus Willey, vice-president; Jessie Cave, secretary; Letha Tilton, treasurer; Jessie Morant, librarian; Frances White, chorister; Edna Fike, organist; Estella Wight, correspondent. Hereafter the society will hold its sessions in the lower auditorium. The society recently changed to the upper room, but the change has proved undesirable.

The Sunday-school chose the following officers for the ensuing year: J. A. Gunsolley, superintendent; J. A. Lane, E. F. Hall, Anna Salyards, and Callie B. Stebbins, assistants; Oscar Anderson, secretary; W. A. Grenawalt, treasurer; Alta Mather and Nina Grenawalt, choristers; Mary Hill and Bertha Anderson, organists; D. F. Nicholson, librarian.

The following from the superintendency of the Lamoni Sunday-school was read before the school, Sunday morning: "Recognizing that the work of teaching and directing the development of the young is an important work, and to those permitted to engage in it a sacred trust; and realizing that one can not so effectually teach and direct except he teach both by precept and example, and these be in harmony; and believing that strong drink, tobacco, card parties, public skating-rinks, and the dance halls are all detrimental to the best moral and spiritual development of the young; and feeling the weight of responsibility placed upon us as the super-

intendency of the Star of Bethlehem Sunday-school; and desiring to leave nothing undone that we ought to do in order to carry out as effectually as possible the responsible duties imposed upon us; we hereby publicly declare:

"That we do not believe that any one may indulge in strong drink or tobacco, or frequent the card-table, the skating-rink, or the dance hall without materially impairing his influence for good among the young; that we do therefore look with disfavor upon any officer or teacher of the Star of Bethlehem Sunday-school indulging in the things or frequenting the places heretofore mentioned; that in the selection of teachers and in the performance of our other duties we shall, so far as practicable, be guided by our convictions as herein expressed."

J. F. GARVER.

NEW ALBANY, INDIANA.

Saints have continued progress for the month of December. Many blessings of the Spirit are received from the loving Father. Non-members are getting interested, and our hope is that soon they may embrace the gospel.

We have changed our meeting, by having Saints' meeting only the first Sunday in each month, so as to have preaching both at eleven o'clock in the morning and at half past seven in the evening, every Sunday, on account of the outside interest.

Bro. J. W. Metcalf is holding the fort at Louisville, with increased interest. We hope that Louisville may soon be connected to Southern Indiana District, and that God may place a high priest here to take charge of the district. Louisville is in no district, and certainly there would be a great advantage in a combined effort. There are over five hundred Saints scattered about here, with scarcely any local organization.

Brn. C. E. Harpe and P. A. Flinn were with us on the 8th, staying till the 11th. Bro. John Scott, of Hebron, Indiana, was with us last Sunday, giving us a helpful talk at the morning service. Bro. Metcalf delivered the evening message.

On Christmas night we had special service in remembrance of our Savior, who died that we might live, if we comply with that which is his will. The hour was occupied by the writer.

On the night of the 23d the Saints joined with the Louisville Saints, and gave a Christmas entertainment in Odd Fellows' Hall, Louisville. All report a good time.

2017 Culbertson Avenue.

JOHN ZAHND.

Miscellaneous Department

Church Secretary.

CLERGY CREDENTIALS—WESTERN PASSENGER ASSOCIATION.

On December 31, 1907, the Clergy Bureau of the Western Passenger Association was abolished, as clergy fares in the territory of the Western Passenger Association have been discontinued.

EXCEPTION: Clergy fares will be made locally within the states of South Dakota and Northern Michigan by lines within those States. Applications for same should be made direct to the Passenger Departments of the individual lines.

For information concerning clergy credentials issued by other associations, and in lieu of later advices, see notice from the undersigned in HERALD November 13, 1907, p. 1061, or *Ensign* November 14, 1907, p. 6.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, January 6, 1908.

Notice of Amendment.

Notice is hereby given that the delegates of the Massachusetts District Sunday-school Association are instructed to bring before the General Association for adjustment the following:

To strike out of Article 5, paragraph 2, Constitution for

District Association, Sunday-school By-laws, all after the words, "vote shall be taken by" to the end of paragraph ending with word "represents," and insert "ballot, consisting of the delegates only," making it read: "In the election of officers of the District Association and of delegates to the General Association, the vote shall be taken by ballot, consisting of the delegates only. In all other business a majority of the members present shall rule," etc.

ORA HOLMES WHIPPLE, secretary
PROVIDENCE, Rhode Island, December 26, 1907.

Notice to the Eighth Quorum of Elders.

As the time is now approaching for us to send out report blanks, circular letters, and programs, we should like to be promptly advised of any change of address of members of the Eighth Quorum of Elders. We are particularly anxious to secure the present address of the following:

George W. Rogers, Independence, Missouri.
Edward E. Williams, Bozeman, Gallatin County, Montana.
William N. Williams, Alfalfa, Washington.
John O. Skinner, Thalia, Foard County, Texas.
The addresses given are the old addresses, and from which letters have been returned. S. A. BURGESS,
5920 Etzel Avenue, St. LOUIS, Missouri.

Expelled.

Notice is hereby given that on November 24, 1907, Elder John B. Porter was cut off from the church for apostasy, by action of the Three Rivers Branch, upon the findings of an elders' court of November 9, 1907.

ALMA BOOKER, president.
THEODORE, Alabama, December 28, 1907.

Conference Notices.

Conference of the Northeastern Texas and Choctaw District will meet with the Wilburton Branch, January 16, 1908, at 10 a. m. D. O. Harder, secretary.

Ohio District conference will be held Saturday, February 29, 1908, with the Saints in Columbus, in G. A. R. hall on High Street, North Columbus, commencing Saturday, 10 a. m. Those coming direct to hall from Union depot, take High Street car north. We wish all branches to have their reports in the hands of secretary a week before conference. His address is Francis May, Floodwood, Ohio. Would be glad to have some of the church officials meet with us. S. J. Jeffers, president.

Conference of the Northern Nebraska District will meet at the Saints' church, in Omaha, Nebraska, January 25, 1908, at 10 a. m. A good attendance is desired, as it is the annual election of officers. Address all communications to the undersigned at 728 North Twelfth Street, South Omaha, Nebraska. James Huff, secretary.

The Des Moines District conference will convene at Des Moines, Iowa, Saturday, February 15, 1908. There will be some important business to attend to. Delegates are to be elected to General Conference. We would like to see the district well represented. Marcus H. Cook, president.

The Alabama District conference will convene with the Pleasant Hill Branch, Saturday, February 15, 1908, at 10 a. m. Would be glad for the branch presidents and secretaries to have their business meetings early enough to report to me, or send me the branch reports before conference so I can report. M. S. Wiggins, secretary, McKenzie, Alabama.

Conference of the Northeastern Illinois District, will meet with the First Chicago Branch at their hall, 989 West Harrison Street, Chicago, Illinois, January 18 and 19, 1908, at 10 a. m. Branch secretaries and the ministry send their reports in time to W. A. McDowell, 354 West Congress Street, Chicago, Illinois. W. A. McDowell, president.

Two-day Meetings.

Two-day meetings will be held in the Mobile District as follows: Bluff Creek, January 11 and 12, W. L. Booker and G. W. Sherman in charge; Three Rivers, January 25 and 26, Oscar Tillman and G. W. Sherman in charge; Horse Shoe, January 18 and 19, G. W. Sherman in charge; Bayminette, January 18 and 19, N. L. Booker and W. J. Booker in charge; Seminole, February 8 and 9, Alma Booker and N. L. Booker in charge; Theodore, February 15 and 16, F. P.

Scarcliff in charge. These meetings are to begin on Saturday, at 11 a. m. ALMA BOOKER, president.

Convention Notices.

Northeastern Illinois District Sunday-school Association, will convene at 989 West Harrison Street, Chicago, Illinois, Friday, January 17, 1908, at 10.30 a. m. Let as many as can, come, as there will be election of officers. Would like to have all local superintendents report. Send reports by January 15, to Mary Anderson, secretary, Seneca, Illinois.

A Box of Hay Will do Your Cooking.

The discovery that will preëminently command attention this winter is the new cooker that prepares food and cooks it thoroughly without fire or force of any kind, says the *Delineator* for January. People who first talked about it were regarded as demented. But in June, 1907, the United States Government issued from the Cornell experiment station a bulletin recommending the fireless cooker. It is now selling in the stores from fifteen to thirty-five dollars.

The public appreciates most what it pays best for. The fireless cooker that you buy is a handsome box of mission oak divided into compartments of padded felt. Your fireless cooker may just as easily be made at home from a dry-goods box packed with hay. For either, you must first start the cooking over the fire, then remove the pot, pack it snugly and close it tightly in the cooking-box, where the operation of cooking will be completed through the utilization of the contained heat. This means that the dinner set to cook while the housewife visits a neighbor will be ready for serving on her return.

Some Thoughts for the Employee.

It is a well-known fact that business men are growing to demand very much better work than they did a few years ago. Consequently if the work done by their present help does not measure up to the standard of their needs, they will eventually look for other help who will do the work better. Strange as it may seem, they often offer to the newcomer a larger compensation if the work, after a trial, is done as they want it. This is why many old operators are obliged to resort to employment agencies for assistance and why less experienced operators with systems well mastered and with good educations walk in, demand—and receive—better pay.

To win the larger measure of success, it is necessary for one to adapt oneself to the requirements of those who instruct and of those who employ, from the time of entering school to the close of the business career. People do not voluntarily help pupils or employees who do not help themselves. The world always respects the man who respects himself. On the other hand, it is always a pleasure for an instructor to push forward a pupil who works hard and does well the work assigned. It is also true that business men are equally anxious to help their employees who take an interest in their work; they take a delight in having in their employ individuals who do not watch the clock, individuals who do things without being everlastingly told, individuals who appear with a smile in the morning, and who will keep that smile even when the routine work becomes very tiresome. The operator who wants to hold the job must realize the importance of doing his or her whole duty all the time without murmurings or frowns. The stenographer who acts as a private secretary must also learn the importance of always keeping in strict confidence his or her employer's work.

In closing I want to say I owe any success I may have achieved as a speed operator to a determination to undertake and to perform my work at all times a little better than the demands made upon me by my superiors.—From the *Business Circle* of the *Circle* for January.

The January number of the *Travel Magazine* contains many articles of interest to the stay-at-home, as well as the traveler who plans to go to foreign lands or to places in America enjoyable during the winter season. The cover, attractively colored in orange and blue, shows a man, a child, and a small dog thoroughly enjoying the pleasures of tobogganing.

In Dresden, a city of music and art, Laura Lindsay Carter tells of the quaint German city where the visiting or resident American lives in comfort without undue expense. Lawrence Lews describes for us "the Royal Gorge of the Arkansas River in Colorado," picturing the wonderful canyon, deep and

narrow, through which a transcontinental railway runs. In "tobogganing at St. Moritz, Switzerland," we have the joys and thrills of sliding a mile a minute on the Cresta Run. "Housekeeping near the north pole," by Blanche Nesmith, is the story of home life on the Yukon, when the thermometer registers 70 degrees below zero. Walter Quackenbush convinces us of the joys of winter walking in "climbing the snowbound Catskills." "A Calendar of travel," by P. Harvey Middleton, describes some attractive Southern winter resorts for chilly Americans. F. L. Harding's description of "the menageries of Europe" acquaints us with some queer pets in the different Zoos on the Continent. May B. Rasmussen pictures vividly to us the quaint customs of the inns of the Flower Kingdom in "hotel life in Japan." A. M. Barnes in "modes of travel in Mexico" tells of the primitive conveyances used on land and water. In the "falls of Zambesi" we have an interesting description of a natural wonder in the heart of Africa. Percy Francklyn satisfactorily answers for us the question, "have Northerners a nearby winter playground?" Many short articles complete a most interesting number.

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ESTABLISHED 1860.

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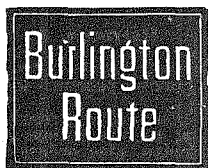
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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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ELBERT A. SMITH, Associate Editor
LEON A. GOULD, Assistant Editor

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Editorial

WHO MAY ADMINISTER THE BREAD AND WINE.

It seems difficult for the average officer to understand the provisions of our church law for administering the sacrament, although it has been explained frequently. Questions arise as to what is an administration of the sacrament. Is it the blessing of the emblems, alone, or is it the passing of the emblems, which constitutes the administration? Who are authorized to administer? It has been held by some that the administration consisted in asking a blessing on the emblems, and that the right belonged to the Melchisedec priesthood; that the passing of the emblems was no part of the administration. It has been held by others, (not many, however,) that the mere asking of the blessing upon the emblems did not constitute the administration, but that the passing of the emblems and the partaking of them from the hands of the administrator was the act of administration. These views are held, notwithstanding the apparent clearness of the statements and provisions found in section 17 of the Book of Doctrine and Covenants, edition of 1880, which provisions are as follows: "An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—." This is the elder's duty, as all officers of the Melchisedec priesthood come under the common appellation of elders. This is clearly seen in paragraph 9 (following paragraph 8 from which we have quoted the duty of an apostle under the appellation of elder), "Elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." It must, from this, be understood that the administration of the sacrament must be conducted in accordance with those rules and regulations given in the commandments and revelations. Paragraph 10, in reciting the duties of the priest, makes provisions thus: "The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament"; and at the close of the paragraph, after the recitation of the priest's duties, it is stated that in all of the duties which are enumerated, the priest is "to assist the elder if occasion requires." There is no restriction in this para-

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It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching.—Shakespeare.



The quality of mercy is not strained; it droppeth, as the gentle rain from heaven upon the place beneath; it is twice blessed; it blessing him that gives and him that takes: 'tis mightiest in the mightiest: it becomes the throned monarch better than his crown. Mercy is an attribute to God himself; and earthly power doth then show likest God's, when mercy seasons justice. Consider this,—that, in the course of justice, none of us should see salvation: we do pray for mercy, and that same prayer doth teach us all to render the deeds of mercy.—Shakespeare.

graph 10, upon the office of the priest in administering the sacrament. Paragraph 11, in reciting the duties of the teacher and deacon, makes this restriction: "But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands." It will be seen, therefore, that the authority to administer in the sacramental service is confined to the Melchisedec priesthood (so far as the word *elders* may define this office), and the priest, who is understood to be of the Aaronic order; and there should be no dubiety nor misapprehension as to who may officiate in this ordinance.

As to the manner: Paragraph 18 of the same section has this direction to the officers in regard to the restricting of membership in partaking of the sacrament: "The elders or priests are to have a sufficient time to expound all things concerning the Church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders." This has reference to the members as they are baptized into the church. Paragraph 22 makes these provisions in directing in reference to the administration:

And the elder or priest shall administer it; and after this manner shall he administer it: He shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

The same provision is made in regard to the blessing of the wine. This refers to the blessing of the wine and the bread, and from this peculiar phraseology the position assumed by some heretofore referred to has been taken, that the administration simply means the blessing, and has no reference to the partaking; but it must be borne in mind that paragraph 18, from which we have quoted, refers to the partaking of the sacrament, and the form of the blessing is that it shall be blessed to the souls of all those who partake of it, referring to the bread; and referring to the wine, the blessing is to the souls of all those who drink of it. It is reasonable to suppose that the membership would not partake of the bread nor drink of the wine unless it should be passed to them in the assembly or gathering where they may be meeting, in some form, and that the partaking of the sacrament is not completed until the bread has been eaten and the wine has been drunk by those to whom the bread and the wine have been passed.

It is clear that the elder or the priest may bless the bread and the wine, and it would follow that

if neither the teacher nor deacon was permitted to administer the sacrament, that the presentation of the bread and wine, the emblems of the body of Christ, must reach the members through the act of passing them to the membership by the elder or the priest, that the act might be complete.

In chapters 4 and 5 of the Book of Moroni, the provisions for the administration of the sacrament are given almost verbatim, so far as the blessing of the bread and wine is concerned. And at the close of chapter 6, the statement is made that the church did meet together oft, to fast and pray and partake of the sacrament, the bread and wine, in remembrance of the Lord Jesus.

The Lord's Supper, as administered by the Master, according to the statement found in Matthew 26, verses 26, 27, and 28, reads like this:

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Covenant, which is shed for many for the remission of sin.

It is evident that this shows that Jesus, after blessing the bread and wine, passed it directly to the disciples. And the feeding of the multitude upon the two occasions, which are recorded in the New Testament scriptures, shows, that after the bread and fishes left the Savior's hands they were distributed by his brethren, his associates, and his officers, to the multitude. And it seems safe for us to follow the similar example. There should be no hesitancy in regard to this. The relation in reference to the supper, as given in Mark, is practically the same as that given in Matthew. The relation of Luke is similar to that in Matthew and Mark, with this exception, that it is stated he took the cup and gave thanks and said, Take this and divide it among yourselves; and that this is stated before the breaking of the bread. But the twentieth verse of the twenty-second chapter of Luke seems to make it appear that the blessing of the cup occurred after the breaking of the bread. We do not undertake to reconcile this apparent discrepancy, but simply give it as we find it, as it is the method that we are seeking for rather than the apparent relationship.

In the eighth chapter of the Book of Nephi, Book of Mormon, the history of the administration of the sacrament, that is, the partaking of the bread and wine among the disciples upon this continent, by the Savior upon his visit to this continent, is given, beginning at the sixth verse, in the small edition, and closing with the seventh verse. We quote:

And when the disciples had come with bread and wine, he took of the bread, and brake and blessed it; and he gave unto the disciples, and commanded that they should eat. And when they had eaten, and were filled, he commanded that they

should give unto the multitude. And when the multitude had eaten and were filled, he said unto the disciples, Behold, there shall be one ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name. And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you. . . . And it came to pass that when he had said these words, he commanded his disciples that they should take of the wine of the cup, and drink of it, and that they should also give unto the multitude, that they might drink of it. And it came to pass that they did so, and did drink of it, and were filled; and they gave unto the multitude, and they did drink, and they were filled.

This shows clearly that the administration, as understood by the Master, included both the blessing of the emblems, the passing of them to the membership, and the partaking of the bread and wine by those to whom it was presented.

It is clear that in the different congregations of the church, now numbering over four hundred, at their different places of assembling, it would be impossible for one only to hold the authority and power of blessing the bread and breaking it, and blessing the wine and pouring it, and passing them to the disciples as the Savior did to his chosen twelve; and this difficulty the Master foresaw. When upon this continent, he set the example by blessing the bread and the wine and giving it to the disciples and directing them to pass it to the multitude as they were seated before him. Our conclusion is that the administration of the sacrament includes both the breaking of the bread, the consecration of it or asking that it be blessed to the souls of all who eat of it, and the blessing of the wine unto the souls of those who drink of it; and the absolute passing of it to those who are to partake of it; and that these duties are to be performed by the elders and the priests, or by the priests in the absence of the elders, and that it can not be said that the sacrament has been administered when the blessing only has been pronounced upon the emblems, but that it must be passed, and that each participant must receive it from the hands of the one who may be designated at the time, to present it to them after the blessing by those who may be in charge.

It is a pleasant thought, and worthy of consideration, that where the number is small, consisting of but few, and where it may be done easily, that the elder or other officer presiding, should bless the emblems and pass them with his own hands to those who may be present to partake. Where the number is larger, as it is in any moderately sized branch, this would involve too much of a delay, and a sufficient number of elders and priests, or elders or priests, should be designated to pass the emblems to those who are present and who expect to partake.

It is also a pleasant thought, and worthy of consideration, that as food is designed for the support of the physical body, so the partaking of the sacrament is intended to increase or reinvigorate the spiritual man by an actual and perceptible confession of a willingness to take upon the disciple the name of Christ, and to keep his commandments, that they may have his Spirit to be with them. We believe, further, and we think it is somewhere stated in the books, that by thus commemorating the sacrifice and mission of Christ in the sacramental service, we receive a continued remission of our sins, for if we confess our sins, the Savior is just to forgive us our sins; and perhaps nowhere else, except in the closet and under the influence of sacred converse with God, does the disciple come so near to the Master as at the communion table, and in the meetings of the disciples. We remember lately hearing a member make the statement that nowhere else did he experience so complete a cessation of care, of fear and anxiety, or receive so much of the enjoyment of the Spirit, as at the communion services, when the emblems were partaken of, and the Saints engaged in their testimony-service.

We trust this will be sufficient to remove from the minds of any who may have doubts in regard to who shall administer the sacrament, or the manner. While the command is direct, both in the Book of Mormon and in the revelations, there is sufficient latitude given in the declaration that the elders are to direct the meeting as they are led by the Spirit, to provide for every degree of appropriateness, and against every inconvenience any congregation of Saints may be subjected to, that everything may be done in an orderly and quiet and spiritual manner. It is considered more convenient to break the bread before asking a blessing upon it, and to pour the wine, but this is a technicality, and no one should hesitate to partake in either case, whether the bread is first broken, then blessed; the wine first poured, then blessed; or whether the bread is unbroken at the time of blessing, or the wine unpoured before a blessing is asked upon it. Nor should any act of inadvertence upon the part of those in charge, or any mishap occurring, prevent the faithful devotee from exhibiting his faith in the partaking of the sacrament.

The ones who pass it should first partake from those who bless it; then these should present the emblems to the elder or priest blessing, and then present them to the waiting members of the church. Let us learn our duty, and when we have it learned, let us perform it without question or disputation.

INDEPENDENCE, Missouri, January 6, 1908.

Fear is the mother of foresight.—H. Taylor.

EXCUSES.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. *And they all with one consent began to make excuse.* The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I can not come.—Luke 14: 15-20.

Most people have had some experience with excuses, either in listening to them or in making them. Program committees in the Religio, superintendents in the Sunday-school, branch presidents, and especially missionaries know something of the subtle sophistry that may be presented in lieu of duty done.

The attitude of the world toward our message, when not one of defiance, is quite likely to be one of apology. At one time we were holding preaching meetings in connection with Elder T. S. Brown, at Hemet, California. Following one of Bro. Brown's efforts we interviewed an old gentleman who was loud in his praises of the sermon. He said, "That was fine. If I could preach like that I would never work another day; I would just travel and preach."

"Well, I suppose if you like it so well, you will be out again, to hear some more?"

"Well—er—no. I don't think I can get out again."

We got some amusement out of this experience, at least, because we were "batching" at the time, and when one would mix up a particularly atrocious lot of pancakes the other would remark, "Those are fine. If I could make such cakes I would never work another day—but no more of them, thanks."

So it goes. People say, in effect, "I know your church organization is after the Bible pattern—but excuse me from becoming a part of it."

"You certainly teach the first principles all straight—but I'm not quite ready yet."

"Your elders are good talkers and I like first-rate to listen to them—but I belong to the Go As You Please Church, and I don't get much time to go to other churches."

Times, seasons, and conditions are seized upon to act as a buffer between man and his duty. When Paul stood before Felix, procurator of Judea, and reasoned with him regarding "righteousness, temperance, and judgment to come," Felix was "under conviction" and trembled within himself, as many other politicians have done, but the ready, time-honored excuse came to his lips, "Go thy way for

this time; when I have a more convenient season, I will call for thee."

Thus he bowed himself out of the gospel lime-light and was seen no more. That was the end of Felix.

A more convenient season than God's season never comes. Yet the excuse did not vanish with Felix; men still wait for a more convenient season; it is too hot in the summer and too cold in the winter, and seed-time and harvest occupy the spring and autumn months.

Jesus met similar conditions, and touched on them in his "parable of the excuses" wherein "all with one consent began to make excuse." One had bought a piece of land—he was a "landed proprietor," if you please. The gospel does not seem to reach the "landed proprietor" very readily. Go to the door with a tract and you are met by the servant. Get past the servant to the "landed proprietor" and you are met with a stare. The man who gets and holds more than a fair share of this world's goods has no time to invest in mansions in the sky.

The second man had bought five yoke of oxen—"a business man," if you please. Barring the many business men who are among the honorable men of the earth, business men generally fall into two classes: There are those who are making a failure, and they are so distracted with business cares that they have no time to listen to any call of religion; and there are those who are successful and are so drunken with the heady wine of success that they look with supreme contempt on the man who throws business to the winds and goes out to preach the gospel. Shares in the New Jerusalem are not quoted in any stock-market report, and so they do not appeal to him as being of value; perhaps when we get a good working model of the New Jerusalem we can interest him.

The third man had married a wife—he had an "affair of the heart." Well, come on, and bring the wife. Scores and hundreds of women have led out in gospel work, and because of their faith and prayers, the husbands have come trailing in years later. We recollect baptizing one such, who came out of the icy water and with chattering teeth declared, "I feel pretty good. I ought to have done this years ago." All because his wife did not shirk her duty and plead the excuse, "I have married a husband."

Jesus was speaking at the dinner-table, in response to the sentiment, "Blessed is he that shall eat bread in the kingdom of God," so the connection shows that these people excused themselves from the privilege of eating the bread of life in the kingdom of God. That is quite the character of

excuses in general. We fancy that we are evading duty, but it is a blessing that we evade.

Naaman, captain of the hosts of the king of Syria went down to Elisha to be healed of his leprosy. He was a favorite of the king, yet Benhadad himself, with all his kingly power, could not heal him. And yet when he presented himself for divine healing he felt entirely competent to dictate terms and conditions, and when these did not suit him he began to excuse himself for not complying with them. He complained of the treatment accorded him, and thought it folly to overlook Abana and Pharpar to dip seven times in the muddy Jordan. But his servant said, "If the prophet had bid thee do some *great* thing, wouldst thou not have done it?"

Truly we often reject the counsel of God because we do not like the terms or the greatness of the calling. If we can not be president of the branch or district, or one of the Twelve Apostles, we will be and do nothing. Why not do the simple things and the little things when commanded to do them? What difference whether it be great or small, if God has required it?

Naaman went from home a leper, eaten with disease, unfit to kiss his own child; he returned clean and whole. But what a narrow escape he had—how nearly he came to excusing himself into a leper's grave.

Those heretofore mentioned, excused themselves on the ground of *adverse conditions*. Moses presented his *own* imperfections as a plea and asked God to use some one else. "I am not *eloquent*, neither heretofore, nor since thou hast spoken to thy servant." Moses had need enough of eloquence before his mission was ended, it is true, but what he needed first was more faith. He needed self-confidence, but he also needed confidence in God. An old colored preacher once said that if the Lord commanded him to butt his head through a stone wall he would start for the wall; that was his part; it was the Lord's part to help him through the wall.

Others have looked beyond themselves and their environment and have put the blame upon their companions and fellow men.

Adam, when confronted by his guilt said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The woman in turn declared, "The *serpent* beguiled me, and I did eat."

Their example has been diligently followed. When Thomas B. Nast was fighting a corrupt "ring" in New York, he drew a cartoon representing the prominent politicians standing in a circle, each pointing his thumb at his right hand neighbor; so the blame went all around the circle and stopped nowhere. That is the custom of the world. It is so invitingly easy to shoulder the blame onto some one else.

Adam and Eve were so ready with their excuses that we are almost convinced that they were made up for the occasion—as children do sometimes. A little boy was called to his dinner but did not respond. Presently, while the family was eating, he came strolling in. No one remarked his delinquency, but he had his excuse all made up and he hated to waste it, so he challenged the family thus: "I didn't hear papa call me."

"Well, how did you know that he called?"

"Well, it *sounded* like it."

How will it be in the judgment-day? We fancy some pleading, "I did not hear the gospel when your elders preached it in my town."

"How do you know that they preached it there?"

"Well, it *sounded* like it."

Will some one say, "I did not see that law of tithing when I read the Book of Covenants"?

"How do you know that it was there?"

"Well, it *looked* like it."

We know full well that there are reasons that individuals can advance for not doing certain things. If asked to sing a solo we could give a reason for not complying. Some have made it a rule to not refuse to do whatever appealed to them in the name of duty. That is a mistake, because one may accept so many subsidiary positions that his time will be taken up, and the primary, important work that is his will be neglected.

A reason may be a good excuse, but an excuse is not always a reason. An excuse may simply be masquerading as a reason. The best answer when challenged regarding our duty, is to show that duty done, or to point to the fact that we are doing it to the best of our ability.

When Booker T. Washington presented himself at Hampden to plead for an education, he was given a room to sweep and dust. He swept the floor four times and dusted each article of furniture three times. When his teacher inspected his work she passed her fine white lace handkerchief over some of the furniture and it was absolutely unsoiled. Booker T. Washington remained at Hampden. His work had more weight than any excuses that he might have offered.

God requires nothing impossible, and those who go forward in any field of church work and do their best will receive a blessing. The duty that now looks mountain-high will be surmounted one step at a time.

ELBERT A. SMITH.

Remember you have not a sinew whose law of strength is not action; not a faculty of body, mind, or soul, whose law of improvement is not energy.
—E. B. Hall.

JOURNAL OF HISTORY.

As has been previously announced, it has been decided to publish a new magazine, devoted exclusively to the history of the Church, and it is now expected that the first number will be issued in January. It is to be a quarterly of about one hundred and twenty-eight pages. It will be printed on a good quality of paper, and will be sewed instead of stapled, so that it will be in good shape for binding.

This magazine is not to interfere in any way with any of our present church publications, but will occupy an entirely new field. In order that we may be able to send this publication out as second-class mail matter, at one cent per pound, we are required to make sworn affidavit in regard to the number of paid subscriptions, and we are not permitted to print more than double the number of paid subscribers which we have on our list.

We feel confident that we will have a large number of parties who desire this publication, and who will try to secure back numbers, but it will be readily seen, from the above, that unless we have a good, hearty response at once, to our request for subscribers, that many will be disappointed. It will also be seen, that it is important that a remittance accompany the order, if for only fifty cents, in order that we may make our affidavit when we apply for reduced postage rates.

It is to be regretted that the magazine can not be sent free to the missionaries, and perhaps at some future time the subscription list may justify it, but at present the cost of publication will be so heavy, compared with the number of subscribers, that it will be an impossibility to have a free list.

We would appreciate it if all branch presidents and missionaries would take an interest in this matter and urge upon the Saints the necessity for prompt action, for their own benefit.

Make all remittances to Herald Publishing House, Lamoni, Iowa.

CHILD LABOR DAY.

A LETTER TO PASTORS AND CHURCHES.

The National Child Labor Committee takes this opportunity afforded by the kindness of the SAINTS' HERALD, to invite the pastors and churches of America to set apart Saturday, January 25, or Sunday, January 26, 1908, as CHILD LABOR DAY.

The awakening of America against the evil of child labor is evidenced by the enactment of improved laws in eighteen States and by the Congressional authorization of an investigation of the conditions of working women and children, within the past year. Such improvement has been made, under the light of public criticism that many sensational tales of little working children, true a decade

ago, are based upon a description of conditions that no longer exist.

Despite these signs of improvement, there are to-day hundreds of tender children among the two million employed, engaged in forms of labor that deny opportunity for health and education and that offer a serious menace to the moral and spiritual life. This sacrifice of childhood lays upon the church a heavy responsibility: It calls for a presentation of the subject in general and for special discussions of its local aspects.

Many ecclesiastical bodies and the religious press of all denominations have spoken with emphasis against this national wrong. The Protestant Episcopal House of Bishops, at the recent meeting held in Richmond, Virginia, issued the following declaration:

Whereas, The evil of child labor is apparently on the increase in the United States, and it is known that the employment of children in factories, mines and shops reduces wages to the child's standard, disintegrates the family, deprives the child of the natural right to a period of training, and,

Whereas, We recognize the profound responsibility of the church for our ethical as well as our spiritual standards, therefore,

Resolved, That we call upon employers and parents to exercise their influence toward better legislation and better enforcement of the laws, to the end that the exploitation of the labor of children shall become impossible in this Christian country.

The editor of the *New York Observer* wrote (November 14, 1907):

It is very fitting that once a year at least a Child Labor Day should be observed, with references of a special character, in press and in pulpit, to this great evil and abuse, in order that public sentiment should be focused on this pressing social question and proper agitations and campaigns be initiated for the correction of the evils that exist. . . . The church must find some way to correct the evils of child labor and other social wrongs, or it will itself be lost in the general destruction sure to overtake a bumptious and brazen Babylon.

The Methodist Ministers' Association, Richmond, Virginia, issued the following resolutions in December, 1907.

Resolved, That we look with shame and abhorrence upon the labor of defenseless little children in our factories; that we indorse and stand ready to cooperate with every agency for child labor reform, and we especially commend the National Child Labor Committee. That we recommend to the next conference one special Sunday to be set aside in the coming conference year as Child Labor Sunday, on which our preachers shall all be asked to present the subject to the people in special sermons.

The Congregational Association of New York State, in May, 1907, adopted the following minute:

The churches of this country command the intelligence, the religious enthusiasm, and the financial resources to put an end to this great evil of child labor, but they are not equipped with the definite machinery to conduct the most

effective campaigns in this direction. It is this humbler service which the National Child Labor Committee and its State and local committees aim to render. To do so effectively we must depend upon the applied Christianity of the churches in interest and financial support.

To avoid the appearance of any intrusion upon the regular work of the churches, and that our plan might have the benefit of wise counsel from within the church, a special committee of clergymen in New York was appointed by the National Child Labor Committee to give the matter due consideration. Following is the letter of these distinguished leaders in the church:

NEW YORK, December 25, 1907.

Reverend and Dear Sir: We join with the National Child Labor Committee in asking you to unite with your brethren in other churches in all parts of the country on Saturday, January 25, or Sunday, January 26, in bringing to the attention of your people the subject of child labor as a national evil and menace to good citizenship, education, and normal industrial life. We believe it is an imperative duty of the church everywhere to discuss social questions where the moral consequences are so serious as in the case of the premature employment of children.

We hope that you will present this subject in a way to arouse the active coöperation of your people to secure a higher regard for the children of your own community, for the better enforcement of the child labor laws of your State, and the enactment of better protective legislation if that is needed.

Yours truly,

Rev. Lyman Abbott, D. D., Editor of the *Outlook*, New York.

Rev. S. Parkes Cadman, D. D., Central Congregational Church, Brooklyn.

Rev. Sydney Herbert Cox, Bethany Congregational Church, New York.

Rev. John Bancroft Devins, D. D., Editor of the *New York Observer*.

Rev. Howard Duffield, D. D., Old First Presbyterian Church, New York.

Rev. George P. Eckman, D. D., St. Paul's M. E. Church, New York.

Rev. Percy Stickney Grant, D. D., Church of the Ascension, New York.

Right Rev. David H. Greer, Bishop Coadjutor, Episcopal Diocese, New York.

Rev. Dr. Rudolph Grossman, Temple Rodeph Scholom, New York.

Rev. Maurice H. Harris, Ph. D., Temple Israel, New York.

Rev. Newell Dwight Hillis, D. D., Plymouth Congregational Church, Brooklyn.

Rev. Frederick Lynch, D. D., Pilgrim Congregational Church, New York.

Rev. Wallace MacMullen, D. D., Madison Avenue, M. E. Church, New York.

Rev. D. J. McMahon, D. D., R. C. Church of the Epiphany, New York.

Rev. Dr. H. Pereira Mendes, Shearith Israel, New York.

Rev. Henry Mottet, D. D., Church of the Holy Communion, New York.

Rev. Leighton Parks, D. D., St. Bartholomew's P. E. Church, New York.

Right Rev. Mgr. P. F. O'Hare, St. Anthony of Padua's Church Brooklyn.

Rev. Charles H. Parkhurst, D. D., Madison Square Presbyterian Church, New York.

Rev. John P. Peters, D. D., St. Michael's P. E. Church, New York.

Right Rev. Henry C. Potter, Bishop, Episcopal Diocese of New York.

Rev. J. Herman Randall, D. D., Mount Morris Baptist Church, New York.

Rev. E. B. Sanford, D. D., General Secretary, National Federation of Churches and Christian Workers.

Rev. Dr. Samuel Schulman, Temple Beth-El, New York.

Rev. Joseph Silverman, D. D., Temple Emanu-El, New York.

Rev. Thomas R. Slicer, All Souls' Unitarian Church, New York.

Rev. Leighton Williams, D. D., Amity Baptist Church, New York.

Rev. Stephen S. Wise, Free Synagogue, New York.

The National Child Labor Committee is an organization of American citizens devoted to the study and prevention of Child Labor. The work is maintained entirely by voluntary contributions and includes investigations of child labor, efforts to secure more adequate laws and their enforcement in various States, and coöperation with school authorities for the readjustment of the school curriculum to the needs of an industrial age. That this work may be carried on effectively, the Committee invites the churches throughout the country to aid by such offerings from the people as may be deemed wise, either on this special Child Labor Day, or at a more convenient time.

A multitude of organizations working independently can accomplish little against this widespread evil, but a coördination of the churches of America will be irresistible. It is our mission to represent you and to declare your convictions before Congress and before the governments of the Commonwealths of our Republic.

Addresses, essays, and reports from the leading American authorities on Child Labor are published by the Committee. These publications describe the conditions of working children in various industries, the relation of child labor to family, to health, to education and morals, and the efforts that are being made to protect our working children. These, together with a pamphlet containing special themes for pulpit addresses and for Sabbath-school and Young Peoples' services, will be cheerfully sent upon application to the National Child Labor Committee, Owen R. Lovejoy, Secretary, 105 East Twenty-second Street, New York City.

Abuse of any one generally shows that he has marked traits of character. The stupid and indifferent are passed by in silence.—Tryon Edwards.

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Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

Elders' Note-Book

AN INTERESTING AND VALUABLE LETTER; OLIVER COWDERY ON THE SUBJECT OF POLYGAMY.



OLIVER COWDERY.

"What that doctrine and faith is, and was, I ought to know."

[Editor's Note.—Herewith appears a letter from Elder Richard Ferris, followed by a verified copy of the Cowdery letter, which he referred to, taken from the photos which he forwarded to us. We have delayed the publication of this letter, hoping to reproduce the photos in question, but have found it impossible (owing to their size, and the fact that they are blue prints) to secure a legible reproduction. However, the photos are on file with the Editors, and may be seen by those who choose.—ASSOCIATE EDITOR.]

OAKLAND, California, August 5, 1904.

Bro. Elbert Smith;

Dear Sir: I forward you photos of the Cowdery letter, which you will find on analysis to totally refute the story of the Brighamites that polygamy was a part of the doctrines of the church during the Martyrs' time. You see that Daniel and Phoebe Jackson, and Phineas Young lived in Montrose, Iowa, in 1846. They were sisters of Cowdery (that is Phoebe Jackson and Phineas Young's wife). Phineas Young's wife got a letter from Cowdery asking if it was true that some were practicing polygamy in Nauvoo. She would not answer, but turned the letter over to her sister, who did answer it. The photos are of the reply from Cowdery. I knew Phoebe Jackson in Sacramento, when I lived there, twenty-five years ago. On visiting there, Mrs. Quigley, her daughter, loaned me the letter. Bro. Kelley has it now. Mrs. Jackson showed me the letter when she was living and told me its history as I gave it to you. I did not know its value

then, as I had but lately come into the church, and she told me it had been published.

Your brother in the gospel,

630 Chestnut Street.

RICHARD FERRIS.

TIFFIN, Seneca County, Ohio, July 24, 1846.

Brother Daniel and Sister Phoebe: Phoebe's letter mailed at Montrose on the 2nd of this month, was received in due time, and would have been replied to immediately, but it came in the midst of the toil and business of court, which has just closed; and I take the earliest moment to answer. It is needless to say that we had long looked for, and long expected a letter from you or Sister Lucy.

Now, Brother Daniel and Sister Phoebe, what will you do? Has Sister Phoebe written us the truth? and if so, will you venture with your little ones, into the toil and fatigue of a long journey, and that for the sake of finding a resting place when you know of miseries of such magnitude as have, as will, and as must rend asunder the tenderest and holiest ties of domestic life? I can hardly think it possible, that you have written us the truth, that though there may be individuals who are guilty of the iniquities spoken of,—yet no such practice can be preached or adhered to, as a public doctrine. Such *may* do for the followers of Mahomet; it may have done some thousands of years ago; but no people, professing to be governed by the pure and holy principles of the Lord Jesus, can hold up their heads before the world at this distance of time, and be guilty of such folly—such wrong—such abomination. It will blast, like a mildew, their fairest prospects, and lay the axe at the root of the tree of their future happiness.

You would like to know whether we are calculating to come on and emigrate to California. On this subject everything depends upon circumstances,—and of those circumstances it is not necessary for me here to speak. We do not feel to say or do anything to discourage you from going, if you think it best to do so. We know, in part, how you are situated. Out of the church, you have few, or no friends, and very little, or no society—in it you have both. So far as going west is concerned, I have thought it a wise move indeed. I could see no other; and though the journey is frequently attended with toil, yet a bright future has been seen in the distance, if right counsels were given, and a departure in no way from the original faith, in no instance countenanced. *Of what that doctrine and faith is, and was, I ought to know,* and further it does not become me now to speak.

On the 27th of May we had an addition to our little family, of another daughter, who died on the 3d of this month. So we are left again, with Mona, and Mona only—we have lost five children.

Brother Lyman visited us on the 15th of May,

and Brother Warren and Sister Patience on the 25th of June. They are well, and as we learn by letters, our friends in Kirtland are well. Father and mother enjoy good health, and hold out well, for persons of their age. Lawrence is postmaster. Lyman has recently moved from the William Smith house to the [illegible] up near by Russels. Warren still lives on the Bailey farm. Franklin is clerk in the stage office of Niel, Moore & Co., at Wheeling, West Virginia, and he often complains, in his letters to us, that he has written you, but gets no reply. You ought to write to him.

Now, Brother Samuel, I shall expect, for the receipt of this, that you will write them and explain to them why you do not write oftener. When you see Lucy, give our love to her. I shall write Phineas, and direct to Nauvoo. I have not written any of you for a long time, thinking it doubtful whether you would receive letters, when exiled, persecuted, &c.

Now, don't forget to write to us. May the Lord have mercy on you, and protect and spare you.

Truly your brother and friend,

OLIVER COWDERY.

P. S. Elizabeth and Mona send love.

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MINISTERIAL ANECDOTES.

SHE GAVE HIM HOPE.—Twenty-five or thirty years ago the Reverend Charles G. Finney, president of Oberlin College, was carrying on a series of revival meetings in Boston. One day a gentleman called to see him on business, and was admitted by Mr. Finney's daughter, perhaps five years old.

"Is your father in?" asked the stranger.

"No," replied the demure maiden; "but walk in, poor, dying sinner! Mother can pray for you."—*Detroit Journal*.

PIE AND PIETY.—A well-known Episcopal bishop, while traveling through his diocese, was entertained by a New England woman famous for her good cooking. As the bishop, like most of the clergy, was very fond of good things to eat; he partook freely of the delicious mince pie which was made in his honor. Not long after, the bishop was taken suddenly ill and seemed to be undergoing great mental as well as physical suffering. The woman went to him and said: "But, my dear bishop, surely so good a man as you can not be afraid to die."

"Oh, no," the bishop replied; "not afraid to die, only ashamed to die."—*Harper's Weekly*.

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THE "FOOT AND DOOR" METHOD.

The Lord Bishop of London, now in this country, is a person of very great importance, with two palaces to live in and a rank among the first peers of the kingdom. And he was created bishop, as

General Booth of the Salvation Army said, because he had been "the servant of the poorest." Probably never before has a "slum clergyman" been lifted to so high a place. His lordship delights to tell how one of his old parishioners in the East End of London, meeting him after his elevation, remarked, "Lor', Mr. Ingram, but ain't you got on! Who'd 'a' thought it!"

All his life "the breezy bishop," as he is called, has lived and labored among the poorest people of the appalling slums of London. He was the head of Oxford House, one of the largest settlements, for many years. Mr. Ingram never put on gloves to do his work. He tells of what he called his "foot and door" methods of reaching people. Knocking at the door of a home where he had no reason to think the clergy were usually welcomed, as soon as it was opened he would gently insinuate his foot in the crack to prevent its being slammed in his face, and would count on finding the right thing to say and getting a welcome. He recommends this method highly, although he admits that it is "ruination to boots and sometimes hard on the toes."—*Delineator*, January, 1908.

Original Articles

IMMERSION VS. SPRINKLING AND POURING.

The following sermon was written by a minister of the Methodist Church in this town who, wishing to convince me that sprinkling was the mode of baptism, sent it to me shortly after I accepted the Latter Day Saint faith. I had been a member of his church. Following it is my answer to him, which I have sent him.

LEONARD RHODES.

A SERMON IN SUPPORT OF SPRINKLING, ETC.

"Of the doctrine of Baptisms."—Hebrews 6: 2.

That there are differences of opinions as to the "mode" of administering baptism, to different candidates, that present themselves for baptism at our several churches, is unquestioned. This fact exists in every community of any size,—and often comes to us the question: "Why these differences?"

It is our purpose to show you some of these reasons at this time; and while we may cover but a small portion of the ground, yet I trust that we may give to you reasons that will show you the grounds that are taken by the different "schools" upon this question.

We do not come to you with a purpose to antagonize another branch of Christ's work that may differ from us in the administration of this sacrament. Indeed we point to our record of the past, that we have avoided this question lest it lead to a disunion between the two societies that have worked

together in such union during our pastorate in this place. But there comes a time, in each of our lives, when silence denotes lack of courage,—and further silence ceases to be a virtue,—such a time has come in my pastorate among my people here, and if I failed to meet such an issue it would be the first incident of the kind in my life. We are willing to receive from those that may differ from us, criticism, if offered in the same spirit that we present this question.

As we approach our subject we are confronted by three different modes of baptism—immersion, pouring, and sprinkling. But to simplify my subject this evening, the first of these modes of baptism has been fully discussed, of late, by Reverend ———, during his meetings here in this place, so we will confine our remarks in the most part to the two other modes spoken of.

First. Is “pouring and sprinkling” taught in the Bible?

Let us for a moment turn to our text. Paul here begins in this sixth chapter of Hebrews with a purpose of leading the Hebrews into a fuller acquaintance with the deep mysteries of redemption, and thus go on unto perfection. “Leaving the principles of the doctrine of Christ,”—repentance, faith, and of the doctrine of baptisms. Paul here gives his evidence to the fact that there were various baptisms in the Hebrew Church in the sixtieth to sixty-sixth year of the Christian Era; that is, the various washings, whether by immersion, ablution, or by sprinkling; or John’s baptism, or that of Christ, or traditional baptisms of the Pharisees. As we turn to the nineteenth chapter of Acts, the third verse, we find him inquiring of those at Ephesus, “Unto what then were you baptized?” showing differences existing in the baptisms of that day.

These differences, however, did not in any way do away with baptism, for we believe that baptism by water is clearly set forth in the work of the church established by Christ and his disciples.

Much of the difficulty upon this question has arisen over the interpretation of the word *baptism*, and the several words that go with this word in the original Greek, and to this we call your attention first.

The word *baptism* is from the word *baptize*, *baptizo*, and this from the word *bapto*, and it is not claimed by any one that there is any difference between the two words so far as mode is concerned.

Let us for a little look at this word *baptizo*. It is not a word that is specific, or a specific word that denotes a mode; but is a word of a class,—to illustrate what is here implied, let me say: “I rode from Seattle to Portland.” A fact which took place; but it does not tell us how I rode. It may have

been by boat, or upon the cars, or by team, or upon horseback,—we have simply told you of the fact that we rode to Portland, and for you to learn how I rode must be obtained by some other method. Such is the word under discussion,—we do not learn from the word *baptizo* what the meaning of the mode was by which it was applied; but must learn, if learn we can, by words that go with it in its use of the word.

But how shall we determine the character and meaning of the word that is before us? Some one says the lexicons or Bible dictionaries; but these are but the echo of their authors, and are intended simply as helps in the reading and understanding of the word. The late Alexander Campbell, whose learning has never been questioned, says: “No learned man will ever rest his faith upon dictionaries.” Again he says: “I say the dictionaries are sometimes wrong, and that I can prove.” So say all philologists and critics of eminence. The lexicons frequently contradict each other on various points.—Debate with Rice, pp. 96, 106. Then, passing the lexicons as secondary, let us turn to the usage of the Bible,—to the Bible use of the word.

Let us take a few quotations that can not mean “immerse” where the word *bapto* is used. Leviticus 14: 2-7.

This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest; and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

In this passage *bapto* is rendered “dip”; but it can not be understood in the sense of “immerse”; nor would it do to translate it “immerse”; for the living bird, the cedar wood, the scarlet, and the hyssop could not all have been immersed in the blood of one bird.

As we turn to Daniel 4: 33, we read:

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers, and his nails like birds’ claws.

The word translated *wet* is *bapto*, and can not admit of immersion.

As we read Revelation 19: 13, we find *bapto* in the figure of the Son of God, as a conquering warrior, clothed in a “vesture dipped in blood.” The imagery is evidently taken from the Prophet Isaiah’s

description of the same person (see Isaiah 63: 1-4). It tells of the treading of the wine-press,— “and their blood shall be sprinkled upon my garments, and I will stain all my garments.” The idea in both passages is the same. The vesture dipped in Revelation is the garment stained in Isaiah.

Immersion is also out of the question: “Give a sop when I have dipped it.” The idea is not immersion; but smearing. (See John 13:26.) So also in Matthew 26: 23: “He that dippeth his hand with me in the dish,” does not mean immersing his hand in the food that was to be eaten.

In these various examples *bapto* means not to immerse; but to wet, dye, stain, moisten, smear, and that without expressing mode.

Let us now take for a little while some of the Greek prepositions.

It is asserted that the Greek prepositions translated *in*, *into*, and *out of* are conclusive proof of immersion. But we find the very same prepositions translated: *to*, *at*, *from*, *by*, and *with* scores and hundreds of times. Thus the word *en*, (*n*) rendered *in* is translated *at* in more than one hundred places, *with* in one hundred and fifty places, and *by* in about one hundred places in the New Testament. The word *eis* (*ice*) rendered *into*, is translated *to* or *unto* five hundred and thirty-eight times. The word *ek* (*ek*), rendered *out of*, is translated *from* one hundred and eighty-six times. The word *apo* (*apo*), is rendered *out of* forty-five times, but translated *from* three hundred and seventy-four times. Thus, looking at the original of these words, we find the arguments to sustain immersion so feeble, that they are abandoned by some of the ablest Baptist writers. Reid, a Baptist writer, says: “No intelligent Baptist will base his arguments for immersion upon the prepositions *into* or *out of*. Doctor Campbell (of Aberdeen), says: “We should not lay much stress upon the preposition *in* which may denote *with* as well as *in*.”

Thus we have as much right to read: “John baptized *at* Jordan,” “The eunuch went down *to* the water,” and “Jesus came up straightway from the water.” Thus is it not clear to any candid, thinking man (or person) that taking our subject from this single standpoint,—that of the original meaning of the Greek words touching this question,—that there will always be differences of opinion as to the mode of baptism?

Let us now, for a little, turn to another baptism. Look to Acts 1: 5 and find these words: “John truly baptized with water, but ye shall be baptized with the Holy Ghost.”

Here we are taught that John's baptism was but a type of the baptism of the Holy Ghost. Now it would look reasonable that if we could learn the

mode with which God baptizes with the Holy Ghost, or how we were to receive the spirit baptism, then we might learn the mode of man's baptism. Opening our Bibles we learn that the mode of the Holy Ghost baptism is always by affusion, *never* by immersion. Thus we read of the Holy Ghost “descending” in Matthew 3: 16; Luke 3: 22; “poured out,” Acts 2: 17; Proverbs 1: 2, 3; Ezekiel 39: 29; Joel 2: 28, 29; “pour upon (poured upon)” Isaiah 32: 15; “sent upon”; Luke 24: 49; “coming upon,” Acts 1: 8; “shed on,” Titus 3: 6; “shed forth,” Acts 2: 33; “shed abroad,” Romans 5: 5; “falling upon,” Acts 8: 16; “falling on,” Acts 10: 44; 11: 15. These passages do not suggest the first idea of immersion, and yet the Bible calls it “baptism.”

But one other thought: “It harmonizes with the blood” in the mode of its administration. The “blood of the passover” was “sprinkled” (see Exodus 12: 22; Hebrews 11: 28). The blood of the “atonement” was “sprinkled” (see Leviticus 16: 14). The blood of the dedication of the first testament was “sprinkled” (see Hebrews 11: 18-22). The blood of Christ was, surely, poured out, for the sins of the world, called the blood of sprinkling in Hebrews 12: 24; 1 Peter 1: 2.

We surely are not taught by the “blood shed by Christ” for us, that it in any way was an antitype of immersion. Yet we have a very suggestive verse in 1 John 5: 8: “There are three that bear witness in earth, the spirit, the water, the blood, and these three are one.”

Let us now take a rapid survey of the baptisms recorded in the New Testament, so far as we have time.

“Baptism of John”: The record is brief, and begins so abruptly that it implies that the people were familiar with the rite before the Baptist began his ministry. His was a “baptism of repentance for the remission of sin.” *It was not* Christian baptism; for that was not yet instituted. Those that were baptized by John, and afterwards became disciples of Christ, were “rebaptized.” The arguments for immersion from John's baptizing are all drawn from the locality where he baptized. They are: First, he baptized in the River Jordan; second, he baptized in Ænon, near to Salem, because there was much water there; third, and some that were baptized “went down into the water, and came up out of the water.”

Yet in view of these facts, there are those that have doubts that this teaches immersion. Let us look at some of these reasons.

Why did he go to Jordan to baptize? He didn't begin there, or at least Mark says that he baptized in “the wilderness”; he also baptized “beyond Jordan.” However, after he began his ministry, a

great excitement was created, and the news went abroad that a great prophet had arisen in Israel. The people came out to see him and to hear him in such large numbers that he would have been compelled to have resorted to the river's side, whether he baptized or not, for the accommodation of the people. In that dry country, where no rain fell from May to October, if "all Jerusalem, Judea, and the region round about Jordan," estimated at three millions, were baptized, there would be imperative demand to be by the river's side. The impossibility to immerse but a small part of the inhabitants of that region, alone, gives a strong argument to anti-immersionists.

In answer to the second thought that he baptized at Ænon "because there was much water there." Ænon was not a river; but a place of many springs, and there is no proof that there was a stream large enough to immerse a person.

In answer to the third reason: The explanation in regard to the prepositions answers this question; and when we turn to John's own words, in Matthew 11: 11; 3: 11, "I indeed baptize you with water,"—not in water—which would have seemed the most natural, if immersed.

The time of John's mission is supposed to have not been over one year's period of time.

"Baptism of Christ": And John baptized Jesus. We do not question but what he baptized him as all the others. He went down into the water—so far there was no baptism. After he was in the water he was baptized—then he came up out of the water—there is no dispute about the fact that he was baptized in the river. Much stress is laid upon his act as an example; but he was not baptized as an example for anybody. He did not go to John's baptism until late in the ministry of John—a strange way to set an example—one of procrastination. Let us note the design of his baptism:

First, it was not a baptism "unto repentance"; second, it was not to show faith in the world's Redeemer—he was that Redeemer; third, it was not Christian baptism—that was not instituted till after the resurrection of Christ; fourth, it was not a sign of regeneration, for no such change had taken place in his heart.

Let us turn to Christ's words: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," and a little later, in Matthew 5: 17, he says: "I came not to destroy the law but to fulfill."

The question that next presents itself is: "What was there in the old Jewish law that would require an application of water?" Turn to Exodus 29: 4 and 7, we find the priests of the Mosaic dispensation were consecrated to their office by the application of water, "And Aaron and his sons thou shalt

bring unto the door of the tabernacle of the congregation, and shall wash them with water." "Then shalt thou take the anointing oil and pour it upon his head and anoint him." (See Leviticus 8: 6, 12.)

Numbers 8: 7: "And thus shalt thou do unto them, to cleanse them: sprinkle the water of purifying upon, and let them shave all their flesh, and let them wash all their clothes, and so make themselves clean."

It is to this law that Jesus undoubtedly referred when he speaks of "fulfilling all righteousness."

And thus we say, and in accord with his word, his baptism was a "priestly consecration," or public induction into his office as priest and minister. That such was the design of our Lord's baptism appears for the following reasons: First, Christ was a priest—a "great high priest," and as such he was an antitype of all the priests of the old dispensation. Second, the Jewish priest was required to enter upon his office at the age of thirty years. Numbers 4: 3: "From thirty years old and upwards, even until fifty years old, all that enter into the host to do the work of the tabernacle of the congregation." And this was the age that Christ began his ministry.

Third, the Jewish priest was first consecrated with water, then anointed with oil; Christ was first consecrated with water, then anointed with the Holy Ghost. Luke 3: 21, 22: "Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Christ entered at once upon his public ministry.

One of the oldest paintings that are of the apostolic times that is known, is one representing the baptism of Christ by John, and here he is represented as kneeling in the water, while John is sprinkling him with water.

Let us now turn to the first "Christian baptism." It was on the day of Pentecost, where three thousand were baptized. The record is brief, but full of instruction, if we study all the facts. The apostles preached the gospel, and many were cut to the heart and inquired what they should do. They were told to repent and be baptized in the name of Jesus Christ for the remission of their sins. And it is said that "they that gladly received the word were baptized: and the same day there were added unto them about three thousand souls."

Now we are called upon in this short account, to decide in our minds the mode used by the apostles in baptizing this large company, as the word *baptize* does not tell the word.

The apostles were all Jews and the converts were Jews, and were all used to the use of water to the

"divers baptisms" still practiced, in their religious services, and needed no instruction as to what baptism was, or how it was performed. As we study the Old Testament, we find that they were familiar with "sprinkling," and there is absolutely no proof in existence that any of them were by immersion.

The new converts therefore most naturally would expect baptism by sprinkling.

If not, how much time was there for immersing that large multitude? It was nine o'clock before they began to preach, it is not likely that the preaching was over, and the inquiry made, and the counsel given, and the real penitents selected and examined, so that the baptism would not begin till the afternoon. This would leave the time too short to handle so large a company of believers by immersion.

Where did they find water? There was no river there, Jordan was twenty-eight miles distant. The brook Kedron was small, dry in dry weather, and always dry in the time of wheat harvest, when the day of Pentecost occurred.

There were the "pools." Yes, there were a few pools, and water pipes to conduct water to these reservoirs; but there is no probability that they were or could be used to immerse the people.

There were two pools in the vicinity—Siloam and Bethesda. The first was perhaps a mile distant, with flowing water used for family purposes, and can hardly be supposed available for immersing a throng of people. Siloam is in the beginning a tank or reservoir, some five or six feet broad; to this you descend by stone steps, under which the water runs to the main pool, which is some fifty feet long and eighteen feet broad, and about the same depth. It is never filled with water, hardly ever more than three to four feet deep, and passes from this into other small tanks and ditches, that irrigate the orchards and vinelands below it.

It is surely out of the question that a very large company could be immersed in a tank not twice the size of this room—a deep tank, with only three to four feet of water in it.

Bethesda held water enough; but it was not in condition, or available. It was within the precincts of the temple, and under the control of the priests, and used for washing the animals offered in sacrifice.

The public pools were all in the hands of those that, fifty days before, had crucified the Savior; and, of course, they would not suffer them to be used by the disciples of the one they despised.

There was no preparation for immersion, the crowd came together in great confusion, not thinking of baptism, hence they were entirely unprepared for dipping in the water.

And again, many of those were strangers in the

city from distant lands and different countries, and would be much less prepared for immersion than those living in the city.

As we consider the season of the year, the circumstances surrounding the baptism, is there not some reason to suppose that that vast company was baptized by a different mode than by immersion? Was not fulfilled the words of the prophet when he uttered the words of Isaiah 52:15: "So shall he sprinkle many nations"?

The next case that comes to our attention is that of the eunuch, Acts 8:26-40. This is called the strong, if not the strongest case in the Bible, that teaches dipping, or immersion. Let us look at this with care. First, the baptism took place on the road from Jerusalem to Gaza, a place that was desert—that is, untilled, rough, and uninhabited. The road crosses quite a mountainous region, there is no river on the road—Judea does not abound in rivers and streams. There is not the slightest probability that there was a stream there large enough to immerse a man in. And yet there was water: "They came unto a certain water,"—that is all—whether a fountain, spring, well, brook, or cistern, we do not know. The fact is, that there are no streams or water in that desert, of any note, or that has been found large enough to immerse a man, raises a question about his being immersed.

Again, turn to the record of the event, and the exclamation of the eunuch shows surprise at finding water, as riding along, listening to Philip. He exclaims: "*Idou hudor?*" "Behold water?" Nothing is said of the quantity—the participle *ti* means *some* or *any*, and would scarcely have been used of a living stream.

Again, let us look at the words: "They went down into the water, both Philip and the eunuch, and he baptized him." The going down was not the immersion; for they "both went down into the water." "He baptized him." How, the word does not tell us.

Let us again turn to the preposition *eis*. As we have shown you upon the chart, it not only means *into*, but is used as *to* and *unto* five hundred and thirty-eight times in the New Testament. We can receive a good illustration of the use of this word if we turn to the account of the coming to the sepulcher, in John 20:1-8.

Mary Magdalene came when it was yet dark *eis* the sepulcher. Seeing the stone taken away *ek* (*from* not *out of*). Peter and that other disciple, and came *eis* the sepulcher. Out ran Peter and came first *eis* the sepulcher. Here we have *eis* in every incident, and yet in these they entered not in.

Now I wish not to be misunderstood, for I know that *eis* is sometimes used as a preposition and not

as a prefix to a verb where there is an entrance, as when one is going to a city; but in all such instances the entrance is implied, in the nature of the case. Here the force of the preposition does not express it, not so much as to the wetting of the sandals.

Again, let us turn to the scripture being read by the eunuch when Philip appears. It is the fifty-third chapter of Isaiah, the fifth verse: "He was wounded for our transgressions, he was bruised for our iniquities," and just six verses above those words are these words: "So shall he sprinkle many nations." Was not his heart saying: "I belong to one of those nations, what was there to hinder my being baptized in his name?"

Our next example is the baptism of Paul. There are two points in this case that are hard to harmonize with immersion. The first is that he was baptized in a house—a private house. The account is given in Acts 9:17-19:

And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received his sight forthwith, and arose, and was baptized, and when he had received meat, he was strengthened.

We all know the story of Paul's journey and his being stricken down blind and taken to the house of Judas, on Straight Street. The Lord sent a vision to Ananias to go to Saul, and the passage relates the interview. Saul was a Jew, and needed not to be told what baptism was, or how performed. Ananias found him in the house, and no doubt prostrate with fasting and grief; without delay he performed his mission, for approaching him, he said, "Brother Saul," and laid his hands on him and pronounced the words recorded. Immediately the scales fell, and forthwith he received his sight, and arose, and was baptized. There was no delay, or leaving of the house. The words *forthwith* and *immediately* are employed to show the rapidity with which the event occurred—with no going out to search for a pool to immerse the body.

Second thought. (15) "He arose and was baptized"—the word *anastas* is precisely the same expression in regard to Peter, where there can be not doubt that he stood upon his feet "and in those days Peter stood up in the midst of his disciples," *anastas*.

And this was the command given by Ananias (16): "And now why tarriest thou? Arise and be baptized." The original *anastas baptisal* is literally: "Stand up and be baptized."

Paul was baptized in a private house, and standing on his feet, and here we leave his case for you to think over.

Cornelius and his friends: Acts 10: 44-48, and 11: 15, 16.

How minutely every part is recorded, but not a word or hint of leaving the house, or plunging into water. Immediately, before mention of leaving the room, Peter inquires "Can any man forbid water that these should not be baptized?" We read that the "Holy Ghost fell upon them," was "poured out." How natural that water should be used in the same way.

A German divine has well said that this inquiry of Peter put in modern language would run thus: "Will some one present be kind enough to furnish us a little water that these may now be baptized therewith; seeing that they have already been baptized with the Holy Ghost?"

We are all acquainted with the story of the jailor; how at midnight he was aroused (see Acts 16: 25-34), supposing that the inmates of the prison had fled; but Paul cries out to him: "Do thyself no harm." The jailor was baptized, he and all his, straightway. Let us note several things concisely:

1. Peter and Silas were in prison, under a strict charge that they might be kept in safety.
 2. Under this order they were put into the inner prison, and their feet put into stocks.
 3. They sang and prayed until midnight, and the earthquake came.
 4. The jailor slept where he could see the door of the inner prison.
 5. As he saw the doors open, in alarm he was about to slay himself.
 6. Paul could see him from this inner prison, showing that the keeper lived in the same building, and cried out to him to desist.
 7. The keeper calls for light;—while Paul could see him he could not see Paul,—the inner room was darker than the outer room.
 8. He springs in from his room to the inner prison and falls down before them and asks what he shall do?
 9. He brings them out, not out of prison, but into the common jail, between his rooms and the inner room.
 10. Here the household gathers, as would be most natural under the excitement. Here Paul preached to them Christ; here the stripes were washed, and without doubt the family was baptized.
 11. The language next day, when word was sent to depart, Paul says: "Do they want to thrust us out privily," does not indicate that he had been outside during the night to hunt up a body of water large enough to immerse the entire family.
- Baptism and burial. Romans 6: 4, and Colossians 2: 12.

These two texts are often quoted by those that are immersionists because of their supposed allusion to immersion. But it is wrong (1) in argument, (2) in exposition, (3) in symbol. A careful reading of the text and context will let all water baptism out of the texts. That these references have no reference to the mode of baptism may be seen from the following considerations:

1. Christ was not buried by being lowered into the ground and covered with earth, as we bury in modern times. He was carried into a vault, or room in the rock and laid upon a shelf, or table prepared for the use. What is the resemblance between such a burial and plunging the body into the water? Is there a liquid grave or a water tomb.

2. Read the chapter and you will see that it speaks of a spiritual death, a spiritual resurrection, burial, and spiritual life—he makes a comparison. As Jesus died and rose again, so we die to sin and rise to holiness. Our old, wicked life, is not only dead, but buried, and after that we live a new life, and this death and burial, with the new life, is publicly acknowledged by baptism—no matter in what mode. We are baptized “into death” not into water. It is the body of sin that is buried, not the body of flesh—we are raised to newness of life.

3. If we take the burial in a literal sense, instead of spiritual, what becomes of “planting” in the next verse (Romans 6:5) “crucifixion” in the sixth verse, and “circumcision” in the eleventh and twelfth verses of Colossians, second chapter?

In view of these facts, is it to be wondered at that the Reverend Robinson, a Baptist historian, and Reverend Judson, their noted missionary, both admit that this passage has no reference to the mode of baptism?

THE REPLY.

Brother ———: I have waited quite awhile for you to come and claim your papers, which you left with me, and also to discuss some of the points of difference between your religion and mine; and, as you have not come (probably through some unavoidable circumstance), I thought it would be well to answer your articles in this way.

Whatever I may write in the following I do not write in a spirit of controversy, or for the sake of argument; but rather for the sake of truth, with true regard for your position, and with the idea of building up and not tearing down *any one's* faith, and adding to rather than detracting from any one's knowledge.

In answer to Hebrews 6:2, might it not be reasonable to suppose “baptisms” was incorrectly translated, or to go still farther back, miscopied, seeing you find so many mistranslations in the scriptures?

“Unto what were you baptized?” Paul (I suppose he was the speaker) might have finished his statement and said: “Unto the baptism of repentance, or for the remission of sins”? We find somewhere in the scriptures that there is a careful explaining of the difference between John's and that of the apostles; not a difference of mode.

In quoting from Leviticus you made the statement that *bapto* was translated “dip.” Is *bapto* a Hebrew word? Was not the Old Testament written in Hebrew at first and translated from that tongue?

Now if *bapto* has so many meanings, as have also the Greek prepositions, how in the world did a Grecian know what a friend of his meant when he used those phrases? Further, if there is doubt about the proof of the meaning of those words, how do you know they are not already right? or, would it not be reasonable to suppose that the King James translators, being nearer the time when Greek was used, and was still used then in the East to some extent, would have a better chance to translate correctly than we, so far down the stream of time? In Latin we know how to translate prepositions oft-times by the construction of the sentences. I have no doubt that it is the same in Greek.

A minister visited Greece several years ago and he states that all their churches baptize by immersion. Mr. R. Robinson also says they ought to know more about their native tongue than European lexicon writers, and that they baptize by immersion.

Again, in the baptism of the Holy Ghost, would it not be well to use your own weapons and say that if *baptizo* has so many meanings that this tells us nothing? It only shows the diversities of ways that the Holy Ghost has of acting, as mentioned by the scriptures.

In many places where sprinkling is used in the Old Testament, its purpose is far from the purpose of baptism; so is the sprinkling in Hebrews 11:18, 22. You will notice that sprinkling is not mentioned as a form of baptism in the New Testament, and you will also notice in Hebrews 10:22 this:

Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

In this case, and in others, *sprinkled* is not translated *baptize*, and it seems certain that the translators knew what it meant. To come to the point, *rantizo* is the Greek word for *sprinkle*, and leaves no doubt that, if sprinkling would have been the method, the writers of the New Testament would have used it instead of *baptizo*.

“The baptism of John.” This was undoubtedly written after the church was well established, and shows that they had *become* familiar with the method, and those writers probably never thought

of the trouble there would be in translating, and may never have thought their work would be translated.

As to baptizing in Judea by John, if that is no proof for immersionists, neither is it for anti-immersionists. They could have gathered there for immersion as well; and, further, it does not take much longer to immerse than to sprinkle. John must have preached quite awhile; nor do I believe all Judea was baptized of John.

Neither is there any proof that there was not a stream large enough to immerse a person at Ænon. If you will find a good map, you will find that Salim and Ænon are on creeks and Ænon is on the public road. Palestine has passed through nearly one thousand nine hundred years of drought, and been exposed to divers elements of weather since those events took place.

"I indeed baptize you with water." That is no proof either way; besides, you have evidently forgotten your statement concerning the uncertainty of translating Greek prepositions, for, by your statement, the Greek word for *in* might sometimes mean *with*; why not *vice versa*?

Concerning Christ's baptism: you will notice that that was the first thing Christ did when he set out on his mission. No difference if he did go late in John's mission, it was one of Christ's first acts, and you must remember it was John's mission to precede Christ.

"I came not to destroy but to fulfill." Yes, to fulfill prophecies; to give a perfect law in exchange for the old one; as it was not perfect, you remember.

In Exodus and Numbers, as you mentioned, preparing man for the office of priest is foreign to baptism or anything pertaining to it; and so is "making clean" in Numbers foreign to the idea of forgiving, or remission of sins.

As to fulfilling all righteousness: Does not a father try to be righteous before his children in order to set them an example? Because Christ was better than the rest did not give him authority to enter the kingdom of God by a "window." To have failed to be baptized would have been an open boast that he was better than the rest, and that would have made him a sinner. That is the righteousness he means.

Christ was a priest after the order of Melchisedec, which was above Aaron, consequently the method of entering office would be different. And Christ claimed his authority to preach to be from God, before he (Christ) came to earth. Quite different is it not from the way some modern people get authority to preach?

Christ began his ministry at thirty because in those days, in accordance with the Jewish law, they

remained with their parents till thirty. They must have had the advantage in the days before Christ, being anointed with oil and the Holy Ghost (Spirit), too, for they were filled with the Spirit before Christ as well as after. Besides, the Holy Ghost came on Christ in the form of a dove; that would leave it in poor condition to anoint with, unless its head were cut off and the blood drawn.

You have no proof that the artist knew the method of baptism. And why was it necessary for Christ to kneel in the water and get himself wet if sprinkling *only* was needed? Christ did not do unnecessary work; so, if that painting be true, it would make it necessary for all to kneel in the water to be sprinkled. Do you do it? Further, those who are about to be baptized sometimes put water on their heads and hands to lessen the shock of cold water.

The very fact that three thousand souls were *added* unto them proves that there were Christian baptisms before Pentecost; and if you will look to John 3:22 and also John 4:1, 2, you will find that Christ's apostles baptized more than John.

With some one leading the people out to him, a minister can baptize a person in about two minutes; that would be three hundred and sixty an hour for twelve, or three thousand in eight and one-third hours. They could have baptized until ten o'clock at night, with no inconvenience, in that warm climate. Nine to eleven would have been time enough to preach. In their enthusiasm they would not have hesitated to have gone in without changing their clothes. If from eleven until two were not time enough to change—many have done it. Again, if there were not time enough for twelve to do all the baptizing, the seventy elders had authority to baptize. How quickly they could have done it! Remember the changes that could have taken place in all these years in reference to a place to baptize. A foot and a half of water is enough to baptize one in. Remember how the chief priests and scribes feared the people; and there was a host of people present on the day of Pentecost.

Now turn to Isaiah 52. The prophecy in which you obtained, "So shall he sprinkle many nations," is of the last days, or concerning Christ's second coming. Read the first verse. Zion is not Jerusalem. There is sufficient proof of that,—one proof is Zechariah 1:15. (If I had references to the others I would give them.) Coming back to Isaiah 52:1, the prophet, you will notice, addresses the two cities separately. Where was Zion in Christ's days? Besides, the uncircumcised did come unto Jerusalem long after Christ left the earth.

Now verse 2: There you will notice Jerusalem has been lowered to the dust or perhaps captive. In

the first case, Jerusalem had not been destroyed prior to Christ's coming; in the second, Christ did not free them from the Roman rule.

In the fifth verse: Have not the Jews been much oppressed? Is not God's name daily blasphemed? Even though the Jews were oppressed under the Romans, they had not been taken away then, had they?

In the sixth verse: Did he redeem Jerusalem then? If so, why did Christ make that heartbreaking statement: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"!—Matthew 23:37.

In the 10th: Did God lay bare his arm then to all the nations; and did all the ends of the earth see the salvation of God? No; far from it.

In verse 13: Did the Jews exalt or extol Christ? No; though he was humble, they humbled him more, and insulted and murdered him. Would you call his position high?

In verse 14: Was Christ's visage marred when he came the first time? The New Testament writers say something to the effect that he was very graceful. He was not marred until he was crucified.

In verse 15: It said *he* would sprinkle many nations, not you, or me, or some one else. Were kings showed many wonders in those days? Did they shut their mouths about him then.

Chapter 53 is another prophecy, and it does not follow that 52 be of his first coming because 53 is; besides, it says in Ezekiel, he shall sprinkle with clean water (water mixed with the ashes of a three-year-old heifer unblemished). Do you do that? And he says he will sprinkle them to cleanse them of their idols, etc. Will any Methodist admit he is sprinkled to be cleansed of his idols?

I answer that concerning the eunuch and the condition of the mountains, as I have answered such as that before; however, I may add that as God is all powerful, he could have sent showers to fill a pool before that, or otherwise if he desired.

In Paul's case, what was the matter with being baptized in a tank? If there is no proof that he left the house, neither is there any that he did not. Paul undoubtedly had heard how the saints baptized while persecuting them.

I answer the case of Cornelius and his friends in the same way as I did the previous; and remember what I said of the Holy Ghost. The German divine's opinion is not worth more than that of the translators, and their translation does not hint of Peter asking for water. Most likely he wants to know if parents or guardians have objections to any being baptized that they control.

In the jailor's case a tank would come handy

again, would it not? We neither have proof that the prisons were in that shape nor that they did not go out in the night. That would be the best time to avoid suspicion.

Baptism and burial: If wrapping one in clothes and spices, and putting them into a vault, in a tomb, is not burying them, what is? If I were lying on the ground, and some one covered me up with dirt, would I not be buried?

If the old, wicked life is dead, it has yet to be buried, has it not? And water serves the purpose; and we come from the water as Christ comes from the tomb. John Wesley, on Romans 6:4, says that Paul, in his text, refers to immersion, which was the mode practiced in the primitive church. (See Pengilly on Baptism.)

The planting in Romans 6:5, is a repetition of the symbol, and strongly emphasizes the method. If you want to plant any seed, say a potato cutting, do you put a pinch of dirt on it? No; you cover it up, whether in a hole—modern graves—or on the ground—ancient tombs. Now notice the 6th: Our old person is crucified with him—repentance, that the body (now dead) might be destroyed—planted, buried, or immersed.

In Colossians 2:11: One is put off or cut off from the sins of the flesh, (not cut off from the body) in this is a form of repentance pure and simple. I do not see how that could aid proof on either side, at least it does not destroy immersion proof. The twelfth verse affirms what I said of Romans, and shows that one must have faith in God.

You overlooked John 3:5: "Except a man be born of water and of the Spirit he can not enter the kingdom of God." How can one be born of the water unless he first goes into it? Reading the preceding four verses makes that plain. This verse also does away with the spiritual burying idea; for it shows one must be born of the Spirit (Holy Ghost) also. Did not the sound of the Holy Ghost fill the whole room? Because the tongues of fire were on each apostle's head (at Pentecost) does not determine that the Holy Ghost did not fill the whole room. What then? They must have been born of the Spirit.

If you wished to reconvert me, or convince me that sprinkling was the mode of baptism, why did you send me another proof (?) that *pouring* was the method? That showed me that one proof was as good as the other, and that you were both likely to be wrong. It is my opinion that some of our Christian friends, who do not believe Joseph Smith to be a prophet, should pray for one to straighten out this matter of baptism, and many other things; as Charles Wesley said:

Once he in the Baptist came,
 And virtue's paths restored;
 Pointed sinners to the Lamb;
 Forerunner of the Lord.
 Sent again from paradise,
 Elijah shall the tidings bring
 Jesus comes; ye saints arise,
 And meet your heavenly king.
 Previous to that dreadful day
 Which shall thy foes consume,
 Jesus prepare thy way;
 Let the last prophet come.

You sent me a clipping from a paper. That is of the Utah Mormon church, and we resent the name *Mormon*. However, *Mormon* means *more good*. We are the original Latter Day Saints, with headquarters in Lamoni, Iowa. But even if that story had been one in our church, what difference would that have made? Judas transgressed.

You also sent me doctrines of the Utah church. We do not believe in celestial marriage, polygamy, Adam-God worship, atonement by blood, or anything of the kind. Neither did Joseph Smith. If he did, and wrote the Book of Mormon and Doctrine and Covenants, as you believe, why did he so positively forbid polygamy in them. If you wanted information concerning the Presbyterians, Baptists, Methodists, or any other church, would you not go to their records and works? Then why not treat us just as fairly, and come to our records, works, and churches, and see for yourself, instead of going to encyclopedias, histories, and newspapers, who, not being for us, are against us, and are therefore our enemies? I know by actual experience that the newspapers lie about us. In court the defendant is always heard and all doubts are in his favor. Even a heathen king gave Paul a hearing. Are Americans the kind to judge without hearing both sides? Christ says: "Come, let us reason together." In another part of the Bible it says: "Prove all things."

If you want some *positive* proof concerning Joseph Smith and our doctrine, read Joseph Smith Defended, by Elder J. W. Peterson, and do not read some "anti-Mormon" book, in which the writer does not know or does not care what he says, just so it is bad, and merely makes assertions without proofs. Remember, we are not in this for fun or money; and we get neither, to be sure, from the world. Nor do we, as a church, believe anything without proofs. We are careful not to misrepresent others, being often misrepresented ourselves.

Come down whenever you wish, and I will discuss religion with you. I do not come there, because I want my parents to hear both sides, and judge for themselves.

Do not feel ashamed to come to the tent and hear Elders Thorburn and Davis preach, and hear our

side of the story. All our doctrines are open for inspection, and the elders will answer any questions you ask, if they can, and if they can not they will say so.

Yours truly,

LEONARD RHODES.

CENTRALIA, Washington.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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God mend his heart, who can not feel
 The impulse of a holy zeal,
 And sees not with his sordid eyes,
 The beauty of self-sacrifice.—Whittier.

From Lawton, North Dakota, comes the following:

"Dear Sister Hulmes: Inclosed find five dollars for the dear orphan's home and five dollars for the sanitarium. This money I made cooking from half-past three o'clock in the morning until ten o'clock at night.

"Will be so glad to see those institutions completed. I must add that I enjoy the Mothers' Column very much. Wishing you all a Merry Christmas and Happy New Year,
 Your sister in the one faith."

As the letter was not intended for publication we withhold the name. It is enough that God and the angels know it.

And is it not well, too, well for us all that here and there throughout the church of God, are found such Saints? For ten righteous men, God would have spared Sodom. In the midst of our slowness to believe and obey, who may say that it is not because of the few faithful and obedient ones that we as a people are spared? To give out of our abundance, when our storehouses and barns are overflowing with plenty, does not mean what it does to give that for which we have toiled, even in the small hours of the night—as this sister toiled. If the idler shall not in Zion eat the bread of the industrious, shall they who never have laid upon God's altar a gift sanctified by the sacrifice of self, partake of the joy or share the same glory with those who have forsaken all and followed him? What think you?

And here is another and a different voice calling unto us. It is the voice of one suffering, faint, and weary, coming from the wilderness of the world and appealing to our hearts in behalf of those for whom God has commanded us to provide a refuge—an abiding place in our midst. It is truly the glory of Christianity that it cares for those not able to care for themselves. How long then shall the chosen people of God leave to others the care of their own helpless ones? How long?

Homesick Longings.

I have been wondering if the well ones really know what a blessing the new sanitarium will be to the suffering ones? where they can find help and care with those of like

precious faith! A great deal of my last two years have been spent behind hospital walls, and the last four months in one of the "best in the world" controlled by the "sisters," where I received all the care and kindness one could have, and where, too, I learned to love those faithful souls very much, and I never shall forget their tender kindness to me as they bent over me day and night for weeks after the cruel knife had done its work. And I know God will reward them for it all. But so often I felt as if I were "alone," though my room was just across the hall from the chapel, where I could hear the sweet voices of trained singers. That "homesick longing" for one's own would come, and it seemed if I could be as near the voice in song or prayer of our own, it would be much easier to endure pain.

I never shall forget when they took me from the hospital bed to the ambulance bed, and took me to the "old farm home." It seemed I could endure all, if I could only be home with loved ones. The very word *home* thrilled my being; and, though the sufferings were fearful, the trip home was one of the happiest of my life. And I find even now that pain is much easier to bear if loved ones share it with me.

So I believe with regard to our sanitarium. The suffering will be easier to endure if we have kind, loving, true Christian love of our own faith to administer and care for us, and the "homesick longing" will be unknown.

Do not misunderstand me in regard to the hospitals of our land. Indeed no one appreciates them more fully than I do. And I believe they are God-given institutions.

But we all know, no matter how kind strangers are to us, or how much we care for and appreciate them, if we are compelled to stay with them long and be away from our own home, the old homesick longing will come, and so I think it is the case with hospital life in the world, and church. And if it is ever my lot (which God forbid) again to enter the doors of such an institution, I pray it may be our own sanitarium. May God bless it, and all others, is my prayer.

PRISCILLA.

Letter Department

MIDLAND, Michigan, January 6, 1908.

Dear Herald: I joined the Latter Day Saints' church April 29, 1891. I used to go to meeting a great deal at that time, and felt happy to think I had come into the church which I should have been in years before. Work did not seem so hard to me, as it did before I joined this church. I hope the Saints will take courage, and do the good that is before them to do. I wish the Saints to pray for me that some day I may meet them all where parting will be no more.

HENRY GATEMAN.

DES MOINES, Iowa, January 3, 1908.

Dear Herald: I remember that it has been some months since I have written to our paper that brings to me so much encouragement, and feel that in this I have been somewhat neglectful, for which I ask pardon.

After rendering what assistance I could at the Des Moines District and Moorhead reunions, where I truly enjoyed a spiritual uplift, I returned to the special work appointed me. But before I returned home I visited Magnolia, my birth-place, both into the world and out of the world into Christ, where I enjoyed the sight of old friends with whom I had associated from childhood days, and where I saw for the last time, under present conditions, some who have since left the shores of time. I hope and expect to meet them in a more favored sphere than this. I also stopped over night at Woodbine, and met with the neighbors and Saints whom we left

when we moved to the city about a year ago. I then spent two days at Dow City, where I ministered at night, and was with my co-laborer, and brother, Romanan Wight, during the day time. At all of these points I was remembered in a way that gave me encouragement that my services had not been in vain in the church.

Through the kindness of Bro. F. A. Brown and family I held a series of services at Enterprise, a new opening, which effort resulted in good, and expect in the near future to return and make another effort. One colored sister was baptized as a result of the effort and of previous correspondence, and the reading of church literature.

During the latter part of October I held meetings at Norwoodville, but not much interest shown. Just at that time the miners were intensely excited over their pay, whether they would take part in checks or not, and this subject occupied the whole attention of a great many. I hope to continue services there when conditions are more favorable. I believe that God has a few he wishes to gather out at this place.

I assisted Bro. W. Christy at Sandyville the first of December, and very much enjoyed breathing the free air of the country, and associating with my brother in such an interesting meeting, where four were baptized, three of whom had formerly been members of the Christian Church there, and were workers while with that church. While there a Sunday-school was organized, and left in the charge of Brn. Joseph Knox and Fred Wells, two of God's noblemen, of whom I heard many good words spoken. We left many that were near the kingdom, but whether the good seed will be choked out or not can not be determined as yet.

The greater part of my time in the city mission is spent in private work, and there is more of that than one can do. I receive letters from Saints out of the city to call and talk with some of their friends and relatives in the city, and this with the calls for administration, and to preach funeral-sermons out of the city has engaged all my time, excepting when I have been compelled to care for my companion in her severe illness, which for the last two months has been nearly half the time. Thanks be to God she is better at present writing.

Several have been baptized as a result of the private work done. This gives me encouragement. Several demands for a series of meetings will be responded to, beginning the coming week, does my wife's health permit. Arrangements are being matured for a series of missionary meetings at the church during the month. The spirituality of the Saints in the city is improving, and some who have been in spiritual darkness seem to be slowly emerging therefrom, for all of which we feel thankful.

On Christmas Eve the Sunday-school held a very beneficial entertainment, and the spirit of liberality toward the missionary and family was something remarkable; but it was done not to be seen of men, and truly God will reward them. These remembrances toward us has made it possible to do more in the interests of the work in the city. I spent something over a week assisting in building a small addition to our home that seemed to be a necessity, and through the kindness of the brethren the work was all donated that entered into this improvement. This also has made it possible for us to assist in some ways that previously we could not. To God be all the praise. Anything that adds to the possibility of doing more for this glorious work increases our joy.

Already preparations are being made for the coming General Conference and the quorum work. Reports of labors of some of the brethren from various parts are indicative that this year has been one of many variations, and while some have been successful in one direction others have in others, and yet others have been compelled to give up the struggle to

abide in the active service by reason of adverse circumstances. There is one thing to be universally noticed, and that is the devoted desire on the part of all to do more, and to see the work shorn of some of its complications, and the hindrances that now exist, and secure a more united understanding among the leading ministry upon several important topics of present interest.

If there are any who have knowledge of Saints in the city whom they have reason to suspect are not in touch with the work here, or have not acquainted themselves with the branch, it would be a help to be so informed and to know of their whereabouts. If any have friends in the city whom they would desire visited, or that would be willing to read some of the church literature, please to inform me at your earliest convenience. Since we are nearly ready for a continuous effort of gospel services we wish to specially invite such ones as have friends in the church to these services.

Several inquiries have been made as to whether blanks will be sent to the First Seventy for reporting to the quorum, to all of which inquiries I answer, Yes. We request those receiving them not to mislay them, but at the time specified make out their report as complete as possible and remit to me. These blanks will be sent out before the first of February, so that all will receive them in time to report. If any of the brethren of the quorum have any special subjects that they would desire canvassed in the quorum for the good of the brethren of the quorum, or of the church, please send them to Brn. James McKiernan, Box 225, Farmington, Iowa, or W. E. Peak, 1225 West Walnut Street, Independence, Missouri. These brethren are the program committee.

While from every home comes evidence of trials endured, and burdened spirits, yet there is a greater desire to seek, and abide by the counsel of those who have had greater experiences, and to whom the Lord directs his Saints to seek for counsel. There is a better understanding among the children of God as to their privileges to secure spiritual help, and less of complaining, or of the feet saying to the head, "I am wiser than thou." And there is a prayerful consideration of the counsel given, ere it is fully accepted, or if the Saint can not see the wisdom of the instruction, inquiry is made for light both from the Lord and the one giving the instruction, so that they may not reject what may be to them a blessing. This is as it should be. In this way the branch officials and the missionary are both aided in the good they would, and are trying to do.

The officials in this mission are laboring together in perfect harmony and in several things that have transpired we have seen the results of inspiration, even though at the time we could not so plainly see the wisdom of what we were led to do, or not to do. Every day there is evidence of the need of more laborers, and the assistance that will render their efforts more effectual.

By invitation, I, with Bro. J. R. Epperson, attended a banquet and meeting of the trustees and members of the Anti-Saloon League of the State, and the evidence that the Saints are growing in grace and favor with people was shown in that the writer of this was selected as one of the permanent trustees; since which time W. C. Barber, superintendent of the League, gave us a lecture upon the Constitutional amendment issue, in which he presented some strong points why we at this time should unite in such a movement; and gave much encouragement in the evidences of the increasing temperance movement in the State and Nation. While the day was stormy there was a good audience, and Mr. Barber said that he was particularly pleased with the marked attention of the audience, and the kindness we had shown him. He spoke very complimentarily of the stand the Saints have

taken in the temperance movement. Surely the Saints are a temperance people. Wherein there are those who indulge in using intoxicants in the least degree, there is evidence that they have not brought themselves to all the evidences that they are Saints indeed, and that there are yet some things for them to overcome.

With bright anticipations for the work in this mission for the year of 1908, I subscribe myself,

J. F. MINTUN.

BELGROVE, West Virginia, January 4, 1908.

Editors Herald: The Saints at Cabin Run Branch have built a nice little church, twenty by thirty feet, and have it completed, with a debt of only fifty dollars. We held our district conference in it the 23d and 24th of November. The Lord was present by his Spirit to own and bless the sacrifice made to build the house to his honor. The meetings were spiritual throughout the conference. Brn. D. L. Shinn, O. B. Thomas, and Joseph Biggs were the speakers. At the close of the conference Bro. Thomas remained and continued the meeting for eight days. The writer went with the Saints to Shinston and other places to attend to church work, and returned to act as moderator for Bro. Thomas in a debate with a Campbellite, December 8, at Pensboro. The truth lost nothing in the debate. Bro. Thomas was called home on account of sickness, and left the night of the 15th. That leaves the writer as the only missionary in this district.

From the debate I went to Adamston, and held a few meetings, and from there to Orlando, Braxton County, where Bro. W. O. Skinner baptized some last summer. I found some lively Saints there, though young in the cause. There is an opening for a good work to be done. Returned to Adamston, and spent Christmas with Bro. Shinn, and on the 27th started for home for a rest.

In regard to the condition of the work in the district, the Saints are in a scattered condition. There is no branch in the district that has more than six to ten that are close enough to the place of meeting to attend regularly. As district president, I try to keep run of them and visit them once a year; and it takes all my time. I have rode three hundred miles horseback this year to visit the scattered Saints. The membership seem to be alive to the work, but are not in a working condition, owing to being so badly scattered. We are hoping and praying for a better condition of affairs in the near future. I ask the prayers of the Saints for myself and the district.

Your colaborer,

G. H. GODBY.

HARDIN, Missouri, January 1, 1908.

Editors Herald: W. G. Roberts, of Anti-Organ Christians, arranged to hold debate at Norborne, Missouri, with Bro. F. M. Slover, beginning December 24. No building being secured, Bro. Slover and I did not go. As soon as the opera hall was secured they telegraphed and phoned for us. We went next day. Roberts made arrangements with our brethren to pay his half of hall rent, before they sent for us. He and his brethren refused to pay their half, so debate closed; and the third night, instead of the debate, I preached. No backout by Bro. Slover. We were anxious for the debate to go on, Bro. Slover offering to repeat the debate in their own church, in the country, where they have a congregation. Bro. Slover told the people he was ready to go on with the debate. We held two sessions, and it was as complete a victory for our side, as I ever witnessed in any debate. Many compliments were received by Bro. Slover from outsiders, and one a lawyer. I want the church to know that Bro. Slover is qualified to handle Roberts, and do it successfully; he is prepared for him.

Bro. Slover and I had nothing to do with renting the hall. The Christians being the challenging party, our brethren did not think they should pay fifty dollars, since the challenging party had agreed to pay half. We have outsiders to prove this. I will quote rule 1, which Roberts signed, then you can judge who backed out:

"The discussion shall be held in the town or vicinity of Norborne, beginning December 24, 1907, and continue twelve sessions, two hours to each session, and only one session shall be held each day till debate is ended."

Our brethren told Roberts before the debate began that there would be only one session a day, and that at night.

The good Spirit was with Bro. Slover, in his four speeches. Here is a letter from the two brethren who arranged for the hall:

"NORBORNE, Missouri, December 31, 1907.

"Elder F. C. Keck.

"Dear Brother: We were the parties that came to an agreement with W. G. Roberts in regard to the expense of the debate between Elder F. M. Slover of the Latter Day Saints' Church, and W. G. Roberts of the Christian Church, and the contract was as follows:

"W. G. Roberts came to Norborne and made complaint because Bro. Slover was not here. We stated to him that Bro. Slover would not be here until they had made some arrangement to secure a building to hold the discussion in, and as they were the challenging party it was their place to furnish the building. Roberts stated that he thought we should bear one half of the expense. As the manager of the hall made us a proposition that he would furnish the hall for fifty dollars for the twelve nights, we agreed to pay twenty-five dollars, and he agreed to pay twenty-five dollars, and stated that we had settled fair. So we sent Bro. Slover a message to come at once, as the arrangements were all made for the discussion. Bro. Slover came the next day, December 25, and the debate started the night of the 26th. After the debate started Roberts began talking about wanting to hold a day session, when the rules signed called for twelve sessions, one session a day. This we refused to grant, and the next night he positively refused to pay any part of the hall rent unless we should agree to hold day sessions. We told the elder that we expected him to abide by the rule he had signed, and that if he would not put up his twenty-five dollars for the hall he could not make another speech until it was done. This he failed to do, and the debate stopped because Elder Roberts failed to keep his word in regard to the hall, and also because he would not stand by the agreement he had signed, to hold one session a day. This shows that he was very glad to find some excuse to close the discussion and slide out of town.

"J. N. CATO.
"L. F. FERGUSON."

Roberts seemed to be bound in both sessions, and Bro. Slover was wonderfully blessed, until the Spirit was felt by many. Roberts saw the audience was against him, and wanted to leave.

Respectfully,
F. C. KECK.

ITHACA, Michigan, January 2, 1908.

Editors Herald: Elder S. W. L. Scott was with us the week of December 1, and we expect him again this month. He is certainly a good and faithful worker, and as I have listened to him expound the word of God so clearly, and with such power, I have thought many times, Surely the world ought to recognize that this is a man of God.

I have been trying for three years to get the work opened up here; but owing to the fact that the laborers are so few, and the calls so many, I have been unable to do so. Since

opening the work here, we have run across a brother and sister who have been exiled from the church for about fourteen years, Bro. and Sr. Joseph Saleno, formerly of Nebraska. Although they have been dormant for these many years, still the knowledge of the truth has not departed from them. They have taken new courage, and are now trying to help us lift high the royal banner in this place. Oh, how thankful I am for the new courage they have taken. May God have all the glory.

Pray for us, dear Saints, that we may overcome, and come off victorious.

ASA A. WARD.

News From Branches

DES MOINES, IOWA.

On December 29 the Sunday-school selected the following officers: Superintendent, Hattie Clark; assistant, Pearle Shannon; secretary, Orpha Emslie; treasurer, Bertha Charters; librarian, Elmer Redfield; J. R. Epperson was continued as a member of the library board.

January 5, the Religio elected officers as follows: President, Ray Chandler; vice-president, Orpha Emslie; secretary, Bertha Charters; treasurer, J. W. Rudkin; librarian A. A. Reams. Joseph G. Carpenter was continued as a member of the library board.

Sunday, December 29, Reverend W. C. Barber, superintendent of the Iowa Anti-Saloon League, was the speaker at the morning service. His address was full of interest to the Saints, and we believe that the church here is almost unanimous in favor of the movement of the Anti-Saloon League to submit the question of a Constitutional Prohibition Amendment to the people of our State.

The district conference will convene with the Des Moines Branch on Saturday and Sunday, February 15 and 16. The district Sunday-school and Religio conventions will be held the two days previous to the convening of the conference.

The superintendent of the Des Moines District of the Iowa Children's Home Society, Mrs. L. C. McGarry, was present at the church on the evening of January 5, and spoke in the interests of this society. Mrs. McGarry has spent twenty years in this line of missionary work.

The Sunday-school has put into working order a card system for the several classes, the same as outlined in a recent number of the *Exponent*. Each member of the school has a card, on which his attendance and credits for the year are shown. The system will be tried and its merits and demerits noticed with interest.

A. A. REAMS.

FIRST BRANCH, CHICAGO.

The awakening of spring with all its sweetness is scarce fairer than the unbroken quiet of the elements which for the past week or more has given a rest from the rain and the snow and La Grippe, which for three weeks held us under an iron hand.

The first Sunday, our regular sacrament day, was one to be remembered by the many who met to partake. Though the cares of the world weigh down upon us, and the days seem long and the nights weary, sin an ever increasing burden, and the good there is in the world a dream and a mockery to us, God is mindful of his people, and his word will not return to him void. Those who love him, will not be left comfortless, even though trials do scourge and temptations ravage. The tinner must first scrape away the rust before applying the solder, so must the incumbrances of the spirit be removed before the Lord's Spirit will congeal with ours.

A Bro. Passman, of Detroit, brother of our branch

president, has lately located with us, and expects to make Chicago his home for a season.

The 18th and 19th of this month is our district conference, and as it will be held in the hall of the First Branch, it has been voted to extend the District an invitation to attend. Bro. James Keir, Guy Fairbanks, and the writer are a committee to locate and care for visitors, so any one who wishes to visit will please write me, and I will see to their lodging.

Bro. F. G. Pitt is in the city, and has preached for us some.

J. H. CAMP.

2270 West Twenty-fifth Street.

Miscellaneous Department

Church Secretary.

CLERGY CREDENTIALS—SOUTHWESTERN PASSENGER ASSOCIATION.

The Southwestern Passenger Association still maintains a clergy bureau and issues "certificate good for local travel in Texas and Louisiana *only* and for interstate trips between these two States."

Application blanks may be obtained from local agents, or from the Joint Agent, Mr. J. E. Hannegan, 1321 Missouri Trust Building, St. Louis, Missouri.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, January 10, 1908.

Second Quorum of Seventy.

ATTENTION.

Dear Brethren: Having lost or mislaid my corrected list of addresses, I kindly request every member of the quorum to send me his present permanent address. Please do this *at once*, so that I can send you the new blanks for reporting. A postal card will suffice. Address me at Holden, Missouri, Box 396. H. E. Moler, secretary.

Conference Notices.

The conference of the Central Nebraska District will meet at Inman, February 15, 1908, at 10 a. m. We hope that branch clerks will send statistical reports in due time, and that as many of the membership as can will attend. We look for a profitable gathering. Levi Gamet, president.

Conference of the Nodaway District will convene at Guilford, Missouri, Saturday and Sunday, February 15 and 16. Committees, officers of branches, and all elders are requested to have their reports duly prepared, so you can report with accuracy all items necessary. This is the meeting to elect officers and select delegates to General Conference. W. B. Torrance, secretary.

Nauvoo District conference will convene at Burlington, Iowa, February 1 and 2, at 10 a. m. Let branch clerks and presidents see that their reports are mailed to the undersigned, ten days prior to conference. M. H. Siegfried, clerk.

The Southwestern Texas District conference will convene at San Antonio, Texas, February 7, 1908. All the Saints are requested to be present, as it will be the last conference during the conference year, and hence the time for electing our delegates to General Conference. D. S. Palmer, vice-president.

Seattle and British Columbia District semi-annual conference will convene with the Saints at Centralia, Washington, February 8, 1908, at 10 a. m., and continue over Sunday. Sunday-school convention will meet at 2.30 p. m., Friday, the 7th. Place of meeting will be in the G. A. R. hall, on Tower Avenue, about four blocks from the depot. Most all of the Saints residing there live within easy walking distance from the depot. Those who live out of town will meet the trains with conveyances. Centralia is situated on the Northern Pacific main line between Seattle and Portland, and has two daily passenger trains each way; arriving from both north and south at about the noon hour, and at 4.40 and 5.35 p. m., respectively. Those desiring to attend will greatly oblige by dropping a card to Elder S. P. Cox, at said place, a few days beforehand. All the ministry within, or those having labored in said district, especially those who can not attend, will kindly mail reports to the undersigned not

later than January 31. It is hoped that all who possibly can will come. Ample provisions will be made to accommodate them. Frederick W. Holman, Secretary, 1202½, Seventh Avenue, Seattle, Washington.

The Gallands Grove District conference will convene at Deloit, Iowa, February 8 and 9, 1908; at 9 a. m., for prayer-service. Edith Dobson, secretary.

Oklahoma District conference will convene with the Piedmont Branch, at Matthewson Schoolhouse, commencing Friday evening, February 14, 1908. Business session Saturday. Each elder, priest, teacher, and deacon in the district is kindly requested to report in writing all labors performed since last conference. Each branch is also urged to send statistical report, signed by president and clerk of branch, also approved by vote of branch. If not possible to obtain vote, please send report anyway. We hope each one will report. Delegates to General Conference are to be chosen. We are all interested; let us make an earnest effort to attend. R. M. Maloney, president.

The Kewanee District conference convenes with the Kewanee Branch, February 1, 1908, promptly at 10 o'clock a. m. Secretaries of branches please forward statistical reports to Sr. Mary Gillen, 1410 North Elizabeth Street, Peoria, Illinois. As was announced, all visiting members will be entertained as heretofore with the exception of a charge of 10 cents for each meal served in the basement of the church. These meals will be served Saturday noon and evening, Sunday noon and evening. Lodging and breakfast at the Saints' homes will be free, as usual. Trains will be met by committee. O. H. Bailey, president.

Convention Notices.

The Sunday-school convention of the Central Nebraska District will convene at Inman, Nebraska, Friday, February 14, 1908, at 2 p. m. Sunday-school workers please attend and make the meeting profitable and instructive. L. Gamet, superintendent.

The Kewanee District Sunday-school association will meet at Kewanee, Illinois, January 31, at 10.30 a. m. This is our annual business session, therefore request that all locals be well represented. The evening program will be given by Religio and Sunday-school workers. Please mail all credentials to Mrs. Nellie Elvin, secretary, Aledo, Illinois.

The New York and Philadelphia District Sunday-school association will hold a special convention in Philadelphia, Pennsylvania, Saturday, February 22, at 2 p. m., at the church, corner Howard and Ontario Streets. The business to be transacted is the consideration of the report of the committee on consolidation of the district library with that of the church and Religio; also the election of delegates to General Convention. Local schools will please send their full quota of delegates, as there will be no more mass conventions, unless our enrollment drops below four hundred. It is requested that if possible, one of the general officers be present at this time; the district conference will convene on the same date. O. T. Christy, superintendent; E. B. Hull, secretary.

The Religio association of the Nauvoo District will meet in convention on Friday, 2.30 p. m., January 31, 1908, at the Saints' chapel, Burlington, Iowa. As this is the time for the annual election of officers, there should be a good representation present. Ethel A. Lacey, secretary, 733 Foster Street.

To Religians Kewanee District: There will be a convention of Kewanee District Religio society held January 31, at Kewanee, Illinois, for the purpose of electing officers. Come all who can. Let us have a good live convention. Mira Cady, secretary.

Sunday-school convention of the Southern Wisconsin association will be held Friday afternoon at 2 o'clock, February 21, at Evansville, Wisconsin. E. W. Dutton, secretary.

The Sunday-school convention of the Northern Nebraska District will convene at Omaha, Nebraska, 10.30 a. m., January 24, 1908. The Religio convention at 2.30 p. m., of same day. Lida T. Lewis, secretary.

Des Moines District Sunday-school association will convene at the Saints' Chapel, East Fourteenth and Lyon Streets, Des Moines, Iowa, 2 p. m., February 14, 1908. Religio association will convene Thursday evening at 7.30 p. m., with business session on Friday morning. Trust all who possibly can will attend. Pearle Shannon, secretary.

Died.

STANFILL.—January 3, 1908, at Cameron, Missouri, Letcher Stanfill, aged 83 years and 3 days. He was married at the age of seventeen to Miss Hannah Baird aged sixteen, who preceded him to the spirit world some ten years. Of this union thirteen children were born and raised to maturity, nine of whom were present to mourn their loss. Six years ago he was baptized by Elder Swenson. Was firm in the faith till the end, and passed away with a hope of a glorious resurrection. Funeral-sermon by V. M. Goodrich; services in charge of Samuel Simmons.

GRAY.—At Lamoni, Iowa, January 4, 1908, of paralysis, Sr. Hannah M. Hortley, wife of Bro. Albert Gray, aged 64 years, 8 months, and 6 days. She was born in Jackson County, Indiana. Her parents removed to Nauvoo, then to Voree, Wisconsin, and in 1861 to Harrison County, Iowa. She was baptized in 1862, and the same year married Bro. Gray, who, after forty-five years, is left to mourn. She loved the gospel, and was also a faithful and devoted wife. Funeral-sermon by R. M. Elvin, assisted by H. A. Stebbins.

THE SAINTS' HERALD

ESTABLISHED 1860.

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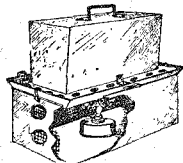
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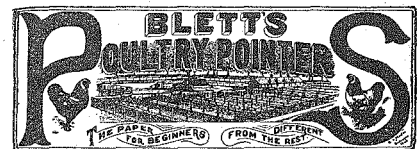
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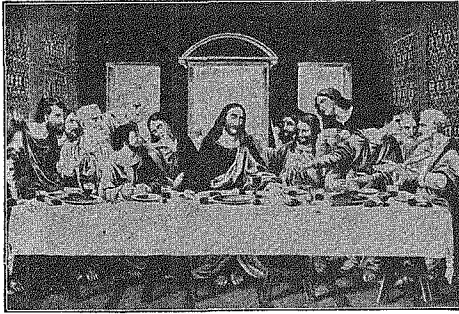
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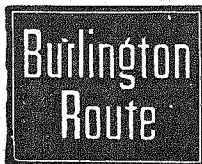
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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, JANUARY 22, 1908

NUMBER 4

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

Editorial

A FORCIBLE ARGUMENT.

Joseph and Hyrum Smith were killed June 27, 1844. That same year, whether before or after their death is immaterial, an edition of the Book of Covenants, containing the article on marriage which provided for but one companion in the domestic relation, was published. Whether the final issuing of the book was before or after the Prophet's death, the presumption is good that the contents of the book were known to him, as also to John Taylor, the then editor of the *Times and Seasons*, who was in active charge of the publishing office.

It is incredible to accept the idea, urged by some, that Joseph Smith, through whom it was alleged the so-called revelation on plural marriage was given in 1843, eleven months before his death, suppressed the knowledge of such revelation through fear of consequences because of the "prejudices of the people." This is practically a charge of moral cowardice against the Seer; a charge which is radically inconsistent, as every act of his life prior to the alleged date of the so-called revelation, gives the lie to any such charge or even the supposition that he was at any time moved by fear of consequences, or hesitated to declare what he had received and believed to be the word of God. It is entirely incomprehensible how men can expect honorable men to accept such a conclusion.

The fact that the so-called revelation was not presented to the church publicly, or to any council of the church of which public record has been kept and presented, and that the entirely opposite rule of marriage was published in the Book of Covenants in 1844, either during his lifetime or immediately after his death, and the contents of which book he must have been acquainted with officially as the leading officer of the church, is an evidence absolutely irrefutable that no such rule of marriage as that presented in the so-called revelation, was known to him or acknowledged by him. The further fact that the same John Taylor, still in charge of the office of publication of the *Times and Seasons*, republished in 1845 a Book of Doctrine and Covenants still having the declaration of the monogamic rule contained in it, carries the presumption still farther and makes it stronger if needed, that this was the

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If you have no friends to share or rejoice in your success in life—if you can not look back to those to whom you owe gratitude, or forward to those to whom you ought to afford protection, still it is no less incumbent upon you to move steadily in the path of duty; for your active exertions are due not only to society, but in humble gratitude to the Being who made you a member of it, with powers to serve yourself and others.—Walter Scott.

• * •

When certain persons abuse us let us ask what kind of characters it is they admire. We shall often find this a most consolatory question.—Colton.

rule of the church, and the only rule governing in the case.

While writing this article, we have in hand a Book of Doctrine and Covenants, published by S. W. Richards, 15 Wilton Street, Liverpool, England, for Orson Pratt, in 1854, said Orson Pratt being at the time of this publication in charge of the publishing interests of the Utah Mormon church in England. In this edition occurs the section on marriage, numbered CIX, exactly as it was given in the editions of 1844 and 1845, as accepted by the church in its assembly of August 17, 1835.

It has been urged as against the validity of this monogamic section, that it was introduced by W. W. Phelps before that assembly, and has not the value or force of revelation. This statement is rendered valueless from the consideration of two facts: In the edition published by Orson Pratt in 1854, the title-page states as follows: "The Book of Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints; selected from the revelations of God by Joseph Smith, President." This is the fourth European edition. A previous edition, published by Orson Pratt himself at the same number, 15 Wilton Street, Liverpool, and dated 1849, contains the same section on marriage, numbered CIX, the title-page of which is given as the same, and is marked as the second European edition. A pertinent inquiry may be based here; how did it happen that Elder John Taylor should have personally superintended the publication of two editions of the Book of Covenants, one in the year 1844 and one in 1845, containing such marriage covenant, if it was not known to have been approved by the leading men of the church and to have correctly represented the attitude of the church on the domestic relation, and to have stated correctly the faith of the church. These are facts of which it is not easy to dispense or to make non-effective by the statement that Joseph Smith was restrained from presenting the so-called revelation on plural marriage "because of the prejudice of the people."

The other fact to which attention may be called, and it is also pertinent, is this: The first edition of the Book of Covenants and Commandments was presented to a solemn assembly of the church on the seventeenth day of August, 1835, by a committee composed of Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams. This committee had been appointed by an Assembly of the church held September 24, 1834. The record, as stated in the minutes of this General Assembly, as published in the edition of 1835, shows that the entire book was accepted as the work of the committee, and was approved unanimously, including the section on "Marriage" said to have been intro-

duced by W. W. Phelps, marked Section CI, and an article on "Government and Laws in General," presented to the assembly by Oliver Cowdery, both of these articles being adopted and ordered to be printed in the book, by a unanimous vote. If the validity of the article on marriage was vitiated and was of no force or value because it was presented to the assembly by W. W. Phelps, does not the fact that the article on government was introduced by Oliver Cowdery also prove it to be of no force or value; both of these articles being approved by a unanimous vote of the assembly? This question will be given added consequence by the following, taken from the preface of the original edition of the book, (the one published in 1835,) written by Joseph Smith, Oliver Cowdery, Sidney Rigdon, and F. G. Williams, the committee of compilation; and three of them acting presidents of the church at the time. This preface contains the following as its opening paragraph:

We deem it to be unnecessary to entertain you with a lengthy preface to the following volume, but merely to say that it contains in short, the leading items of the religion which we have professed to believe.

The second part contains items or principles for the regulation of the church, as taken from the revelations which have been given since its organization, as well as from former ones.

There may be an aversion in the minds of some against receiving anything purporting to be articles of religious faith, in consequence of there being so many now extant; but if men believe a system, and profess that it was given by inspiration, certainly, the more intelligibly they can present it, the better. It does not make a principle untrue to print it, neither does it make it true not to print it.

The church viewing this subject to be of importance, appointed, through their servants and delegates the High Council, your servants to select and compile this work. Several reasons might be adduced in favor of this move of the Council, but we only add a few words. They knew that the church was evil spoken of in many places—its faith and belief misrepresented, and the way of truth thus subverted. By some it was represented as disbelieving the Bible, by others as being an enemy to all good order and uprightness, and by others as being injurious to the peace of all governments civil and political.

We have, therefore, endeavored to present, though in few words, our belief, and when we say this, humbly trust, the faith and principles of this society as a body.

We do not present this little volume with any other expectation than that we are to be called to answer to every principle advanced, in that day when the secrets of all hearts will be revealed, and the reward of every man's labor be given him.

It will be noticed here that the men who made this compilation, did so fully understanding the work which was imposed upon them to do by virtue of their appointment as a committee, and that they expected to answer for every principle advanced. The books published from 1844 to those we have mentioned heretofore as published in 1845, 1849, 1854, (and to these may be added the editions pub-

lished in 1856 and 1869 in England,) all contain the same rule and publish the same article on marriage adopted by the assembly in 1835, and all containing revelations upon which the articles referred to on government and on marriage were predicated by the committee when they compiled the book. A certain significance may be added to the fact, as stated in this article heretofore, by stating that in a Compendium of the Faith and Doctrines of the Utah Mormon church, published by Orson Pratt at Islington, England, in 1857, in an appendix containing important chronological data, gives under the date of 1835 the following item: "August 17; at a General Assembly at Kirtland, the Book of Doctrine and Covenants was accepted as a rule of faith and practice"; and that in a Hand Book of Reference published at the office of the *Juvenile Instructor*, Salt Lake City, in 1884, under the head of Chronology of Church History, under the date of August 17, 1835, is the following item of information: "At a General Assembly of the Church in Kirtland, the Book of Covenants was approved, and thus became a law of faith and practice to the Church." The current issue of the *Messenger and Advocate* for 1835 contains a published statement of the meeting of this General Assembly referred to in this article.

We submit that no just minded man or woman can take this little circle of facts and successfully sustain the assumption that any other rule of faith and practice concerning the marriage relation was known to the church or operative as a rule of faith and practice known to Joseph Smith and obtaining during his lifetime.

ANOTHER FAILURE OF SOCIALISM.

It is with regret that we note failures in socialistic or communist or coöperative movements. Here is one that we had quite good hopes would make a marked success. The reason assigned for its failure, a dissension among its operating members over the question of equal rights and equal wealth, has been the rock upon which many of these efforts have gone down. It seems almost impossible to get any aggregate number of men together without there being some in their midst who would be dissatisfied with a carrying out of measures to which they at first gave their unqualified approval. We commend it to thinkers.

SOCIALIST DREAM IS O'ER.

WILKESBARRE, Pennsylvania, January 12.—After an experience of five years Socialism has failed dismally at Coaldale, a mining town near here.

Saturday the sheriff seized the coöperative store on executions issued by the creditors and the political power of the Socialists here has dwindled so that they are expected to lose every office they now hold at the municipal election next month.

Coaldale became a socialistic town at the election following the mining strike of 1902. At first things ran smoothly, but for the past three years there have been dissensions, owing to disputes about equal rights and equal wealth.

NOTES AND COMMENTS.

A reader of the *Hawk-Eye* has sent to it a cutting from a recent issue of the *Wall Street Journal*, which is rather remarkable, coming as it does from a paper devoted solely to financial affairs, and printed amid the fever of the world's greatest financial and business mart. The extract is as follows:

"What America needs more than railway extension and western irrigation, and low tariff, and a bigger wheat crop, and a merchant marine, and a new navy is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work an half hour early Thursday night, so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before the light went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or nation to handle as quick, easy, big money. If you do resist its deadly influences the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to capture a battery in Manchuria."—*Hawk-Eye*, January 5, 1908.

We were handed the following slip from the *Kansas City Times* of January 2. It may induce a shudder among some of the readers of the *HERALD*, but, as believers in prophecy, we need not be fearful of the effect that a prophecy of this kind may have, as while we believe in prophecy, we believe also that many false spirits have gone out into the world and from these false prophecies may emanate. As time moves it will not be long till it will be known whether such awful prophecy is worth regarding or not. At all events, if we put it on record in our journal, if it comes to pass we can not take shelter under the idea that we did not hear it or had not seen it in print. "If that which is prophesied come not to pass, that is the thing which the Lord hath not spoken."

"WASHINGTON, December 30.—A great battle between the fleet of the United States and a powerful navy flying the red flag of Japan is to be fought midway between Guam and Hawaii July 16, 1908. The Japanese fleet will be destroyed. The Atlantic fleet will be badly crippled, but nine of the nineteen American vessels to take part in the engagement will make their way back to San Francisco—the other ten being destroyed.

"This startling information was conveyed to Commander Chas. C. Rodgers, head of the hydrographic office of the Navy Department, to-day at noon by Professor William S. Baker, astrologer and meteorologist. Professor Baker, who has a reputation as an unofficial announcer of great world events, called at the Navy Department to-day and asked Commander Rodgers for charts giving the ocean depth at a point midway between Hawaii and Guam. He was furnished with the maps he wanted. Pointing dramatically to a spot which he indicated on the map, he said:

"Right here is what is known as Nero's deep. It was discovered some years ago by the collier Nero. It is one of the deepest points in the Pacific. It is over five miles deep. Here, on July 16 next, just as dawn is breaking, the sixteen battleships then in the Pacific, augmented by the Nebraska, Oregon, and Wisconsin, will go into combat with the fleet of Japan, with eleven battleships and forty destroyers. The battle will last from dawn until noon, when every Japanese ship will have been sunk or disabled.

"The United States fleet will be in a sorry plight. Ten American ships will be sunk. Nine will be able to crawl back into San Francisco. Japan will be swept from the sea and the United States crippled for years to come."

"Taking his hat, the professor bowed himself out dramatically, and Commander Rodgers pinned a red standard over Nero's deep and went out to lunch, waiting for July 16 to roll around."

There seems to be but three ways for a nation to acquire wealth: the first is by war, as the Romans did, in plundering their conquered neighbors—this is robbery; the second by commerce, which is generally cheating; the third by agriculture, the only honest way, wherein a man receives a real increase of the seed thrown into the ground, in a kind of continual miracle, wrought by the hand of God in his favor, as a reward for his innocent life and his virtuous industry.—Franklin.

• * •

To will and not to do when there is opportunity, is in reality not to will; and to love what is good and not to do it, when it is possible, is in reality not to love it.—Swedenborg.

The Straight Road

SUCCESS.

To the hand that is the first held out
To help an erring mortal stand,
Whose master knows not fear nor doubt,—
The generous, firm, yet gentle hand:
Success!

To the brain that thinks no evil thing,
But daily with the Spirit filled,
Wrestles with that the day may bring,
And conquers it as the Lord has willed:
Success!

To the heart that has itself affixed
Unto the gospel's perfect plan,
And has its daily task to mix
The blood of a good and honest man:
Success!

January 5, 1908.

ELBERT A. SMITH.

• * * * •

A MESSAGE FROM HEAVEN! WILL YOU HEAR IT?

The Bible says: "He that answereth a matter before he heareth it, it is folly and shame unto him." —Proverbs 18: 13. Persecution and misrepresentation are never resorted to by fair minded people. A one-sided story is never a fair and impartial story; hence, it does injustice to some one, and even if the misrepresentation be not intentional, yet it causes innocence to suffer.

People who are not properly informed or else did not care to state the truth, have said that the Reorganized Church of Jesus Christ of Latter Day Saints are the same church as the "Mormons of Utah." Such statements are absolutely untrue. They are entirely distinct and separate churches. Their religions are as widely different as are Christianity and Mohammedanism.

In 1830 the true Latter Day Saints' Church was organized by command of God, who sent an angel from heaven in fulfillment of Revelation 14: 6, and the church as anciently organized, was restored according to the New Testament pattern (see 1 Corinthians 12: 28 and Ephesians 4: 4-13), with a ministry called of God to preach the complete gospel including the six principles of Christ's doctrine as taught by Paul (see Hebrews 6: 1, 2 and 2 John 9), and the promise of the gift of the Holy Spirit in 1 Corinthians 12: 1-11.

The angel appeared, first to Joseph Smith, then to Oliver Cowdery, David Whitmer, and Martin Harris, all of whom to their dying day, solemnly bore witness to the fact.

The angel also showed them a record, written on golden tablets, that gave the history of an enlightened people who inhabited America many hundreds of years before this continent was discovered by Columbus. The record was translated into English and is known as the Book of Mormon. The Latter

Day Saints believe the book to be a true record, but they do not accept it as taking the place of the Bible.

The Book of Mormon does not teach polygamy. It does not teach anything contrary to the Bible in any sense. The Bible is the belief of all true Latter Day Saints.

After the death of Joseph Smith, the putative founder of the church, which was in 1844, a portion of the members apostatized from the church under the leadership of Brigham Young. He led them to Utah and formed another church, and began to teach and practice polygamy, and claim that Adam is God. They did not get their teaching from the Book of Mormon, but from a pretended revelation presented to them by Young. They called themselves Latter Day Saints, but their teachings were as different from the true Latter Day Saints as heaven is from hell.

The true Saints met in conference and disfellowshipped Young and his followers; hence they no longer formed a part of the original church, which never at any time taught, practiced, or believed in polygamy or any other of the abominable teachings of Young. They proved this before the courts of the United States, and were awarded the rights and property of the church.

The Ohio court said: The church in Utah, the defendant, has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of Celestial Marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.

The U. S. Circuit Court of Missouri said of polygamy: "It was never promulgated, taught, nor recognized as a doctrine of the church prior to the assumption of Brigham Young."—Decision, p. 26.

Senator Burrows stated the difference between the "Utah Mormons" so-called, and the Reorganized Church of Jesus Christ of Latter Day Saints. Of the latter he said: "The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon Church, and its adherents, numbering some 50,000 peaceable, patriotic, and law-abiding citizens scattered throughout the United States in small church societies, conforming to the laws of their country wherever they may be and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment house, or secret order, worship in the open like other organizations, unquestioned and

unmolested."—Congressional Record of December 13, 1906.

Senator Dubois speaking of the true Latter Day Saints as "Josephites," said: "The Josephite Mormons, with their headquarters at Lamoni, in the state of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects. They do not believe in polygamy; they never practiced polygamy. They discountenanced it. They do not believe in church dictation in political affairs. They are the same as other church organizations, and to their religion no one has any objection. I am glad to call the attention of Senators to it, so that in future we may not confuse the Josephite with the Brighamite Mormons."—Congressional Record of December 17, 1906.

You can obtain these speeches entire at nearly all public libraries, by inquiring for the issues named. These sources of information should for ever silence the tongue of slander.

Come and hear the angel message, and you will never have cause to regret it. You will hear that which will enlarge your faith, make plain many Bible truths, and increase your hope in God. If our message is from God, does it not mean much to you? Will you condemn it without hearing it? In every age God's messages have been a surprise; many because of this have rejected them. We plead with you to come and hear, and afterward, judge if it is untrue.

The Book of Mormon and many tracts may be had at the Herald Publishing House, Lamoni, Iowa. Catalogue free.—From a four-page tract used by Elder A. B. Phillips in missionary work in Connecticut and Massachusetts.

THE DANCE,

"I have been told by those who say they know, that this is a harmless pastime, and that it is a pleasant way for young people, and for older people, too, to pass an evening together. I have neither the time nor the inclination to discuss this question at length. I am persuaded that many people dance without a thought of harm, or a suggestion of impurity. I have only this to say, that for every good thing you can say about the dance many harmful things may be said, and my work has so constantly been with the public the past ten years, I have been thrown so constantly in contact with all classes and conditions of people, that I know that you will permit me to say this afternoon that I have heard from the lips of those who represent all grades of society, from the highest to the very lowest, that the dance had been the cause of their downfall. If this be true, and I believe it to be, then you will clearly understand that I can only say if dancing is simply

questionable it is frequently dangerous; if it is sinful we ought not to allow ourselves to yield to it in the least."—Dr. J. Wilbur Chapman.

Original Articles

SHALL I TRY AGAIN.

If at first you don't succeed,
Try, try again.

Let a man try faithfully, manfully to be right, he will daily grow more and more right. It is at the bottom of the condition on which all men have to cultivate themselves.—Carlyle.

In 1903, the writer wrote a short article under the caption of "Right, or too particular? which?" In this article it was claimed that the ministers of this church are under obligations to administer the sacrament in accordance with the instruction and formulas given in Doctrine and Covenants 17:22, 23. Is this correct? If it is, why is it not observed by presidents of stakes and branches, and all others? I do not ask that the position be complied with because I wrote that article, but because the position is right; and it was right, before the article was ever written.

On the other hand, if the position assumed, that we are required to comply with the instruction and formulas given, be an erroneous one, why is it not made apparent to the readers of the HERALD? Surely, a friendly interchange of views can not injure the position that is right, and therefore true. Truth and right are stronger and more lovely than error and wrong, hence are more attractive to the children of light.

It is painful to those who discern it, and never fails to bring to us a degree of loss, for ministers of the church, especially leading ones, to go into the sacred desk, and when offering prayer over the sacramental emblems, add to, take from, and change that which has been given by inspiration, indorsed by the church, and printed in one of the sacred books of the church for our guide!

In this same seventeenth section of the Book of Doctrine and Covenants, the ministers are instructed how to baptize. They are to go down into the water, call the candidates by name, use the given formula, and then immerse. Now, is there any proper authority for changing any part of this? And if we have authority to change the formula of words which the elder or priest is to "say," can we not change the mode of baptism by the same authority?

If it be said, "We do not like to read a prayer from the book," we reply by asking: Is the prayer less sacred, or efficacious, when read, than after it has been committed to memory and repeated? Is it not better, and more pleasing to God, to read just what

we are instructed to say, than to leave a portion of it unsaid and say something else?

When it comes to baptism, we are conscientiously particular, as we should be, that all things shall be done in accordance with the instructions which we have received. Is baptism more sacred than the sacrament of the Lord's supper? On April 11, 1878, the following resolution was adopted by the General Conference (see General Conference Resolutions, page 47, No. 212) :

That all baptisms, in order to be legal, must be done by both the administrator and the candidate going down into the water, according to the instructions in the Bible, Book of Mormon, and Doctrine and Covenants; and if there are any now numbered with the church who have received the ordinance with any less than the above requirements, that they are hereby required to receive the administration of the ordinance in the above form.

Does it not place us in a very embarrassing attitude, before the church and the world, when we manifest such conscientious scruples concerning the manner of administering one of the ordinances of God's house, and such a degree of indifference and carelessness in the administration of another?

What excuse, if any, can be furnished for not complying with the instructions found in Doctrine and Covenants 17:22, 23? Some of us would like to know, for if we are wrong, we are not only willing, but *anxious*, to be set right.

My former article, referred to above, is found in the SAINTS' HERALD for February 25, 1903, pages 176, 177.

"Am I right, or too particular? which?"

J. R. LAMBERT.

• * * * *

THE FOUNDING OF LAMONI AND THE WORK OF THE ORDER OF ENOCH.—NO. 1.

(Reprinted from *Autumn Leaves*.)

The name *Lamoni*, as applied to the locality which is now known thereby, had its origin with the "First United Order of Enoch," a corporation composed of a number of men of means connected with the Reorganized Church of Jesus Christ of Latter Day Saints.

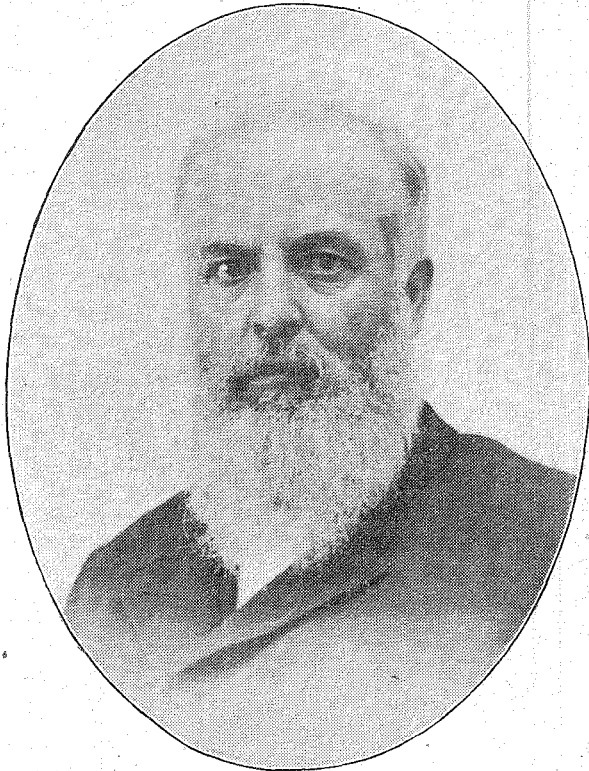
The stockholders of this organization held their first meeting at Council Bluffs, Iowa, September 19, 1870, at which meeting Elijah Banta, Israel L. Rogers, David Dancer, David M. Gamet, Alexander McCord, Calvin A. Beebe, and Phineas Cadwell were chosen a board of directors. These men further organized by choosing Elijah Banta as president, Israel L. Rogers treasurer, and Henry A. Stebbins as secretary.

The purpose of this organization is clearly set forth in Section 2 of the constitution of the organization, which reads as follows:

"Section 2. The general business and object of

this corporation, shall be the associating together of men of capital and those skilled in labor and mechanics, . . . for the purpose of settling, developing and improving new tracts of land which tracts of land shall be selected and purchased by a committee to be appointed by the Board of Directors . . . to take cognizance of the wants of worthy and industrious poor men who shall apply therefor, and provide them with labor and the means for securing homes and a livelihood and to develop energies and resources, of the people who may seek those respective localities for settlement."

At the first meeting of the Board of Directors



ELDER ASA S. COCHRAN.

Author of this article. Formerly a secretary of the Order of Enoch, and one of the few remaining members of that organization.

Elijah Banta, David Dancer, Israel L. Rogers, and Phineas Cadwell were appointed a committee to seek a suitable location for the purchase of land and the operation of said company. The stock certificates of this corporation were issued from Lamoni, Iowa.

This committee visited several localities in the states of Missouri, Kansas, Nebraska, and Iowa, finally locating in the township of Fayette, Decatur County, Iowa; the post-office being Sedgwick; the nearest store being at Davis City, seven miles distant; and Leon, eighteen miles away, being the nearest railroad station. The first report of the secretary, dated September 1, 1871, showed that the capital stock amounted to \$44,500 and that two

thousand, six hundred and eighty acres of land had been purchased at a cost of \$21,768.84. Subsequent reports show that the capital stock had been increased one hundred dollars more, and a total of three thousand, three hundred and thirty acres of land had been purchased at a cost of \$30,673.94. Twelve new houses had been built costing \$7,678.40, and about sixteen hundred acres of prairie land had been broken at a cost of \$4,040.00, a nursery planted and various other improvements made. The shares in the company were \$100 each. Those holding the largest amount of stock were David Dancer \$9,000, Elijah Banta \$5,000, Israel L. Rogers \$5,000, Phineas Cadwell \$3,400, Moses A. Meder \$3,000, William Hopkins, Simeon Stivers and family, T. J. Andrews and family, Ephraim Rowland, Marietta Walker, Alexander McCord, and Calvin A. Beebe, \$1,000 each, the remaining \$12,200 stock being held by upwards of sixty different individuals.

The organization continued about twenty years, paying ninety per cent in dividends and returning the original stock also.

It must be remembered that this covered a period of twenty years and it will be seen that the average yearly dividend was not high, especially when we recollect that money commanded a high rate of interest at that time. The work of these men has been misunderstood by many, which was unnecessary for those who were conversant with publications of those times, for their constitution and by-laws were published in the HERALD, I believe, although the title might indicate to those not posted in the history of its organization, something different from what was shown in its constitution. Its leaders were men who had the good of the latter-day work in view all the time, and have passed to their reward. Their motives were good. They believed their work was approved of the Lord. While the locating committee were seeking a location, they attended a prayer-meeting in Nebraska City when the Spirit was manifested in the gifts, commending their work. Bro. A. W. Moffet, one of the pioneers of Decatur County, who was one of the first to preach the gospel in this vicinity, gives a beautiful testimony in regard to it, as found in *Autumn Leaves*, volume 2, page 19, as follows: "By request of Bro. W., I write a dream or vision I once had, for I do not know whether I was asleep or awake. Some little time prior to the reorganization of the church, my mind had been running on church matters, and wondering what the result of all the factions of the church would be. I saw in the night myself and three other men on a high rolling prairie. We had a team with us. One of us had a spade, and with it we were spading in the ground. It seemed that a question was asked by some one (not of our number for there was no one present but the four of us),

'What are you doing?' The answer was, 'We are preparing to lay the foundation for the redemption of Zion.' We looked up from our work, and looked to the northeast and saw two covered wagons coming toward us. In a short time I saw others coming from all directions, until the prairie was covered with emigrants. I often thought of the dream or vision, whichever it was, and wondered what it meant, until it passed from my mind. I thought no more about it until some time after the committee on location came here, and I took my team and a spade, and drove them over on the prairie in Fayette Township. In the committee were just the number



DAVID DANCER.

Chairman of the committee that located the site of the present town of Lamoni; elected president of the Order of Enoch in 1875.

that I saw in my dream or vision. We took the spade to try the depth and quality of the soil. . . . I think Brn. Ackerly and Ross were the first two families in covered wagons that came onto the prairies, and they came from the northeast. . . . I saw this before I was indentified with the Reorganization."

The following from the Doctrine and Covenants was understood as referring to the order, as well as others, as it was one of the most prominent organizations of those times: "Behold, if my servants and my handmaidens, of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith."—117: 12.

These evidences were encouraging to them and indicate the watchcare of the Giver of all good. The leading men of this organization had the good of the church constantly in mind; and were ever ready to aid in any enterprise that was originated for its good. Had the organization been continued it would have been useful and of much benefit to the work; but this movement had its opposers. Some of those whose work was in other than financial lines were busy talking in opposition to their work, intimating that the leaders were "feathering their own nests," etc., which was uncalled for and unkind.

Bro. Banta, who was the first president of the order and was continued as such until nearly all of the land was purchased, never had anything like a salary. In one of the busy years, ending August 1, 1875, I find the following items of expenditures:

To officers of the board and secretary.....	\$223 25
To HERALD office for printing.....	45 91
For all other expenses (incidentals I suppose).....	7 58

Bro. Banta was president and Bro. Henry A. Stebbins secretary until that time. At the meeting of the board of that year Bro. David Dancer was chosen president, and continued as such until the affairs of the association were closed up. In 1876 Bro. Dancer moved to Lamoni, and in September of that year A. S. Cochran was chosen secretary and continued until the close of the business. Neither of the secretaries were stockholders in the order, and I notice that in the financial report for the year 1885 the president and secretary were paid \$55 for their services; so that the charge of selfishness on the part of the leading men of this institution would be unjust and unkind. Each of the presiding officers bought about two sections of land, and Elijah Banta could have invested his \$5,000 and David Dancer his \$9,000 that was put into stock just as profitably elsewhere.

A resolution passed by the Board of Directors in 1874 shows one thing had in view by them that concerns our subject. It is as follows: "Resolved that we proceed to locate a town-site upon or near the land belonging to the association as soon as it is found practicable." But town-building will be considered later.

The elders of the Decatur District, principally of the Little River, now Pleasanton Branch, had been busy preaching in Fayette Township, and several had been baptized, so that on November 12, 1871; in pursuance of a resolution passed by the Decatur District conference, the district president, Bro. A. W. Moffet, organized the Lamoni Branch which was composed of fifteen persons who had formerly been members of the Little River Branch, and had been baptized by Brn. A. W. Moffet and Zenos H. Gurley, Jr.: Charles, Harriet, and James R. Walker, William and Eliza Bunt, Robert L. Simpson, Adam,

Angeline, Francis M., Caroline, and Susan Dennis, Andrew J. Green, James D. and George R. Dillon, and John E. Ackerly, also four persons whose standing as members was vouched for by Bro. E. Banta, namely Charles H. and Margaret Jones, Z. H. Gurley and James P. Dillon. Bro. Charles H. Jones was chosen president. Bro. and Sr. Jones had come from Northern Illinois, Bro. Dillon from Northern Iowa, and Bro. Gurley from Wisconsin. During the next year, 1872, the membership of the branch was increased considerably. Bro. Samuel Ackerly, George Ross from Wisconsin, George Braby, Peter B. Johnson, and Andrew K. Anderson from Illinois, I. N. W. Cooper from Pennsylvania, William Hopkins from

Bro. Jones as president of the branch. Bro. O. B. Thomas, an elder, was acting as priest, and Andrew K. Anderson as teacher. Meetings were held in two schoolhouses at the same hour. One of the houses is part of the one near the Evergreen Church, and the other was four and a half miles east.

As the president was suffering from a severe attack of rheumatism, the priest would attend one meeting and the teacher the other, and the following Sunday they would change. This continued until the following spring, when the president's health having improved, he called a union meeting on Sunday, and appointed the meeting for the following Sunday in the new church.

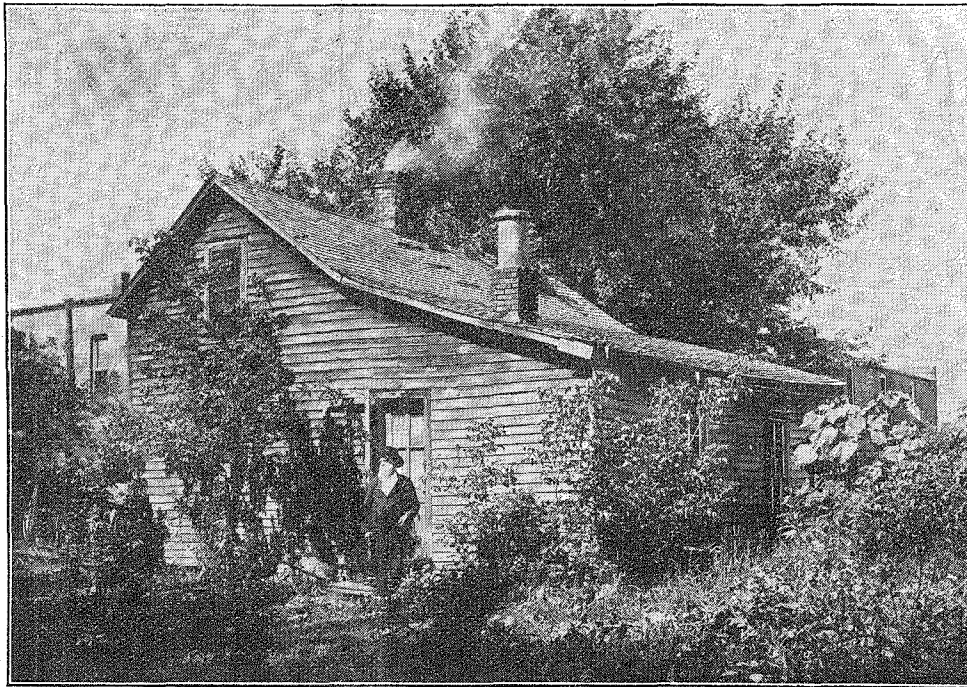


Photo by C. I. Carpenter.

AN OLD LAMONI LANDMARK.

This is one of the three houses that stood on the present site of Lamoni when the town was founded. It stands just north of the Barr Hotel. The author of this article is seen in the foreground.

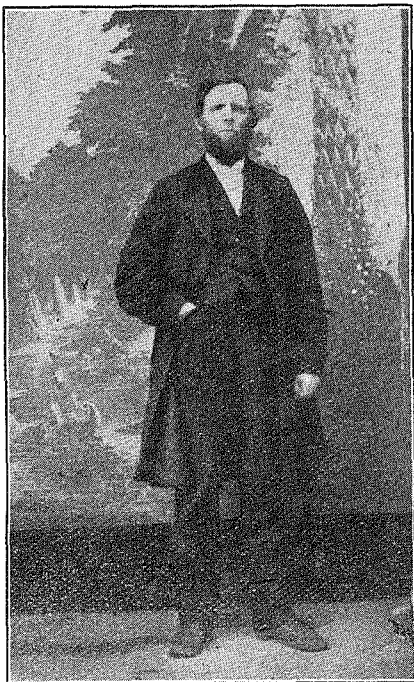
California, James Shaw, Robert and John Johnston from Canada, who with their families and numerous baptisms by the elders had increased the membership of the branch to nearly seventy. In the year 1873 their members were still further increased by the arrival of O. J. Bailey from Michigan, George W. Bird who had been with Lyman Wight in Texas, Richard Elliker from Canada, Daniel P., David D., and Alburn B. Young, George Adams and E. J. Robinson from California, each with one exception having families, a companion at least; also many were baptized.

By this time they were in need of a place for meeting. When the writer came here in the fall of 1875, Bro. Daniel P. Young, a high priest, had succeeded

The following week was a busy one. No lumber nearer than Leon, twenty miles away. Monday and Tuesday lumber was hauled from Leon, and blocks for foundation from the timber. Wednesday and Thursday, carpenters, of whom I remember Alexander H. Smith, who had moved that spring from Nauvoo and settled near where Andover, Missouri, now is, and H. R. Harder and Hiram Dougherty, who came from Kansas, and perhaps others, framed the building and laid the foundation. Friday and Saturday any one who could wield a hammer or saw was invited, and before the sun set for the last time of the week, the building was up, shingled, inclosed, windows in, and door hung. Meeting was held the next day, according to previous appointment. No

floor, no seats, except rough lumber, wagon seats, or chairs brought in for temporary use. The building was located near the center of the township, on land furnished by Bro. E. J. Robinson. In the fall, as the cool weather came on, a floor was laid, walls plastered, and it was made comfortable for winter. The size was probably about twenty-four by thirty-six, about ten feet to the eaves. It was never painted, and was abandoned as a church and sold after a church was erected in town.

Bro. Joseph visited us once on his returning from the west, and called it a "temporary tabernacle." Some designated it later as "the sheepshed." Hum-



ELIJAH BANTA.

First President of the "First United Order of Enoch."

ble as it was the Saints were pleased with it, and I think the Lord was, as many blessings were received in it.

In 1875, I think, Bro. Samuel H. Gurley started a small store in what had been a schoolhouse, keeping a limited supply of such goods as he deemed suitable. There were no other stores or wagon or blacksmith shops nearer than Davis City until about 1877, when Bro. Peter Harris arrived from Wisconsin and erected a blacksmith shop not far from the church-building. This was afterwards moved to town, also the dwelling he also built, and they are now part of the dwelling and mill now owned by Bro. James Allen.

Conditions remained the same, it being only a farming community until the year 1879. A company was formed somewhere east, known as The Leon, Mt.

Ayr & Southwestern R. R. Co., formed principally of men connected with the Chicago, Burlington & Quincy Railroad Company, their purpose being to extend the railroad from Leon through Mt. Ayr, and it has now been extended to St. Joseph, Missouri. Work was pushed forward to Davis City and west to what was afterwards known as Bethany Junction, now called Togo. From there they designed to take a northwesterly course, and commenced the work of grading and would have passed about two or three miles north of where Lamoni now stands, when Bro. Samuel V. Bailey chanced to meet some of the leading men of the company and conversed with them in regard to changing their course so as to reach "The Colony," as the locality was then named. This proposition was favorably received by them in case sufficient aid was guaranteed to justify them in changing their course.

Several individuals almost immediately entered into an agreement to obligate themselves each in proportion to the value the assessor had placed upon his property to furnish the aid the company required. They were David Dancer, Elijah Banta, The First Order of Enoch, S. V. Bailey, J. R. Smith, and I think N. H. Riggs, George Adams, and W. Hudson. Meeting with the railroad men, they obligated themselves to furnish them two hundred acres of land for a town site, also the right of way through the township, also the right of way to the State line, provided they should wish to make a junction at Lamoni at some future time. The railroad men were to build and operate a railroad, establish and maintain a depot on the land furnished them, and pay fifteen dollars per acre for the land, also deed them one hundred average lots when the town was laid out and platted. The Order of Enoch furnished one hundred and twenty acres of land which lies on the south side of Main Street, and bought eighty acres of a Mr. Frank Drummond, which lies on the north side of Main Street. The land purchased of Mr. Drummond cost them six hundred dollars more than the railroad men allowed them. They furnished three miles of right of way. But eventually the one hundred lots sold for enough to reimburse them for their outlay.

There was one dwelling on the land furnished by the Order of Enoch which stood where the elegant residence of W. A. Hopkins now stands, and was occupied by Bro. I. P. Baggerly, now of the missionary force, and who is still a resident of Lamoni. He had the land now north of the railroad planted in corn, which was ready to cut up when trains commenced running and the building of the town commenced. On the other side of Main Street on the eighty acres were two houses. One stood on the block immediately south of the one afterwards occupied by the HERALD Office, and was occupied by Mr. Drum-

mond who maintained a bachelor's hall therein. This house was occupied by Bro. Frank Criley while he lived in Lamoni, and was more recently moved onto the HERALD Office block and occupied by Bro. D. J. Krahl, and now is occupied by Bro. C. E. Blair, present manager of The Supply Store. The other house, a much older one, a cut of which appears in this issue, stood very near where the Barr Hotel now stands, and has been removed a little farther north, and is soon to be removed or torn down. It was occupied by Mr. E. B. Teale, now vice-president of the Farmers' Bank of Lamoni. Much of this land was planted in corn. That part of town where the Methodist church and J. R. Smith's residence now stand was a corn-field. The first dwelling-house erected was by Bro. Volentine White, now owned by Bro. James Jennings.

(To be concluded.)

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ARE APOSTLES FIRST OR SECOND IN THE CHURCH?

In answering the criticisms of my letter in HERALD No. 40, pp. 908 and 909, of which papers appear from two of the brethren, it will be observed that one can not make answer to all that is involved in these criticisms in one short article; and as we are expected to advance constructively safe positions, as well as to answer criticisms, it is important that positions be defined which are easily understood, to begin with. The following view will help to enlighten the way.

At the formative period of the Church of Jesus Christ (restored) the "common consent" rule was avowed under divine mandate, and was respected. Freedom of the will and personal choice were not interfered with, but defended. The instruction given reads:

And all things shall be done by common consent in the church.—Doctrine and Covenants 25: 1.

I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them, at my general conference.—Doctrine and Covenants 107: 46.

As an example and precedent given, we have:

And my servant Joseph shall be appointed to preside over the conference by the voice of it.—Doctrine and Covenants 27: 4.

Why should Joseph Smith preside by the voice of the people? Because he was the greatest, the chief in authority; yet it required the consent of the people in order that he preside over them. The church was then in its kindergarten state. No one knew the proper course to pursue; this instruction was given to guide in order that no mistake might be made as to the proper procedure at the outset. A sample of procedure and precedent established would safeguard the rights of the faithful and preserve order and harmony if followed. Strange that any

should flatter themselves with the idea that they can beat it. The history as given recites:

We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not.—Church History, vol. 1, pp. 60, 61.

Having opened the meeting by solemn prayer to our heavenly Father we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by a unanimous vote.—Church History, vol. 1, pp. 76, 77.

This teaching is in harmony with the scriptures, which teaches that the truth shall make men free. It was also in harmony with the feelings and sentiments of a free people, who had at great sacrifice broken the political yoke of bondage and made themselves free. The right to the exercise of the elective franchise is the pride of American citizens, the foundation of things governmental in the United States; and here is where the rights of men have been fought out and recognized beyond that of any other nation or people; and here is where the Church of Jesus Christ of Latter Day Saints was being established, and that according to the laws of the country and in harmony with the political and social feelings of a free people; a corresponding likeness existing between the two: the "common consent" rule obtaining in the church, which was in perfect keeping with the political ægis prevailing in the state; tersely expressed in regard to the latter: "A government of the people, by the people, and for the people."

According to the ideal President, "No man is good enough to govern another man without his consent." These sentiments find a happy response in the heart of every free man. They are recognized in the church under the "common consent" rule and had it always been adhered to it would have safeguarded it in the hour of peril against the influx and invasion of its rules by sycophants, ambitious and unprincipled tyrants and bigots, upstart leaders, who secured a blind following of a devoted but too credulous people, who were led on to dishonor and disaster.

Let us take warning (those who have not) and follow in the way of law and order, of progress and safety, the cultivation of an enlarged view of duty, right procedure, and loyalty to the splendid inheritance we have received of law, example, and precedent. With so much to guide we will venture upon an examination of the criticisms referred to. (See HERALD, 1907, pp. 1004, 1005.)

This writer, it will be observed, deals largely in interrogatives. That is easy, a luxury. A single

question sometimes may involve an article in answering. He asks:

First, Why is it that this matter of who shall preside is limited to district conferences?

Reply to this is made in Yankee style, by asking another question: Who has so limited it? It seems to be a man of straw set up. In our letter we state to the contrary, but can not agree to the extremes to which the brother pushes it; for there would be neither necessity, feasibility, law, sense, nor practical workings for such an extreme view. We consent that it would furnish all of these orders with competent presiding officers, but it is not required. Besides, most of the matters considered by the various orders named are had under review at some of the business-meetings, in the open, for criticism, by either branch, district, General Conference, or other assemblies.

Second, What is it to regard and consider these men "as the leading representative authorities of the church"?

Answer! Do you not know? It means this much at least: that they should be recognized in their official rights at important assemblies of the church constituents, as per rule set forth; that they should be permitted to take the lead without contention or sullen opposition, and not be subjected to others or dictated to by them; their counsel and advice be sought and adhered to whether it pleases or displeases, subject of course to appeal in case there is dissatisfaction. It means all this, perhaps more. Again he says:

Where an officer of higher rank appears upon an active field, at no time does he take the place of the lesser officer.

Who said he did? Another man of straw. Being the ranking officer and thus appearing upon the active field, he assumes command. All are under his control and direction, captain and all. He takes nobody's place but his own. Just as should missionaries in charge, each occupying in his own office and appointment, being the highest officer present they should be expected to take the lead and direct; but acting in the church instead of the state, then leadership should be recognized by the "common consent" rule prevailing in the church. He is not put up, and no one else is put down, simply fellow laborers recognizing each other in their sphere of action. Did the brother really think that the writer, who has been a soldier himself, wished to convey the idea that a general coming upon the field of battle would have to don the captain's suit and badge of office in order to command the regiment?

But the elder goes on:

When the writer was in charge in England, he was nearly always requested to preside when present at a district conference, but always declined in favor of the district president, and never took his place excepting when urged to do so for some special reason by those in charge of the district.

I did this because I believed I could do the work required of me better by sitting beside the presiding officer, than if I had been in his place.

Well, it seems that the local officials in England knew better what church proprieties are than did the one in charge. They were ready to recognize the leading authority. What did he want to get into the district president's place for in order to preside? He held an office and appointment superior to his. He outranked the president of the district and presided over him. Why not preside in his own right and office? Or did he think he would have to occupy the district president's office and don his trappings? The district president was right. It was proper that the one in charge should have been recognized, and that by vote of the assembly. The district president could have presided as an associate, and the one in charge could have sat by him, or could have vacated with him in the chair and gone on the floor as often as he wished, without losing his right as a presiding officer of the meeting.

This writer says he was in charge, yet informs us that he did not preside without special request of those in charge of the district. But was he not in charge of the district and mission? In charge, and still not in charge until some one put him in charge? Why did not this officer preside as recognized and invited, with the district president or some other associated with him? He did not need to be in the chair all the time conducting the business in order to preside. I fear this being in the chair is confusing to some minds. Did you never see any one presiding at a meeting and not be in the chair receiving motions and conducting the business routine? You might see it at most any gathering where there is more than one appointed to preside. For illustration, take the General Conference. Three are appointed to preside. The senior of the three may or may not occupy the chair, but does he not preside? If he does not, the showing is a farce. One takes the chair and conducts in the business analysis going on, aided by those sitting by. All preside. Any proper officer may be selected from the body to take the chair and conduct the examination of the business, under the guidance of the responsible presiding officers.

Had this missionary presided at a conference as requested, with the district president associated with him, or some other, he could have left the platform at any time he wished, leaving the other officer in the chair if not already in, and gone on with his speech-making, just as occurs in most all assemblies where there are two or more presiding officers. There is something a little amusing about the idea of turning an assembly over to another in order to better control it, and taking a seat on the floor. Wonder if Uncle Joe Cannon ever does that while presiding

over the House of Representatives in order to control it? It is not common for a political ruler to abdicate and take a seat among his subjects in order to control and direct them.

Again:

Does that mean that they shall preside over every assembly when they shall be present? If so, what does the Lord mean when he says, "In both branches and districts the presiding officers should be considered and respected in their offices"?

Answer: It means that those officers should receive proper treatment in their sphere of action by those in higher authority; and does not mean that the lesser officers, even if so minded, can assume to do the work of the traveling high council, or so manipulate by resolutions or otherwise as to bar them from the proper performance of their duties or directing in their assemblies.

It may not be necessary that they preside over every assembly where they are present, in the sense of taking the chair and conducting the business detail as presented; but they being the ranking officers present, the presidents, it should be left discretionary with them as to how they can best serve the interests of the occasion; and this they can determine when their authority is recognized properly by the assembly according to rule. The writer referred to says, "They do preside in a sense." Why not recognize it then—who is injured? But again:

If the Lord had said that a high priest could take the lead of meetings when there was no apostle present, all would have been clear.

Answer: Does any one question that a high priest may preside if there is no apostle present? No; no use of saying anything about it then. He had already advised that the counsel of the traveling councils of the church should be sought and respected. To do this it is necessary to respect these councils in their position, and place them in an attitude where they can advise and counsel according to church usages. No; it is better as it stands. Occasions may frequently arise when others than the one in charge should preside, or be associated with him in presiding, and help conduct the business routine under examination when he is present; but in the view presented he would be barred from either choice or assistance. Too bad the Lord does not make things plain. It may be it is because we have been following in another way, the wrong way, so long that we can not hear. Such things occur sometimes.

We all recognize the fact that an apostle is a leading officer of the entire church, and when he is present in conference and sitting on the platform or off, in a sense he is presiding not only over the body, but also over the one who may be in the chair. So that if the chairman goes wrong, he has the right to correct him, and that, too, without "butting in." The law gives him that right.

Here the brother has well nigh confessed the whole truth; all that is sought in this investigation. If the law gives them that right, then they are in authority, and why not recognize it? Let the "common consent" rule prevail and the voice of the people be heard. That is all that is asked, that order and harmony may appear. But how any one sitting by in an assembly, unrecognized, can proceed on his own motion to correct things going wrong in the body, with its accepted officers in control, or proceed to do anything in the way of correcting, directing, or encouraging without "butting in" passes our powers of comprehension. One writer says it would be "butting in." Another says no. Which? Such a person assuming to control or direct would be considered a disturber, a crank, and no attention would be paid to him; besides, he would be subject to arrest for disturbing lawful assemblies. Suppose you were present at a district conference, or other meetings, with their chosen officers installed and carrying on business; a disturbance arises by some one "butting in"; Who would be arrested by the officers of the law? Ah, it would be the one "butting in." He had no recognition there; was unknown. It is a common practice to welcome visiting brethren at both branch and district conference meeting—officials and non-officials—by vote to the privileges of the meeting, extending voice and vote to them. Then why not proper notice and formal recognition be given to the missionary in charge, thus recognizing him in his place? Ah, some of us have been traveling in a different way; that seems to be the trouble.

But why agitate these matters at all? Well, it arose largely from the action of district presidents themselves in not being willing to give proper recognition to those placed in charge over them and the work where they occupy; refusing to recognize the missionary in charge when he was present, not even inviting him upon the platform or to preach a sermon, literally ignoring him and impressing the people with the idea that that was a proper procedure and doing the right thing. With such examples before us, the brother's exhortation to leave out "love of preëminence" in this investigation, desirable as it may be, comes with poor grace. A name has to be given it. If "love of preëminence" will not fit, we can think of no other quite so euphonious that will.

Further, the brother says:

It is just possible that in this matter, extreme ground has been taken on both sides.

But how can there be two sides, when all that the traveling high council, who usually are the ones placed in charge, asks, is that their authority and appointment should be recognized under the common consent rule which has obtained in the church, and

not be barred, ignored, or left to "butt in," in order to perform their work among the Saints, or be subordinated to others. They take no pride in the "butting in" business. It is time enough to consider that when conditions arise where anarchy and rebellion are rife to an extent when it becomes necessary to declare something like martial law, and by authority proceed independently to regulate or reconstruct things. Yes, there have been cases where the district president has stood in the district conference with his associates, opposed the recognition of the missionary in charge, had influence enough to carry his point, and so went out on and presided and controlled everything, the missionary in charge having no more to say than one baptized but yesterday.

District presidents preside under other presidents. The branch being the primal organization, it has a president, or elder; but he presides also under other presidents, the district president being one. The district is a kind of federation of branches, sustaining a president, but his relation to the branches and district is not just as that of the traveling high council. The traveling high council may set the district, with its president and branches, in order, and the district president may not interfere nor change it. Branch presidents should respect him as their president, and he should respect those whom the law and the selection of the General Conference have appointed over him. Why not?

But here another writer appears on page 1103 of the HERALD; so some of the ground will have to be gone over again. He tells us that on an occasion referred to that he and Bro. ——— were presiding and they invited the missionary in charge upon the stand to form a part of the presidency. The occasion referred to has nothing to do with solving the general principle involved in this discussion; it is but incidental, and will only receive notice further as it may give point and potency to the inquiry in hand.

It is proper to explain that at the time referred to the missionary in charge did not hear the words, "and form a part of the presidency." But it would not have changed conditions if he had. He took a seat on the stand, said nothing, consented to nothing. He was soon informed, however, that there was a resolution on the district records requiring the president of the district to preside over its conference sessions. If this was correct, then the district president had no authority to invite any one to form a part of the presidency. To do so would be to prove renegade, breaking with the district by refusing to do its bidding; playing hide-and-seek with the district and missionary in charge in a make-believe that he was serving the district and properly recognizing the missionary in charge, when he was doing

neither, but simply posing as the chief representative authority present at the assembly and in full control—assuming to direct the one in charge and everything else.

If it be correct that it was intended that the missionary in charge should form a part of the presidency (which in this case the president of the district had no right to extend), then the missionary in charge being the ranking officer present should have been so recognized in his place and others regard his counsel and advice. But no, we are told: "the intention was to ask him (not dictate to him) to take the chair in the afternoon and complete the business. . . . This, to my way of thinking, was giving to the brother all the recognition necessary so far as presiding is concerned." It appears that other people had a different way of thinking. Every accepted rule of procedure had been violated, including the resolution on the district records, and the district president was tactfully assuming to control the missionary in charge and subordinate his appointment to the control of the district president. To permit the missionary in charge to occupy the chair in the afternoon and conduct the unfinished business, in the opinion of the district president, was all the recognition the missionary in charge needed. This was the part intended when it was proposed that he form a part of the presidency, thus subordinating the general authority at work in the church to that of the local, which is the very thing objected to and protested against in this investigation.

It must be considered a great privilege extended to permit the missionary in charge to occupy the chair and conduct business awhile under the supervision of the district president. The gist of the matter was brought out when a motion was made to properly recognize the missionary in charge, in this same meeting, by the common consent rule. The district president did his utmost to defeat its passage, and in his letter characterizes the missionary in charge as "butting in," "interfering." Who was interfering? Why, the man whom the General Conference had put in charge of the mission field, whom the law makes a traveling counselor to regulate affairs in all the world. He expresses an opinion that things were not in order. The district had been misled into the adoption of a resolution that was out of order, so believed by the district president; but because he could not find anything but "precedent for the baptizing of babies," he just let it stand. But where did he find a precedent for the baptizing of babies? Not in the Holy Scriptures did he find it; one precedent there would be quite sufficient to establish the custom; but this is found only among sectarian theories and practices. The common consent rule had been evaded, the voice of the assembly closed, the missionary in charge assigned to duty by

the district president—that is, to finish the business in the afternoon. All authority had been concentrated in the hands of the district president, and for the missionary in charge to attempt to advise him was “butting in,” “interfering” with his prerogatives; when the law expressly states of the traveling high council “when present in either district or branch” they “should” “be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given.” (Doctrine and Covenants 120: 4.)

The district authorities were in control here. When the missionary in charge had something to say, it was “interfering”; and when the resolution was passed recognizing the missionary in charge, the locals refused to go on and finish the routine business. They must control the missionary in charge and the conference, or refuse to do anything. Yet we are exhorted to leave out “love of preëminence.” What will you call it?

This question at issue was settled (supposedly) some years ago, being sanctioned by the General Conference, a few dissenting. Presumably it was by the advice of one or more of these that the district referred to was misled into the adoption of the resolution suspending the operation of the “common consent” rule and barring the proper recognition of the traveling high council when present at the business sessions of the Saints; leaving them in the hands of local officials to receive such courtesies as they in their plenitude saw fit to extend, and which in this particular case was to finish the business in the afternoon under the instruction of the district president and vice-president. Did you ever know the president of a bank to go into the bank and await the action of the cashier to assign him to duty under his supervision, or the principal of a business call to be given orders and directions by the clerks of the institution? It is not very common to see it, is it?

The brother writes:

Now, I am sure that I do not know why he did it. No one asked him to, and I really think, after due deliberation, that it would have been better for all concerned, if he had not “buted in.”

Of course; all authority was assumed by the district president; the rights of the people to exercise the elective franchise had been eliminated under the ban of a previous resolution, acknowledged to have been out of order, and the district president was presuming, even without a vote, to support it—to direct the missionary in charge, the very thing he had no right to do. After due deliberation the president of the mission concluded they had gone far enough in wrong tendencies and thought proper to set them right. But no, it was “butting in,” “interfering” with other people’s business. Preceding

missionaries in charge seem to have winked at these conditions rather than to take responsibility of putting them right; easier perhaps to court favor and let it pass. But some one has to take responsibility, sooner or later, and act, whether it please or displease, or else continue in wrong tendencies.

From the assumptions being made, district presidents are being put up all over the country to take their own initiative in everything, subject to nobody’s advice and direction; ready to preside over, instruct, and direct the missionary in charge, assign him to duty, and if he assumes to occupy in his place as the president and one in charge, he is “interfering.” Is that not a tale to tell? What about the General Conference appointees, the traveling presiding high council, charged with the duty of regulating affairs of the church in all the world, to say nothing of others? Apostles first? No; they are a kind of back number, dependent upon the courtesy of local officials, to be extended or not, as they see fit, in order to perform their official duty in the church abroad. Did you ever see the general in the army taking orders from the captain? And if the general did not choose to take them, but saw fit to give them, he was “interfering,” out of place?

Presidents of districts preside over a federation of branches by their consent. Branches being the primal organizations have a president, or elder; they preside under other presidents, the district president being one. The traveling, presiding high council are the lawfully constituted presidents in all the world, with authority to regulate and control. They usually are the ones appointed in charge of mission fields for order’s sake. They are not subject to local officials of any name. Branch presidents preside, and so do district presidents, but both under other presidents. The traveling high council is the presiding authority abroad in all the world and subject to the direction of no one but the First Presidency. They are to regulate affairs, and when set in order, no district or branch president or any other president can interfere with it. But:

Is presiding over district conferences a part of the district president’s duty? If so, then he should not be disturbed in his work.

Ah! he must be the whole thing or nothing. No one must interfere with him, in his opinion, right or wrong; he must have his way and proceed. If any correction is attempted it is “interfering,” butting in.” But he is a subordinate president, and when the ranking authority is present and ready to act, he is not in control. But as laborers together in the Lord’s work the ranking officer should be recognized, his appointment honored, advice sought and honored, not antagonized. Should he be arrogant and fail to do the right thing, appeal or report. In this view every one’s rights are respected.

It will be time enough to consider the question of United States and county board, etc., when there is a traveling presiding council appointed by the Government to regulate all the affairs of the States and counties, as the church has to regulate its affairs in all the world. No relevancy here at all—no similarity between the arrangement of state and church here at all.

But the brother says, after quoting a long passage from the Book of Covenants; "Notice: 'And not as local presiding officers.'" Just so. What missionary in charge has been trying to be a branch president or district president? If there is one, report him to the chairman of the traveling high council for discipline.

Again, he says:

So I conclude that in case one is elected to preside over a district, that it is his duty to do so.

Of course; but in case he presides over the district conference, it should be by the voice of the district conference. Should the missionary in charge and traveling high councilor be present, he presides over the district and the district president. Then what? Why, the thing to do is for the conference to stand for its elective right, support the missionary in charge first. Why? Because he is first. It was agreed at the General Conference when he was put in charge that he should be first; besides, the law makes him first. "First apostles," is the way it reads. What next? The president of the district may be associated with him. If he refuses to act, some other elder or high priest may be selected instead, by the voice of the conference. In either case, some one may be selected to occupy the chair, if thought wisest, and conduct the business of the meeting; but all under the guidance and direction of the missionary in charge. That is, he, being ranking president, is the final appeal in case of a difference. Just a little difference between this view and the one making the district president the director of the president of the mission.

But he goes on:

I find no law which says the president of the district may preside if certain others are not present.

Answer: Did you find any law which says he should preside if certain others were there? No.

But again:

Is presiding over conferences a part of the district president's duty? If so, then he should not be disturbed in his work, according to Doctrine and Covenants 122: 8; will not be if the law is adhered to.

Same old inconsistency involved here. In their opinion no one can interfere with district presidents; they can hold conferences, and dictate to the traveling high council and missionary in charge. If this is interfered with, it is a transgression of law. There is not a thing said in the text alluded to about hold-

ing any kind of conferences. It simply provides that when districts are organized they may be left in their sphere of operation and those in charge go about other work. But now, when the traveling high council returns and are present on important or unimportant occasions, then what? Has there been a tumble in things and the missionary in charge is now to be directed and dictated to by the president of the district, or the law is not carried out? We say no.

To conclude then:

1. We object to the elimination of the elective franchise or common consent rule from the assemblies of the Saints—that which is so well fortified by law and precedent, the common consent rule.

2. We object to the formulation and indorsement of a rule or set of rules or a creed that serves to place in the hands of local officials power to bar and hamper the work of the traveling high council in their work abroad, or exempt them from extending to members of the high council proper civilities, respect, and recognition.

3. We object to the theory that seeks to subordinate the members of the traveling high council to local authorities and which excuses them from properly respecting the general church authority by absolving them for disrespecting her chief representatives.

4. We insist that "in charge" means "in charge"; and when the appointments are made and officers sustained, they are entitled to respect, and are not subordinate to any authority abroad.

5. We insist that local presidents, of whatever name, who seek to antagonize and refuse from any incentive to respect this authority are out of order and liable to be dealt with, whoever they may be.

6. We insist that a proper recognition and support of the general authority of the church abroad is no reflection upon or humiliation of any one.

7. That recognizing this authority is not sustaining a few leading officials to lord it over the people for advantage, but to effect unity, in order that faith, theory, and practice may be established throughout the world; honoring the office by respecting the men whom God has chosen and the Saints have sustained at the General Conference to represent the general church abroad and guide the work in all the world.

WILLIAM H. KELLEY.

LAMONI, Iowa, December 16, 1907.

I have never met with a single instance of adversity which I have not in the end seen was for my good.—I have never heard of a Christian on his death-bed complaining of his afflictions.—A. Proud-fit.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Bennie's First and Last Whipping.

Mrs. Seaton expected company to take tea with her. She looked very sweet in a dainty white dress with fragrant roses at her belt.

Little Bennie, her only child, looked even sweeter than his beautiful mother, although the resemblance between them was striking.

The child was not quite four years old. He had recently put on pants, but his golden curls had not been cut off. He, too, was dressed in white. He had on tiny white knee-pants and a fine waist elaborately trimmed with embroidery. There was a rosebud fastened to his waist.

Mrs. Seaton almost idolized Bennie. She was exceedingly proud of the bright and lovely child. As she put the last touch to his attire—pinning on the rose—she kissed him proudly, saying: "Now, Bennie, darling, keep clean; the company will soon be here."

Bennie, being an obedient child, meant to do what his mother said. He went out into the shady, breezy yard, happy and content, intending to play there on the soft, clean, green turf while his mother was putting the finishing touches to the dining-room table. Then she intended to read to him out of his new book with the colored pictures, while they were waiting for the company. His face was as sweet as a cherub's as he sat down on his rustic chair. He was anticipating the reading of the story with great delight. He loved stories, and the one he wanted to hear the most was that about the picture of a blue-eyed, rosy-cheeked baby with his dimpled arms around the neck of a magnificent dog.

Cæsar, the cook's little boy, came dancing around the house. Seeing Bennie, he called out excitedly:

"Lookee dare, Massa Bennie, heah comes a po stray wid er no-count white trash a chasin' him."

The command to "keep clean," the promised story, the expected company—all were forgotten and no wonder; for Bennie had a most loving heart.

To open the gate for the poor little persecuted dog that was trying to get away from his cruel pursuer, was the first thought that came to Bennie's mind. Of course he did it. The grateful creature rubbed against the small legs appealingly. He was shaking with fear and, presently, Bennie had him in his arms, essaying to comfort. "Poor 'ittle doggie! Poor 'ittle doggie!" he said in his wondrously sweet way. "The bad boy can't get you now." He put his rosy, dimpled cheek close to the dog's head. "I'll take 'ou to Kizzie, 'ou poor 'ittle doggie," he promised with gentlest compassion.

Little Cæsar danced along beside Bennie and the dog. Kizzie was Cæsar's mother.

"Mammy ain't goin' ter be oberjoyed ter see dat dorg," he chuckled, turning somersaults to relieve his spirits.

The two children went around the house towards Kizzie's domains, walking slowly because—although the stray was not a large dog—the burden was a heavy one for baby arms.

"Land o' Goshen!" exclaimed Kizzie, aghast at sight of

Bennie's clothes after the stray dog had been put down gently before her, "you'd orter not lifted dat dirty, no-count dorg. What yo s'pose yo mammy'll say when she sees yo?"

Bennie, as yet, had not thought of clothes—his loving heart still dwelling on the needs of the dog.

"Please, Kizzie, get something real good for doggie," he pleaded.

And she did. Bennie's dear little face was smiling again as he watched the starved dog eat hungrily.

Meanwhile, Mrs. Seaton, being ready to read the story to Bennie, was searching for him in vain for some few minutes. When she discovered him in the kitchen doorway, her face darkened.

"You bad boy!" she exclaimed angrily, "didn't I tell you to keep clean? Just see that beautiful new suit."

For the first time Bennie noticed his clothing. He tried to explain, but his mother would not listen. She ordered Kizzie to remove the soiled clothing and wash the child's hands, after which she took him upstairs. She finished undressing him, and for the first time whipped him. Of course he cried as if his heart were broken. What child would not? Then she bathed the tear-wet face and put him to bed. He lay there sobbing while she went downstairs to welcome her guests who had just arrived.

There was an awful (I really mean awful) pain at Bennie's heart as he laid there, hearing the company voices and thinking of himself not "in it." There was a place all ready for him at the table—such a dear place with dishes and silver and fresh rosebuds—just like the "big folks" places.

"But I won't be there," he thought, "I'm a bad boy for gettin' my clothes soiled. I ought to've 'membered, but—" with a sob, "the poor 'ittle doggie was so scared an' hungry I fordot, an' mamma wouldn't listen when I tried to tell her 'bout it, an' she whipped me"—with a long, shivering sigh, "she don't love me any more, an'—an'—I don't love her."

How the world had changed! He had been put to bed supperless—without a kiss—without a prayer. And he had been whipped—whipped and he was a "bad boy"—his mamma had said so.

He cried himself to sleep.

Mrs. Seaton, coming up softly after her guests had gone, felt a great tugging at her heart at thought of Bennie. She felt remorseful as she looked at the dear little face with the tear stains on it.

"I was too harsh," she told herself sorrowfully, but she did not disturb him.

When she awoke the next morning, she wondered that Bennie slept so long. Usually he awoke early and came to her bed for a frolic. She arose softly and went over to his crib. His eyes were wide open, but there was no love-light in them.

"Good morning, darling," was her loving greeting. There was no answer.

"Are you sick, dear?" she asked anxiously, worried by the look and the stillness.

"I isn't your dear—I'se a 'bad boy'—a 'bad boy'—'ou said so."

Mrs. Seaton's heart ached.

"Don't you love mamma, Bennie?" she questioned sadly. Bennie sat up in bed—looking at his mother with a strange gleam in his wide, blue eyes.

"I'se a 'bad boy'—don't 'ou 'member? So 'ou isn't my mamma any more. I don't love 'ou now. I'se goin' to be Kizzie's boy an' call her 'mammy' just like Cæsar does. I love Kizzie a whole lot an'—an'—Kizzie loves me a whole lot."

"Oh, Bennie, dearest, no one loves you as your own loving mamma does."

"Kizzie div de 'tittle doggie such a good supper. Kizzie's dood. 'Ou whipped me 'cause I didn't 'member," he said, reproachfully, "an—an,—said I was a 'bad boy.' 'Ou put me to bed without any supper. I didn't mean to be a 'bad boy.' I was goin' to mind, but I ffordot when the poor 'tittle dog come rubbin' 'gainst my 'tockins."

"I was too hasty, Bennie, darling. I am sorry. Will you forgive mamma?"

The boy looked surprised. "I forgib 'ou?" he stammered, questioningly.

"Yes," she said, "I was the bad one to get so angry for a little thing. Please forgive me and love me again."

The child looked wistfully into the tearful, pleading eyes and—reading the great love there—suddenly responded. Throwing his small arms around his mother's neck, he said, with a quiver of the lips and a long sigh of satisfaction:

"I love 'ou, mamma."

"I shall never again allow clothes to outweigh my child," was the mother's thought.—Ernest Gilmore in *American Motherhood*.

"One enormous field of what we call naughtiness in our little ones, lies in offenses against things. First and foremost, clothes. Wetting, soiling, and tearing clothes,—what a sea of tears has been shed, what wails and sobs, what heavy and useless punishments inflicted, because of injured clothing! Yet almost every accident to clothing comes from the interaction of two facts: first, the perfectly natural clumsiness and carelessness of childhood; and second, our interminable folly in dressing a child in unchildish garments, and placing him in unchildish conditions. There is no *naughtiness* involved except in the parent, who shows a stupidity abnormal to her age.

"Children are frequently reproached for wearing out their shoes. What does the intelligent parent expect? Is the child to sit in a chair, lie down, or ride the bicycle continually? If the child is seen to cut his shoes with knives, or grind them on a grindstone, that may be discouraged as malicious mischief; but the inevitable stubbing and scuffing of the eager, restless, ungoverned little feet should have been foreseen and allowed for. We do strive to buy the heaviest possible mass of iron-shod leather for our boys, and then we scold them for being noisy.

"But the great majority of acts for which children are punished are not at all evil. Carelessness, for instance, is incidental to the young brain—essential to it. The power always to correlate and remember is an adult power, and not always strong in the adult. We need, of course, to encourage a growing carefulness, but not to expect it or to punish for its natural lack.

"To surround the growing creature with artificial difficulties, to fail to understand or allow for the natural difficulties of his age, and then to punish with arbitrary retribution the behavior which is sure to appear, this is not the kind of discipline which makes wise, strong, self-governing citizens."

"Simplicity of living, in all its phases, bespeaks the highest taste and culture, just as the truly great are most approachable in manner. More than this, it shows an appreciation of the values in life. The best painter is one who properly judges shade, of color and contrast; so the best artist in the great profession of living is the one who can weigh the various interests that enter into the problem and can put aside the trivial and evanescent for the weighty and the enduring.

"The one important thing in life is character; your own character, the character of your husband, your children, your friends. All other things should be judged by their bearing upon this important matter. Things may be delightful in themselves; but if they tend to add to your worries; if they are a barrier between you and your loved ones; if they interfere with the development of the higher faculties of your children, they become undesirable, inadvisable, and should be classed with the superfluities of life.

"The mother who prepares for her baby dainty, hand-made garments, wonderfully trimmed with lace and embroidery, in the majority of instances is depriving that child of personal love and care that rightfully belong to him. What does he care for such finery? He wants his mother's companionship, and for himself perfect freedom for all forms of activity. To so attire him that he must be constantly cautioned, 'Now, don't get your dress dirty,' is to interfere with one of his inalienable rights. The wise mother will make her baby's clothes simple, to serve as a background for his infantile charms, instead of taking the attention away from him to center it upon elaborate ornamentation. . . .

"To be our *best selves* calls for omitting the superfluities, and devoting ourselves to those things which shall feed our souls. The world needs men and women more than it needs things; then let us determine to keep always in mind what are the truly important matters, and refuse to be troubled by the superfluities of life."

Questions on February Reading.

What is naughtiness? Give illustrations of offenses against things. Do you think it is ever proper to punish for injury to clothing? Under what circumstances? What two facts are responsible for most accidents to clothing? How is this folly made manifest? What instruction may be given to prevent a child from injuring shoes and other clothing? When should this be given? What is to be gained? What acts are children punished for that are not evil? What effect may such punishment have upon the child's power to distinguish between right and wrong? How is carelessness an essential to the young brain? What are some of the artificial difficulties with which a child may be surrounded? What bespeaks the highest taste and culture? What are the greatest values in life? What are the weighty and enduring things? What was the lesson learned by the mother in the story? What is the most important in life? How are other things to be judged? What are some of the superfluities of life? How may we be our best selves? What does the world need? By our refusing to be troubled by the superfluities of life how may we and our children help to supply this need?

Program for February Meetings.

Hymn No. 118, Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "Carelessness and how to overcome it;" roll call; business; hymn No. 119; closing prayer.

Probably the happiest period in life most frequently is in middle age, when the eager passions of youth are cooled, and the infirmities of age not yet begun; as we see that the shadows, which are at morning and evening so large, almost entirely disappear at midday.—T. Arnold.

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Agitation prevents rebellion, keeps the peace, and secures progress. Every step she gains is gained forever. Muskets are the weapons of animals. Agitation is the atmosphere of the brains.—Wendell Phillips.

Letter Department

Have Miracles Ceased?

While doing missionary work in Crescent City, Iowa, during this fall, I called upon and visited some of the members of the church, among them Sr. Rasmussen. In talking over the blessings of God to his people, and the wonderful manifestations of his power in cases of healing, she related one which, being rather lengthy, I requested her to write for me, in order that others might know how the Lord is still confirming his words by signs following the believer.

As an evidence of our appreciation of God's love and watchcare over his children, as manifested on various occasions, and in divers manners, I believe such extraordinary cases should be placed on record, that others might read of them, and also that they might be a matter of history for future generations. For these reasons, and to the honor and glory of God, I herewith submit Sr. Rasmussen's account of that to which she was an eye-witness.

"CRESCENT CITY, Iowa, December 31, 1907.

"Dear Brother Sorensen: You will remember I promised to write the following testimony for you.

"At Hazel Dell, Iowa, December 18, 1889, a daughter was born to Bro. and Sr. Frank Hough. Two or three days after Sr. Hough was taken very sick; her husband sent for the doctor, who relieved her for a short time, but her trouble returned in the evening, and she requested her husband and me to unite in prayer for her (I was taking care of her). We prayed earnestly for her; she was relieved at once and seemed to go right to sleep. I took the baby and lay down, her husband staying by her. He soon came and said, 'Bertha wanted we should pray for her again.' We did so with the same result, the Spirit being present in much power; but again her trouble returned, and she asked for prayer the third time. I looked at her. Her eyes were sunk back in her head, and she was very pale. She almost frightened me. I said, 'Bertha, what is the matter with you?' She said, 'Kneel down and pray for me, quick, for I am dying.' As we did so the Spirit was poured out upon us with great power, and I was led to pray that God would send a messenger and wake the elders up and send them on the way; for I realized that if God did not intervene in some miraculous way, our sister would be dead before the elders could get there.

"As we arose from prayer, she turned to her husband and said, 'Farewell, Frank, I am going.' As I stood there looking at them, her two little children crying at the top of their voices, her heartbroken husband weeping, I prayed to God with all the faith and strength I had, that he would not take her from them, but spare her life to them.

At once the Spirit rested on me with such power that it drew me up to her and laid my right hand on her head, and took one of her hands in my left hand, and gave a prophecy to her, telling her that God had sent his angels there to care for her; that he had heard our prayers, and her life should be spared; that she should live to raise her little ones, as she had earnestly prayed for. At once the Spirit came over her and she broke out singing, 'The spirit of God like a fire is burning.' She asked me to sing. We both sang and wept. She sang the first verse and chorus, and then sang, 'O God, give strength to all thy Saints.' She is one of the sweet singers in Israel, and being so filled with the Spirit it was almost heavenly. She said she was very happy, for she was just filled with the Spirit, and now she knew she would live. Then at once all power was taken from her body, but we knew the angels were with us and

all would be well with her. Then her speech was taken from her, and in this condition she remained till the elders came; we had sent for them.

"Elder J. J. Christensen stated that some power woke him up,—it was at the same time we were praying. He arose and dressed at once. He was given to understand that some one was very sick and that he would be sent for to administer. This was between two and three o'clock on a cold winter night. He stood by the window looking out, not knowing which way to go. Presently Elder Hans Petersen drove up and called to him to get ready quick, for Bertha was very sick and they were sent for, to administer.

"Elder Petersen had been out late, and had just got home when they were sent for. He stated that even the horses were moved by some unseen power, they went so fast.

"When they came in, Elder Petersen went to her, and felt of her pulse, and looked at her. He shook his head and said, 'She is dying; it is no use to administer.' I told him that we had the testimony that she should live and get well. (We had not told them what had transpired).

"The elders requested we should all unite in prayer before they administered, which we did.

"Her stepmother had the gift of tongues and interpretation, which was in substance the same as the prophecy given through me. They then administered, Elder Petersen anointing and Elder Christensen confirming. The Spirit of prophecy rested on Elder Christensen for some time, giving instruction and encouragement to all, and telling us again that our sister should live. He spoke also to Bro. Hough, telling him, if faithful, he should soon preach the gospel with power, and be the means of bringing many to the church. He is now preaching, and has baptized quite a number. As soon as they took their hands off her head, her speech returned, and she spoke and praised God for all he had done for her.

"Before she was taken sick she was warned in a dream. She saw two men standing at the foot of her bed, whom she now recognized as the elders, who spoke to her and said, 'O ye of little faith, put your trust in the Lord.'

"Our sister was healed, and is to-day enjoying health and strength.

"The names of those who were present are: Elder J. J. Christensen, Elder Hans Petersen, Frank Hough, Bertha Hough, Henry Scott (her father), Carrie Scott (her stepmother), and Christina Rasmussen.

"Your sister in the gospel,

"CHRISTINA RASMUSSEN."

The parties named above are all known to the writer; some of whom, as well as Sr. Rasmussen, have related to me the case of Sr. Hough.

Have miracles ceased, or will they ever cease? If so, it will be because of unbelief, and that because of unbelief the Lord has ceased to bless the people. S. K. SORENSEN.

TORONTO, Ontario, January 1, 1908.

President Joseph Smith: After quite a protracted silence, I take up my pen to wish yourself, your esteemed partner in life, your son Frederick M., daughter (Sr. B. M. Anderson), the "younger sons," and all my beloved fellow readers and correspondents—not even omitting the HERALD "comps," the editorial staff, and even the "printers' devil,"—a very Happy New-year!

Apropos of the family gathering alluded to in the current HERALD, at the home of Sr. B. M. Anderson, I think the time has now fully arrived when the birthday of our departed Prophet, Seer, and Revelator, and your father, should be celebrated by the entire church as an annual festival. Nor

do I think I am very far at sea in the conviction that hundreds, nay, possibly thousands, who are not Latter Day Saints, in England, in Canada, and in the land of the "Stars and Stripes," would only too gladly and willingly join with the Lord's people in celebrating the birthday of one whom it is the heartfelt desire of many, many thousands to honor,—as thus rendering "honor to whom honor is due."

I had advanced some little distance in the preparation of one of my old time astronomical articles upon the "Conservation of solar energy," thinking that perhaps many of your numerous readers would have concluded that, like one of old, I had resolved to "speak no more upon this matter," when I received a kind letter from a lady at Palmyra, New York, informing me that a volume had been drawn up, and printed, under the auspices of the Ladies' Society of the Western Presbyterian Church, Palmyra, New York, in which the history of that very pretty and picturesque place (town or village) is portrayed in strong and simple, but entrancing language (as I can truly testify from a personal perusal of its pages) from the period of its first inception when, "In the winter of 1788-9, John Smith and Colonel John Jenkins, purchased tract 12, range 2, now Palmyra, and began the survey of it into farm lots in March." Thus wrote Orsamus Turner in his "History of the pioneer settlement of the Phelps and Gorham purchase."

The book in question, although but a small one of eighty pages, contains sixty illustrations, and fairly bristles with quaint, pithy, and interesting historical items of the place; even when "in the year 1816 Joseph Smith, Sr., moved here from Vermont, with his wife and nine children (page 29)," "Then he moved his family to a tract south of the village, which within the present year (1907) the Mormons have bought as the well-kept farm of William Avery Chapman."

The entire volume is one into which I can, in my mind's eye, behold our beloved and respected Church Historian, Heman C. Smith, taking brief but absorbing glances from time to time, and making, peradventure, some most useful and valuable notes and comments upon.

That privilege, then, can readily be his, or that of any of our people who care to review—even in fancy mirage—the sweet and tranquil scenes of Palmyra, or of Cumorah's lonely hill; for Miss Sarah Riggs, of Palmyra, New York, who wrote to me, says that she can supply the work on demand at one dollar per copy; so that any one who wants the little volume has only to send to that lady for it.

Of course our own brethren and sisters will readily understand that the volume in question, being of Presbyterian origin, does not attempt or pretend to advocate or champion the claims of Joseph Smith as an apostle of God, or as a prophet. It merely gives what it purports to do, viz.: the early history of the settlement of Palmyra, and its growth, expansion, and development up to the present moment of time. It brings in many names made familiar to us as a people in the revered and sacred pages of the Book of the Lord's Doctrine and Covenants.

To those among us who were privileged to travel up and down the streets of Palmyra, to enter some of its stores and business places, and particularly to listen to our dear President R. C. Evans' lucid and inspiring address upon the actual site of Cumorah's hill, and in the grounds of the very farm where the angel of God appeared to Joseph Smith, the very sight of this little volume will conjure up such solemnly sweet, yet sweetly solemn scenes that the sponge of time will never efface them from our memories, particularly as the volume literally teems with surprisingly

accurate copperplate engravings of these very scenes and these very places.

The work in Toronto is onward, and the undiminished crowds at the Majestic Theater Sunday after Sunday evidence the undiminished, nay, increasingly cumulative, interest of Toronto's masses in the angel Moroni's message. I question whether even that great inquisitor, Torquemada himself, with all the lurid fires of the Spanish Inquisition at his back, could have extinguished the flame which has by God's grace been lighted in Toronto, and which by God's grace will never be put out. Many of the best, the quietest, the most thoughtful and intellectual of Toronto's many citizens are, Sunday by Sunday, conspicuous by their presence; and not merely so, but by their evident attention, and by their eagerness to gain a seat,—for they are in the opera building at least full one half or three quarters of an hour before the service begins.

The Saints in Toronto, old as well as young, are, in my humble opinion, worthy of the greatest praise for the spontaneous and effectual manner in which they have from the very first sustained these able and interesting lectures at the opera.

I had much more to say; but a feeling of respect for my esteemed brethren and sisters in the true gospel faith forbids my trespassing upon the proportion of your valuable space which more rightly belong to them. I remain, dear brother,

Yours in the commonwealth of Israel,
F. R. TUBE.

PIPE CREEK, Texas, January 12, 1908.

Editors Herald: Seeing nothing from this part of the moral vineyard for a long time, I will pen a few lines. I am glad that I learned to love this latter-day work. I have never regretted the step taken a little over five years ago, and it is my earnest desire to continue faithful until the end. I can remember when, in search for something to read, I would get angry when I could find nothing but HERALDS: but now the HERALD, *Autumn Leaves*, and *Ensign*, are my choicest literature. When we are isolated, we can receive so much encouragement from them. I often wish I could be in a large branch of the church, where the Saints meet together often. Though, in this far west Texas district, I still feel it is good to be a saint in latter days, and we can never get so far away but that we can do much good, if we will only make the effort. Pray for me, dear Saints, that I may be found among God's faithful children, when life's battles are fought.

In the faith,
EXIE HODGES.

NECEDAH, Wisconsin, January 12, 1908.

Dear Herald: Your weekly visits are welcomed up here among the pines. We are still trying to keep the work moving in the Searles Prairie Branch. Hold services regularly, though the weather is sometimes cold and stormy, and it takes several miles of travel to meet. Sunday-school, Religio, young peoples' prayer-service, and preaching every Sunday, make a busy day; but we like to be busy. Bro. A. J. Fisher is superintendent of the Sunday-school; Bro. John Moore, president of Religio. Bro. Archie Hook, our branch president, has his home near, but works at Nekoosa, and to meet with us every two weeks he has to walk fourteen miles at night, after a hard day's work on Saturday. Then he returns on Monday.

Bro. W. P. Robinson and Bro. Lester Wildermuth just closed a two weeks' series of meetings here. Bro. Robinson has been here a week; the two go on north to-morrow. We think these meetings have done good to all here. There is a schoolhouse four miles north where, on three Sundays, we

have held services, with good interest. Never have any of our elders preached there before.

We are all glad to see Graceland College taking up the manual training work, etc., and glad "boys" from our State are helping. Hope to send more soon. RILLIE MOORE.

News From Branches

LONDON, ONTARIO.

Our Sunday-school entertainment was a grand success. Quite a lengthy program was carried out, the special feature of which was the exhibition drill by the boys' brigade, under the direction of Sergeant Gray. Elder Evans presided, and presents were in abundance upon the arch erected for that purpose.

Elder Walter Bennett and wife, of Detroit, were the guests of Bro. and Sr. Philippin, Christmas week. Elder Bennett occupied the pulpit Sunday morning.

Elder B. St. John, missionary, preached for us the last Sunday evening of the old year.

At the business-session of the Sunday-school the following officers were elected for the ensuing term: Superintendent, O. W. Cambridge; assistant superintendent, W. A. Hardy; secretary, Sr. L. Gray; assistant secretary, Bro. F. Gray; treasurer, Sr. M. Harrison; organist, Sr. M. Cambridge; assistant organist, Bro. G. Gray, librarian, Bro. J. Winegarden; janitor, Bro. R. Farthing. The school is in a prosperous condition, having fourteen classes and a staff of good teachers.

The district superintendent, Sr. D. MacGregor, and R. C. Evans, presided over the Sunday-school session and election of officers on Sunday the 22d. W. HARDEY.

FIRST KANSAS CITY BRANCH.

The weather here this fall and winter is delightful, just like what is called Indian Summer; but, notwithstanding such good weather, many of our members are afflicted with the grippe.

We feel quite proud of our effort in our Sunday-school. Our average attendance is less than fifty, yet our Christmas Offering was over one hundred and fifty dollars last year. That shows that live officers make a live school. Our Religio is conducted after the order of the school of the prophets, and excellent progress is being made. With the New-year we have some change in officers: H. Sandy, president; W. S. Barrett, vice-president; A. G. Larkey, secretary; Grace Palmer, treasurer; L. M. McDonald, librarian; W. S. Barrett chorister, and Miriam Warnky, organist.

During the last month we had with us the stake presidency. Brn. Garret and Bond spoke in the morning. Their efforts were good and well appreciated. Subject: "We are co-workers with God; our effort is to save." They were also with us in the afternoon prayer-meeting. At night Bro. Harrington preached. Subject: "Divine living the success of divine healing." His effort was excellent, and listened to with marked interest.

Bro. Robert Winn, who has been absent for some time, is home, and meets with us. Bro. Frank Smith, of St. Louis, worshiped with us.

The work at Centropolis, largely composed of members of this branch, is progressing nicely under the direction of Elder Henry Ashbaugh. Preaching every Sunday night, and Sunday-school at two o'clock in the afternoon, Bro. Selbe superintendent. Bro. and Sr. Drice have kindly offered their house for meeting. Prayer-meetings are held on Thursday evenings at different houses. Last Tuesday Sr.

Warnky, superintendent of home class Religio work, organized a large class at the home of Bro. Selbe, where they will meet every Monday night: Bro. Henry L. Ashbaugh, teacher; Sr. May Givens, secretary; Sr. Ella Crum, treasurer. Our new church, bought from the Methodist Church, on Ninth Street and Lydia Avenue, is expected to be opened the first Sunday in February. Many of our members feel like young race-horses on the race-track, anxious to assist in the progress and success of the work to be established there, and may God crown the efforts with success. About two years ago God, by his Spirit, manifested to us that there were thousands of men and women in this great city who were honestly desiring to know the truth. May God help us as fishers and hunters to find them and catch them in the gospel net. But remember that a fisher is not successful in catching fish by throwing rocks and clubs into the water, neither is a hunter successful in finding the game by going into the woods and sounding the Indian warwhoop: but God says, "Be ye wise, devout, and harmless as doves." That means a good deal. Never try to tear a man's house down. If you do he will get mad and fight you; but build him a better house than what he has, and then invite him to come in and occupy it, and he will love you and be your friend.

F. C. WARNKY.

Miscellaneous Department

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

Central Michigan District.—The Saints and friends of the Central Michigan District of the Reorganized Church of Jesus Christ of Latter Day Saints, please take notice that, on the resignation of Bro. E. S. White as Bishop's agent, in and for said district, and the recommendation of the appointment of Elder George W. Burt as agent, the Bishopric hereby give notice of the appointment of Elder George W. Burt, of Beaverton, Michigan, as Bishop's agent, in and for the Central Michigan District. We ask for Bro. Burt the help, coöperation, and prayers and faith of the Saints and friends of the Central Michigan District. Let it be said of every one of the district that he has performed his part, and thus be found to be laborers together with the Lord in his service in this godly work.

The Bishopric also take pleasure in commending the work of Bro. E. S. White, who retires from looking after the work of agent in the district on account of the fact that he can not devote time and energies to this work at the present time. Bro. White has been faithful, and a true worker in the cause in the past few years. We trust the Lord will bless him in his local work in the years that may be ahead.

Ever hopeful in the advancement of the cause of truth, I am, in behalf of the Bishopric,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, January 10, 1908.

Church Secretary.

DELEGATE CREDENTIALS TO GENERAL CONFERENCE.

Delegate credential blanks, provided for by action of General Conference, have been sent to presidents or secretaries of the various districts, also to officers of branches not in districts. Said officers are requested to forward credentials of delegates appointed to represent their districts or branches at the General Conference of 1908, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate prompt organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed

by the president and secretary of district or branch appointing, with name of district or branch and place and date of conference or business-meeting, is sufficient. Separate, individual credentials to delegates are not necessary. Please insert "total membership" in all cases; also report if delegates are authorized to cast a majority and a minority vote.

Any failing to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and the "restrictions of delegate voting" provide as follows:

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. (Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.)

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference:

"Provided, that in case of a disagreement of views among the members of said delegation (the full delegation not being present), they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes.

"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts. But when the membership of such branch exceeds twenty-five it shall be entitled to one delegate for each twenty-five members."

For further information concerning representation, choice, and instruction of delegates, etc., see Book of Rules, chapter 17.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, January 13, 1908.

ENROLLMENTS IN QUORUMS.

The law provides that all elders, priests, teachers, and deacons shall be enrolled in quorums. At the General Conference of 1907 action was taken which provided for reorganization of quorums composed of the officers named. The action contemplates organization of such quorums according to territorial location of those who shall comprise their membership: in missions, stakes, districts, or large branches, where enough members shall be found to justify it. All not already enrolled and who wish to be enrolled should make application therefor. Application blanks will be forwarded on request to the undersigned accompanied by stamp to cover postage.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, January 13, 1908.

CLERGY CREDENTIALS.

Trans-Continental Association.—This certificate is good only upon roads parties thereto named below and their connections, as follows:

Section 1. Locally between points west of a north and south line consisting of the eastern boundaries of Montana, Wyoming, Colorado, and New Mexico.

Section 2. From points west of the line designated in section 1 to points east thereof to and including Chicago, St. Louis, Memphis, and New Orleans, and *vice versa*.

Exception: Certificates will not be honored as follows:

(a) Between points in Colorado and territory east thereof.
(b) Between points in Wyoming east of and including Cheyenne and points east and south thereof.

Section 3. Certificates will not be honored locally for tickets between points east of the north and south line designated in section 1.

(The list of about fifty roads is omitted.)

Southwestern Association.—Annual Clergy Certificates will be issued only to those coming within the requirements of the Clergy Rules as printed on the application blank, and who desire to travel locally in the states of Texas and Louisiana, or to make interstate trips between those two States.

(List of roads omitted.)

Central Association.—"The roads identified with the Central Passenger Association have, by reason of the reduction of passenger fares by legislative action of the states in which they operate to a basis of two cents per mile, decided to discontinue all special rate concessions, including those

heretofore gladly made to the ministry; hence, its clergy bureau, maintained for several years for issuing and supervising joint clergy certificates, was abolished on the 1st inst.; therefore, the lowest existing obtainable rate to clergymen is that established by law, namely, two cents per mile. As the policy inaugurated in this relation is one of necessity, under present legal regulations, it is not probable that past practice will be reinstated."

Other Associations.—The Southeastern Association still maintains its clergy bureau, as heretofore. Individual lines of the Trunkline Association issue as formerly to ministers located on their lines. The status of the Western Association was given in notice in HERALD of January 1, 1908.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, January 13, 1908.

Church Recorder.

To District Clerks: All branch reports in your hands should be sent to this office as soon as possible, in order that our report to the General Conference in April may be as nearly complete as possible.

During the year past we have had no reports from the following districts: Hawaii; London, England; Western Wales; Chatham, Ontario; Idaho; Little Sioux, Iowa; Western Michigan; Montana; Nevada, and Utah. Will the clerks of these districts please give attention to this and let us have all reports in their hands as soon as possible.

To Branch Clerks: All branches not in organized districts should send to this office reports showing changes during 1907.

To Missionaries: If you have baptized any one during the year where there was no organized branch with which they could unite, please report same direct to this office, giving all items of birth, baptism, and confirmation; also, if you have officiated at marriages or funerals of any members of the church, where there was no organized branch, please report same to this office, and by so doing you will help to make the Recorder's report for the year complete.

C. I. CARPENTER, Church Recorder.

LAMONI, Iowa, January 20, 1908.

High Priests' Quorum.

To the Members of the High Priests' Quorum; Brethren: It is now time to arrange the program for our quorum sessions next spring, and we call upon you for assistance. Kindly send us such questions as you may wish to hear discussed; also topics for papers or other matter that you wish to appear on our program. We would be pleased also for any suggestions you may have to offer in the making up of the program.

When you read this notice do not put this matter off for a more convenient time, lest you forget it, but kindly attend to it at once, and assist in making our quorum meetings just what they should be.

Address all communications to F. G. Pitt, 6910 Kimbark Avenue, Chicago, Illinois.

Yours in bonds,

F. G. PITT, President.

CHICAGO, Illinois, January 14, 1908.

Fifth Quorum of Elders.

The quorum officers desire to arrange a program for the work of the sessions to be held during the coming General Conference, so now invite any of the brethren to send us topics for consideration or discussion. As we desire also to send other matter to each member of the quorum in the near future, we wish all who have changed their addresses during the year, to notify us of their present addresses so we can be sure to reach you. A prompt response to this will facilitate our work.

C. I. CARPENTER, President.

LAMONI, Iowa, January 20, 1908.

Addresses.

Elder D. E. Dowker, Applegate, Michigan.

R. Etzenhouser, 101 North Ashland Avenue, Buffalo, New York.

Conference Notices.

Northern California District conference will convene at Sacramento, California, at 10 a. m., February 29, 1908. Reports from each branch in the district is urged. Send reports of branches and credentials for delegates, to Elder E. S. Chase, 39 Meridian Road, San Jose, California, at least a week in advance. Election of district officers and choosing of delegates to General Conference will be among the items of business. We hope for a well attended, and very spiritual conference. J. M. Terry, president, Oakland, California, January 13, 1908.

Massachusetts District conference will convene with the Fall River, Massachusetts, Branch, Claffin Street, off Pleasant Street, Saturday and Sunday, February 15 and 16, 1908, at 3 p. m. Secretaries are requested to forward their statistical reports to me at least two weeks before conference. All the elders holding license in the district are required to report their labors. It is desirous that each give an itemized report, that the total labor may be reported. Address all reports to W. A. Sinclair, M. D., 166 Pearl Street, Somerville, Massachusetts. W. A. Sinclair, M. D., clerk.

The Kirtland District will hold its semi-annual conference at Kirtland, Ohio, February 29 and March 1, 1908. Geo. A. Smith, president.

The Lamoni stake conference will be held in Lamoni, Iowa, convening Saturday, February 15, 1908, at 10 a. m. Please send reports to L. A. Gould, Lamoni, Iowa.

The Central Illinois District conference, Zion's Religious-Literary Society Convention, and Sunday-school association will convene at Taylorville, Illinois, on the 15th day of February, 1908. Charles C. Simpson, secretary-treasurer.

Kewanee District conference will convene February 1 and 2, 1908, at Kewanee, Illinois. Those expecting to attend will please notify Richard Norris, 630 North Walnut Street, Kewanee, Illinois. All branch reports should be in the hands of the secretary not later than January 29. Mary E. Gillin, secretary, 1410 North Elizabeth Street, Peoria, Illinois.

Conference of the Northeastern Missouri district will convene at Bevier, Missouri, February 8 and 9, when we would like to have a good representation of the Saints of the district present. Besides having with us the missionary force of the district, we are expecting one of the general missionaries in charge; and one of the evangelists has promised to be here. Those having reports to send by mail, please send to the undersigned, as our secretary is temporarily absent from home. T. T. Mussell, president, Bevier, Missouri.

Spring River District conference will be held February 14, 15, and 16, in city auditorium, corner Fourth and Pine Streets, Pittsburg, Kansas. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

The conference of Southern Indiana District will convene with Byrnsville Branch, at Byrnsville, Harrison County, Indiana, February 15 and 18, 1908. Please send reports and communications before February 12. Ed. O. Byrn, secretary, New Salisbury, Indiana.

Northern Wisconsin District conference will convene with the Frankfort Branch, at Porcupine, Wisconsin, February 15, 1908, at 10.30 a. m. All local officers please report to their branch presidents in harmony with conference resolution. Branch presidents send summarized reports to district president. May we have a good attendance. Come praying the Master's blessings to rest upon us and his work. All

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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attending please notify S. E. Livingston, Arkansaw, Wisconsin, R. F. D., in time so arrangements can be made to meet you at Durand. Branch clerks send reports early, and all reports should be addressed to W. P. Robinson, Arkansaw, Wisconsin, in care O. D. Ganoe, R. F. D., in plenty of time for conference. Rillie Moore, secretary.

Convention Notices.

The Seattle and British Columbia District Sunday-school association will convene with the Centralia Branch at Centralia, Washington, Friday, at 2 o'clock, January 31, 1908. Sunday-school secretaries are requested to send in their reports before that time, that our work may be completed in time for convention. Mrs. H. A. Briggs, secretary, Orillia, Washington.

Central California District Sunday-school convention will convene during the coming conference, to be held at Tulare the last of February and first of March. Election of officers for the district. Evie Carmichael, secretary, 1029 P Street, Fresno, California.

The Sunday-school convention of the Nauvoo District will convene at Burlington, Iowa, Friday, January 31, 1908. Ray Gunn, secretary.

The Gallands Grove District Sunday-school and Religio association will meet in joint session at Deloit, Iowa, February 6, 1908, at 3.30 p. m. This is our annual business session, and may the Spirit of the Master be present to guide and direct. Floy Holcomb, secretary.

The northeastern Missouri District convention will convene at Bevier, Missouri, February 7, 1908. Secretaries of the various schools please send reports to the undersigned. Miss Christina Edmunds, Bevier, Missouri.

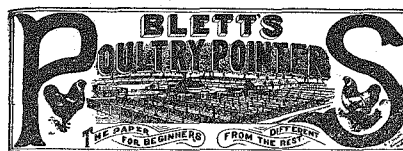
The southwestern Oregon District Sunday-school convention will convene Saturday, February 15, 1908, in connection with the district conference, at Myrtle Point, Coos County, Oregon, in the Latter Day Saint chapel. All members are requested to attend, as there will be election of officers and delegates. Georgena C. Hayes, secretary.

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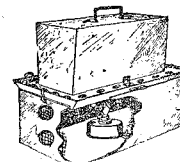
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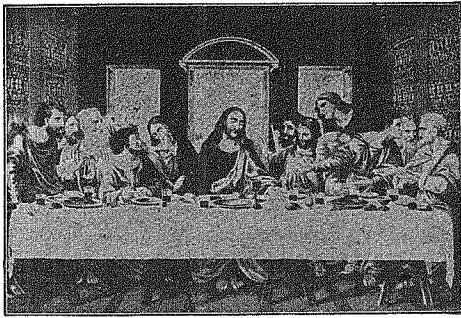
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I take the liberty of soliciting your patronage as we are in a position to do BANKING BUSINESS BY MAIL very satisfactorily. Open accounts can be placed with us for safety at your convenience and command. We have opened a savings department, paying interest on accounts of \$1 or more and each member of the family should become interested in having a bank account building for future needs. We also pay interest on time deposit certificates. A number of the brethren are living here, others are looking forward to this location as a future home, and late revelation and admonition foreshadow coming events, adding materially to our spiritual holdings necessary to signs of the times, and in this connection our Board of Directors propose to safeguard the financial interests of the Saints by offering to them a depository proof against graft, greed, or calamity, governed by a kindred feeling born of the interest we have in common. It is not popular men, large capital, heavy deposits, National or State laws, that offer absolute security to depositors, but directors and officers progressive and conservative, possessed of the virtue of true manhood, shorn of all political ambition, with no taste for frenzied finance or mining speculation, with no inclination to furnish funds for others in that line. I point with considerable just pride (I assume) to our Board of Directors as named below. Feel at liberty to write us on matters that concern you in Jackson County, Missouri.

OFFICERS: Ellis Short, President; M. H. Bond, Second Vice-president; William Crick, First Vice-president; J. D. Briggs, Cashier.

DIRECTORS: Ellis Short, William Crick, M. H. Bond, J. D. Briggs, G. H. Hilliard, Doctor Joseph Mather, Doctor O. H. Riggs, Horace Sheley, A. L. Yingling.

Very truly yours,
J. D. BRIGGS, Cashier.

The Wonderful Big Horn Basin

To Renters:—

I have a selected list of irrigated farms in the Basin for rent; why not rent for a year or two and learn the profits from irrigated farming in the Basin, and become acquainted with the climate and desirability of settling in that region? We also help you homestead irrigated lands, or to buy them at prices that will make you money. Millions of dollars are now being spent irrigating Basin lands. Homeseekers' excursions first and third Tuesdays of each month throughout the year 1908.

Write to me for further information and illustrated folders.

D. Clem Deaver, General Agent,

Burlington Route, Landseekers' Information Bureau,

1012 Farnam St., Omaha, Neb.



THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, JANUARY 29, 1908

NUMBER 5

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
LEON A. GOULD, Assistant Editor

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

Editorial

BISHOP FALLOWS AND HEALTH SCIENCE.

Under the head of Christian Psychology, practically another name for Christian Science, Bishop Fallows has entered the list of disputants, evidently with intention to preserve the unity of his church by conceding practically the discussion of the merit of the methods employed by faith healers of every stamp, whether in or out of the church. The following lay sermon presents the view which one practical mind takes of the situation, as provided by the attitude of Bishop Fallows. It is somewhat strange that this lay preacher would lay such stress upon the Christian idea involved in the position assumed by Bishop Fallows, and accept the apparent concessions made by the Bishop, and then stop short of stating the absolute teachings of the Savior in regard to this philosophy of faith cure as given in the New Testament Scriptures. To the ordinary mind, it does not appear to be any more of a stretch of credulity to accept the teaching and command of the Savior in which provision is made for the healing of the sick through the laying on of hands, as well as the exercise of faith and prayer, manifested through the act of laying on of hands, than it does to indorse and endeavor to reduce to practice the simple exercise of faith through prayer and suggestion. Bishop Fallows certainly shows weakness in assuming that healing may follow association with a body of believers called a church, or by suggestions for the exercise of faith upon the part of the pastor of said body, and absolutely failing to point the inquiring believer to the provisions made by the Savior for the healing of the sick through the actual physical anointing of the sick person with oil, a remedy known to possess medical qualities and medicinal properties, the same anointing to be accompanied by the official action and sanction of such anointing through the official characters and officers of the church. The Savior himself administered in the rite of laying on of hands, and commanded his disciples so to do, as found in the sixteenth chapter of Mark, and as observed by the apostles called during the lifetime of the Savior, and others called as out of due season, as testified to by Peter and John, in their action, and by Paul and James. While agreeing with the main contentions of this lay preacher's

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Elder Isaac M. Smith's tract, "The fullness of the atonement and final destiny of man," revised and enlarged to eighty-six pages, has just been printed, and is ready to mail. No. 17, 10 cents each, \$1.00 per dozen.

• * •

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—Sanctified afflictions are spiritual promotions.—M. Henry.

review of Bishop Fallows' position, we can hardly repress our risible faculties when reading the Bishop's advice to those who seek him for his influences to aid them in their recovery of health. If a Latter Day Saint elder should assume the same attitude that the Bishop has, as shown in his advice to these applicants, it would be seized upon by those contending against us that it was a practical abandonment of the main claim; that is, healing through the laying on of hands.

Bishop Fallows, peradventure, would hold that the doctrine of laying on of hands for the healing of the sick, as believed in and taught by the Reorganized Church of Jesus Christ of Latter Day Saints, is fanaticism, pure and simple, the result of credulity and superstition. What shall we say, what can be said of the position assumed by this eminent reverend gentleman who starts an innovation in his church of healing by suggestion, by the exercise of faith, who, when persons seek him for relief from ill health, advises them in reference to their diet, and to seek the advice of a competent physician, and to have "faith in God that they shall be healed"? Take courage, brethren! The world moves and the doctrines of the church are gaining ground. In the language uttered by a loving and loved brother in a late sermon delivered by him, "If you are in the line of duty—if you are where God wants you to be and where he has called you or put you—stay there; no matter what takes place, your experiences are a part of God's discipline by which you are to be perfected and be prepared to meet in a perfect world, a perfected people in the presence of a perfect God."

A LITTLE LAY SERMON.

Bishop Samuel Fallows of Chicago is attracting a great deal of attention at this time by his so-called "Christian Psychology," which he employs as a healing agency. For want of a more definite term, it is called a healing agency, but strictly speaking it is not. The Bishop's new application of something that is not new at all is being attended with a degree of sensationalism for which the good Bishop himself should not be blamed. He does not pretend to have discovered anything, but merely to apply certain suggestive features of Christian Science and adapt them to certain other features of Christianity, emphasizing the virtues of faith and the power of suggestion, but causing them to supplement, if not be subordinated to, the usual medical curative agencies.

There can hardly be any charge of quackery, superstition, egotism or irreverence in the Bishop's methods, so far as the press reports of his announcement and subsequent "treatments" explain them. For instance, a report of a "treatment" preceding the services Sunday night says that he applied the principles of "Christian Psychology" to fifty men and women, whose ills ranged from dyspepsia to suicidal tendency. The account is so illuminating that it is here-with reproduced:

"A young man suffering from the grip drove to the church in a cab and asked the Bishop to heal him.

"Your ailment is functional," said the minister, 'and pos-

sibly I can not cure it, but I can help you. Have faith and use a hot water bag.'

"To a woman suffering from dyspepsia he said: 'Be careful of your diet. Do not over-eat. Consult a physician and believe in the power of God to heal you.'

"No," said Bishop Fallows afterward, 'I did not heal anybody, but the effect was almost like healing. I sent them away filled with a new, strong spirit and with their faces radiant. The faith I instilled into them had changed them as by magic. My new work is accomplishing wonders. All my time is taken up in healing under the new system.'

If there were not something so inherently pathetic in any manifestation of the pitiful human search after health, there would be something almost ludicrous in this account. There is a saving precaution in the advice to have faith and use a hot water bag for the grip, or to be careful of one's diet in cases of dyspepsia, to consult a physician and have faith in the power of God to heal. Yet the element of the ludicrous is eliminated when the philosophy underlying this "Christian Psychology" is studied. Might not the mists which enshroud so much of this "mental healing," "divine science," etc., be dissipated, and might not what the skeptical call "the cant" of most of it be reduced to terms of practical but reverent optimism? It is manifestly in accord with the great plan of things, whether we call it the will of a personal God or what not, that men should live rather than die; that good rather than evil should triumph; that people should be healthy instead of sick; that the tendency of the world is upward and onward and not downward. What stronger faith could there be than a clear, ringing belief in this goodward trend of things, this Godward progress, if it sounds better? The main thing is to be intelligently optimistic; names and phrases mean little.

In the light of science, therefore, pessimism is unscientific, and in the light of religion it is un-Christian. Less than an active distrust or despair may be pessimism. Pessimism may be a mere negative lack of faith or failure to recognize the fact of the upward plan. May not "Christian Psychology" and "Christian Science" and all the other radiations of this central concept be, in the last analysis, this optimism that "gets right" with the great scheme and trend of the world? Such harmony is of immense psychological efficacy; it is eminently scientific; it is Christian and it is divine.—*Kansas City Journal*, January 12, 1908.

The term "agnostic" is only the Greek equivalent of the Latin and English "Ignoramus"—a name one would think scientists would be slow to apply themselves. Agnosticism is the philosophical, ethical, and religious dry-rot of the modern world.—F. E. Abbott.



As winter strips the leaves from around us, so that we may see the distant regions they formerly concealed, so old age takes away our enjoyments only to enlarge the prospect of the coming eternity.—Richter.



Admiration must be kept up by the novelty that at first produced it; and how much soever is given, there must always be the impression that more remains.—Johnson.

Elders' Note-Book

THE ANVIL CHORUS.
(After the "Knockers.")

First:

I on my favorite street corner stand,
Jack-knife and pine-stick in my hand,
Regulating other people's lives.
Observe, I pray, the elders' wives:
Wasting their allowance (per mo.) of eighteen dollars,
Buying potatoes, flour, sugar, eggs, butter, coal,
and after that *new hats* and *collars*.

Second:

Now Lord, I know that you have said,
As in section one twenty-six I've often read,
That the financial law as stated by the Bishopric
should be acceded to; that's plain, maybe,
But their interpretation don't suit me;
So, Lord, excusing your oversight,
We'll set the matter right.

Third:

Good friend, this fire burns cheerful,—
Poke it up!
Outside the storm is fearful;
Draw 'round the table; we will sup.
I think a lot of home all right,—
Never have been away a single night.
Wife and the children set great store by me,
As any one can see.
You were speaking of the elders? Yes?
And their work?
Their most arduous task, I guess,
Is coming home to shirk.
There's Elder A ———, home again,
after six months or less;
And *he's*
One of the *Twelve Apostles*, if you please.

Fourth:

Mr. Editor: You mutilated my last communication;
Do you think you're the boss of the nation?
'Twas Bro. Jones I was writing about,—
I gave him a pretty good dig, and you marked it out.

All:

Now in conclusion, notice this,
(And we're not the kind to make complaint)
Everything that hadn't ought to be is,
And everything that ought to be ain't.

ELBERT A. SMITH.

• * * * •

EFFECTIVE PREACHING.

There are advantages, not lightly to be set aside, in the written over the spoken address, though there are few who can write with the congregation always in mind, and a fewer number who can read their address in a way to command the attention of the audience. But the most successful reader of a sermon must respect the statement credited to Dr. Wayland, who, on a sick bed, where he had had the opportunity for a careful review of his life, said: "If I should be permitted to preach again, I will certainly do what is in my power to learn to preach directly to men, *looking into their faces*, and not looking at the paper on the desk." That is the

sine qua non of effective preaching, so far as manner is concerned, that the speaker shall look in the faces of his hearers. The man who can not do that is always seriously handicapped, no matter how numerous or great his excellencies in other respects. —*Northwestern Christian Advocate*, June 1, 1907.

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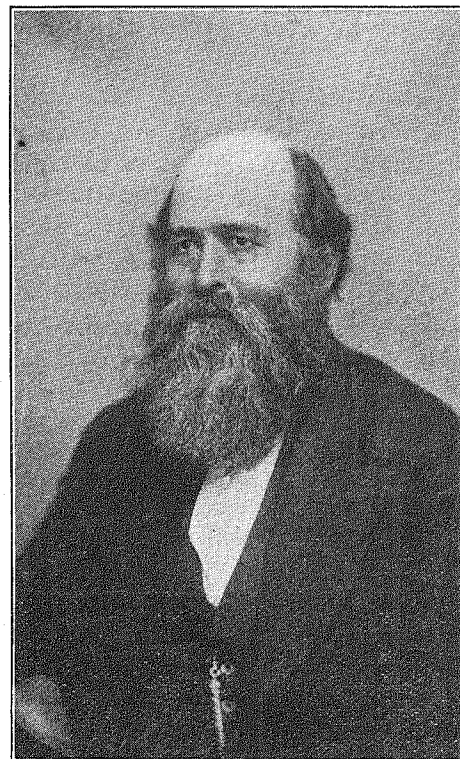
LORD KELVIN ON THE ORIGIN OF LIFE.

Mathematics and dynamics fail us when we contemplate the earth, fitted for life but lifeless, and try to imagine the commencement of life upon it. This certainly did not take place by any action of chemistry, or electricity, or crystalline grouping of molecules under the influence of force, or by any possible kind of fortuitous concourse of atoms. We must pause, face to face, with the mystery and miracle of the creation of living creatures.—*Outlook*, January, 1908.

Original Articles

THE FOUNDING OF LAMONI AND THE WORK OF THE ORDER OF ENOCH.—NO. 2.

(Reprinted from *Autumn Leaves*.)



BISHOP I. L. ROGERS.

One of the directors of the Order of Enoch, elected treasurer in 1875 and vice-president in 1877.

Of his visit to Lamoni, mentioned in our last number, President Joseph Smith wrote in the *HERALD* as follows:

"A party from the conference lately held at Coun-

cil Bluffs, visited Lamoni, Decatur County, Iowa, on their return east. The party consisted of Brn. I. L. Rogers, David Dancer, E. Banta, H. A. Stebbins, W. W. Blair, D. H. Smith, Duncan Campbell, Samuel Bailey, N. W. Smith, Stephen Stone, A. Hayer, Ole Elifson, and Joseph Smith, all of whom went to view the country, see the people, and attend the Decatur District conference. It was a very enjoyable trip, and resulted in satisfying the excursionists that the land was excellent, the crops this year good, the people agreeable, the conference was a pleasant one, and the country a delightful one to live in. Everybody, myself included, had a strong attack of the farming and pastoral fever. Now don't rush into that region all at once, but go cautiously, carefully, and with all things prepared before you; as the law directs. . . .

"There are a hundred and fifty-three members in the Lamoni Branch this fall, with a constant prospect of increase, as an interest is awakened all over the district. At their conference it was resolved to build a chapel for worship, and a building committee was appointed, with instructions to proceed at once to the completion of the work. From the character of the committee we are safe in assuring those interested that a strong effort will be put forth to make it a success.

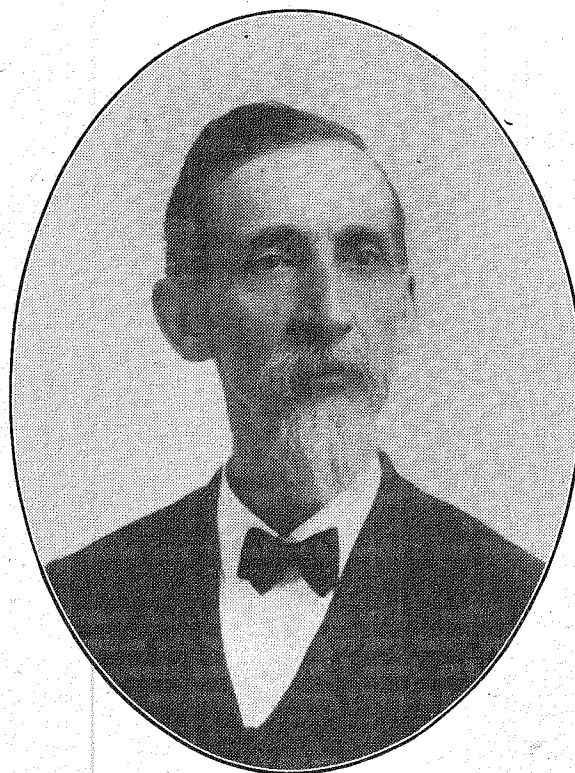
"We are also authorized to say that no one, be he Saint or otherwise, who will not consent to the righteousness of God and the rules of right dealing between man and man, is wanted there—nor will such be welcome there, either to those in or out of the church. But men—honest men—true men and women will find warm hearts and good neighbors. There is neither justice of the peace nor constable in the township where the Saints are settled; neither has there been a lawsuit there during the five years of their settling there; so says rumor."—The SAINTS' HERALD, vol. 22, pp. 625, 626.

Editorial mention of a later visit to Lamoni is made in the HERALD of October 15, 1880, as follows:

"On a recent visit to Lamoni, Decatur County, Iowa, we found a very decided improvement in the state of the country. A town of over two hundred inhabitants; with stores and business houses; blacksmith, wagon, and harness shops; with an active grain and stock business, give an appearance of thrift and enterprise quite gratifying to those interested. We found a most excellent feeling prevailing in regard to the settlement of the locality, and active preparations being made for a further increase. Crops this year have been fair, though hurt some by dry weather; the absence of frost up to October 2 greatly aided in overcoming this, however, and corn matured well. There has been con-

siderable sickness the past summer, chiefly bilious and typhoid fevers; but the approach of cooler weather seemed to have a beneficial effect on the people. The air on some days was clear and bracing, seeming to impart snap and vigor to the system.

"The Saints, as a whole, were and are anxious to know when the press is to be removed into their midst; but we could not assure them as to the time and event. We believe that a better community would be hard to find; we quite fell in love with the people and the country. We spoke to the Saints at their meeting-house (old quarters), and also spoke at Davis City, in the union church, owned by Mr. John Clark, a pleasant man, past middle age, and so



ELDER H. A. STEBBINS.

Formerly secretary of the Order of Enoch.

liberal in view as to have erected a house in which all may meet and worship, without regard to denominational name. Bro. Z. H. Gurley fills regular appointments in this church each two weeks, and the interest is good.

"Bro. O. B. Thomas held a debate with one Elder Ryan, down in the edge of Missouri, while we were at Lamoni, and acquitted himself well for the cause, so at least says report. Two good rains fell during our stay, and we saw the country wet and dry."

Among the early comers to the new town were William Officer and J. T. Dixon, Brn. L. A. Fowler and B. L. Merritt; and Miss Josephine Officer has been here longer than any other person that has moved into the town since it was laid out.

The first business houses were erected by Thomas

Teale and Bro. Samuel H. Gurley; the first, where Bro. D. C. White & Sons have their store, is still owned by Mr. Teale; the latter one is occupied by the Lamoni Hardware Company.

There was an effort made by some who were opposed to the Saints to have the new town named Sedgwick, as that had been the name of the post-office here up to that time; but those who had this matter in charge said it should be Lamoni for ever.

Lamoni was a busy place that fall and winter (1879). Ten thousand bushels of corn from the cribs of the "Order" were sold and shipped. Carpenters were busy in all directions. A lumber-yard was started by David Dancer, Albert P. Dancer, and A. S. Cochran. In the fall of 1880 Henry A. Stebbins became a resident of Lamoni and succeeded Albert P. Dancer in the lumber business.

At this time Bro. I. L. Rogers was bishop of the church and David Dancer and Henry A. Stebbins were his counselors.

The church for some time had been contemplating a removal of the principal place of business from Plano, Illinois, and had appointed a locating committee. Lamoni was selected, so in 1881 bricks were burned for the HERALD Office building, under the supervision of Bro. S. V. Bailey, and rock and sand were hauled for foundation and plastering, Dancer & Company weighing all the rock and sand, paying all the workmen for making the brick, all the carpenters and masons for building the HERALD Office, and furnishing all the lumber; and in the fall the HERALD Office, and the business connected therewith, was removed to the new building. With it came Brn. Joseph Smith, John Scott, William H. Deam, Lawrence Conover, and William Crick, all of whom were employed therein. These with their families made quite an addition to the population of the town and membership of the branch.

The HERALD for October 15, 1881, the last number issued from Plano, Illinois, contained the following editorial comment:

"President Joseph Smith left Plano on October 7, with his family and household effects, for Lamoni. . . .

"This issue closes the stay of the HERALD in Plano, Kendall County, Illinois. It came here in 1863, and was kindly received by the leading citizens of the place. It began its career here with a

list of three hundred subscribers, many of them free; and some of them taking several copies. It had a press and fixtures costing about \$275; and occupied one room about eighteen by twenty feet square. It had Bro. Isaac Sheen for its editorial force, with Bro. William D. Morton, Sr., as its foreman, compositor, and pressman; with a Washington Medallion No. 4, handpress, as its machinery. It will reach Lamoni, Decatur County, Iowa, and begin a new departure (on the old way) with an eight-horse-power engine, two cylinder power presses, and a job press, with type and other fixtures to match, and office two stories high, thirty by sixty-five feet in size (engine room attached), an editor,



THE HERALD OFFICE.

Erected at Lamoni in 1881. A wing containing rooms for the general church officers was added at a later date. President Smith, John Scott, William Crick, Asa Cochran, William Deam, and other old time members of the office force are seen in the foreground.

bookkeeper, superintendent, and five compositors."

On November 1 the first number of the HERALD issued from Lamoni, Iowa, contained the following in its editorial columns:

"We sit down amid the *debris* of building, and the unorganized chaos of an office removed, to greet our readers from our new home in Iowa. We bid our contributors and correspondents a hearty welcome to our new quarters.

"We have not yet succeeded in getting things in order, but shall do the best we can to keep the HERALD in motion. The weather at our arrival in Lamoni was horrible; the elements having organized for a ten days' rain, which was fairly fulfilled. We succeeded, however, in transferring machinery

and office furniture with but little delay and loss by breakage, and shall soon be turning the press wheels again, merrily as ever."

The first person born in Lamoni after the town was established was Bertie Lamoni White, son of Volentine and Mary A. White, now of St. Joseph, Missouri. The first couple married were Earl D. Bailey and Katie Harris, now of Tulsa, Indian Territory. The history of Lamoni as published in the history of Decatur County gives the first marriage as Cornelius D. Hammer and Lillian W. Brown, now of Creston, Iowa, which is not correct, as the first occurred January 10, 1880, the second December 15, 1880, the writer officiating in both cases. The first person that died was Nehemiah D. Smith, father of Bro. Henry C. Smith, which occurred February 7, 1880. The first preaching-services were held by Bro. John H. Lake. They were held in an upper room over Bro. E. C. Dobson's furniture store, which stood where Sr. Greer's sanitarium now stands.

In the summer of 1881 Sr. Rosalia H. Dancer erected a building suitable for holding meetings in and rented it to the branch for a very small sum per month. This building was afterwards converted into a dwelling-house. In the fall of 1882 the last semi-annual conference was held here in a shed erected in the HERALD Office yard. This was the first general meeting of the church held in Lamoni. About this time the excavation for the brick church was made, and the rock work for the basement was put up, and it was finished later.

From the foregoing it will readily be seen that the work of the "Order of Enoch" laid the foundation not only for the organization of the Lamoni Branch but for the establishment of the town, which is known throughout the world and will in all probability be known for many years to come by reason of the Herald Publishing House, the Saints' Home, Liberty Home, and Graceland College being located here, and by reason of its being one of the stakes of Zion.

ASA S. COCHRAN.

* * * * *

LEAVES FROM LIFE.

LETTERS OF ELDER GLAUD RODGER.

It is always pleasant to reflect upon the lives, teachings, and labors of those who have gone on before. Hence these letters, written by Elder Glaud Rodger, are submitted to the readers of the HERALD—partly for their historical value, but mainly because of their spiritual tone.

NORTH IPSWICK, Queensland,
August 15, 1877.

MR. WILLIAM MCLAUGHLIN.

Dear Brother: I have for some time been impressed to write to you, but have put it off from day to day, and even now my hand trembles. I have been quite unwell—mostly severe attacks of

headache and fever. I caught a severe cough which seems to hang on, and altogether, I feel sometimes good for nothing and wish I was nearer home. I came here to see my brother, who is overseer of the waterworks under the government and can not leave. I expect it is our last meeting in this life.

I do not like this climate; some fever and ague. The country is totally dried up; no rain for seven months. I sailed from Sydney to Brisbane, four hundred and fifty miles, and came here on railway, twenty-four miles. The people here are quite a church-going people—more so than any place I have been in Australia. Last Sunday I attended the Congregational Church. The minister read the fourteenth chapter of Revelation, but made no comments. There is quite an excitement at the English church—a Rev. Longley is giving mission meetings every night and is having great success. I went twice and got aroused a little; though sick I could hardly sit still. O, the total darkness of priests and people, and to hear many say how grand the sermon made me feel I ought to cry aloud. Had I my health to stay and preach I believe there are many sincere people who are seeking the truth. I have talked to a few and given tracts. If my health is no better my stay will be short here.

My brother is not very well and his son and daughter want to move to Sydney. What they call the Darling Downs, sixty or seventy miles from here, they say is fine healthy country; but so far as I have seen, no place looks as healthy and cheering as the Manning. But in sickness everything looks gloomy, and only in the gospel is there hope. The language of the poet seems the inmost sentiment of my heart:

"What is this life at best
But a troubled ocean;
I often wish myself at rest,
Far from its dire commotion—
But let its troubled bosom heave,
Its surges beat around me—
To truth, eternal truth, I'll cling,
Its floods can never drown me."

I hope, dear brother, you and all my friends in Manning are earnestly seeking more of the true light, and growing in grace and the knowledge of the latter-day work. I was pleased to hear of your efforts made in meeting, to often speak of the good things of the kingdom of God. God and angels are those who love to serve and keep the law. Be patient in the hours of darkness and temptation, and the good Lord will bear you up. Ever keep in view the great end, and the reward of faithful service ('twill be) in a reign of peace with Christ, the great law-giver, where the wicked can not trouble, and all sickness, sorrow, and death shall be no more.

I suppose you saw in the *Evening News* and *Town and Country Journal* the letter headed "The mys-

terious disappearance of an American judge, etc." I send you a copy of my reply. Like my last letter to the Manning River *Times*, it was not published—at least not before I left Sydney. How ready to publish a falsehood but suppress the truth. Well may the Lord say his anger is kindled against this generation.

I held a private meeting of the Saints in Sydney, but have not had time to call on your sisters. I hope all at home, mother, brothers, and sisters, likewise your honored father, are all looking into this truth. Give them my kind regards; also remember me to Martin and family, and James. Also to Mr. Wallace and family and all the church with you. Our parting picnic, the kind acts of friends, with all my travels on the Manning, hold a warm place in my memory. Neither shall those friends be forgotten in the day of accounts when the King shall say, "Inasmuch as you did it unto one of the least of these my brethren ye did it unto me." Matthew, twenty-fifth chapter. Yes, all will know me better then, both friends and foes. (Here this letter ends, without conclusion or signature. The rest has been lost.)

The compiler has had the privilege of visiting Ipswich and can confirm what Bro. Rodger says. The people are still great church-goers. The place is sometimes called "the holy city." A number of sects are represented, but the prevailing religion is Congregationalism. It consists of a union made up of the Central and outlying congregations. The pastor of the Central church draws a salary of four hundred pounds (two thousand dollars) per annum. When I was there the people were fighting the liquor traffic, had succeeded in preventing an increase in the number of drinking places, and hoped to secure local prohibition within two years. The commercial interests of the town are largely monopolized by a firm that belongs to the Congregational Church. The population is about ten thousand and the place is on the average a very conservative, selfish one. Religious towns usually are. I do not, therefore, wonder at Bro. Rodger's feelings. I have often wondered why he did not preach there. This letter gives the reason. I tried to find some members of his brother's family but failed. Had I possessed the information I do now, my search would have been successful.

SYDNEY, December 30, 1878.

Dear Brother: When I wrote to you last I fully expected to be at the Manning by New-year Day, but receiving a telegram from Bro. Buckman to come to Sydney, as he wished to see me, I came here a few days ago. Arrangements are made for me to return with him to Nambucca, so we expect to start in a day or two. Am indeed very anxious about home, and only for the good of the church in that place do I sacrifice my feelings one month longer. I intend to stay there only one month at the farthest. Then make my way to the Manning and Myall and to Newcastle and Sydney. May the Lord guide my steps and grant me a spirit of wisdom to finish my

long mission with honor to the cause, is my earnest prayer.

I mailed your HERALDS two days ago; one more parcel will end this volume. Then I suppose yours will come alone after Bro. Ballard's family leaves you. I hope to see you and arrange all matters. I hope, Brother William, you will stand firm even if you should stand alone on the Manning for the present. God's purposes can not fail, his work will roll on, and if we expect salvation with the people of God we must look to man (only as) the servants of the Most High (who) may by authority hold the words of salvation. This he may have obtained by the ordinance (of) the gospel. One can hold it in no other way, neither get it except through the angel message of the latter days; and blessed are those who have received the gospel and have been ordained to the priesthood. If faithful they shall grow in the knowledge of the truth, shall receive more light, shall know the signs of the times, and prepare and be prepared for what is coming. But the unfaithful will get darker, and stumble and fall, and in a future day will weep and mourn and confess their great loss—perhaps when too late. O my dear brother, when I look at the uncertainty of human life, and how little there is to live for in this life, and at a never ending eternity, I wonder at the Saints who have made a solemn covenant with their God at the waters of baptism to live to him, to serve him. Why are they not afraid of his anger? He is not a man that we may deceive and trifle with. His hand will soon be shown in greater power than for ages past to the salvation and deliverance of his people. We are liable to err, and may at times fall into wrong-doing, but if we as Saints confess, repent, and return, our God is a kind and loving Father, and great is his mercy. He will not cast us off unless we continue in the wrong and acknowledge him not in all things. We are in the presence of angels—spirits, good and bad—and all our works and ways are watched by a cloud of witnesses. Read Hebrews 12:1. We are one with the good angels, if faithful, and under the counsel and direction of the church of the Firstborn, the church of Enoch, whose high courts sit in that city once taken away. See Genesis seventh chapter. This is the abode, the home, the palace of Christ. See Hebrews 12:22, 23. This heavenly Jerusalem will return to this earth. Revelation 21:2, Genesis 7:70-74. (The latter reference is to Inspired Translation.) When shall this be? When the Saints keep *all the commandments*. See Genesis 9:21-24. Who shall be prepared to enter into that rest? Surely none but those who observe the laws and order of the heavens. Confusion is Babylon, but with God there is order and the mystery of godliness spoken of by Paul is

to know the order, scheme, plan of man's redemption, as well as the redemption of the earth.

Can any man find it out merely by reading the Scriptures of the Old and New Testament? Folly in the extreme. Revelation from God alone can unfold the curtain and open up to our view the glories of eternity. If we abide in the grand school of perfection we shall become perfect. But take the way of man in preference (and) we shall for ever remain in the dark under the dominion of him whom we serve. Well might the disciple of old say to Jesus: "To whom shall we go; thou hast the words of eternal life." My dear brother, be faithful to your calling, mind not what the world says, and God will bless you and your house as he did Abraham, and you may yet be a savior to your father's house. The Lord works very strangely. Look at Joseph when sold into Egypt.

The servants of God who receive the holy priesthood have a great work to do. Can sectarian clergy tell us the meaning of saviors on Mount Zion when the kingdom is the Lord's? See Obadiah, verse 21. Can they tell us why baptism for the dead was administered in the apostles' days? Can they teach the mystery of the seven seals? Can they tell the the age of the ushering in of the dispensation of the fullness of times? Will they tell us why they administer in the name of the Lord without authority when Paul says "No man taketh this honor (priesthood) unto himself"? He must be ordained by one having authority. Even Joseph, though called of God and acting as a prophet, seer, revelator, and translator, *took not on him* this priesthood, but waited the call of God and the ordination of the angel sent to administer. This same authority you hold in common with the elders of Israel to teach and not be taught by a blind world. To proclaim the glad tidings of salvation as taught by servants of God in other ages, who held the same priesthood. And I am proud, William, that you have taken a stand for the right, and that you have been such a help (in) keeping together the little flock who listen to your counsel. It has been a cross; and you had a hard trial when you joined the church, but you see the Lord has borne you through thus far, and I feel assured he will bear you up and you will triumph over all your enemies.

Fear not, let your faith be strong, and the good Spirit will be your friend and constant guide. I am a witness of his everlasting care—five years a wanderer in a strange land, and often among strangers, yet ever provided for, and all my family preserved in life. Content to suffer and sacrifice for the future reward, I can say the Lord is my God—all praises to him.

I have extended my letter more than I intended

when I began, but I think I am in Bungay, conversing face to face. Many pleasant times we have had, and happy I shall be to see you all again. My kind love (to) your father's house, also (to) all the Saints. My love to Father Walker and James if you see them. I hope they will return to the fold.

May the proof of the gospel ever be found in you all is the prayer of your humble servant for Christ.

A happy New-year to all.

G. RODGER.

P. S.—I see by last week's paper, Mr. G. Day was to preach in Sydney on Sunday.—Subject, "Nothing new under the sun." If his religion is not *new* then the Bible is false, unless it originated with Cain and came down through each succeeding age in common with all that is *opposed* to God and the way of life. "He that seeketh to save his life shall lose it, but he that loseth his life for my sake and *the gospel* shall find it.

G. R.

There seems to have been another letter between these two, but it has evidently been lost.

Father Walker and James, his son, were two of the Saints that were drawn away to the Christian Church through Mr. G. Day, who is mentioned in the postscript. They entertained the mistaken notion that if they "opened their mouths wide" the Lord would fill them without proper study on their part. They acted accordingly and were defeated in arguments by the gentleman referred to. They then concluded he was right and the Saints wrong. Bro. and Sr. George Scrivner, of Taree, New South Wales, were at that time members of the Disciple Church, and were instrumental in bringing about the aforesaid argument. In later years one of the Walkers accused them of being the cause of his separation from the church. They replied that he should not have attempted what he was not able to carry out, and that Mr. Day said he was the most ignorant man he had ever met in Bible argument. This shows the unwisdom of novices trying to combat the positions of shrewd, clever antagonists. Mr. Day was a well qualified representative of his church. Was from America, if I mistake not. Such instances as this we are sorry to record. We are absolutely certain, however, that though truth may now and then lose a battle, it can never lose a war.

"Truth crushed to earth will rise again,
The eternal years of God are hers;
While error wounded, writhes in pain,
And dies amid her worshipers."

LAGUNA, Laguna Canyon,
Los Angeles County, California,
August 25, 1881.

Dear Brother McLaughlin: Australia is far in the distance, but often on the mind, with old friends and brothers and sisters in Christ. I have not forgotten you and all kindness had at the hands of friends in Bungay, nor I never shall; but hope the wheels of time will bring us together again, and if we abide in the light Christ has given us we shall all meet again where parting shall not trouble us and death not interfere. The times are strangely in our favor. (They prove) that our mission is not in vain though the elements are at war both within and

without. Still the work of purifying is going on and all that endure to the end shall be saved.

I am glad to hear that you and yours are firm in the faith. I am sorry, however, that you are alone in that part. I was in hopes Bro. Gillen would sound the trump among you. He is an able man in the cause, but, perhaps, circumstances were not favorable. I have hoped conference after conference more help could be sent to Australia, but home calls have been so great and laborers (so) few you have been left, but not forgotten. What this conference may do I know not, but Bro. Gillen will likely return, as he says, in April. But let things move as they may for the present. Be faithful; seek unto God and his spirit will guide you, and give you comfort, and prepare you to stand, for great changes are at hands. Fifty-one long years has the Lord been pleading with this generation to repent and prepare for what is coming. But few heed the warning, though troubles and perplexities accumulate all around them. You may see much in the papers, but can't feel it as we do in the great land. The great fires bringing destruction of life and property (are) surely fulfilling the words of the Book of Mormon, 2 Nephi 11:16. And Isaiah tells plainly the character of those that shall stand the day. Chapter 33, verses 13 to 18. Storms, tempests, great thunder, and extraordinary heat (have) taken away many of late. From the 10th to 16th of July (there were in the city of Cincinnati 262 sunstrokes and 152 died (of) heat, and in proportion in other places. Astronomers (are) astounded by unexpected appearances in the heavens, and hundreds—yes thousands—crying there is no God, while murder, robbery, and suicide (are) around us on all hands. If the harvest is not ripening for the burning of the tares, and the bundles getting bound up stronger than ever, I am mistaken. All opposing the truth (are) trying to prove (there is) no God and no Devil.

See again the state of the Old World and the determination to destroy the rulers of the nations; also the infernal machines, filling the thoughtful with fear of momentary destruction. And look at the bands, long, strong and powerful in Russia, and the restlessness of the nations to find something in the North. All these combined strengthen our faith, and we rejoice while others weep, for we know the hand that rules will do all things well. Read Genesis seventh chapter, sixty-seventh to seventy-fifth verses. Here we see God's people will be preserved and gathered. Read also the ninth chapter, verses 21 and 24. So my beloved brother, we stand only by our faith in Christ, and our good works, ever keeping our eyes on the signs of the times. Come what may we know our Father's hand will save us.

Forget not to call upon him, and in after years you will fill your place in the priesthood of the living God. Fear not—all is well with the church in Zion.

I have been traveling in California this nine months. The climate here is much the same as in Australia, only less rain in summer, but a fine healthy country and abundant in fruit and grain. In this lower part, the land ranges from five to one hundred pounds (\$25.00 to \$500.00) to the acre. Some good chances to get comfortable homes. In the Eastern States and around the borders of Zion the winters are cold, but healthy climate generally and a pretty country. The church prospers and Saints are all the time gathering in, building, planting, and improving—every man minding his own business. My family (is) in Lamoni. I left them last October and don't know when I may return. Find old age creeping on and am not as able to stand travel and fatigue as in years gone by, but it seems my lot, and sometimes I take it hard, especially when the people are so indifferent to the great and important call. Often (have) much to put up with, little known only to a traveling elder, but thanks to God for all his mercy and loving-kindness, and for moderate health, I still intend to keep along and wish you to say to my old friends that (I) am still at my post and not ashamed of the gospel of the latter days, and hope to so stand till we meet again. Give my kind love to Mrs. Wallace. God will surely reward her for her kindness to me; and remember me also to Mr. Wallace, the boys, and Sarah Ann. May they all see the truth before too late. When shut from the schoolhouse, Mr. Wallace opened his door. He shall not lose his reward. Remember me to the folks up the river. I have forgotten none who kindly entertained me. To father Walker and family, also not forgetting your kind mother, brothers and sisters. Tell Martin and the Mistress I often think of them. I hope all will continue to search into the latter-day work and forget it not, if they should forget me. (When I read this letter in Sr. McLaughlin's presence she remarked, "Never, never shall we forget him.")

I hope you take the HERALD still. Don't neglect them. The life of the prophets, two dollars at the office, is a work you ought to have. It is grand. My circumstances are pinching or I would send it to you as a present. O how much your mother and family would like to read it. ('Tis) confirming to the faith. Send for it if you can. Bro. Gillen can get it for you.

I hope this may find you all well and prospering temporally and spiritually. My prayer is that you may be able to be saved in the kingdom of God. I was sorry to hear of the death of your little one, but such are safe in the kingdom. Be faithful.

We'll meet with all the dear departed ones by and by. I have three gone on before. I hope to go where they are and intend to so live as to meet that blessed privilege. My kind regards to Sister McLaughlin. Tell her not to grieve, but look to the better day. It may not be very far off.

I had a good letter from Bro. Ballard and one from Bro. Scrivner. (Brother to George Scrivner whom I have mentioned.) Am glad they have got homes and are well. I think all of us will long remember the picnic and the good spirit enjoyed at our meetings around Bungay. How much greater the joy when we meet in the better life—with Adam, Enoch, Abraham, Christ, and others in the great millennium. But I must close. May God bless and watch over you both, and your little flock, and give you your kindred yet, is the prayer of your humble brother in Christ,
G. RODGER.

The last sentence of this letter and a similar one in one of the previous letters are evidently prophetic. At the present time nearly all Bro. McLaughlin's relatives are members of the church. Those who are not members are believers. In this country McLaughlins are as much in evidence as Scotts ever were in Indiana.

The following letter was written to a sister in Sydney.

BUNGWALL, Myall Lake,
November 27, 1877.

Dear Mother Carr: As the pastoral care of the little flock in Australia still lays on my shoulders, and as all the Saints are on my mind, I have not forgotten the Saints at North Willoughby. (North Willoughby is a suburb of Sydney.) Far scattered is the field of my labor, and I can not visit all as oft as I would like to do. But in my absence and without meetings I hope you take comfort from the HERALDS and strive to enjoy the good Spirit, which is ever near to the humble and faithful. I have been on another trip to the Manning River and found the little branch there doing well. The branch at this place is also prosperous.

Last Sunday I baptized five more and one respectable old lady gave her name for baptism soon. But one of our dear brethren, Bro. Hogg, a useful priest in this branch, has been called away in death, leaving a wife and four children to mourn his loss. Sr. Hogg is a noble woman and a true Latter Day Saint. May the good Lord remember the widow.

If all's well I leave here to-morrow for the Hunter River District. Seventy miles on horseback. So far the Lord has been kind in opening up the way of the weary wanderer far from home and hearts most dear. Ofttimes I gaze over the rolling deep, but the other side and those I love are hidden from my view. Four years ago the third day of this month we parted, perhaps to meet no more in this life; but thank God we are all still in health and living in hope. This short life is but a day of

preparation anyhow, and soon it will pass as a dream of the night. We shall all wake to a deep sense of what we have been here, when the poor body of clay is laid in the silent tomb. We shall all find when called to judgment that its value is small compared with the soul, the undying spirit. Then why should we care so much for this life when eternity stands before us? but we are poor, naked, and blind. Often too proud to be taught, and grasping after the perishing things of earth, our duty to God is forgotten. How fast the world seems hastening to its destruction! Shall we not take warning and live so that the angel of death may pass us by in an evil hour?

I hope this will find you well, likewise your children. You have long felt the responsibility and care of a mother and seen the ups and downs and changes of many years. You have borne the heat and burden of the day; now the night finds you in the service of your Maker, an heiress of the kingdom of God. O how bright the hope, compared with those who reject the gospel and continue in sin! Be firm, be steadfast in the faith; and when the night closes and the lamp of life takes its flight, your place will be found among the spirits of the just to await the glorious day of Christ. Be not fearful, but counsel your children to walk in the narrow way, and to remember their God and keep his law, and when you are no more on earth they will think of your kind and loving words given for their good. The seed sown to-day may sprout to-morrow.

Remember me kindly to Lizzie, Jane, Emily, and all the babes, also Sr. Brown and family. She has a heavy charge and needs to be very humble and faithful; she has much to pass through and God alone can lend the helping hand. My kind love to Bro. and Sr. Farmer, James, and Bro. McDowell. I hope all will stand firm and seek earnestly the happier way, and prepare for what is coming—a day of great trouble to the wicked. I hope your sons in Utah will, in years of experience learn wisdom, know yet the hand that guides the ship, and in time find their way to the Zion of the Lord's appointment.

I am sorry to say no news yet from General Conference. A letter from wife this mail says the Bishop and Bro. Blair called on her and said they had no man they could send to fill my place. Thought I had done a good work. They could not ask me to stay longer, but I hope one has been found ere this and now on the way. My family all well. Saints generally well in this colony, but pressed with hard times. Miners about the coal works can hardly live. Men with large families working only two days a week. May the Lord soon bring deliverance to his own.

With kindest regards for your happiness and peace of mind I remain,

Your brother in Christ,

G. RODGER.

P. S. A line will find me at Waratah, via New-castle, care of D. Marriott. Should be happy to hear from you any time.

G. R.

In copying these letters I have taken the liberty of an editor. Have corrected the punctuation and grammatical construction, left out a few words such as *the*, *and*, etc., and have also inserted a few. All words in parentheses are mine except the word *priesthood* in one of the quotations. All the rest of the language is his, and the emphasis, too.

Without further comment I submit this record of Bro. G. Rodger's testimony. "By it he being dead yet speaketh."

ALMA C. BARMORE.

TUNCURRY, New South Wales, Australia.

July 16, 1907.

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THE PRIESTHOOD DEFENDED.

(Being a reply to the article entitled, "The folly of the Mormon priesthoods," by James W. Darby, of McArthur, Ohio, which was published in the *Christian-Evangelist*, St. Louis, Missouri, issue of July 25, 1907.)

In discussing the question of "Priesthoods," Mr. Darby refers "both to the Utah Mormons and the reorganized Mormon Saints," and associates them together as one in their understanding of the subject of priesthood. He says,

If there is any one thing that shows Mormonism to be a false religion, it is the priesthoods. No one can even hastily investigate their system of priesthoods without being forcibly impressed that it is out of harmony, not only with common sense, but with Bible truths.

His chief objection seems to be directed against the idea of there being high priests in the church now. He contends that there never was but one high priest at a time, and he must have Jewish blood in his veins. He further adds: "So now Christ is high priest and there can be no other." And, with ridicule, he remarks, "Can you tell what a Mormon will not claim?"

At the close of his article he suggests that "Disciples who have the question of the Mormon claims to meet so frequently, will do well to awaken on this point." We might suggest to Mr. Darby and his Disciple people, that it would be well if they would just take the further trouble to see whether or not the system of priesthood as established in the Disciple or Campbellite Church, as instituted by A. Campbell, is in harmony "with Bible truths." Here are a few other gleanings from the article in question:

"The Mormon that assumes to be high priest is assuming the position that Christ holds." Quoting from Hebrews 2: 16-18, also 4: 14-16, and 10: 21, he adds: "These and many other scriptures show the folly of the Mormon claim, and the assumption of this office is blasphemous." Again he says:

Melchisedec, who held a priesthood to which the words *for ever* may be applied, was a type of Christ. Jesus became a priest for ever after the order of Melchisedec. . . . Christ has the qualifications for this priesthood, he continues in that office without change, and no one can fill it or succeed him. Here the Mormon usurps the place of our Savior. But what is it that a Mormon elder will not claim?

Again he says concerning the Melchisedec and Aaronic orders:

These two priesthoods never existed together and never can. Perhaps I should take the last statement back, for Joe Smith and Oliver Cowdery were first made Aaronic priests and then later made priests after the order of Melchisedec. Joe did not hesitate to assume the Savior's station. What is it that Mormonism does not assume?

It may be a bold presumption on my part to undertake to make answer to a man who asserts so much. The article in question was sent to me for review and doubtless Mr. Darby was prepared for criticism when he made his onslaught. If Mr. Darby does not know that there is a vast difference between the priesthoods of the "Utah Mormons" and the "Reorganized Church" he could find it so by investigation. The difference, however, could not be greater than the church of Christ in the first century as compared with its would-be imitation as founded by A. Campbell in this age. Here I must point the reader to a freak in Mr. Darby's article which speaks for itself. Was Joseph Smith such a man that his name could not properly be mentioned in print? Mr. Darby, as may be noticed, designates him as "Joe." How would it appear to Mr. Darby and his coreligionists, if, in speaking of the system of religion as founded by Alexander Campbell, I should use a derisive nickname? Would this be proper? What strange things a Campbellite will do!

In the gospel as recorded by John we are told:

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.—John 21: 25.

So it is, there are many things which if they had been clearly stated would leave all men without excuse for doubt. We are told in the New Testament of the marriage covenant; but as to how the covenant is to be solemnized, or as to who is to perform the ceremony, nothing is said. That there were bishops in the church of Christ anciently, is doubtless true; but as to the institution of that office, and how men were qualified and chosen for such position, and as to what their various duties were, there is but little said directly, and much to be inferred. So with reference to the priesthood, there is much that must be inferred concerning it or else we are left in darkness so far as we are able to understand from the writings in the New Testament. We are told of the Melchisedec order and the

Aaronic order. Melchisedec was an high priest, and the order to which he belonged was called after his name. A great number of men, we have reason to believe, were members of this order. This order was evidently known in the days of the Psalmist, for in prophetic expression he says of Christ, "Thou art a priest for ever after the order of Melchisedec." Of the work of the high priests and the lesser priests, as spoken of in the scriptures, nothing need be said. Their work under the law given by Moses was specific and detailed, while the various duties of the priesthood under the law of Christ were altogether different. However, Christ said to his servants, "Ye have not chosen me, but I have chosen you, and ordained you." Again Paul teaches concerning the priesthood: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Mr. Darby doubtless rejects the doctrine of revelation, and now the question arises, From whence came the call to the clergy of the Campbellite persuasion? If the so-called "Mormon Saints" are to be condemned for having an alleged excess of priestly offices, can Mr. Darby and his church stand acquitted if we can show where his church lacks the most important ones mentioned in the New Testament?

In Paul's teaching, Ephesians 4:11, we are told of some of the priestly offices. He mentions there: evangelists, pastors, teachers, and also apostles and prophets. By investigation of Mr. Darby's so-called Christian or Campbellite Church, I find men called pastors, and also evangelists. But why do we not find the apostle and the prophet in this institution that claims to represent "primitive Christianity"? The church of Christ had also bishops in it; but, alas! the Campbellites have them not. Moses, "was admonished of God," when he instituted the priesthood which operated in his day and afterward. He and the priesthood which he established were not destined to continue for ever; but they were to serve "unto the example and shadow of heavenly things." He was to make all things according to the "pattern" shown to him. Consequently, the officers or priests chosen by him were typical figures of the chosen ones to come.

When Christ began to set up his church, similar numbers of men were chosen for various duties in the church to those chosen in the Mosaic church. The pattern had been given, and its stipulations must be carried out, or else the plan would be imperfect. The high priesthood being a part of this pattern, the church to-day would be wanting and imperfect without this function. As God admonished Moses, so he also admonished the first elders of this church concerning this matter.

Moses was admonished by the spirit of revelation

—the spirit that leads, teaches, and inspires the minds of the servants of God. The spirit of the everlasting, unchangeable God works with men of faith to-day as ever. The priesthood of God is, likewise, everlasting and unchangeable in its appointments. It was in operation before the law of Moses was given; and after that institution had served its appointed time the true priesthood survived. Paul's reference to the two orders of priesthood, "the order of Melchisedec" and "the order of Aaron" (Hebrews 7:11), is sufficient evidence to convince us that the priesthood was thus divided under these two notable heads. The duties of this priesthood under the law of Moses were manifestly different than when operating under the gospel. Christ became a member of this holy order on earth, though a priest, "for ever," yet he was "called of God an high priest after the order of Melchisedec." It is noteworthy that it is said of him, "So also Christ glorified not himself to be made an high priest." Paul had before stated that, "No man taketh this honor unto himself, but he that is called of God"; and Christ our Lord modestly made himself no exception to this or any other divine law. In the organization of his church, those whom he called to the sacred service in the priesthood were called as they were indicated to him by the Spirit of God. He said to them, "Ye have not chosen me, but I have chosen you, and ordained you."

He was truly the "chief shepherd" of the sheep, but the other officers of the church were each recognized as under shepherds. They were to feed the flock of God and take oversight over them, and this by reason of the priesthood and authority conferred upon them. We read: "Wherefore, holy brethren, PARTAKERS OF THE HEAVENLY CALLING, consider the apostle and high priest of our profession, Christ Jesus."—Hebrews 3:1.

Here we are reminded of the admirable statement of our Lord to his chosen disciples, "Henceforth I call you not servants . . . but I have called you friends." They were to partake of his Spirit, to partake of his heavenly calling, to be workers together with him, and consequently to hold offices in the priesthood with which he was endowed.

Let the reader take notice that Christ is recognized as an apostle as well as an high priest. In this connection consider this statement: "And he ordained twelve, that they should be with him, and that he might send them forth to preach."—Mark 3:14. This would surely argue to us that Christ did confer upon these men the same priesthood he held himself; they were to continue in the same work which he had done. To reason that the organization of the Church of Christ was so unstable that it could be supplanted by something more fitting to

the customs of our day is unwarranted folly. "Jesus Christ the same yesterday, and to-day, and for ever," tingles in our ears; and, as Christ is unchangeable and the priesthood unchangeable, so the church of Christ is unchangeable.

Whatever its officers were in the primitive age, they must be found in the church to-day that claims to be the church of Jesus Christ. But Mr. Darby remarks: "Here the Mormon usurps the place of our Savior." The same objection might have been urged against the ancient apostles. Some like Mr. Darby might have accused them of usurpation of the Savior's office; for he was an apostle. Again it is said that Christ is the "bishop of our souls." According to Mr. Darby's logic any man who holds the office of bishop usurps the "Savior's station." There can be no reasonable doubt that there were numerous apostles and many bishops in the church of Christ; and it is far from being an improbable thing that there were those who held the office of high priest. If not, the "pattern of heavenly things" was incomplete, which we can not afford to believe.

As Christ was a priest for ever, after the order of Melchisedec, it follows that this priesthood was at least as ancient as the institution of priests of God upon earth. Evidently it was held by Adam, by Enoch, Noah, Abraham, and many other of the ancient worthies. As it is everlasting, it will surely continue until the end of time. According to the theories of Discipleism, the true order of Christian teaching and practice was lost—buried beneath the rubbish of human tradition, during the Dark Ages. It, therefore, remained for their champion and leader to gather together the fragments of the lost church. We will admit that they have some things in their teaching which are distinctly primitive. However, there are very many important things which they have not got, which they ought to have, before they condemn others and hold themselves up for favorable view. The angel which was to come (see Revelation 14:6) with the everlasting gospel in the last days, would have undertaken a useless mission, had he not also conferred upon men the powers of the priesthood, that the laws and ordinances of the gospel might be divinely administered. Consequently this church of Jesus Christ of Latter Day Saints is not a fragmentary relic of apostolic Christianity, but is the church of Christ in organization and doctrine. Its ministry have never claimed to fill the "Savior's station." They have not been so ignorant as to think of making "Christ's sacrifice over again." They have never claimed to have the qualifications of Christ, or to fill his place, or succeed him in any way; Christ's life and work were unique in themselves. No one could do what he did, as he is the Lord of all, the one altogether

lovely, the only Savior of mankind. In exercising the various duties pertaining to the office of high priest, there is no clash with that of any other. Their duties are of a spiritual character. They are as shepherds to the flock, as judges in Israel, as watchmen upon the walls of Zion.

Mr. Darby concludes his article by saying:

The study and understanding of the priesthoods as revealed in the Bible, compared with the claims and practice of the priesthoods of the Brighamites and Josephites, for ever condemns Mormonism as pretension and delusion.

We have no defense to make for the priesthood of the "Brighamites." Their practice condemns them, more than their organization. So far as we know, by reason, by "study and understanding," the "priesthoods as revealed in the Bible," are duplicated in the Reorganized Church of Jesus Christ of Latter Day Saints. W. E. LARUE.

DEER ISLE, Maine.

Of General Interest

GREAT DISCOVERY IS TOLD.

CHICAGO, December 30.—A new saying of Christ, lost to the world for thirteen centuries and found in Egypt, was given to the world for the first time to-day by Professor Henry A. Sanders of the University of Michigan, addressing the members of the Archæological Institute, now in session at the University of Chicago. The fragment is part of an old Bible dating back to before the Moslem conquest of Egypt in the eleventh century, and on its face so authentic as to disarm hostile criticism.

The long-lost fragment belongs in the sixteenth chapter of the gospel of Saint Mark and follows the fourteenth verse. It relates to the story of Christ's appearance, following his death, to eleven of his apostles who were gathered together in a room in Jerusalem. Its harmony with the context is regarded as perfect, coming in to soften an abrupt transition from criticism to fervent exhortation.

With the new verse, which is designated as Mark 16:14 a, the Bible reads thus:

Mark 16:14: "Afterward he appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

Mark 16:14 a: "And they answered, saying that this age of unrighteousness and unbelief is under the power of Satan, who does not permit the things which are made impure by the (evil) spirits to comprehend the truth of God (and) his power. For this reason, 'Reveal thy righteousness now,' they said to Christ, and Christ said to them: 'The limit of the year of the power of Satan has been fulfilled, but other terrible things are at hand and I was delivered

unto death on behalf of those who sinned in order that they may return to the truth and sin no more, to the end that they may inherit the spiritual, indestructible glory of righteousness (which) is in heaven."

Mark 16:15: "And he said unto them, Go ye into all the world and preach the gospel to every creature."

In discussing the new verse Professor Sanders said: "This newly discovered paragraph was known to Saint Jerome, and the first few lines of it are cited in Latin translation. It has long been claimed that Mark 16:8-20, was a later addition to the gospel, thought to have been borrowed from some other unknown gospel near the end of the second century. This new manuscript probably presents the original form of that part of the lost gospel which, mutilated, was added to Mark. The reason for the omission is quite apparent, as the new verse contains the statement that the destruction of sin in the world is near at hand. This idea is found in the epistles of Peter and Paul, but the four gospels do not have it and it is avoided by the later church writers."

"The newly found Bible also contains what is known as the liturgical ending of the Lord's prayer, reading: 'For thine is the kingdom, the power and the glory,' " continued Mr. Sanders.

The section of the manuscript containing the saying of Christ was reproduced, in the original Greek, on a stereopticon slide and read to the audience first in Greek and then in English by the professor, who related a part of the history of its discovery.

The text was found, he said, by Charles L. Freer, a Detroit man who makes freight cars and who was traveling in Egypt in search of additions to his art collections. At the time Mr. Freer secured the manuscript the British museum was after it and offers also were in from other persons. Both before and after purchase, the text was examined by Greek scholars of note, who pronounced it undoubtedly authentic. The text as a whole consists of four parts, to be known to the world henceforth as manuscripts I, II, III, and IV.

"Manuscript I contains Deuteronomy and Joshua," said Professor Sanders. "Genesis to Numbers, which it once contained, are missing. It is next to the oldest of the four manuscripts, and presents an exceptionally accurate text of this portion of the Septuagint.

"Manuscript II contains the psalms. It is the oldest manuscript of the four and is badly decayed. Manuscript III contains the four gospels entire. It was probably written in the first or sixth century and contains many interesting variant readings.

"Manuscript IV is only a decayed fragment. It

once contained Acts and the Epistles, but not Revelation. It is an older and better manuscript than the four gospels and its readings will be of great value to the text wherever they can be deciphered.

"In conjunction with Mr. Freer's art collection, the manuscripts have been examined by government experts, who pronounce them genuine."—Burlington *Hawk-Eye*, December 31, 1907.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Meditation.

I have been very ill,
And as I lie here on my bed
Gazing at the sweet, pictured face
On the wall, of her now dead,
I feel a longing in my heart
That I might have known her while on earth,
And have mingled with her loved ones
As they gathered round her hearth.

Then a fear creeps o'er me,
That brings sadness to my heart,
As I think that among that happy throng
I might have felt as one apart.
But again, as I gaze at the picture
Of my husband's mother's face,
I feel that in that loving heart
Surely there would for me have been a place.

PEARLE CARPENTER.

MADISON, Wisconsin, September 23, 1907.

Who Was to Blame?

A case of real life experience having come to my knowledge since coming to the West this time, one that I think may be illustrative of many others in other parts of this country, and in all other countries, I have been prompted to write it up for publication in the Mothers' Home Column, so that if the experience of one good mother will cause reflection in the minds of others who have not had the same sad experience, and if these few lines may be suggestive only to those who think innocently of the effects of bad environment, I shall feel amply repaid for my contribution. A Japanese proverb says, "Genius hears one and contemplates ten."

The case in point is that of Lawrence Mangren. He is soon to have his thirteenth birthday. He is a bright boy, not small for his age. He has always been regarded as the head pupil in his class. Upon two different occasions he has passed on and left his class behind him to learn by hard study that which was apparently very easy for Lawrence. The oft-repeated compliments heaped upon his head were listened to by the fond mother, and occasionally referred to by her in his presence. Being that he is endowed with far more than ordinary ability, the thought has more

than once suggested itself to her, "I wonder what he will be when he gets to be a man." He is her idol. He was affectionate and sympathetic, agreeable in play, and honest in his dealings among his playmates. Although a leader in his class at school, he was not always the general in the directing of games. Being a willing worker in his studies, there was no fear or apprehension on the part of his mother, as to what might happen.

However, in some way it came to his knowledge that boys who sold candy, peanuts, lemonade, and cigarettes in the theaters received a commission for all sales made, and besides they got a free admission to the play. Free show and spending money combined looked like compound interest to Lawrence. He became anxious. But how to get the job was a question that caused him no little anxiety. For there was no vacancy, and he could not see it was possible that one would ever come. To compress all of his meditations and anxiety within his own breast was more than he could do, so he voluntarily told his mother of the great things that were being done at Lyon's theater, in the way of selling the articles above mentioned. He now made it incumbent upon himself to be ever present at the theater door, and sometimes on the inside—whenever there was a theatrical company in town. Willie Barrett, one of Lawrence's playmates, was already employed as a vender of those catch-penny theater luxuries. One evening one of the boys, or I should say two of them, did not appear at their posts.

In the meantime, Willie Barrett was not forgetful of his friend Lawrence, but communicated the conditions and had him go to the man that employed those boys. Willie Barrett called Mr. Root's attention to the fact that two of the regularly employed boys were not present. He, too, represented Lawrence as a competent substitute for one of the absent ones. After asking a few questions, Lawrence was engaged to ply in the occupation of his choice. It is needless to say that he felt glorified, and that he put all his energies into line to the achievement of a permanent appointment. It was no idle dream, for from that time forward he was in evidence, attending to his business. He would tell his mother of the amount of money he made by his commissions upon his sales. This seemed very satisfactory to his mother for a time. His being out till a late hour every night the theater was occupied, while not meeting with her approval, was permitted to continue, with the hope that all would be well.

However, Lawrence began to lag in his studies. It was noticeable to his teacher, and possibly to his classmates. He became conscious of it, too, or else his too frequent going to the theater, and the influence of his immediate associates had alienated him from the influence of the schoolroom. He now began to play truant. His repeated absences from school caused inquiry. He was brought to the principal, who talked kindly, and with a fatherly sympathy, but all to no avail. The principal asked his mother's permission that Lawrence should stay with him for the day, to which she assented. When leaving the office she went to embrace her beloved Lawrence. With both hands raised, he resented her approach, and utterly refused to permit her to kiss him. His mother, with tearful eyes, turned to the principal and said, "A year ago I buried my only daughter. She was eighteen. It was a great loss, and caused me much grief; but this boy has caused me much more sorrow than the loss of my daughter did."

The principal prevailed upon Lawrence to return to the school. At present there are grave fears that he will return to his truancy. His resentful attitude toward his mother gives but little hope of redeeming him.

It is well to encourage your children to be industrious, and to earn cents, dimes, or dollars; but watch the source

from whence the rewards for labor come. Those changes in Lawrence's life came about gradually, almost imperceptibly; yet they came. Now, who was to blame?

Hear one, and contemplate ten.

E. B. MORGAN.

MALAD CITY, Idaho, January 7, 1908.

Letter Department

AALBORG, Denmark, December 31, 1907.

Editor's Herald: As the year 1907 soon will exist in history only, I feel like writing a few words to the readers of this valuable paper. By the heading it will be seen that I am now in Denmark, having left my native land in order to assist the brethren here, and at present am associated with Bro. H. N. Hansen, whom I find to be a pleasant, congenial companion, and a faithful, wise servant of the Master.

The work is advancing in Norway as well, and as fast perhaps as could be expected under the present condition, and with the force of one whole man (myself). I have not accomplished as much as I should like to see done, or hope and trust may be done, still I am neither disappointed nor discouraged; for I have done as much or more than I expected when I came six years ago, and I am glad to say that in spite of my lack of experience and qualifications and different defects in my make-up, for some of which I am responsible, and which will in a degree at least hinder the work of any man, the Lord has blessed me in many ways, by which my weak and imperfect efforts have proven a blessing to many honest-hearted people, some of whom are now with us in the covenant, while others are near the kingdom. This is what ought to encourage me and make me stronger as a warrior for the Master; for we all love to see our fellow men accept the work and be made able to rejoice with us. So long as we feel and realize the loving and almighty hand of our heavenly Father extending and operating toward and with us, we certainly have reason to feel safe and happy and satisfied that we are not laboring in vain.

This last year we have not been able, apparently, to accomplish as much as the previous years of my experience in Norway. There seems to be a spirit of indifference toward religious matters taking possession of the people, and while many are quite church-going and seemingly anxiously engaged in serving the Lord, they seem to be asleep as to how that service should be performed. They may come to our meetings, listen intently to our story, and express their satisfaction and even delight over that which they have heard, and yet they may never come back to hear more, or sometimes not for months. The influence of the Evil One seems to be too strong for them. We hope and pray for the time to come when the divine influence and power may be manifested more strongly than at the present time, when our efforts may yield a richer harvest as to saving of souls, and bring more honor and glory to him whose servants we are.

Perhaps as a people, and as ministers, we are not in the proper conditions for the reception of any special blessing; we may have too many reservations mentally, financially, socially, or otherwise, which may be the hindering cause of spiritual lack or insufficiency. While some of us are blessed wonderfully, yea, marvelously, we would like to see a more liberal distribution of the blessings in store for God's people. But taking Christ as our pattern we see the need of entire and complete consecration of ourselves and all that we have, are, and will be, to him. His will must be ours in all things, and all ways, and at all times, in order to receive his aid and his blessings in full measure. We must not use our time, talent, and means for our own comfort and benefit

first, and if we have a surplus to spare, leave that to him. We must love him first and above all else in order to be his disciples and children, his friends, and as such receive his fatherly love and care. Have we placed ourselves in this condition? Not only when accepting his invitation to come to him, but are we daily placing ourselves in this attitude toward him? If not, let us now, upon the New-year, waken to a full realization of this our duty; for it is the duty of one and all of those who have made a covenant with him. May we do all in our power to advance the work during the New-year, and thus use our means, time, and talent to his glory who sent his Son to redeem us from the sinful world to himself.

Some years ago some kind-hearted Saints in the States, who had love for their own race and wanted to assist us in our work here, sent us money (two different parties sent us one hundred dollars) which we have tried to use as wisely as possible, and which has been of wonderful help to us in renting halls and otherwise; but I am sorry to say that we are now in need, and would be very thankful for any donation sent us for this purpose. You Scandinavian Saints who have been blessed with the knowledge of this great latter-day work, are you not willing to help us in giving this same opportunity to others of your people? Can you be happy and satisfied in possession of means without sending us some to assist us in our efforts? Are you able to help and unwilling, and still pose as a follower of Christ who gave his all to save you? Surely no one wishes to be so inconsistent. None can bend his knee, thanking God for his salvation, and yet be unwilling to help others coming in possession of the same, or at least no Latter Day Saint, surely. We need your support for our little mission paper, which is doing a good work; but we are much in debt to the printer, which we would like to have paid upon the beginning of the New-year. I appeal, therefore, to you, my fellow Saints of Scandinavian blood, and all others who feel for us, to send us according to the willingness of your hearts, and pray God to bless your gift, that it may enable us to bring many precious souls into the kingdom. Send all donations to me, addressed, Porsgrund, Norway, and we will acknowledge it through the paper. Remember us also in your prayers, that we may enjoy the Spirit of the Master, and be found faithful and qualified for whatever God's purposes are with us.

Will say for the benefit of all who are acquainted with us that Sr. Emma, our three boys and myself, are all well and striving to do what we can for the advancement of Christ's kingdom. More than six years have passed since we saw your dear faces, but they are yet fresh in our memory, and we are anxiously waiting to meet again, though years may pass before this be granted us; but may God help us to be faithful wherever we are, we will then meet sometime, never more to part.

Wishing all the readers, our friends included, a blessed New-year, I remain for the advancement of truth,

P. MUCEUS.

LANCASTER, Wisconsin, January 10, 1908.

Editors Herald: While under the impression that we as Saints of God are one body in Christ, we pen these lines. And like the little vine that so gently creeps up the side of the building, entwining itself with whatsoever object it might come in contact, so we can truly say the Spirit of God is gently entwining itself in the hearts and lives of many Saints in the field where we have labored during the present conference year; consequently, under this influence, and the environment (which is the result of influence), we have been forced to believe in the divinity of Christ, and this great latter-day work. And, truly, we have been made to sit

together in heavenly places in Christ Jesus our Lord. For such have been our experiences with the Saints among whom we have labored.

And again, the presentation of the gospel, in comforting and encouraging the Saints, has proven a fruitful source of strength. Thus we feel to rejoice, because our heavenly Father has so wonderfully blessed us in our associations. Oh, that our lives might be in touch with these words:

"Have a blessing ready, as you pass along;
Have a word of kindness, or a cheering song;
Many ever struggle 'neath a frowning sky;
Give them hope and courage ere you pass them by."

And we long for the time, when we shall arise from self and carnality, and be of one heart and mind.

I love to be engaged in the work of the church, and my only desire is to be a source of strength to my brothers and sisters; and I hope to so live that I shall be able to exemplify, and make effective the law of Christ.

Owing to sickness in my family during the greater part of this year, I have had to devote considerable time at home. And while at home, during the time when my wife seemed to be so discouraged, I was somewhat inclined to partake of the same nature, although I tried to be cheerful. But one day, on my way home from town, feeling depressed in mind, and wondering why it was that we should be caused to pass through such an ordeal as this, I thought I could not bear the burden any longer, so I found a secluded place by the wayside, and there I poured out my soul to God, and through blinding tears I begged for a ray of light. And while thus engaged in prayer, an open vision was presented to me, in which I saw the angel of God go to my home and remain for a short time, and leave the so-much-needed blessing; and then that voice, Gird up the loins of thy mind, and be ye strong, for every branch that beareth fruit, he purgeth it that it might bring forth more fruit. I can now say in the language of Job, when he has tried me, I shall come forth as gold. So, through the love of our heavenly Father, he will purge us, and at times it may seem grievous; but he has said: "My grace is sufficient for you." Oh, that we could always retain that.

And to-day, dear Saints, the gospel seems brighter than at any time in my life; so we are trying to have a perfect trust in the word of God. Ever hoping and praying for the welfare of Zion and her children, I remain,

GEORGE J. BROOKOVER.

COUNCIL BLUFFS, Iowa, January 12, 1908.

Editors Herald: Our branch seems to be taking on new interest, and the work looks prosperous at this, the beginning of the New-year. We have had with us of late, of the missionary force, Elder J. W. Peterson, assisting our worthy missionary, S. K. Sorensen, in conducting a series of meetings on the outskirts of the city on the old semi-annual camp-ground, known formerly as Park's Mills. Attendance was light, but the preaching was good, and those who did come were interested and gave good attention.

Bro. and Sr. Bracken, who live in this neighborhood, secured the use of the chapel, and arranged for the meetings, and cared for the elders. Bro. Bracken is only a year old in the gospel, but is evincing a zeal in trying to get the work before his neighbors that is worthy of imitation. At the close of these meetings, Elder Sorensen left for the eastern part of the district, and Elder Peterson remained over Sunday and preached twice for us in the city chapel; also gave a lecture on Tuesday evening on the habits and customs of the people of the South Sea Islands. The lecture was inter-

esting and instructive, and enjoyed by a good sized congregation.

Bro. J. R. Sutton and Bro. J. S. Roth were our next visitors. They came over from Omaha, where they had been holding forth for a couple of weeks. They report good interest in the meetings at Omaha. Bro. Roth returned to this side of the river Wednesday to attend to the baptism of Sr. Peterson. This sister had gone forward a week or two prior to this time in the Christian Church and given in her name for membership; but she said a very depressing feeling came over her, and something told her she was not joining the right church. How different she seemed to feel the night she was baptized into the church and kingdom of God. She looked happy, and I believe was happy. After the baptism Bro. Roth gave us another good sermon. A collection was taken up for Elder Roth, and he was sent on his way rejoicing. I forgot to mention that a collection was taken at the lecture for Bro. Peterson, and a little surprise is awaiting Bro. Sorensen on his return; and so we are trying to be partial to none.

Elder Arber was our next visitor. He remained over Sunday, and preached two excellent sermons. Bro. Robertson, of the missionary force of the district, is with us now. Has been sick at the home of Sr. Stewart, but is some better, and able to be out again. Last Sunday evening, just as we were coming away from Sr. Stewart's, we ran onto another missionary, Bro. W. B. Smith, smiling just as usual. He was just in time to occupy Sunday evening, which he did. He said he would like to have about seven weeks to spare to talk to us in Council Bluffs some time; so you can see about how he has us sized up.

The subject of who should preside at district conferences seems to have been cast into the sea with a rope around its neck. I would like to ask a few questions, if you will permit them, and perhaps some one will fish the old thing out again.

The questions are:

1. Is not the district conference a temporary body?
2. Is not the conference made up of a new delegation elected by the branches each time of convening?
3. Is it proper for a temporary body to make rules providing for the government of future gatherings?
4. Has the district conference the right to make any law or rule to govern contrary to the constitutional law as found in Doctrine and Covenants?
5. Has it not been a cherished doctrine of the Reorganized Church, that the highest in authority present should preside?
6. Does not the General Conference, when it convenes each year, organize the assembly and elect its chairman and officers?
7. Is not a member of the Quorum of Twelve appointed by the president of the whole church, appointed as a president over his field of labor, and should he not be respected as such when present at any of the gatherings in the field under his jurisdiction?

Perhaps these questions are not worth answering; but we ask them, thinking some one may throw more light on the subject, if any should essay to answer them.

As stated in Bro. Burton's letter, so we say; we enjoy the splendid editorials of Bro. Joseph and Bro. Elbert Smith, not forgetting the good things we have had from the pen of L. A. Gould.

Wishing the HERALD a prosperous New-year.

C. A. RILEY.

PHILADELPHIA, Pennsylvania, January 7, 1908.

Editors Herald: We expect to hold another series of special revival services in February. Those held in the spring

and fall of last year were a success in more ways than one; the work is becoming more generally known, and we have made many friends in the vicinity of our church. We are commencing now to baptize, as the result of our efforts made in our special meetings.

Yours respectfully,

E. B. HULL.

CLINTON, Oklahoma, January 13, 1908.

Editors Herald: The New-year opens finely in mission work, in the sunny land of Oklahoma. I baptized four more on the third day of the month, and more are near the kingdom at Head Schoolhouse. There is where Bro. J. R. Lambert first sounded the gospel trumpet in this State. Now we have a fine band of workers there, near Piedmont, where Bro. Aylor joined me, and now we are on our way to Davidson to meet the Non-progressive Christians in debate. We stopped off a few days at Weatherford, and preached to a very much interested crowd, some of whom will obey, I think, ere long.

I hope Bro. George Steele will see this letter, as I have lost his address, and I wish him to know his book, "Instructor," was sent to his address in Oregon. I trust he may not lose it. I sent orders for quite a number of books which were not sent to the parties, because of our loss in HERALD Office fire; but I suppose now they will soon be sent, if they have not already been.

This has been my banner year in Oklahoma, so far; our work is attracting more attention than in any year previous in this mission. My debate at Morrison with C. C. Parker, will begin about February 19.

Your brother,

HUBERT CASE.

BOZEMAN, Montana, January 12, 1908.

Dear Herald: In looking back over the year that has just closed, we see that we have made some advancement in spiritual lines in some parts of this field; but in other places I see no improvement. Taking the work as a whole, I think we can safely say that we are advancing, and honest souls are being brought into the kingdom of God. This has been a hard year for missionary work in this field. The season has been very short so that we could not use our district tent, and for that reason we did not make as many new openings as we had hoped to do. However, we have not made an entire failure along this line, but we have broken the message of life to those that have never before heard the angel's message. New openings have been made at Helena, Straw, Summit Valley, Red Lodge, Luther, Hanlem; Sears, Beaver Tail, and Strickland Schoolhouses; and in several other places a few sermons have been preached, which could not be considered openings. Success crowned our efforts in one or two places, as some were brought into the church and are proving themselves to be energetic workers in the cause of Christ.

Our missionary in charge made us a visit that was enjoyed by all the Saints. While we would have been glad to have him remained longer in the field with us, yet we realize that there are others that would appreciate his presence as well as we; and, believing in the adage, "Do unto others as you would have them do unto you," we could hardly insist upon his staying with us longer. We had the pleasure of accompanying him throughout the district; and, judging from the expressions that we hear from those both within and without the church, good was effected. Come again Bro. Frederick A., and a hearty welcome will be given you.

Our district conference will convene the 18th and 19th of this month, at Deer Lodge. We hope to have a spiritual time, and trust that the Saints from different parts of

the district will be in attendance. If we would make a greater effort to attend our conferences, there would be a marked improvement in all branches of the work, or at least we think so, looking at it from our view-point.

We are contemplating making provisions for a reunion in this district to be held some time next year. We trust the Saints will take hold of the matter with a determination to make it a success. In our opinion great good would come from such a movement, if it received the proper support. Watch the church papers, Saints; and, if we do attempt to hold a reunion, try to arrange your affairs so that you will add to the success of it, by being in attendance. You will never regret the time spent and the outlay that will enable you to be present.

Trusting to the divine one for spiritual guidance, and praying for the advancement of the Master's cause,

L. G. HOLLOWAY.

PLYMOUTH, Pennsylvania, January 12, 1908.

Dear Herald: I am going to have a little chat with you, as I feel so lonely. Two months to-day my dear husband died. We were only a little family, my mother, husband, and I. Two years ago last August my dear mother was taken away by death. Now my husband has been called. Only one left now. How soon the next call will come, who can say? Oh, how I wish some one could be sent to do some work in this place while I am here to help. There are no Saints in Plymouth. There was once a good branch, but they have all passed away. I have a good home, and the elders would be welcome, and it would make it pleasanter for me. How I do wish I could enjoy the company of the Saints. I take the *HERALD*, *Autumn Leaves*, and *Ensign*, and I love to read them, and often think what a good time you Saints have where you meet together. I am going to try to get out to General Conference at Independence. I would like to know who intends going from the East. Let me know, some one who can, as I should like company.

MRS. M. A. ISAACS.

WAMSLEY, Ohio, January 12, 1908.

Editors Herald: I was reading this morning in *HERALD* of January 8, the letter by Bro. C. J. Spurlock about a temple of the Lord to be built, and baptizing for the dead to be done. May God hasten the time when every house will become a house of prayer, and every heart a fit temple for the indwelling of the Holy Spirit. This will have to be brought about by obedience to the gospel of Christ, which is the power of God unto salvation; not a perverted gospel. We are living in a place where we do not have the gospel preached. We live in a land of persecution. I read in the *HERALD* of the services held in different places and of the Holy Spirit being present, and it does me good. I want to see all live so as to have this abiding Comforter present all the time. I was reading a letter this morning in *HERALD* of the 8th from Bro. D. A. Hopkins. Dear brother, let me say to you as one that loves your soul, as also I love this work, to stand firm in this faith, as it will stand the test. If we fall, let us get up and try again. Remember, to live in this faith is a continual warfare. Paul said just at the time of his departure, "I have fought a good fight and kept the faith"; and there was a crown for him. So it is only those who endure unto the end who are saved in the celestial kingdom. The celestial kingdom is for those who keep the celestial law, and live by every word that proceedeth out of the mouth of God. (See Matthew 4:4.)

Dear Saints, the gathering time may be near. Let us be doers of the word as well as hearers, and let no man deceive

us. The writer was baptized in Beach Fork, near Otway, on the 3d of July, 1904, by Elder T. J. Beatty. Bro. Beatty has gone to rest, to await the first resurrection, in which the dead in Christ will rise. (See 1 Thessalonians 4:16.) The writer is still rejoicing in the restored gospel. I would love to live where I could enjoy church privileges; but the Lord's will be done. There is great need of laborers in the vineyard, for the harvest is great. My prayer is that all the honest in heart may be gathered in due time. May God bless the Editors, and comfort them with the Holy Spirit.

J. T. MITCHELL.

META, Missouri, January 12, 1908.

Editors Herald: I came from East St. Louis to this place, November 25; got the New Light church and preached eleven times, with from seventy-five to two hundred out to hear me. They seemed to be well pleased. I went home for Christmas, and while I was gone a man by the name of Ben Clark told that I was a Mormon, and that I had two to three wives everywhere I went; and a New Light preacher said I was a Mormon just from Salt Lake City, and I did not preach the gospel of Christ, and he would not go to hear me. This man never saw me. I came back here the first of January, and the people were very cool. Things had changed to what they were when I went away; but they let me have the church again. The first night there were only five out to hear me, and I told them I was not a Mormon, and that I never was at Salt Lake, and they seemed to be well pleased. The next night I had about sixty out. I was told that I could have the Congregational church to preach in. This place (Meta, Missouri,) is one hundred and thirty-five miles west of St. Louis on the Rock Island Railroad. Bro. Charley Litton lives here. Any of the elders passing this way would be welcomed at his house. I shall stay here a few days and leave it with the Lord. I like this district to labor in. I have baptized twelve, preached one hundred and thirty-five times, and done other church work. Bro. Henry Sparling was with me about three weeks. May the Lord bless all in the *HERALD* Office.

In bonds,

S. J. MADDEN.

NIAGARA FALLS, Ontario, January 8, 1908.

Dear Herald: I was called here by telegram to administer to Sr. Bigger, who is suffering with a cancer. I find the work in good condition, and prospects are favorable for an ingathering. The Saints are united, and a good feeling seems to prevail.

God has manifested himself here by marvelously healing Sr. Chown, under the hands of Elder Place. The attending physician said, "A divine power has healed you, and not my medicine."

I have been laboring since the October conference, at Marston, holding the fort in a union church. The Baptist parson, by the name of McQuarrie, lectured three nights against us, and I took the good advantage to reply, and by so doing made many friends to the cause. I am hopeful of a good work being done there.

ST. MARY'S, Ontario.

G. C. TOMLINSON.

CALGARY, Alberta, Canada, January 15, 1908.

Dear Herald: I would like to speak a word for Alberta through your columns. I have lived here eight years next spring. I feel sure it is the best poor man's country I have ever seen. I have lived in the States and in Ontario, but they can not compare with this country, in my judgment. Any one with a little money and some energy can soon be comfortably well off. I speak from experience.

Any one desirous of purchasing land or gaining information regarding this country, if they will write to me I will be pleased to give them all the information asked for. I joined the church when I was about eleven years of age, and, although we have no other Saints here except my mother and sister, I have not parted from the faith.

Trusting these lines will help some to a home in the West, I remain,
Yours in gospel bonds,
Box 1576. MRS. NELLIE WILSON.

BANTRY, North Dakota, January 15, 1908.

Editors Herald: As I am sending in my renewal for *Autumn Leaves*, I thought a few lines from this part of the vineyard would not be amiss. Though few in number, our little branch is striving to keep in the faith. We were glad to have Bro. H. O. Smith with us a few days last week. He preached a few good sermons for us, and we feel strengthened by them. We have Sunday-school and preaching every Sunday; prayer-meeting every Thursday evening. All seem to be interested, and take part in the meetings. We are sorry to lose Bro. and Sr. Surbaugh from our branch. They will be missed, as they were loved and respected by all. They left for Missouri the 14th. May they live long, and faithfully, and may God's blessings attend them, is our prayer. I ask an interest in the prayers of all, that I may overcome the trials and temptations of this world.

Your brother in faith,
WM. H. HAGOOD.

MANCHESTER, England.

Editors Herald: November 1, I went to Leeds, where Bro. Rushton met me and took me to his home. The next day, in company with Bro. Rushton, left for Glasgow, Scotland, where we were welcomed at the home of Bro. and Sr. Murray, at Burbank. Bro. Murray is a real Latter Day Saint. He met with an accident while at work in one of the coalpits here, and the doctor said it was a miracle that he escaped being killed; he rejoices in the power of God that so wonderfully preserved his life.

On Saturday we went to Hamilton, and on Sunday evening met about twelve Saints and friends gathered for worship in Victoria Hall. At this meeting two, who had formerly been baptized, were confirmed.

After holding a few meetings, one for a more perfect organization of the branch, Bro. Rushton left for Stockport, England, leaving me feeling rather lonely, but determined to go to work. I continued holding meetings, and distributing tracts, and inviting people to the hall where we held our services. After the services Saturday evening, the 19th, we went out to the street and started to talk about the gospel, and soon had a big crowd interested. After talking for one hour to them on the first principles of the gospel, we gave opportunity to ask questions. No sooner was this privilege announced than a big man stepped forward and said: "I want to ask the speaker, Is your soul saved, and is it saved now? and I want answer, Yes, or No." I asked him what he meant by the word *soul*, and he started an oration of fifteen minutes on the blood of Jesus, but failed to give any explanation of the soul. Then some of the people wanted us to define it for them, so we explained, and there was perfect silence, everybody seeming to indorse the explanation, and we felt to thank God for the power displayed. After answering questions until twenty-five minutes after nine, we announced meeting for Monday night, and bade them good-night. We filled the appointment, as announced, and talked till nearly nine o'clock on the kingdom of God, and how we might know it. Questions were

again invited, when a young man stepped forward, holding a tract that I had given him on Saturday night, and said that the tract taught that we could be saved by the blood of Jesus only, and that I had been preaching that men must believe and obey. But I think that he and all standing around were convinced that he had made a wrong interpretation of the tract. We continued to answer questions till twenty minutes of ten.

Rain, frost, and snow interfered with the outdoor meetings for several days, but indoor meetings were held through the week; and on Sunday, after the indoor services, we went outside and talked to a large crowd with good liberty. Even though rain began falling, the people seemed eager to hear, and so we talked till nearly nine, and then answered questions till ten minutes of ten, and bade them good-bye for the winter months. On Monday night we had a meeting at the home of Bro. and Sr. Moore, and blessed five of their children.

On the 27th we left Scotland for home, feeling that we had been blessed of God in doing a little good. Some seem almost persuaded, but are rightly counting the cost.

Will the sister who gave me the names, in Lamoni at conference last spring, forward to me her name and address, and the names and addresses of her friends living in Scotland, and we will look them up.

135 Clayton Lane.

G. W. LEGGOTT.

HOISINGTON, Kansas, January 18, 1908.

Editors Herald: Inclosed you will please find money order for five copies Voice of Warning, paper bound.

I find that this book is very plain and explains the Bible so clearly, and opens the truth so plainly, that there is no room for doubt as to the truthfulness of our gospel.

All I ask people to do is to read the book and refer to the Bible, and if the Bible reads that way accept it.

There are no Saints here that I know of, except my wife and I; but should any come this way our house is open to them, for I believe they do much good wherever they stop, if only to the one they stop with, for they strengthen us who are weak, both spiritually and mentally.

Your brother in the faith,
E. L. BARRACLOUGH.

RAT, Missouri, January 3, 1908.

Editors Herald: While sending for the *Ensign, Autumn Leaves*, and *HERALD*, I would tell you we have reorganized our Sunday-school again. We have six Saints here now. We elected all the officers we need. There were twenty-one present.

May God's blessing rest upon his people.

Your sister in bonds,
L. W. DONALDSON.

RIVERTON, Iowa, January 23, 1908.

Editors Herald: At this date some of the Saints, including myself and family, are on the sick list. We ask the prayers of the Saints in our behalf. Our faithful brother, Jonas H. Drury, of Nebraska, is with us. He is preaching, and caring for and helping us while we are sick. We are looking for Bro. Joseph Arber to visit us this week.

L. C. DONALDSON.

Request for Prayer.

Dear Saints: As a brother and sister of the Latter Day Saint church, we would request that, on the first Sunday in February, fasting and prayer be observed in behalf of our

daughter, Miss Gladace, Warren, who is very low with consumption of the bowels.

BELDING, Michigan.

BRO. AND SR. WARREN.

Extracts from Letters.

A. A. Baker, Bandon, Oregon: "The Saints here held meeting in their new church Sunday, for the first time. They do not have it completed yet; but will have in a few days. I have been helping them some. Saints are all well here, and the work is in a fair condition. I look for some additions to the branch in the near future."

News From Branches

ST. JOSEPH, MISSOURI.

Another Christmas with its spirit of gladness and good cheer is numbered with the past, and we have once more taken up the quiet routine of our lives. Christmas was observed in right royal fashion. The school presented a pleasing program, entitled "Shepherds of long ago," which was well rendered, and universally commended. The decorations in the Sunday-school were the most elaborate and beautiful ever attempted here, and the decorating committee certainly deserve praise for their work in this line. The children were well remembered by the school and by their teachers, and a generally happy time was had.

On the last Sunday in December, the semi-annual election of officers took place, and the present corps of officers was sustained for another term. The school is prosperous, and lively, with a bright outlook for the future.

On a recent Tuesday, in the parlor of Bro. Goodrich's home, Bro. Charles Perrin, of Beetown, Wisconsin, was united in marriage to Sena Tindell, of Caldwell County, Missouri, Bro. Goodrich officiating, assisted by Bro. Hale Smith.

Brn. Goodrich, Smith, and Pickering are holding a series of meetings in South St. Joseph. The Second St. Joseph Branch has a neat little church there, recently purchased, in which the meetings are held. Good sermons, good interest, and good attendance are reported.

Bishop G. H. Hilliard preached for us on a recent Sunday. On next Sunday, Bro. Goodrich will preach on the subject of "Spiritual gifts, as manifested among us." In the evening Bro. Hale Smith will occupy the pulpit.

At our last business-meeting, Bro. H. D. Ennis resigned as correspondent for the *Ensign*, and Sr. Mary Kinnaman was appointed.

The Religio held its annual election of officers the first week in January. All the officers were reelected. We are looking forward with pleasure to our district conference, which convenes here some time next month.

EDITH M. COCHRAN.

COLUMBUS, OHIO.

Elder F. J. Ebeling occupied the stand on Sunday evening, January 19, preaching a good, spiritual sermon, to a crowded house. Bro. Ebeling, through ill health, was forced to leave the missionary force one year ago; but through the grace of God is now restored to health, and Sunday evening marked his return to the active work.

The Sunday-school is making splendid progress, under the skillful management of Elder J. E. Matthews, its superintendent. Bro. Matthews has introduced several innovations, which have awakened a greater interest in the Sunday-school work. This applies to both teachers and pupils.

Elder C. H. Rich is building up a good Religio local; and,

while only a few weeks old, it seems to be a very energetic youngster.

We have glowing prospects for next season's tent-work; and at present are considering a series of cottage-meetings.

The spirituality of the membership is increasing, under the faithful service and watchcare of the priests and teachers. May the good work continue.

HARRY E. FRENCH.

ST. LOUIS, MISSOURI.

A large number were in attendance at our sacramental and rally day service the first Sunday of the New-year, and all present enjoyed a goodly portion of the blessed Spirit of the Master. Two little buds of promise were blessed at this service by Brn. Russell Archibald and S. A. Burgess, Bro. Archibald being spokesman: Margaret Elizabeth, the little babe of Bro. and Sr. M. L. Masten, and Elizabeth Euphrosyne, daughter of Bro. and Sr. A. P. Burgess.

The marriage of Sr. Bessie Roberts, of Cheltenham, and Mr. Baker, of Nashville, Tennessee, was solemnized at the church Christmas day, by Bro. R. Archibald. The young couple left for Nashville, where they will make their home.

Bro. Woodstock, of Lamoni, was a visitor with us recently, and addressed the Religio, December 27. Bro. R. Etzenhouser and little son were also with us a few days in December, Bro. Etzenhouser being *enroute* to his field in the East. He gave us two instructive and interesting sermons on the twenty-ninth.

The Sunday-school and Religio held their regular elections of officers, which resulted in placing those whom we believe are thoroughly competent to conduct the work for the ensuing term.

Our normal lessons, in charge of Bro. Tanner, are well attended and very interesting.

A surprise was tendered Sr. Tanner the afternoon of January 17, by the mite society, in honor of her birthday. All expressed themselves as having had a splendid time. Another pleasant social function was the entertainment of the members of the choir at the beautiful home of Bro. and Sr. S. R. Burgess, the evening of January 21.

Bro. Frank Smith, we regret to say, has left us, to work in Kansas City. But our loss is their gain, and we wish him success.

Bro. Russell D. Archibald, of Centerville, Iowa, is a late arrival in our midst, and we find his voice quite an addition to our choir service.

Your sister in Christ,

ELIZABETH M. PATTERSON.

2739 DeJong Street.

LAMONI, IOWA.

W. H. Kelley was the speaker at the chapel Sunday morning; Eli Hayer occupied in the evening. W. R. Dexter spoke at the Saints' Home; F. M. Weld at Liberty Home.

D. C. White occupied at Davis City; A. S. Cochran at New Buda; Frank Hackett at Andover; William Anderson at Pawnee; and H. A. Stebbins at Thompson.

President John Smith has been laboring at Cleveland, Lucas, and Norwood the past two weeks. S. K. Sorensen went to Ellston, Saturday, where he would conduct services over Sunday, continuing during the week, and then on to his field.

At the January branch business-meeting recommendations from the branch presiding officers advising the ordination of C. B. Woodstock to the office of elder and W. R. Dexter to the office of priest were approved, and referred to the stake high council.

Miscellaneous Department

Conference Minutes.

MOBILE.—District met in conference with the Bluff Creek Branch, December 14, 1907, at 10 a. m. District president chosen to preside, with Brn. T. C. Kelley and J. M. Stubbart to assist. One branch, Theodore, reported. Ministry reporting: Elders Oscar Tillman, S. Cochran, J. M. Stubbart, Alma Booker, W. L. Booker, G. W. Sherman; Priests T. W. Smith, L. C. Goff, R. Mizelle, N. L. Booker baptized 1; Teacher James Powell; Deacon Frank Stiver. Bishop's agent's report: Balance due church last report, \$59.58; receipts, \$35.00; expenditures, \$43.20. The following resolution was read: "Resolved, that we appoint a committee to confer with a like committee appointed by the Florida District, to seek a settlement of the boundary line between this and the Florida District." Resolution prevailed. Brn. T. C. Kelley, G. W. Sherman, and N. L. Booker appointed as this committee. Sr. Susie Yocom formerly of the Perseverance Branch, stated, though she had joined the Baptist Church, she had never denied the faith, and asked forgiveness, and desired to come back to the church. Motion prevailed that we accept her confession, and again receive her in full fellowship with the church. Resolved, that we recommend the ordination of Bro. N. L. Booker to the office of elder as soon as it may be approved of by his home branch or district. Carried. A committee consisting of Brn. Alma Booker, T. C. Kelley, and N. L. Booker, was appointed to designate the boundaries of the Mobile District. By the provisions of General conference held at Lamoni, Iowa, April 6-19, 1907, and by order of missionaries in charge of the Southeastern Mission, Elder Alma Booker was ordained to the office of seventy by Brn. T. C. Kelley and J. M. Stubbart, at the Sunday afternoon prayer-service. Adjourned to meet with the Theodore Branch, March 7, 1908, at 10 a. m. Mrs. Alma Booker, secretary, Theodore, Alabama.

SPOKANE.—The seventh semi-annual conference of the Spokane District convened at the church, Spokane, Washington, December 28, 1907. Called to order at 10 a. m., by T. W. Chatburn. F. J. Chatburn was elected secretary pro tem. Branch statistical reports: Sagle 28, Spokane 162, Rosetta 23, Columbia River 15. W. W. Fordham, Bishop's agent, reported: Cash on hand last report, \$327.64; received since, \$1,233.83; paid out, \$1,153.95. On motion the following petition to General Conference was adopted: "Resolved, The Spokane District hereby petitions General Conference in the matter of changing boundary lines between the Spokane District and the Seattle and British Columbia, to ratify the agreement of said district, to make the western boundary lines of Yakima, Kittitas, and Klickitat Counties the boundary line between said districts instead of the eastern lines of said counties as hitherto." Delegates to General Conference, 1908: T. W. Chatburn, A. J. Layland, W. W. Fordham, F. J. Chatburn, Frederick A. Smith, Thomas Summers, Mason Agens, John Davis, and Sr. Emma Bell. On motion those present were instructed to cast full vote of district, and in case of division, they be instructed to cast a majority and minority vote. On motion the next conference of the Spokane District was set for the second Saturday and Sunday in June, 1908, to convene at 10 a. m. Resignation of Priest J. M. Pucket was referred to the district officers. M. Fordham, secretary, 2317 East Pacific Avenue, Spokane, Washington.

NORTHERN KANSAS.—Quarterly conference met with the Homestead Branch in the church at Bazine, Kansas, December 21, 1907. Called to order by district president, John Teeters. W. E. Peak chosen to preside; John Teeters, assistant; Jasper Boatwright, secretary, W. C. Earhart, his assistant. Branches reporting: Homestead 74, Scandia 47, Mount Olive 24, Twin Creek 60. Elders reporting: W. E. Peak, W. C. Earhart, and John Teeters; Priests V. Boatwright, A. B. Young, and R. Hoskins; Bishop's agent, John A. Teeters, reported: Received, \$28.20. District treasurer, Myrtle Coop, reported: Collected, \$5.70; paid out, \$2. Hill City was selected as place for next quarterly conference, time to be appointed by district president. Moved and carried that the district secretary be authorized to write to Bro. Ward and request him to make a report of his Bishop's agency to the next quarterly conference, and that he forward such books and papers as he may have in his possession belonging to the present Bishop's agent. The following was

carried: Moved that the chair appoint a committee of three to draft resolutions of condolence regarding death of Elder T. E. Thompson, of Beeler, Kansas, said resolutions to be sent to Sr. T. E. Thompson, and a copy to be spread upon the minutes of this conference.

FLORIDA.—Conference convened with the Calhoun Branch January 11, 1908. G. T. Chute in chair. T. C. Kelley was elected to assist in presiding. Branches reporting: Pleasant View 39, Santa Rosa 58, Calhoun 61. Ministry reporting: Elders W. A. West, G. T. Chute, J. M. Stubbart, T. C. Kelley, C. J. Clark, B. L. Jernigan; Priests W. H. Hawkins, Claiborne Dixon; Teacher Joseph G. Dixon. Bishop's agent reported: On hand last report, \$27; received since, \$17; paid Bishop E. L. Kelley, \$44. Delegates to General Conference: J. M. Stubbart, T. C. Kelley, G. T. Chute, B. L. Jernigan, L. F. West, Bro. and Sr. C. J. Clark. Resolved, That Florida District conference petition Reorganized Church of Jesus Christ of Latter Day Saints, through their missionaries in charge of Southeastern Mission, to appoint high priest or elder to labor in the Florida District, that we may choose him as district president. Committee on boundary lines reported: We your committee appointed to confer with like committees of Alabama and Mobile Districts, beg to report that by agreement with other committees we recommend that the Florida District comprise the territory of Escambia and Santa Rosa Counties, Florida, and Escambia County, Alabama. Signed, W. A. West, J. M. Stubbart, B. L. Jernigan. Resolved, That we request the General Conference to ratify the action of this district, making the counties of Santa Rosa and Escambia in Florida, and Escambia in Alabama, the territory of the Florida District. Adjourned to meet at Pleasant View, the first Saturday and Sunday in April, 1908. B. L. Jernigan, secretary.

TEXAS.—Southwestern Texas District met in special conference with the San Antonio Branch, November 16, 1907, at 10 a. m. I. N. White and S. S. Smith were chosen to preside; Flossie Jett, secretary pro tem. Branches reporting: Second San Antonio 28, Bandera 53, Medina City 50. Elders reporting: S. S. Smith, Ed. N. McKae, T. J. Jett, D. S. Palmer, John Harp, J. P. Neal, W. H. Davenport. Bishop's agent's report: On hand June 21, 1907, \$22.43; receipts, \$152.91; expenditures, \$175.34. Adjourned to meet February 21, 1908, with Second San Antonio Branch, San Antonio, Texas.

Conference Notices.

Conference of the Texas Central District will convene with the Saints near New Baden, Robertson County, Texas, in the Roberts Schoolhouse, February 15, 1908, at 10 a. m. Those going on cars will be met at New Baden, the 14th, with conveyance out to place of meeting. Come and let us counsel together in the interest of the work. Those who can not come, let us hear from by letter. Pray that God's power may be and abide with us. Johnnie Hay, Hearne, Texas.

Central California District conference will convene at Tulare, California, March 6 to 8, 1908. Mrs. Mary E. Lawn, secretary.

The semi-annual conference of the Southern California District will convene at Garden Grove, Saturday, February 15, 1908, at 10 a. m. Branches will appoint delegates. There being no special business to transact, we have asked the following brethren to prepare papers on the following subjects: "Church finances; is it possible to get the entire membership in line, and how," by Albert Carmichael. "Privileges and duties of the local priesthood," by Fred Adam. "Marriage and Divorce: the attitude the church should take thereon," by A. E. Jones. "Missionary work: suggested improvements," by Arthur Ballard. Conditions in the district were never better or brighter. We urge all who can possibly get away to come to the conference. T. W. Williams, president.

The Eastern Iowa District conference will meet with the Muscatine Branch, February 15 and 16, 1908. We hope all who can will attend, and that clerks of branches will have their reports ready. Mrs. H. S. Harris, secretary.

Fremont District conference will convene February 15 and 16, 1908, with Tabor Branch. Please be prompt in sending in all reports, and be sure to include number scattered members in branch statistical report. C. W. Forney, secretary.

Conference of the Utah District will be held at Ogden, Utah, on February 22 and 23, 1908. The church is located

on the corner of Fifteenth Street and Washington Avenue. The presidents of branches should see that their branch reports are forwarded to the district officers. Mrs. David Strausbach, secretary, 185 G Street, Salt Lake City, Utah.

Conference of the Southeastern Illinois District will convene with the Springerton Branch on Saturday, before the third Sunday in February, 1908. Branch clerks please report number absent from branch. P. G. McMahan, clerk, Tunnel Hill, Illinois.

The conference of the Little Sioux District will meet with the Saints at Moorhead, Saturday, February 8, at 9 a. m., for prayer-service, and at 10.30 a. m., for business. James D. Stuart, clerk.

The Far West District conference will convene with St. Joseph Branch, February 22 and 23. At this conference delegates will be elected to represent the district at General Conference, so come prepared. The district secretary makes a special request that all branch reports be in his hands one week previous to convening of conference. Charles P. Faul, secretary.

Convention Notices.

The Eastern Iowa District Sunday-school convention will convene at Muscatine, Iowa, February 14, 1908, morning session, 10 o'clock. A good attendance is desired. Cora E. Weir, secretary.

The Religio convention of the Little Sioux District, convenes at Moorhead, Iowa, Thursday, February 6, 1908, at 7.30 p. m. This being the annual business convention, we request that all locals be well represented. Lou Mann, secretary.

The Spring River District Sunday-school Association will convene in the "city auditorium," at the corner of Fourth and Pine Streets, Pittsburg, Kansas, February 14, at 10 a. m. Election of district officers. Schools take notice, and send credentials by February 10. Mabel C. Holsworth, secretary, Pittsburg, Kansas.

The annual convention of the Southern California District Sunday-school and Religio Associations will be held at Garden Grove church, Friday, February 14, at 10 a. m. There is very little business to come before the body. Two sessions will be devoted to normal review work. In the afternoon we will take up Parts 1 and 2 of Hurlbut's Revised Normal Lessons. In the evening Parts 4, 6, and 7. Those working for diplomas please come prepared. T. W. Williams, superintendent and president.

Religio of the Northern California District will convene at Sacramento, February 28, 1908, at 10 a. m., at Saints' chapel, corner Twenty-fourth and K Streets. Secretaries of locals please send in their reports and credentials at once. It is hoped a good attendance will be present. Delegates will be appointed to General Convention. Pauline O. Napier, secretary, 2130 J Street, Sacramento, California.

The convention of the Northern Wisconsin District Sunday-school Association will convene at Porcupine, February 17, 1908. Archie Hook, secretary, Miner, Wisconsin.

The Ohio District Sunday-school Association will meet in convention at G. A. R. Hall, Columbus, Ohio, Friday preceding next district conference, February 28, 1908. All are invited to be present. Miss Jeanette Williams, secretary.

The Northern California Sunday-school Association will convene at Sacramento, California, February 28, 1908, at 2 p. m. Special business: Elections of officers and delegates to General Convention. Local secretaries and home class workers, please send your reports to Mrs. Lizzie Day, secretary, 1219 South San Joaquin Street, Stockton, California.

Religio of the Spring River District will convene in the "city auditorium," Pittsburg, Kansas, February 14, at 2 p. m. Election of district officers. Mabel C. Holsworth, secretary, Pittsburg, Kansas.

The Far West District Religio convention will convene in St. Joseph, Missouri, February 21, 1908, at 10 a. m. Everybody come, as a good time is expected. Fannie L. Ehlers, secretary.

The Lamoni Stake Sunday-school and Religio associations will convene in joint convention at Lamoni, Iowa, Thursday, February 13, at 7.30 p. m., continuing over Friday. Nellie M. Anderson and Martha Martin, secretaries, Lamoni, Iowa.

Reunion Notices.

August 28 to September 6 inclusive, is the time set by the committee for the holding of the Western Iowa reunion, at Little Sioux, Iowa.

Corrections.

Editors Herald: Will you please correct my mistake in time of the Seattle and British Columbia District Sunday-school Association convention. It should read February 7, 1908, instead of January 31. Mrs. H. A. Briggs, secretary.

Editors Herald: Please correct the date of Southwestern Texas District conference given you by Bro. D. S. Palmer. It should read February 21, as time of beginning, instead of February 7.

O. D. JOHNSON, president.

Died.

BACON.—At the Saints' Home, Lamoni, Iowa, December 11, 1907, of heart disease, Sr. Siloia N. Bacon, aged 70 years, 6 months, and 26 days. She was found dead in her chair in the morning. Had been expecting such a summons, and was ready. She was baptized at Bay City, Michigan, in 1886, by J. J. Cornish, and lived a devoted life. Came to the home in 1900. Her husband died in 1870. By her request, H. A. Stebbins preached the sermon. R. M. Elvin in charge, and A. S. Cochran offered prayer.

LANYON.—At the Saints' Home, Lamoni, Iowa, December 12, 1907, of quick consumption, Bro. William C. Lanyon, aged 68 years, 6 months, and 21 days. He painted at the HERALD Office, October 16, and was taken with hemorrhage the same night. He was a nephew of Sr. Josiah Ells, of Pittsburg; was the father of eight children, five of whom are living. United with the church when young, and loved the gospel. For years wrote the Lamoni notes for *Zion's Ensign*. Funeral service in charge of John Smith, prayer by R. M. Elvin, sermon by H. A. Stebbins.

VOTAW.—Sr. Isabelle W. Votaw, at Forest Hill, California, November 28, 1907. She was born January 22, 1864, at Forest Hill, October 21, 1894, she was united in marriage to Bro. A. S. Votaw, who now mourns her loss. She was baptized February 26, 1902. She had a great desire for relatives and friends to have the opportunity to hear the restored gospel; but in life this was denied her. Funeral services in the Methodist church, and thus in her death came the opportunity for some to hear the truth which were so dear to her. Sermon by C. W. Earle.

SEWARD.—George A., was born at Richmond, Oneida County, New York, July 4, 1837. Died in Edgewood, Iowa, December 20, 1907. When thirty years of age he gave his heart to God, and has since served him in the Methodist, Baptist, Dunkard, and finally the Reorganized Church of Jesus Christ. His wife and one daughter, with a host of loving friends and neighbors, mourn their loss. Funeral was held in the Congregational church at Edgewood, in charge of J. B. Wildermuth; sermon by Fred B. Farr, to a very large congregation.

ALLEY.—George F., born July 22, 1877, in Jonesport, Maine. Baptized April 23, 1895. He was married to Lizzie Farley, July 3, 1899. Two children came to bless their home, but passed to the beyond in infancy. Thus the wife and mother is left alone. God bless her. Bro. George was an upright and peaceable man, a good husband and father, a dutiful son. Sermon by S. F. Cushman.

SMITH.—Mrs. Mary E. Johnson-Smith; born at Indian River, February 19, 1875; baptized August 12, 1891, by F. M. Sheehy. Married to Lewis L. Smith, February 4, 1897. Three children were born of them; all living. Father and mother deceased. This sister lived a life above reproach, and was always ready to give an answer for her hope, and to stand as a witness of the gospel of Jesus Christ. Address by S. F. Cushman.

SHORT.—The hearts of the Saints were made sad on December 15, to hear of the death of our beloved Bro. John Short, who for many years, has lived in Joplin, he being one of the charter members at the organization of the branch, and by his long and faithful life making many friends both in and out of the church. He was over seventy years of age, and his bereaved companion, and stepson, desire to render their thanks to the Saints and friends who gave them such noble assistance in their affliction. Sermon by H. J. Thurman, assisted by F. L. English.

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A Preacher who Really Practised.

Mayor Jones was large and powerful; he had a splendid physique, the development of a rugged constitution, of hard manual labor in early life, of abstemious living, and of constant exercise; he was of an athletic build and prowess, and he was a Welshman, naturally quick to resent injury or insult, and of a temperament prompt to take fire. By all the ordinary rules of human intercourse, the man who insulted him on a certain occasion would have received a tremendous thrashing; but Mayor Jones turned away and departed without a word. He came to me a few minutes afterward in my office, and I saw that he was striving hard to master some unusual emotion. I shall never forget him as he sat down, and how after a moment his face broke into that beautiful smile and he said:

"Well, I have won the greatest victory of my life; I have won, at last, a victory over myself and over my nature. I have done what it has always seemed hardest for me to do."

"What?" I asked.

And then he told me the story, and when he had done, after a period of silence, he said:

"You know, it has always seemed to me that the most remarkable thing that was said of Jesus was that 'when he was reviled, he reviled not again.' It is the hardest thing in the world to do."

After that his life seemed sweeter and gentler than ever, although it had been exceedingly sweet and gentle before; he seemed to have reached a higher altitude and a loftier conception than he had known before. A few months later he was dead. And when I stood at his bier and saw the thousands and thousands of weeping people standing on his wide lawn, in the streets before his house, and lining the streets all the three long miles to the cemetery, and then other hundreds waiting at his grave, all of them mourning the friend who had gone, it seemed that there was a visible manifestation of that love which he had poured out in his life, and more than all a great proof of the validity of the higher law which he understood and by which he lived in accepting the golden rule.—From "The golden rule in real life," by Brand Whitlock, in the *Circle* for December.

Locking Up One Hundred Millions.

Never before in the history of this country has the mania to hoard money deprived the people of so vast a sum as that which has been withdrawn from circulation since the opening days of the October panic. It has been a most curious, unreasoning, but picturesque movement, with which the banks of the great cities have ever had to deal, and now that the different phases are becoming better known, it is clear that all sorts and conditions of men have engaged in the practice, and that thousands of big and little banks throughout the United States have helped it along. The movement has been too broad for any one to trace closely, but it is safe to say that, taking the country as a whole, fully \$100,000,000 in currency has been locked up by timid individuals, banks, and corporations. It has been estimated that fully half of that sum was withdrawn from the banks and trust companies in the immediate vicinity of New York during the excitement attending the unprecedented runs on three or four trust companies of the metropolis.

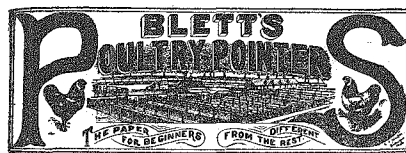
The movement was given great impetus by the action of the New York Clearing House banks in authorizing the issue of loan certificates on October 26 last. It is true, however, that hoarding had begun two or three weeks before this action was taken. The banks were obliged to authorize loan certificates because of the tremendous drain of currency to the interior, which largely accounted for \$12,900,000 cash loss shown in the bank statement of the day that the loan certificate expedient was resorted to, and by the heavy withdrawals of currency by individual depositors. As soon as the newspapers announced that cash settlements by the banks had been temporarily suspended the safe-deposit companies received applications for thousands of "one month boxes." That meant that the hoarders wanted a safe place to store their money pending the resumption of normal conditions, and that they thought that the situation would be sufficiently settled within a month to enable them to either redeposit their funds or invest them permanently. What was true of New York applied in a way to other centers, and as loan certificates were taken out by the banks of Philadelphia, Chicago, Boston, Pittsburg, St. Louis, and other points, the hoarding mania extended, and soon developed into a national movement of grave consequence.—From "The story of the hoarders," by William Justus Boies, in the *American Review of Reviews* for January.

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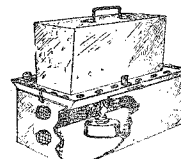
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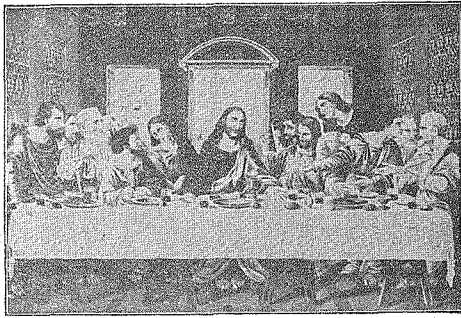
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, FEBRUARY 5, 1908

NUMBER 6

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
LEON A. GOULD, Assistant Editor

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

Editorial

TO THOSE WHO CAN READ, AND WILL UNDERSTAND.

The closing words in one of the paragraphs of a revelation in the Book of Doctrine and Covenants are these: "Behold, here is wisdom." To that class of men, readers and thinkers who can read the English language and will understand what they read, we commend the following from the pen of Joseph Smith, the Seer of Palmyra. The man whose sayings, whether uttered under the inspiration of the Spirit with a "thus saith the Lord" attending the utterance, or whether spoken in daily conversation, have been construed by some to be always the result of direct inspiration, writing under the solemn stress of confinement in a jail with others of his brethren, in daily conversation upon the things of the Spirit, singing the songs of Zion, and spending the tedious hours in prayer and communion with themselves and God, wrote to the Saints, directing his instruction to the church direct, through Bishop Partridge. This instruction was published in the *Times and Seasons*, volume 1, pages 131 and 134.

We further caution our brethren against the impropriety of the organization of bands or companies by covenants, oaths, penalties, or secrecies; but let the time past of our experience and suffering by the wickedness of Doctor Avard suffice, and let our covenant be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprove everything that is not in accordance with the fullness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past when they see iniquity beginning to rear its head, for fear of traitors, or the consequences that shall follow, from reproving those who creep in unawares that they may get something to destroy the flock. We believe that from the experience of the Saints in times past they will henceforth be always ready to obey the truth without having men's persons in admiration because of advantage; we ought to be aware of those prejudices (which are so congenial to human nature) against our neighbors, friends, and brethren of the world, who choose to differ with us in opinion, and in matters of faith; our religion is between us and our God; their religion is between them and their God; there certainly is a tie to those of the same faith which is peculiar to itself; but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not

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By an oversight, the "Original Articles" heading was omitted in the makeup this week, and the error not discovered until the form was half printed. It should immediately precede the article on "The temporal plan," on page 126.

* * *

Logic is a large drawer, containing some needful instruments, and many more that are superfluous.—A wise man will look into it for two purposes, to avail himself to those instruments that are really useful, and to admire the ingenuity with which those that are not so are assorted and arranged.—Colton.

of our faith; this principle, in our opinion, approximates the nearest to the mind of God, and is godlike. There is a duty which we in common with all men owe to governments, laws, and the regulations in the civil concerns of life; these guarantee to all parties and denominations of religion equal and indefeasible rights, all alike interested; and they make our responsibilities one towards another in matters relating to temporal affairs and the things of this life; the former principles do not destroy the latter, but bind us stronger and make our responsibility not only one towards another, but unto God also: hence we say that the Constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all those who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land: it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun. We are deprived of the protection of this glorious principle by the cruelties of those who only look to the time being for pasturage; and who forget that the Mormons, as well as the Presbyterians and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty; yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom, that fruit is no less precious and delicious to our taste; we can not be weaned from the milk, neither can we be drawn from the breast; nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the Constitution of the United States is true, that the Bible is true, the Book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God"; a consolation which our oppressors can not feel when fortune or fate may lay its hand on them as it has on us. We ask, What is man? Remember, brethren, that time and chance happeneth to all men.

We subscribe ourselves your sincere friends and brethren in the bonds of the everlasting gospel, and prisoners of Jesus Christ.

JOSEPH SMITH, JR.
HYRUM SMITH.
LYMAN WIGHT.
CALEB BALDWIN.
ALEXANDER M'RAE.

The signatures of the companions of the Prophet attached to this quotation are an equivalent indorsement and sanction of the principles contained in this instruction. The force of this instruction is found in the declaration that the claims of true friendship are weakened by oaths and bonds given to our fellow men, especially if these are characterized by secrecy; and that the disciples of Christ are not required to work in secrecy or the dark, but that they should do what they do in the work of the Lord, frankly, openly, and fearlessly, keeping in mind the statement made by the Savior that he had spoken openly in their temples and had not wrought in secrecy or in the dark. There is a deep and prophetic meaning to be taken from this statement written by the Prophet under the circumstances then governing.

To revenge is no valor, but to bear.—Shakespeare.

THE LOGIC OF PRAYER.

(Synopsis of a discourse.)

Is the habit of prayer logical? Many people with a predilection to skepticism will answer no, because they doubt the existence of the being to whom prayer is addressed. Some Christians will answer no, because they say that God knows our needs, and they assume that it is unnecessary to explain them to him. It might seem, then, that prayer is illogical, but only so to one who has given the matter a superficial investigation.

Many of our best customs and emotions might seem unreasonable at first glance. Why should each parent esteem his particular child so highly? Others see the freckles, the up-titled nose, the traits of character that seem even worse than any facial defect, and discern little to love. Yet the parents think more of that child than of any other in the world. Are they illogical? No. They are in harmony with a deep, strong law of nature, designed to preserve the race, and to secure for each child a welcome, a home, protection, love.

One who gives money or effort to succor another who is in need or distress is lessening his own store, and there is no visible earthly reason why he should do so. Is he illogical? No. The race must move upward as a whole. And when he gives he gets. He enjoys sweet pleasure that is better than anything he could have bought had he kept the donation. The logic of the act is not discovered until one makes the experiment.

Here is a mother who is praying for the boy that is out in the world. She wants Providence to protect him. Has Providence time to single out her boy from a million others and watch over him? Perhaps her act seems unreasonable; but what would you think of her as a mother if she did not pray for him? A nation of mothers who would forget to pray for their boys would be a calamity. They would mother a race of men who would not be worth praying for. The prayer is logical if for no other reason than because it is the spontaneous fruit of love, and because of its effect upon posterity.

Prayer is among the customs that have their roots deep in human need. It must not be lightly condemned.

As the incentive and authority for prayer, we have the promise, "Ask and ye shall receive."—John 16: 24. The method of asking and the character of the suppliant are considered, and the promise is thus conditioned: "The effectual fervent prayer of a righteous man availeth much."—James 5: 16.

First, the character of the prayer is mentioned. It must be a *fervent* prayer; one that is from the heart, and not from the lips only. This generation is especially condemned because the Lord says, "This

people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me."—Isaiah 29:13. Again the prayer must be *effectual*, and the only prayer that is effectual has faith back of it, because we are told, "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."—James 1:6, 7. It is also specified that the man must be righteous. To ask favors of one with whom we are out of harmony is offensive, and we are told, "He that turneth away his ear from hearing the law, even his prayer shall be abomination."—Proverbs 28:9.

Of course, to offer a faithless prayer while living unrighteously would be illogical; but to live a life of righteousness and cultivate a habit of fervent prayer is, we maintain, not only logical but most desirable, both from a religious and a civic viewpoint. In support of this view we propose to present four arguments selected from among the many that we might offer.

Prayer in its simplest form is asking for something. In a little higher form it is returning thanks for something received.

Is it logical for God to demand that we ask him for something that he knows that we need, and return thanks for it when he knows that we are thankful? It seems to us that by our own conduct toward our children we commend him in this action. The intelligent parent knows that his child has need of many things. Some of those wants he supplies freely. But there are many other things concerning which the parent thinks that if they are worth having they are worth asking for. When they are asked for and given, it is a matter of good training that some expression of thanks shall be made. On the other hand, the parent who anticipates every desire and lavishes gifts upon his child, even before the child realizes the need, will ruin him. Such a course will breed ingratitude, one of the meanest of traits.

In like manner, God grants us many blessings daily, but there are many others that we must ask for. We thus come to realize our needs, and to realize the source of supply. Having received them we must return thanks. If we do not take time to express our gratitude, soon we will not take time to be grateful.

His commandment then is just where he says, "In everything by prayer and supplication with thanksgiving let your requests be made known to God."—Philippians 4:6.

Prayer leads to self-examination. The man who pleads for forgiveness is confronted with the question, Have I forgiven others? The man who pleads

for the poor can scarcely avoid the thought, Is there anything that I can do to help them? The man who asks that his wife and children may be protected can not escape the thought, Am I true to them in thought and act?

Thus, whatever his petition, the man who comes to the throne of grace comes not face to face with God alone, but face to face with himself. He sees his own duty as no sermon, lecture, or printed document could explain it to him. Prayer is logical because of its effect upon the suppliant.

Prayer is the only avenue by which we establish communion with God. When the father and son talk over the needs of the son and plan together regarding them, there is close and pleasant companionship; it is the same with the heavenly Father and his children.

On these four points, then, prayer justifies itself: As a means of asking, as a means of thanksgiving, as an incentive to self-examination, and as a means of communion with the source of all wisdom and purity.

There is also a reason for our custom of assembling ourselves together in prayer-meetings, or appointing days to be observed throughout the church to pray for certain things.

Two little girls were close friends. But there was something that came between them; one was white and the other was black. One day the little white girl said, "I have been praying a long time for you to turn white." "Oh, you mustn't do that," the little colored girl cried, "for I have been praying for you to turn black."

You see they were praying at cross purposes, and had God answered them they would have been no better off than before. When Saints are far scattered and each pursues his own desires, regardless of others, there is no unity of action. But when they are assembled together, or when a day is appointed to pray for certain things, there is an intelligent coöperation. There is no danger that their desires will conflict.

But whatever our earnestness and whatever our petition, we should always make the concession that the Master made, "Nevertheless, not my will but thine be done." Any other course denies the supremacy of the intelligence above. The thing that we esteem a curse to-day, and try to escape, to-morrow we may esteem a blessing. We can but express our desires fully and freely and then, recognizing that a knowledge of futurity is denied us, leave always the final decision with the one in whom is reposed a knowledge of futurity, coupled with all wisdom.

We can not indorse the idea of prayer contained in a little tract recently issued by the Evangelist

Torrey, entitled, A Call to Prayer, in which he says, "When God called me in 1901 to go around the world preaching the gospel I felt my utter unfitness for the work and sent out letters to my many friends who believed in a God who is a Father and answers prayer, to bear me up daily before our Father in earnest, persistent, believing prayer *that would not take no for an answer.*"

Prayer does not ask for the setting aside of law, and so the quarrel that scientists have essayed to pick with the prayerfully inclined is groundless. In fact, when viewed from the correct standpoint, the suppliant is found to be cooperating with law toward the desired end. One Latter Day Saint elder was called to a hospital to administer to a sister who was very ill, and in a nervous and feverish condition. The physician in charge rather objected to the proceeding, because he anticipated some wild incantation that would excite the patient. He was invited to put the matter to a test and take the temperature and pulse of the patient both before and after administration. He did so. And after the patient had been anointed with oil and a quiet prayer had been offered, it was discovered that both pulse and temperature were much nearer normal than before.

Why not? God made no mistake in ordering the observance of that ordinance. (James 5: 14, 15.) The physician in question often afterward came in contact with the elders, at the sick bed, and later made a statement, that, in his opinion, aside from any miraculous blessings coming from on high, there was a quieting and comforting influence around the one who felt that his case had been placed in the hands of God that was decidedly beneficial to the patient.

Doctor T. B. Hyslop, superintendent of the Royal Hospital, London, writing on this very subject, says, "As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there be a habit of mighty communion, not as a mendicant or repeater of words adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul and to overcome mere incidental emotionalism than any other therapeutic agent known to me."

Is prayer logical?

It is, when we pray in the way indicated above, which is the way outlined by the Master in his sermon on prayer. We are not to go to the throne of grace as a beggar, and we are not to be mere repeat-

ers of words. Those ideas accord with the method of prayer introduced by the Master, who addressed God as a Father, and who said, "Use not vain repetition."

His injunctions have been flagrantly disregarded. As an example, we quote from the Book of Common Prayer, of the Church of England. Turning to the Litany, a prayer that is to be repeated three or more times each week, we read:

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Son, redeemer of the world: have mercy upon us miserable sinners.

O God the Son, redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Thus six columns in the prayer-book are taken up. In the face of the Master's admonition against repetitions the name of the Deity is repeated over fifty times. The words, "We beseech Thee to hear us, good Lord," are repeated twenty-one times.

We do not quote these words to make light of the faith of others; it is not a matter for smiles. The church that issues and uses this prayer-book is everywhere regarded as standing for aristocracy, wealth, and learning; and the method of praying here examined merely shows how far the learned may stray from the simple ways of Christ.

Nor is the fact that the prayer is faulty, the only point that we wish to note: the whole system of repeating prayers is wrong. Only in a very few instances has a set form of words been given to use in certain ordinances. When our personal devotions are concerned, even divinity has not essayed to put words into the mouth of the suppliant. Christ said, "After *this manner* therefore pray ye." Better a few halting sentences that come from the heart, prayed in *this manner*, than a glib repetition of the finest prayer ever written by an archbishop.

Nor can we see that the attitude of mind in prayer recommended by Christian Science is in harmony with the scriptural idea. We are asked to deny the existence of sickness, sin, and death. Yet everywhere in the Scriptures their existence is plainly recognized. The blind men whom Jesus healed were blind; the lepers were lepers. They are not referred to as men who were under "an error of the mortal mind" and thought that they were blind and lepers. Nor is there the slightest intimation anywhere that Jesus entertained the Christian Science view of their condition, or that he taught them that nothing was the matter with them. He recognized sin and

death as actualities. Of Lazarus he said "plainly," "Lazarus is dead."—John 11:14. He did not attempt to deny the existence of death; rather he emphatically declared its existence.

The true attitude of prayer, then, is to recognize the existence, the force, the power, of the things that afflict humanity, and the existence, force, and power of a God who is able to deliver even to the uttermost.

In nearly every life there comes a time when the individual is glad to pray. Even noted infidels have weakened and sought solace in prayer. Life and death hold problems that skepticism can not face. It is as God says in the Book of Doctrine and Covenants, "In the day of their trouble, of necessity they feel after me." If, then, the time will come when we will be glad to pray, answer, Is it not better to pray now?

ELBERT A. SMITH.

The Straight Road

A GLIMPSE OF PROPHECY.

News.—The latest happenings.

History.—Past events.

Prophecy.—History reversed, or future events revealed before they occur; hence the newest news. The guide-posts along down the winding road of time, set by the Almighty to guide mankind aright.

The heritage of history and prophecy left to us by our fathers, in the sacred book called the Bible, is of vast importance. If it be so important to have the news of current events that one of the greatest industries of our time, which employs its thousands, and invests its millions, is the newspaper business, and in order to be up to date we read the news as published in the HERALD, and other papers, local, state, and national, how much more important is it to consider the possibility of taking a few more strides and availing ourselves of the incalculable benefits of knowing the general outline of the most important events before they occur?

Prophecy, as given in the Scriptures, and the "Spirit of prophecy" to which men are entitled now, on conditions, were intended for that very purpose; that men might know, and order their course accordingly. Fools, in all the history of the past, have ignored the guide-posts of prophecy to their own destruction.

It is not to be supposed that the Almighty revealed through prophecy what temperature the thermometer would register on a given date, how many footprints John Jones would make in Jasper County, or whether the Santa Fe' or Canadian Valley Railroad would build into town first; but it is a demonstrated fact that the great and really important events of the world have been foretold and written, hundred of years before their accomplishment. As

for example, Isaiah 53, Zechariah 9:9, and Psalm 22:18, all accurately predicted and literally fulfilled by Christ! Those prophecies were not understood by the self-conceited Jews. They flattered themselves that they were the people of God, and ignored these and many other forecasts, to their own overthrow as a nation. They were scattered in all nations as a fulfillment of the prediction of Christ: "Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."—Luke 13:35. They might have averted the calamity which befell their nation, had they but known and understood the prophecies concerning the Messiah.

Other predictions in that same old book are of as great importance to us at the present time. Marvelous events are being, and are to be enacted, which mark our time as the closing epoch in the history of the world. The prophecies predict that the world will be taken by surprise in these things.

The church must not be taken by surprise. But who are the church? They are one of the two classes mentioned by Christ when he said: "Ye can not serve God and mammon." Types, shadows, and symbols have been used in the Scriptures to convey the real meaning. A study of some of these will assist us to accurately determine just where we are; serving God, or mammon, or "a straddle of the fence."

Brands, tags, or marks are given in the Scriptures, by which our position or fellowship may be determined; and that tried measure will be a better line to measure with than our own flattering inclinations to count ourselves out of the mammon crowd, simply because our name is on some church book, and we have never murdered any one, stolen a horse, or robbed a bank.

Those who are in the class who serve God acceptably, in the *fullest* sense of the word, are members of Christ's church. The church is an organization among men governed by laws of divine appointment, for the perfecting of man and for his salvation in the highest or celestial glory. Christ organized that church. Trace it through prophecy and history and see what became of it; for there are many churches of men, and if we are not on the alert we may be unwillingly serving mammon. Has that church, as organized in form and power, been kept intact until now?

Hear Paul predict, in 2 Thessalonians 2:3, 4: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

That departure from the faith was as literally fulfilled as the prophecies concerning Christ were. And the nations are still, to-day, drinking of the "wine of the wrath of" that "fornication." (Revelation 14: 8.)

Revelation 12 not only shows that the "woman"—church—was to go into darkness, but tells how long she was to remain there: "A thousand two hundred and threescore days."—Verse 6. A day in Hebrew prophecy stands for a year, as proved by Old Testament scripture. Hence the fallen condition of the church was to cover a period of twelve hundred and sixty years. Verse 14 proves that same thing again in different terms. The period of darkness is there spoken of as a "time, and times, and half a time." Going again to Hebrew prophecy we learn that a "time" means a year. Then "time," one year (twelve months), "times" plural, two years (twenty-four months), and half a time, six months, total forty-two months. Counting an average through the year of thirty days per month makes twelve hundred and sixty prophetic days, or literal years—same as sixth verse made it.

Again the fifth verse of the very next chapter proves the same thing in different terms. Read it. Again: Daniel prophesied the same thing over six hundred years before (see Daniel 7: 25), thus proving it by another witness, with the mighty wall of six hundred years between them.

Brother, these witnesses can not be impeached, and their testimony means something to you and me, as well as to others. That scripture was not written just to fill up space. At the end of that twelve hundred and sixty years, during which the power of the "beast" was to rule, the pure church, according to the primitive pattern, was to appear. John sees the "woman," (church) in the seventeenth chapter, after she has been defiled, lost her purity, and gone into darkness. Read it. She is called "Mystery, Babylon the great, mother of harlots and abominations of the earth."

Literally, who was she? Verse 9 tells the story. She sat upon "seven mountains;" and every school-boy knows that Rome is built upon seven hills. The dominant ecclesiastical power in Rome then is the "mother, mystery."

Will somebody now please rise and stand where the whole congregation can see, and tell us where her daughters are, if every church which sprang out of the Reformation is to claim parentage elsewhere?

"Oh, but—I—ah,—er, we,—ah,—think that is too—ah—radical," says Protestantism.

Ah, but it is written there, and facts are stubborn things,—the history is made. We are not responsible for either.

There is no reference in this prophecy to indi-

vidual chastity; for in the mother church, as well as in every other, there are as chaste and virtuous people as were ever born; but reference is made here to *legal authority with God, and legitimate parentage as organizations or churches.*

We need not all speak at once in answer, but where are those daughters? and who is drinking of the wine of the wrath of the sins of the "mother"? The Bible says "all nations." Then those illegitimate daughters must be sitting on other hills, afar from Rome.

The thirteenth chapter says the time would come when all who would not worship this great power should be killed, and that rich and poor, bond and free, were not to dare to buy or sell without the "mark of the beast in their hand or in their forehead," secret, or open allegiance to the great anti-Christian power which was masquerading in sheep's clothing.

To see the fulfillment of that prophecy, see Gibbon's History, volume 3, page 265, and read: "In the creed of Justinian, the guilt of murder could not be applied to the killing of unbelievers, and he piously labored to establish with fire and the sword, the unity of the Christian faith." So those who were not "marked" with secret or open allegiance to the faith, dared not buy or sell at the peril of their lives. The time when the two lamb-like horns of the beast which spake as a dragon (see verse 11, chapter 13), were to arise, is shown by the "six hundred and sixty-six" referred to in verse 18. It says there, to count the number of the beast. We do not know of a better place to begin to count than the point where the church had gone so far into the wilderness that the creed of Justinian was thoroughly established, the year 569. And then, six hundred and sixty-six years from that date brings it to the very year when history tells that the awful, bloody Inquisition was established, 1235 A. D., under Pope Gregory IX; also the two orders of monks, Franciscans and Dominicans, i. e., the two horns of verse 11.

The twelve hundred and sixty years of complete apostasy began between the years 569 and 570, and closed between 1829 and 1830, when by divine appointment the church emerged from the "wilderness" independent of the "mother" organization, and every other creature of men.

JAMES YATES.

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THE TEMPORAL PLAN.

I wish to present a few ideas humbly, and in a proper spirit. In this, "the hastening time," the reason why the Lord's temporal plan is not working a marvelous wonder and blessing to his people, I believe, is because we have not consecrated our surplus and put it into the hands of the Bishop.

Some years ago an article from the hands of the

Bishopric was published in the SAINTS' HERALD, for January 1, 1902 (it was also published in the *Ensign* about that time), under the title of "Duties, responsibilities, and faith of the Saints," from which I quote, page 8:

In laying the foundation of Zion, lands have to be purchased, and storehouses established, and all kinds of industries set in operation as fast as possible, that there may be places for the Saints to live, something for them to do, and their necessities supplied; but this will take time. In order to have means to operate with, it will be necessary for all that can to turn over their surplus, or now make a first consecration, according to their circumstances and ability, that there may be means to establish storehouses, buy lands, and make the necessary preparation for the complete consecration of the residue as stated in paragraph 10, section 42. . . . This seems to be the Lord's way to establish Zion, and all should gladly labor with him to accomplish the work intrusted to the church. The apostle says: "For we are laborers together with God; ye are God's husbandry, ye are God's building."—1 Corinthians 3: 9. Then we must work according to *his* direction and pattern, else we toil in vain. With the law demanding the surplus let us comply, and all everywhere make a first consecration as a beginning at least; *and when there is sufficient in the treasury, those in charge will move forward with their part of the work, as fast as deemed wise, or as the Lord shall direct.* We do not want the cries of the worthy poor to ascend to God in vain, and we must do the *Lord's work in his way.*

The following April a wonderful confirmation of the position taken by the Bishopric was given, in the instruction in Doctrine and Covenants 126: 10, wherein it is stated that "the application of the law as stated by the bishopric should be acceded to."

The Bishopric has also instructed us to the effect that it is no longer time to extend one's business by increasing the investment, but if any one had means to spare the Lord had use for it. (See article by Bishopric referred to above.)

It is evidently not the Lord's intent to cripple any existing profitable industry in the hands of the Saints, but it is his will to say through the proper officers—the Bishopric—whether the surplus means in the hands of any of the Saints shall go into a zinc mine, a clay bank, or a box factory, or go to relieve the destitution and want of the family of some poor traveling elder, or elsewhere. As was quoted, in substance, in a recent editorial in the SAINTS' HERALD, Verily men can of their own selves bring to pass much righteousness. But the Lord knows the most urgent needs, so if any of us have *means* to spare, let us take care to allow the Lord to direct the use thereof in his authorized way.

H. E. MERRYMAN.

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The action is not warrantable which either fears to ask the divine blessing on its performance, or having succeeded, does not come with thanksgiving to God for its success.—Quarles.

PRESIDENTS IN THE CHURCH OF JESUS CHRIST.

President.—One who is appointed to preside over and control the proceedings of a number of others.

Presiding.—Or holding the first rank among others.

Preside.—One who presides over the meetings or deliberations of a society; a president of a meeting.—To be set over others, to have the place of ruler, moderator or controller, or director, as chairman or president.—American Dictionary and Cyclopedia, vol. 7, p. 3230.

"Of ruling," (presiding, Greek).—Fassett's Bible Cyclopedia, p. 96.

In the New Testament we read of overseers, rulers, deacons, teachers, presbyters, elders, bishops, evangelists, pastors, prophets, and apostles, but we do not read of presidents. We also read of churches at Jerusalem, Antioch, Corinth, and Ephesus; but we do not read, "president of the branch at Antioch," or, "president of the branch at Corinth." No detailed church government is given by Jesus in the New Testament, and but little is said about the inner workings of local congregations, or of defining the rank and jurisdiction and duties of the ruling officers of the church. And when we step on down to the next Christian writers after the New Testament era, we learn but little more; none of the early writers gave an explanation of the duties and jurisdiction of all the ministers named. And no minister in the New Testament is called the president of a branch, or the president of the church.

Once in awhile a voice is heard in church history, and the New Testament, about ruling officers; but it is a torchlight at a distance,—it flickers and is gone. In history, ruling officers may be referred to at the death of some martyr, or with the agonies of some suffering minister, or in the controversies of some heretic; or it may be merely mentioned in connection with the edict of some heathen magistrate, whose sentence against Christians was carried into effect with a barbarous zeal, to protect the dignity of his gods. (The heathen gods had a legal standing in the Roman senate and courts; but the Christian's God had not, and the Christian's worship could only be made legal by the consent of the senate.) And after all that is said about jurisdiction of officers, there is room for a difference of opinion about their rank and duties.

"The Saints have their presidents and vice-presidents, something unheard of in the Bible." Such a flourish is often heard in controversy, and it is made to appear that because they have a president over the church, and presidents over the Seventy, and presidents over local churches, that they are out of harmony with the New Testament, and can not be approved of by Christ, because he had no presidents, they say, in his church.

And when they had ordained them elders in every church.—Acts 14: 23.

For this cause left I thee in Crete, that thou shouldest

set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.—Titus 1: 5.

And from Meletus he sent to Ephesus, and called the elders of the church.—Acts 20: 17.

Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine.—1 Timothy 5: 17.

Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you [elders] overseers, to feed the church of God.—Acts 20: 28.

[The elders] feed the flock of God which is among you, taking the oversight thereof.—1 Peter 5: 1, 2.

So the elders in the local congregations "rule," and have the "oversight" in religious work and worship; but, if there should be a number of elders in the same local congregation, one likely would outrank the others, who would announce the order of the worship, invite speakers, or readers, and have charge of the service.

In New Testament times elders (Jewish) were chosen members of the Jewish Sanhedrin (see Luke 22: 66.)

And some of the Rabbis say that the Sanhedrin of the New Testament times was but the successor of the Seventy chosen by Moses as his assistants in the government of the Israelites in the wilderness.—Encyclopedia of Religious Knowledge, p. 1048.

And behold there cometh one of the rulers of the synagogue. . . . And he cometh to the house of the ruler of the synagogue. . . . There came from the ruler of the synagogue's house certain.—Mark 5: 22, 35, 38. Crispus, the chief ruler of the synagogue.—Acts 18: 8.

Synagogue means literally a convention or assembly.—Encyclopedia of Religious Knowledge, p. 1101.

We see that the Jewish synagogue worship, like the Christian worship in church-houses, was under the jurisdiction of the local elders; but some one would have charge, otherwise there might be confusion. "Let all things be done decently and in order."—1 Corinthians 14: 40.

Rulers of the synagogue who presided over the assembly, and invited readers and speakers, unless some person who were acceptable voluntarily offered themselves.—Encyclopedia of Religious Knowledge, p. 1101.

The elders of the synagogue. They appear to have been the counselors of the head or ruler of the synagogue.—Ibid, p. 1101.

In the synagogue a college of elders was presided over by a chief or ruler of the synagogue. The elders were called *parnasim*, "pastors" or "shepherds."—Fassett's Bible Cyclo-
pedia, p. 668.

Every Jewish synagogue had its council of elders (Luke 7: 13) presided over by one of themselves, the chief ruler of the synagogue.—Fassett's Bible Cyclo-
pedia, p. 96.

So that Crispus, the chief ruler of the synagogue at Corinth, of Acts 18: 8, before his baptism by Paul (see 1 Corinthians 1: 14.), was the presiding elder of the Jewish worshippers at that place.

The Jewish council [Sanhedrin] was composed of elders and presbyters (Luke 22: 66; Acts 22: 5), and a presiding Rabbi; so the Christian church had its elders and a president (Acts 15: 19-23).—Fassett's Bible Cyclo-
pedia, p. 96.

Among the Jews in New Testament times the word *rulers*

was sometimes used vaguely, like *authorities* with us (John 8: 48). Sometimes it more specifically refers to members of the Sanhedrin (Luke 23: 13.) In Matthew 9: 18, the ruler is the ruler of the synagogue, and Mark 5: 20, at other times the president of a feast (John 2: 9).—American Dictionary and Cyclo-
pedia, vol. 8, p. 3513.

Organization of the first seventy, or Sanhedrin:

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.—Numbers 11: 16.

Seventy elders, and "officers over them"! What could these officers "over them" be, but what we now call presidents?

The president [of the Sanhedrin] was called *nasi*: generally the high priest (Matthew 26: 62). The vice-president is called in the Talmud, Father of the house of Judgment. One scribe registers the votes for acquittal, and another those for condemnation. . . . they sat in the form of a half circle: the vice-president, or the oldest, at the president's right hand, the rest before these two, according to dignity.—Fassett's Bible Cyclo-
pedia, p. 140.

Sanhedrin.—The word is derived from the Greek *Sunhedrion*, a council, assembly, or company of people sitting together: from *sun*, together, and *hedra*, a seat. . . . the president of the assembly was called *nasi* or prince; his deputy was called *abath-dm*, father of the house of judgment, and the sub-deputy was called *chacan*, the wise: the rest were denominated *tzekanim*, elders or senators.—Fassett's Bible Cyclo-
pedia, p. 140.

Here we see that the "officers" over the seventy, or senate, council, or as the Greeks called it, *sanhedrin*, were a president, and two deputies, or vice-presidents. So the Greek word *preside*, but replaces the Jewish word *overseer*, or chief ruler.

Rabbi Johanan, who lived forty years before the temple's destruction, and presided over the great synagogue after its removal to Jabna or Jamnid.—Ibid., p. 387.

Rabbi Judah on this occasion, being rector of the school at Tiberias and president of the sanhedrin in that place.—Encyclopedia of Religious Knowledge, p. 821.

Before the death of our Savior, two very famous rabbis had been presidents of the sanhedrin; namely, Hillel and Schammai, who entertained very different opinions on several subjects, particularly that of divorce.—Ibid., p. 1048.

Elders, or seniors, in ancient Jewish polity, were persons the most considerable for age, experience, and wisdom. Of this sort were the seventy men whom Moses associated with himself in the government: such likewise afterwards were those the first in the synagogue as presidents. Elders in church history were, originally, those who held the first place in the assemblies of primitive Christians.—Ibid., p. 494.

Sanhedrin.—The rabbis maintain that it consisted of seventy counselors, six out of each tribe, and Moses as president; and thus the number was seventy-one; but six senators out of each tribe make the number seventy-two, which, with the president, constitute a council of seventy-three persons.—Ibid., p. 1048.

From the above we learn that even Moses was a president, the president of the first Bible seventy! And that the "chief ruler" of the synagogue was a president, because the chief ruler in an assembly is what we now call president.

Mr. Alexander Campbell says:

During the personal absence of the king [Jesus] he has committed the management of the kingdom to stewards. These were first apostles, next to them prophets, next teachers; then assistants or helpers; then directors or presidents.—Christian System, p. 183 (second edition).

Hence in every city, town, and country where the apostles gathered a community by their own labors, or by their assistants, in setting them in order, for their edification, and for their usefulness and influence in this world, they uniformly appointed elders, or overseers, to labor in the word and teaching, and to preside over the whole affairs of the community.—Ibid., p. 185.

Bishops whose office it is to preside over, to instruct, and to edify the community—to feed the church of the Lord with knowledge and understanding—and to watch for their souls as those that must give account to the Lord at his appearing and his kingdom, compose the first class.—Ibid., p. 84.

The Christian system demands for its perpetuity and for its prosperity at home and abroad, bishops, deacons, and evangelists, its bishops teach, preside, and execute the laws of Christ in all its convocations.—Ibid., p. 90.

If then, any brother fall into any public offense, those privy to it notify the elders of the church, or those for a time presiding over it.—Ibid., p. 95.

And Mr. Campbell, in an article in the Encyclopedia of Religious Knowledge, says:

Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregation: and every church, either from itself or in cooperation with others, sends out as opportunity offers, one or more evangelists, or proclaimers of the word, to preach the word and immerse those who believe, to gather congregations, each congregation being subject to its own choice of presidents, or elders whom they have appointed.—Page 464.

So we see that Mr. Campbell uniformly calls the elders, or elders and deacons, the presidents of local Christian congregations, when chosen overseers.

And in the civil affairs of the Jewish people, especially under the Roman and foreign jurisdiction, we find its rulers in Palestine and Syria, are in modern literature often called presidents.

Some reported Simeon, the son of Cleophas, as a descendant of David and a Christian, and thus he suffered as a martyr when he was an hundred and twenty years old, in the reign of the Emperor Trajan, and the presidency of the Consullar Atticus.—Eusebius' Ecclesiastical History, book 3, chapter 32.

We see that Consullar Atticus in his jurisdiction exercised a presidency.

That is, when Atticus was deputy of Syria, the Syrians used to show their years by the name of their presidents.—Ibid., book 3, chapter 32, note 1.

After he was tormented many days, he died a martyr, with such firmness, that all were amazed, even the president himself.—Ibid., book 3, chapter 32.

He [that is Cyrus the Persian] also commanded that the vessels which Nebuchadnezzar had pillaged [out of the temple] and had carried to Babylon, should be restored to the people of Jerusalem, and that the care of these things should belong to Sanabassan the governor and president of Syria and Phoenicia.—Josephus' Antiquities, book 11, chapter 4.

Now the following day the king [Herod] assembled a

court of his kinsmen and friends and called in Antipater's friends also. Herod himself, with Varus, were the presidents. . . . So Varus the president of Syria.—Josephus, Book of Wars, book 1, chapters 32, 33.

These vestments King Herod kept in the palace, and after his death they were under the power of the Romans, until the time of Tiberius Cæsar: under whose reign Vitellius the president of Syria.—Antiquities, book 15, chapter 11.

Sextus Cæsar, president of Syria.—Antiquities, book 15, chapter 3.

[Caius] sent Petronius to the president of Syria.—Antiquities, book 18, chapter 3.

Saturninus and Volumius, presidents of Syria.—Antiquities, book 16, chapter 10.

Artabanus, president of Syria.—Antiquities, book 18, chapter 2.

Petus, president of Syria.—Antiquities, book 7, chapter 3.

Mucianus, who was president of Syria.—Antiquities, book 12, chapter 3.

And also Gallus, Flaccus, Petronius, Varro, etc., were in turn presidents of Syria. So that under the Cæsars and Persians, the rulers of provinces are called presidents.

In Valesius' Life of Eusebius, as translated by Parker, we also read.

A numerous assembly of bishops was convened in the city of Antioch, in which Eusebius of Nicomedia, the chief and ringleader of the whole faction presided.—Page 19.

From the words of Epiphanius it seems to be inferred that Eusebius of Cæsarea, presided at this synod.—Ibid., p. 21.

Having in his [that is Eusebius] chronological canons accurately stated the time of the advent and passions of Jesus Christ, the names of the several bishops that had presided in the four principal churches.—Ibid., p. 23.

So we see that Valesius, in his life of Eusebius, concedes that the "rulers" in the four principal primitive churches were presidents, because he says they presided. And in the introduction to his Ecclesiastical History, book 1, chapter 1, Eusebius says:

As it is my purpose to record the successions of the holy apostles, together with the times since our Savior, down to the present, to recount how many and important transactions are said to have occurred in ecclesiastical history, what individuals in the most noted places eminently governed and presided over the church.

So he goes and gives us lists of bishops who had presided over some "noted churches" down to his own time [324 A. D.] In the church at Jerusalem he recounts thirty-nine bishops, or presidents; Antioch, nineteen; Rome, twenty-nine; Alexandria, eighteen; Laodicea, seven; Cæsarea, six; altogether, one hundred and eighteen bishops who had "governed and presided" over those "noted churches." (See his tabular view of dioceses mentioned.)

And incidentally he names other churches and the names of those who presided over them:

In the meantime Dionysius died, in the twelfth year of the reign of Gallenus, having presided over the church of Alexandria seventeen years.—Eusebius' Ecclesiastical History, book 7, chapter 28.

This Dionysius is the thirteenth in Eusebius' list of presidents of that church.

For when he [Paulinuss] had thus completed the temple he also adorned it with lofty thrones [seats] in honor of those who preside.—Ibid., book 10, chapter 4.

This refers to the Christian church-house at Tyre, in which were lofty seats for the presiding officers.

Caladion, who had presided over the church fourteen years.—Ibid., book 4, chapter 19.

This man Caladion is the eighth bishop of Alexandria.

As Cornelius who succeeded Heron, had been the fourth of those that had presided there.—Ibid., book 4, chapter 19.

This refers to the church at Antioch.

At this time also, Peter, who presided over the churches of Alexandria with good reputation.—Ibid., book 9, chapter 6.

In Asia, synods had been held at Synnada and Iconium, and some other places, in which it has been determined that heretical baptism was invalid. In Africa, Agrippinus [a bishop of the church at Carthage early in the third century] had presided in a council, at which the same determination was adopted.—Life and Times of Cyprian, p. 230.

The great controversy concerning rebaptism of heretics, which is certainly the most remarkable event that has engaged our attention, both in its conduct and its consequences, had already excited internal commotion in the church, and was now [about 251 A. D.] to embroil the province over which Cyprian presided, in the general discord.—Ibid., p. 228.

This Cyprian was bishop of Carthage, North Africa, (see Eusebius' Ecclesiastical History, book 7, chapter 3); but later in life he exercised a presidency over the churches in the provinces of Numidia and Mauritania. (See Life of Cyprian, pp. 121, 214.)

At this time Clement flourished at Alexandria of the same name with him who anciently presided over the church of Rome, who was a disciple of the apostles.—Eusebius' Ecclesiastical History, book 5, chapter 11.

This Clement, of Rome, is the third in Eusebius' list of those who had "governed and presided" over the Christian church there. But Tertullian says that this Clement was the first bishop at Rome, Irenæus says that Linus was the first; so does Eusebius; so there is evidently an error here with reference to Clement's presidency over the Christians there, which may be accounted for on the theory that there were sundry churches in Rome at that time. This Clement was the companion of Paul. (See Philipians 4: 3.) And this man Linus appears in 2 Timothy 4: 21.

Since this time [the destruction of Jerusalem by Adrian] we have shown that the church there [Jerusalem] consisted of Gentiles after those of the circumcision, and that Marcus was the first bishop of the Gentiles who presided there.—Eusebius' Ecclesiastical History, book 5, chapter 12.

This man Marcus is the sixteenth in succession of presidents over the Christian church at Jerusalem. The first fifteen were Jews; but now a Jew could not live at Jerusalem. No, they were not even per-

mitted to see the Holy City. The name of the city was now changed by this Adrian to Ælia, in honor of the emperor's wife.

At Cæsarea, in Palestine, Theophilus presided.—Ibid., book 5, chapter 22.

That is, this man was president of the branch of the church at Cæsarea, because that church was only a very small part of the whole church, hence a "branch" of the "the" church.

An epistle, also of the bishops of Pontus, among whom Palmas, as the most ancient presided; also of the churches of Gaul over whom Irenæus presided.—Ibid., book 5, chapter 23.

Irenæus, we see, presided over the churches of Gaul. This was about 180 A. D. (See Ibid., book 5, chapter 6, note 2.)

Among these was Irenæus, who, in the name of those brethren [in Gaul] over whom he presided.—Ibid., book 5, chapter 24.

And those presbyters who governed the church before Sorter, and over which you now preside.—Ibid., book 5, chapter 24.

This refers to Victor, the thirteenth bishop who presided over the Christian worshipers at Rome. This man Sorter was the eleventh. Here we are told that the bishops who had presided at Rome down to this time (about 161 A. D.) were presbyters. Although our author calls them bishops. Papists call the same men popes. Jerome says:

A presbyter is the same as bishop, and originally the churches were governed by the joint council of the presbyters . . . the bishops know that they are greater than presbyters, rather by custom than by real appointment of the Lord.

Tertullian says: "Elders preside in the government of the church"; and Firmilian says, "In elders is vested the power of baptizing, imposition of hands, and ordination."—Encyclopedia or Religious Knowledge, p. 245.

Those now called bishops were originally apostles, but those who ruled the church after the apostles' death had not the testimony of miracles, and were in many respects inferior, therefore they thought it unbecoming to assume the name of apostles; but dividing the names, they left to presbyters that name, and themselves were called bishops.—Bingham's Ecclesiastical Antiquities, 2: 11.

The office of a bishop is in administering temporal things.—Doctrine and Covenants 104: 30.

Bishop,—Greek, *episcopos*. Applied to the inspectors sent out by Athens to her subject states, to inquire into their state, to rule, and defend them. The Greek speaking Jews or Hellenists applied it in the LXX to officers who had the overseeing of the Tabernacle. (Numbers 4: 16; 31: 14) "the officers overseeing the host"; (Psalm 109: 8) "his charge of overseeing let another take"; quoted in Acts 1: 2, "his bishópric."—Fassett's Cyclopedic, p. 96.

Thus we see that the *episcopos* sent out by Athens, from whence our word *bishop* comes to us, was an overseer in "temporal things," as with the church of Jesus Christ. But the elders and presbyters who "ruled" were also overseers, hence they were all for

that reason later called bishops. The New Testament bishop, however, was not to be an old bachelor, like many bishops that the posing as such on high perches now; neither was he to be a polygamist, but the husband of ONE WIFE. (See 1 Timothy 3: 1-7.)

These overseeing bishops (now called by that name,) were inferior to apostles, but greater than presbyters, "so they were called bishops"; "not by the appointment of the Lord," but by "custom." Thus the name *bishop* for that of *elders* and *presbyters* became a new name for elders or presbyters, because of the absence of apostles!

Domnus, the son of Demetrianus, of blessed memory, and who before this presided with much honor over the same church.

This was the sixteenth bishop of Antioch. (See Eusebius, book 7, chapter 30.)

About this time also, the beloved disciple of Jesus, John the apostle and evangelist, still surviving, governed the churches in Asia, after his return from exile on the island, and the death of Domitian.—Ibid., book 3, chapter 23.

It was then also, that the apostle, John, returned from his banishment in Patmos, and took up his abode at Ephesus, according to an ancient tradition of the church.—Eusebius' Ecclesiastical History, book 3, chapter 20.

Such, then, was the state of the Jews at this time. But the holy apostles and disciples of our Savior, being scattered over the whole world, Thomas received Parthia as his allotted region; Andrew received Scythia, and John, Asia.—Ibid., book 3, chapter 1.

Thus in the allotment of their missionary work, the field was divided, and the apostles were given jurisdiction over the fields. So John governed or presided over the churches in Asia (the province), and this may account for John writing to the "seven churches in Asia." (Revelation 1:4.)

There were yet living of the family of our Lord, the grandchildren of Judas, called the brother of our Lord, according to the flesh. These were reported as being of the family of David, and were brought to Domitian [the Roman emperor] by the Evocatus. For this emperor was as much alarmed at the appearance of Christ as Herod. He put the question, whether they were of David's race, and they confessed that they were. He then asked them what property they had, or how much money they owned. And both of them answered, that they had between them only nine thousand denarii, [a denarii is about fifteen cents; see foot-note number 2,] and this they had not in silver, but in the value of a piece of land, containing only thirty-nine acres; from which they raised their taxes [the taxes on land was paid in grain, etc.,] and supported themselves by their own labor. Then they also began to show their hands, exhibiting the hardness of their bodies, and the callosity formed by incessant labor on their hands, as evidence of their own labor. When asked, also, respecting Christ and his kingdom, what was its nature, and when and where it would appear, they replied, that it was not a temporal nor an earthly kingdom, but celestial and angelic; that it would appear at the end of the world, when coming in glory he would judge the quick and dead, and give every one according to his works. Upon which Domitian despising them made no reply; but treating them with contempt, as

simpletons, commanded them to be dismissed, and by decree ordered the persecution to cease. Thus delivered, they ruled the churches, both as witnesses and relatives of our Lord. When peace was established, they continued living even to the times of Trajan.—Ibid., book 3, chapter 20.

"They ruled the churches." What churches? Why, the churches scattered in Domitian's empire, which he now was afraid of losing (like Herod before him). During this persecution thousands suffered, John was banished to Patmos:

But after Domitian had reigned fifteen years, and Nerva succeeded to the government, the Roman senate decreed, that the honors of Domitian should be revoked, and that those who had been unjustly expelled should return to their homes, and have their goods restored.—Ibid., book 3, chapter 20.

Thus these relatives of our Lord presided over the churches, and continued to do so until the reign of Trajan. Others presided over churches in provinces, as John in Asia, and we see him exercising that jurisdiction in Revelation 1:4. Irenæus presided over the churches in Gaul. Cyprian presided over the churches near Carthage. Other ministers presided over local congregations. Thus the New Testament "rulers" or "overseers" were presidents.

That unassuming man, Moses; that meekest man in "the whole earth," was the president of the first Sanhedrin. The "chief ruler" of the synagogue was a president; and Fassett says the Christian church had a president, and cites Acts 15: 19-23.

Maximnus, in a decree against Christians says, "Wherefore that supreme and mighty Jove [god], he who presided over your city."—Eusebius' Ecclesiastical History, book 9, chapter 7.

And in Christian literature this idea of a supreme president seems to be approved. Alexander Campbell says: "What an efficient institution is that over which Christ *presides*."—Christian System, p. 90 (second edition).

Scott says: "God himself, in his own person, immediately presided over them."—Scott's Christian Life, part 2, chapter 11.

So that presidents are not confined to Latter Day Saints, nor to this lower world of clay and sin. But all will face a president, in that judge who will separate the sheep from the goats.

BARNARD, Missouri.

WILLIAM WOODHEAD.

• * * * *

If your cup seems too bitter, if your burden seems too heavy, be sure that it is the wounded hand that is holding the cup, and that it is He who carries the cross that is carrying the burden.—S. I. Prime.

• * * *

The most generous vine, if not pruned, runs out into many superfluous stems and grows at iast weak and fruitless: so doth the best man if he be not cut short in his desires, and pruned with afflictions.—Bp. Hall.

Of General Interest

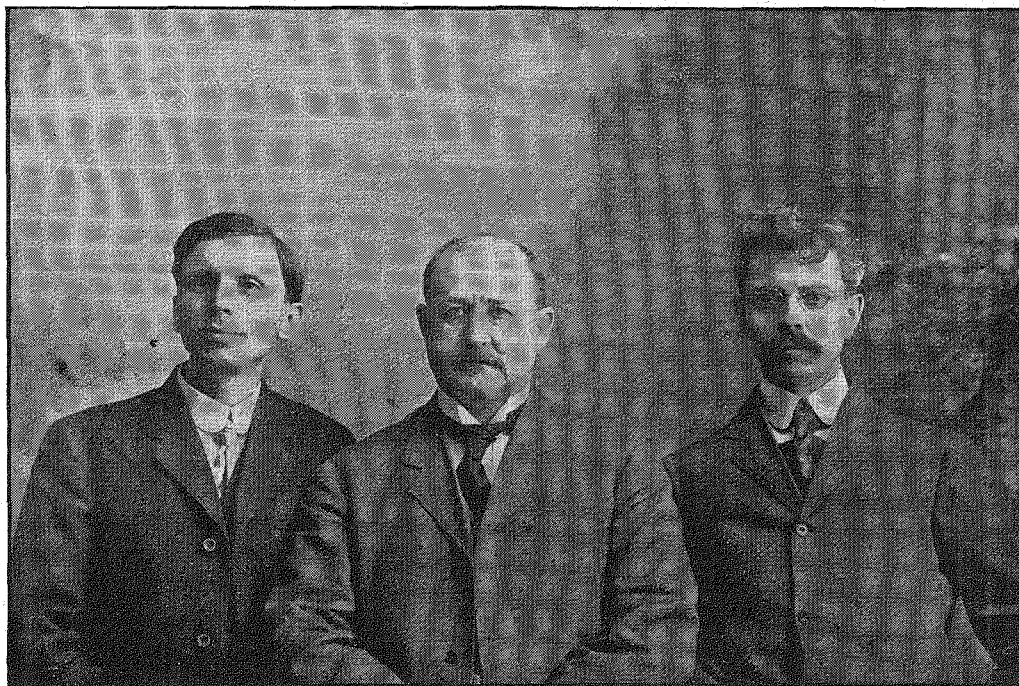
LATTER DAY SAINT LIBRARY COMMISSION.

HISTORY.

At the Fifty-fourth General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, which convened at Lamoni, on Friday, April 6, 1907, upon recommendation of the First Presidency, a Library Committee was appointed to meet with similar committees appointed by the General Sunday-school Association and Zion's Religio-Literary Society.

The object of this movement is for the betterment of this department by the consolidation and unification of all our library interests, thus doing away with unnecessary duplications, either in the selection of books, or in the election of officers, and the bringing of the local libraries into closer touch with the general library of the church.

The commission was directed to issue suitable statement of work done and purpose of this department. Accordingly, there appeared early in June, in all the church papers, report of the Library Commission, and according to the same resolution this



S. A. BURGESS.

E. A. BLAKESLEE.

E. H. FISHER.

THE LIBRARY COMMISSION.

The purpose of these committees was to formulate ways and means by which the Library Departments of the three separate organizations could be brought together under one general head, thereby avoiding the duplicating of effort in the establishing of libraries in the branches, districts, stakes, and in general organizations.

This joint committee chose three general officers, one from the church, one from the Sunday-school, and one from the Religio, and appointed them a *Library Commission*, with full power to put into operation, as soon as practicable, the plans for the consolidation of the library interests of the church.

It has been the experience of those engaged in library work in the different departments of the church, that the library departments of the branch, Sunday-school, and Religio have in many places worked at cross purposes and to great disadvantage, by reason of having three separate libraries.

leaflet is now presented, explaining the work more minutely.

THE GENERAL COMMISSION.

The Latter Day Saint Library Commission consists of three members, one each appointed by the General Conference of the Church and the General Conventions of the General Sunday-school Association, and Zion's Religio-Literary Society. The Commission shall have general supervision of all the library interests of the church and its auxiliaries, and in particular charge of the General Church Library. It shall have full power to do all things needful to unify and simplify the library interests of the church, to encourage the establishment and development of libraries wherever possible, prepare rules and list of suitable books. The commission shall select the General Church Librarian, take charge of funds, select and purchase books, and do all things

needful for the General Library, not otherwise provided for.

The Commission shall choose its own officers and define their duties.

The chairman shall perform the usual functions of that office.

The secretary shall keep account of meetings and work done; receive reports from General Church Librarian and from the library boards of stakes, districts, and branches not in districts, and summarize for the use of the Commission and for report to the General Conference and Conventions.

The treasurer (shall be the Bishopric member of the Commission and) shall have control of funds, expending same on order of the Commission.

The General Church Librarian shall have the actual custody of all books in the Church Library and shall index, label, and care for the same, and keep account of those in circulation. He shall have power to choose his assistants, subject to approval of the Commission, and shall suggest from time to time to the Commission supplies needed, and books desirable to have in the Library. He shall report for the current calendar year to the Secretary of the Commission, the number and list of books and papers received during the year, and the total then in Library. **THE GENERAL LIBRARY SHALL HAVE THE PREFERENCE OF ALL RARE BOOKS, ESPECIALLY SUCH AS DEAL WITH CHURCH HISTORY AND AMERICAN ARCHÆOLOGY.**

THE DISTRICT OR STAKE LIBRARY.

The District or Stake Library Board shall consist of three members, one being selected by each of the three organizations,—the District or Stake Conference, the District Zion's Religio-Literary Society and Sunday-school conventions (where there exists only one or two of these district organizations, the local organization of the other or others shall meet as soon as possible and nominate a member. The vacancy may be temporarily filled by appointee of the existing member or members of the District Board).

The District Library Board shall raise the necessary funds for the circulating library, appoint the district librarian or custodian and make necessary rules for the district library, using this suggestion form as a basis, buy books and have general charge of the district or stake library work. They shall do everything possible to build up the local libraries in their district or stake as well as the circulating library.

They shall hold office for one year, or until their successors are selected; such election, after the first, to be held at the last business session before General

Conference, when other officers of the same organization are elected.

Expenses of the district library shall be paid out of the district library fund.

The district or stake librarian shall have immediate charge of books in the circulating library; shall label and number all books in the circulating library, and shall schedule in a book kept for the purpose the number, title, author, date of purchase and cost.

The district librarian shall also report promptly to the Secretary of the Latter Day Saint Library Commission, for the calendar year, as soon as possible after December 31. He shall at stated intervals move the books of the circulating library from one branch to another, keeping account of such movements. He shall have the power to appoint one or more assistants subject to the approval of the district or stake board.

In the distribution of books the librarian shall be governed by the number and grade of persons who will use said books in the local library. The initials of the local library shall be marked in the cover, to prevent its being sent twice to the same place, except as desired.

He shall make a triplicate list of books at each allotment. Only the number of the book need be given. One of these lists is retained by the district librarian to check books when returned. The other two are sent with the books—one to be retained by the local librarian, and one to be returned forthwith, after checking books received. All books returned shall be carefully examined by the district or stake librarian, and fines assessed for books lost or damaged; said fines to be paid by the local library board; all fines to be paid over, once in six months, to the district library treasurer.

The Librarian shall hold office for one year, or until his successor is appointed.

LOCAL LIBRARY BOARD.

The local library board shall consist of three members, one being selected by each of the three organizations, the branch, the Sunday-school, and the local Zion's Religio-Literary Society, and shall have general charge in the branch or local library, raise funds, buy books for local or reference library after consultation with district board, appoint custodian or librarian, consult with district board as to which books shall be in circulating library and which in local, and shall have full power and authority to do such work as will further the library interests in the local branch. They are to study the actual needs and conditions and do the best possible for that locality rather than try to force everything to one iron-clad plan. (A branch in a large city may be able to secure a branch of the public library.) They

shall encourage reading of all good books, and endeavor to place church publications in public libraries and reading-rooms.

All books, whether formerly belonging to the branch, Sunday-school, or Religio, will be placed in the local library; books of reference, church publications, books used in services, and other suitable books, will be credited to the local library; books suitable for the circulating library—that is, books which it is not necessary to keep in the local library, but which can do more good by being moved to other libraries from time to time, shall be placed to the credit of the district or stake circulating library. Each branch shall have its own local library. All moneys for the benefit of the local library board shall be paid to the treasurer of the library board.

LIBRARIAN.

Shall have custody of books and bookcases; shall receive all books, shall label and number all books in the local or reference library, and shall schedule, in a book kept for the purpose, the number, title, author, date of purchase, and cost of each book in the local library; also have charge of the distribution and collection of books; shall assess and collect fines, which shall be paid over monthly to the treasurer of the local library board; shall keep account of all books outstanding, and have active charge under the general direction of the local library board. He may choose one or more assistants, subject to the approval of the local library board; he shall keep posted in conspicuous places list of all books in the local library for the examination of prospective users.

List A.—Shall include all books of reference which are not to be removed from the library room except with the consent of the library board.

Books on List B.—Are local library books and may be taken out and used in the vicinity.

Books on List C.—May also be taken out as they belong to the circulating library of the district.

Said classification to be made with the approval of the local library board.

The librarian shall keep account of each book taken out with date and name of person receiving.

Any book on Lists B and C may be taken out for two weeks by any member of the branch, Sunday-school, or Zion's Religio-Literary Society. If not returned promptly there shall be a fine of five cents for every week or fraction thereof of overtime. No one shall dog-ear any book. The person taking out a book shall be responsible for all fines for delay or damage to the book.

The librarian shall be judge as to the amount of damage.

In case of dispute, it shall be referred to the local library board for settlement.

For any book lost or irreparably damaged, the full value or cost shall be paid.

The library shall be open at regular services, and for a reasonable length of time before and after each service.

Access to the library for reference purposes may be had at other times, with the consent of the librarian, but no books shall be removed from the room except with his knowledge and consent.

Upon receiving list of books from the district or circulating library the local librarian shall compare said books with the list, marking errors (if any). If none occur, the list should be marked "O. K." In either event, one list should be returned to the district librarian, as this acts as receipt for the books. The other list is used to check books before returning, at expiration of the period.

The local librarian shall make a monthly report to the library board of the number of books taken out during the month and the number of times the library is used for reference, together with any other information desired by the board. He should keep the district librarian advised of all matters affecting the circulating library and shall report to the district librarian, quarterly; or, if not in district, report to secretary of commission.

All expenses of the library shall be paid out of the library fund.

LIBRARY RULES.

(To be posted in each volume.)

1. No member of the school shall keep a book longer than two weeks.

2. Books may be renewed for two successive Sundays, not longer, without paying a fine of ten cents per week.

3. Any one keeping a book longer than two weeks (subject to Rule 2) will be fined ten cents per week for so doing.

4. All persons damaging or losing books belonging to this library, will be required to pay the value of same to the librarian.

We have also prepared form for report blanks of the use both of the local and district library boards, and expect soon to have them ready for use.

E. A. BLAKESLEE,

E. H. FISHER,

S. A. BURGESS,

Library Commission.

Whoever makes two ears of corn, or two blades of grass to grow where only one grew before, serves better mankind, and does more essential service to his country than the whole race of politicians put together.—Swift.

WHITTIER, THE PREACHER.

The pew is pining for the poet in pulpit. The poet preachers have kept the faith world bright. Christ was a poet. Some one has said, "Doctor Watts gave greater views of heaven than Saint John." This is hardly true, for John the Evangel was a real poet of God.

John Greenleaf Whittier's lyre was tuned to the harps of God. His soul soared, sincerely, serenely, and safely to the mountain peaks of God, and there, before the altar fires of the Eternal, pondered, prayed, practiced, and penned spirit thoughts of God, man, freedom, and immortality.

Among all the poets of American literature there is not one to be found with a clearer vision of the truth, or one who sounds a safer call to arouse the slumbering from their shallow shrines to the seats of security and simplicity than Whittier. In pulpit, or pew, at home or abroad, the soul of a poet preacher is seen with fine intent, keen insight, and refinement of feeling. He said of Mr. Moody, "I like his intent but not his doctrine." If one's intent was to better man's condition, save the lost to his family, and country, Mr. Whittier would give him the right of way.

To stay the tide of materialism, to untie the chains of oppression, to turn men from malice, the worst thing in the world, to love, the greatest thing, was ever the motive of his big soul. As a constructive master builder he sought the best means to remedy the ills of man, to civilize, and spiritualize—to bring the New Jerusalem here and now—was in himself being a poet-preacher of the Bible. No poet of ancient or modern time knew his Bible better than Whittier.

All his poems have the Bible spirit, and many, very many of them, have direct quotations from the sacred Scriptures. He is never found preaching about the letter of the Book; he knew the letter killeth, but the heart and spirit of the Word, as having the values for the wants and woes of a sin-seared soul. After searching many volumes he is compelled to say:

We cull the good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.

The pilgrim is described as reading the Bible by the inner light—

He walked by faith and not the letters' sight
And read his Bible by the inward light.

In speaking of John Underhill, he said:

He cheered his heart as he rode along,
With screed of Scripture and holy song.

The suffering daughter in "The Witch of Wenham," is placed beside her blind mother reading the Book of Life:

She tends her mother, sick and blind,
And every want supplies
To her above the blessed Book
She lends her soft blue eyes.

The Bible God of Infinite Love was ever uppermost in his life. It was to him the presence of the Eternal Goodness, pervading the world—the God of all mercies; that while man was often cruel, hateful, unjust, God to all his poetry was love; and it must be shown in love to man:

Earth frowns below, heaven weeps above,
And man is hate, but God is love.

This love spirit was not only in his poems, but his life preached love, his eyes looked love, his heart breathed love. His last words were: "Love—Love—Love—to all the world." The thought of serving and loving God by being kind to man is seen in his poem:

Forget, as the best at times have done,
That the love of the Lord and man are one.
That heaven's sweet peace on earth began
And God was loved through love of man.

His was an unfettered soul, and was unable to see and hear the many groans of oppression without raising his poet power pointing toward justice. He would not only untie the shackles of slavery, of the body, but he would for ever cast aside the chains which held the soul in mental and ethical darkness. To him, "Whom the Lord had made free, were free indeed." He sings in Saint John:

Alas for the lady!
No service from thee
Is needed by her
Whom the Lord hath set free.

He was willing to undergo almost any suffering, that his soul might be free from malice, injustice, and hate, bringing in—

One royal brotherhood, one Church made free
By love, which is the law of liberty.

To know the truth and be free through the truth was his desire:

The day when fettered limb and mind
Shall know the truth which maketh free,
And he alone who loves his kind
Shall childlike learn the love of Thee.

Trust in the living God with a childlike spirit, as his father, friend, and helper, went with him as an angel. He never lost faith in the eternal good, but preached:

To soften all hearts, and dull the edge of hate,
Hushed strife, and taught impatient zeal to wait;
The slow assurance of the better state.

This hope and reliance in God was so beautifully portrayed in the life of his mother, that it became an inspiration to him. When trouble came and death severed the precious ones, he was ready to leave his dead with God:

They dared not plant the grave with flowers,
Nor dress the funeral sod,
When with a love as deep as ours,
They left their dead with God.

In his poem: "Trust," when things are too wonderful for mortals, he sings:

I have no answer for myself or thee
Save that I learned beside my mother's knee;
"All is of God that is, and is to be,
And God is good." Let this suffice us still,
Resting in childlike trust upon His will
Who moves to his great ends unthwarted by the ill.

His trust in God is serene, as seen in the poem, "Eternal Goodness":

To one fixed trust my spirit clings,
I know that God is just.

Then in "Our Master," that same gospel of confidence in God is seen—

For love will dream and faith will trust,
Since He who knows our needs is just,
That somehow, somewhere, meet we must.

Whittier was ever preaching the value of the Book of Life—the impartation of Christ's power, and peace—the forgiveness of sin; the song of sins forgiven was ever on his lips. The City of God was his constant desire. The thought of God with us here and now fired his soul. Yet it was given to him to proclaim the possibilities of souls in other worlds.

When Mr. Edwin P. Whipple dedicated his book on American literature to Whittier, he placed it thus: "To John Greenleaf Whittier, the people's poet, whose inner light has brightened many lives, and his faith in the Eternal assured many hearts of immortality."

Whittier entered the cloud, climbed the heights, listened to the choir invisible, and came back to us, with a clear-cut hope, a steady faith in the things that are invisible and eternal, and going down the river path he is reminded of the light from the heavenly shore as he sings:

We paused, as if from that bright shore
Beckoned our dear ones gone before.

He speaks of being baptized in immortality, and how sweetly he says, "I have friends in spirit land." To one who had departed this life he prays:

Fold her, Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee.

This life to Whittier was not long enough to

work out the great problems and possibilities of the soul, so he saw a place not made with hands, eternal in the heavens.

He says, that as God lives, we must live also. "The good die not." To read "Andrew Rykman's Prayer" is like opening a door into the eternal world. How he describes those he loved and lost resting in God, with a hope that his soul be satisfied when he was allied with those who have gone before!

He was ever preaching, "Eye hath not seen, ear hath not heard, the things which are in store for the faithful soul." What a beautiful gleam of immortality is seen in his description of his sister, in that classic of American literature, "Snow-Bound," where he says:

I can not feel that thou are far,
Since near at need the angels are:
And when the sunset gates unbar,
Shall I not see the waiting stand,
And white against the evening star,
The welcome of thy beckoning hand?

—S. Travena Jackson, Arlington, New Jersey, in *Northwestern Christian Advocate*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Dear Sister Frances: Some times when I turn to the Home Column, and find only a selection, instead of the many spicy letters that used to cover a page or two, years ago, I grow sad. For it speaks to me of the aged, tired hands and brain that have so long worked for and presided over that column. And I wonder if the sisters have grown weary of holding up those hands that have toiled for them so long and faithfully.

The young mothers of those early days, so bewildered and puzzled over the unfamiliar duties of motherhood, have grown into experienced matrons, aided week by week through all these years by the Home Column, under the watchcare and labor of Sister Frances.

And the children over which those same mothers watched and worried, are now the young parents of a new generation. And still the Home Column work goes on. The work of its editor, like the brook, "goes on for ever, and for ever."

Yes, for ever, for its influence must reach within the veil. Many duties have hindered those whom you used to call your helpers from coming to your help now as formerly, except as we remember you in our prayers. And some have gone to the paradise of rest; and, dear Sr. Burton in her far-off mission, still laboring on, with you, for the same great end—the world's redemption.

What a host of young people have been educated through the influence sent out from the Home Column and *Hope*.

and *Autumn Leaves*, to care for the literature of the church. You and I, dear sister, can remember when the church had no literature to speak of, aside from the *HERALD*. What a wonderful revolution has taken place in those respects since we used to discuss through the Column the needs of the young.

And now, thank God, we can see the hosts of talented ones prepared to take up the work that the trembling old hands must soon relinquish.

May the dear Father raise up one as faithful to the work as you have been, made wise through these long years of training, that those before us did not have.

While on the subject of the "has beens," I will add a little clipping about the "Now." Here it is:

"BUT NOW.

"O happy mothers, sitting thus
Amid your babes in morning sun,
Do ever then you think of us
Who once have had, but now have none?"

"O active mothers, midst the fray
Of loving duties never done,
Do once you think, through all the day
Of us who had, but now have none?"

"O faithful mothers, in the night,
When calm you soothe some frightened one,
Bethink you how we wait the light,
We who had once, but now have none?"

"O blessed mothers, dreaming o'er
What shining ways those feet may run,
We sit and think, but plan no more,
We who had once, but now have none."

—Marion Hicks Harmon in *Ladies' World*.

The Daughters of Zion have discussed many good things. But they have not used the Column either in the *HERALD* or *Ensign* with the vim and earnestness they might have done, considering the number who have profited by them, or who are supposed to have done so. But it probably remains true that what is everybody's business is nobody's business. It seems to me that there ought to be a committee, the members of which should take turns of furnishing a paper—say each week—for a specified time, when they would be succeeded by a new committee. As it now is, the president and secretary have to do all the writing.

Once a month does not seem enough to keep up interest.

But I have had too little to do with it to know much of its workings.

Lovingly,
SR. ELEANOR.

Only Waiting.

You ask what makes the dear old grandfather sit in wistful silence so much of his time? He is living over the old days, and listening to the voices we do not hear, and seeing the faces we can not see.

"How life-like through the mist of years,
Each well remembered form appears."

Father, mother, brothers, sisters, and companion! Most of them have passed on into the great beyond. Sometimes I see him smile, and I imagine he is thinking of his youth. Yes, youth is beautiful; but so is old age, if one has lived the life of a Saint; and the backward look of an aged one is beautiful to them. They forget the trials and privations of the past, for none ever come to a triumphant old age without passing over many rough places.

Did you ever climb to the summit of a mountain? On going up you meet much that makes your ascent difficult,

in the way of rough roads and rugged foothills; but when you have reached the top, and look back, you will see the aspect of the scene has changed. Your eyes will discover smooth landscapes, in which are fields and forests, farm-houses and quiet villages, mingled in one harmonious picture. You can not see the roughness from the summit. Just so with the man, when he has reached an advanced age. He looks back and sees only the good old times. Into his day-dreams, sometimes there comes a picture of a sweet young girl, full of young, warm life. She is as dear to him as ever, and there is a soft shyness and a glad look in her eyes. Then in fancy he seems to clasp her in his arms and call her wife. At other times he sees the children at play, and feels the soft warm clasp of their hands as they run to meet him after his day's work is over,—all so glad to see father.

See him now! He is looking far away beyond the clouds. He is thinking of the row of mounds over on the hillside, where his loved ones are laid. And, just now, the evening sun falls aslant, and touches the trees and the mounds with glory, and he thinks of that other—the celestial glory, which is as the sun.

The dear old days have long since gone into the dim distance of the past; but to him it seems but yesterday when he was a merry, romping lad, with raven locks and rosy cheeks and sparkling eyes. But yesterday since he pillowed his head on the bosom of his mother and was soothed to sleep by her soft lullaby.

FLORA ADAIR.

Letter Department

Smith-Prophater-Burr Debate.

On December 13 we closed a nine nights' three-cornered debate, a synopsis of which might be of interest to the readers of the *HERALD*. Last summer Elder David Smith and the writer held a short series of meetings in an unoccupied church about two miles southwest from a small railroad station by the name of Hanson, and about fourteen miles south of Pana, Illinois.

Our services were quite well attended, and quite an interest was awakened, and when we closed quite a number said, "Come again." Just before Thanksgiving, while I was at Pana, Bro. Smith went to the place named above and, after some effort, secured the use of a schoolhouse and began preaching to a large and interested audience. He had been there, however, but a short time when he received word that a very learned preacher of the Campbellite faith was coming to challenge him for a discussion; and soon after this challenger made his appearance, and just as Bro. Smith closed his discourse he arose and asked the privilege to ask some questions; and, being told that he could, he asked Bro. Smith if he would affirm that "Old Joe Smith was a prophet of God, or that the Book of Mormon was of divine origin," etc., etc.; at the same time he made some insulting remarks to a gentleman who was leaving the house, saying, "What are you running for?" and "The wicked flee when no man pursueth." Bro. Smith told him that it was his meeting, and that it was no place for such remarks; Smith then dismissed the meeting and then informed the man that he was not seeking controversy, nor was he out to challenge other people or to attack their individual beliefs, but he believed he represented God's eternal truth, and was prepared to defend it, and if the gentleman wished to discuss church propositions he was ready to do so.

The result was the following propositions were signed: "Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints, of which I am a member, is in harmony

with the Bible in organization, faith, teaching, and practice. D. Smith affirms; J. E. Prophater denies. Resolved, That the Church of Christ, of which I am a member, is in harmony with the Bible in organization, faith, teaching, and practice. J. E. Prophater affirms; D. Smith denies."

The debate began on Wednesday evening, December 4, with a crowded house, many being unable to obtain seats. Bro. Smith led off in fine shape, affirming for the Reorganized Church; but when his opponent took the floor he did just what we had anticipated he would do, attacked the Book of Mormon, evidently thinking Bro. Smith would follow his lead along that line; but we had resolved to pay no attention to anything he might say along that line, nor to call him to order, preferring to let him waste his time along that line if he wanted to do so; and when he saw that Bro. Smith would not chase any of his turkeys, he came back to the question and tried to negate the subject under consideration, but at the same time lamenting the fact that he could not discuss the Book of Mormon, saying, "We dare not put it up; I dare them to do it; oh, let me just get at that little book and I will whip it to a frazzle; I will make it look like a straw-stack in a Kansas cyclone." And this he continued to do in each speech during the six nights of discussion, also saying, "I meet all comers and they go down"; "I will divide time with any man that walks the earth." I met one of their men in Colorado (Curtis by name), and I finished him in proper shape." "I will debate with them a week or a month in any place or at any time they may name"; and much more such buncombe.

His efforts to deny Bro. Smith's arguments were feeble, indeed, and his entire stock in trade consisted in a denial of any church or gospel before Pentecost, and the resurrection of Jesus Christ. Said there were but twelve apostles, but finally admitted thirteen; this he was forced to do because he took the position that to be an apostle one must have seen Christ, and Paul had seen him; finally admitted more than we asked him to by admitting that Timothy and Titus were apostles, but later denied that he said so, but still later admitted it again.

When it came his turn to affirm, then he did just what Bro. Smith had predicted he would do, i. e., only affirm the church as it is described in the New Testament with dead apostles, dead prophets, and dead everything but pastors and teachers. A church without a head, without officers, without any visible organization, and without any authority, only that which was assumed from a commission given nearly two thousand years ago to the first officers chosen, and his whole superstructure built on a big "IF" we have the right to preach, we have a right to administer the right of baptism and such other ordinances as we think proper to administer.

His denial of any visible organization put him completely in Bro. Smith's hands, and he made it so clear that only those who were so blinded by prejudice that they would not admit it, could clearly see that the man was down and out.

In his closing speech Elder Prophater read several challenges which he asked us to sign, the principal import of each was that Joseph Smith was a prophet and that the Book of Mormon is of divine origin. When he had read these and taken his seat, I took the floor, and after referring to the fact that the elder had made considerable noise, quoted some of the things he had said relative to meeting all comers, that he would divide time with any man that walked the earth, and would debate us a month if we wanted to, at any place or time we would name, said, I have the following to present: "Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints, of whom I am a member, is in complete harmony with the Bible in organiza-

tion, faith, teaching, and practice. _____ affirms, _____ denies. Resolved, That the Church of Christ, of which I am a member, is in complete harmony with the Bible in organization, faith, teaching, and practice. _____ affirms; _____ denies." The discussion of the above propositions to be held sometime during the month of January, 1908. Will you sign these? Prophater said: "Why don't you sign some of these challenges I have read? Why don't you put up your Book of Mormon? That is what I want to get at." Burr says: "Oh, that is the trouble with you, is it? Well, we have had that little wagon loaded up for several days; here it is:

"Resolved, That the Book of Mormon is of divine origin and is worthy the belief and respect of intelligent people. Chas. H. Burr affirms; _____ denies. Will you sign them now?" Prophater said, "I had rather debate the Book of Mormon in Pana than here." "Well, sir, we will give you a chance in Pana if you want it; but you have challenged us here to put up this book and said we dare not do it, and now I have accepted your challenge, and I want you to do as you have said, and so I again ask you to sign these propositions."

Prophater: "Well, I want to look them over a little more." "All right, look them over; they are typewritten and easy to read, and I will read them to you again." I did so.

Prophater still manifested a disposition to evade the issue, when I said, "In every speech you have made before this audience you have challenged us to debate the Book of Mormon, and said we dare not do it; and now we have accepted your challenge, and you owe it to this people to meet it here, and I demand that you do so." He inquired, "When do you want to begin?" I answered, "To-morrow night, for a three-night discussion, as that is all the time I can devote to it this time." Prophater then said he had no bank account, and did not know if he had friends that would care for him if he went to Pana. I said, "There is a large Christian Church there and they are holding a revival service there now." But he said he had but little to do with them, and it was evident that he was not affiliating with the orthodox Christian Church, sometimes called Campbellites; in short it was apparent that he had at some time had a row with his mother and left home.

We told him that expenses while at Pana need not trouble him, as we were authorized by the Saints there to tell him they would care for him, and he would be put to no expense while there. It was apparent that all this was having a marked impression on the audience, and he saw that the only thing for him to do was to meet his challenge and sign up, which he did.

The following night we began on the Book of Mormon proposition and met with just the kind of argument that we had anticipated: "Joseph Smith, if of the seed of that Joseph of Egypt, must come down through the lineage of Nephi, hence of Indian descent." "The brother of Jared saw the Lord." "Barges the length of a tree." "Hole in the bottom, hole at the top." "Tight like a dish." "Jesus Christ born at Jerusalem, and baptism before John the Baptist." He attempted to meet but very few of the arguments presented, and even these were far from being successful; and when it came to the archaeological, ethnological, and lingual evidences he was in over his head, and never attempted an answer. So far as Bible was concerned, in his first speech he said he did not believe in the Book of Mormon because it was too much like the Bible; agreed too well with the Bible. In reply, we said that was just why we did believe it, for if it was different from, or did not agree with the Bible, we would neither believe it nor ask others to do so. Then, in his second speech he said

that the reason why he did not believe in the Book of Mormon, was because it was so different from the Bible." This is only a fair sample of how he would tie himself up, and when asked to explain he would either deny or keep silent.

It is unnecessary to prolong this further, except to say that results are that in the country where the discussion was held, prior to that time it was a hard matter to secure a house to hold preaching-services in; now five school-houses are open for us, and people are clamoring for us to come and preach for them, and we know that we now have many friends in that country, and also have made friends for the gospel. I look for still further developments in additions to the church at no distant day. Circumstances made it necessary for me to return home for a few days, as I had been absent for nearly three months, and I wished to attend our district conference, which is now near at hand. I expect to return to Pana immediately after the district conference in Chicago, January 18 and 19, and will expect the discussion for which Prophater has signed articles of agreement will begin just as soon as arrangements can be perfected; and if it does not fill the Saints' church in that city to its utmost capacity I shall be sadly disappointed. I also look for an awakening in the city that will result in an increased membership.

Yours for the truth,
PLANO, Illinois, December 26, 1907. C. H. BURR.

WIRT, Indiana, January 20, 1908.

Dear Herald: During these winter months I have not been as active as I would like on account of my great lameness. For about thirty years I have been affected with hip-joint disease. For the last two years it has been getting worse, so that now, at times, I suffer great pain and weakness. So I have to be very careful of myself, as far as physical efforts are concerned. Am not able to walk far at a time. One great object in writing this letter is that the Saints might know of my true condition and make my case a subject of prayer, so that if it be God's will, I may be healed, or relieved sufficiently to endure the fatigue I have to pass through as a missionary in this church. I want to assure everybody that I am trying to live worthily before God and this church, that I may be worthy to receive any good thing the Lord may be pleased to bestow upon me. I keep just as busy in the work as I possibly can, under these circumstances.

I baptized two worthy persons recently, near Byrneville, Indiana; one a man who was in the last stages of consumption, very weak and wasted in flesh. We made a large box, and filled it with sufficient warm water to immerse him, in his home, which proved to be a success. Much of the Holy Spirit was had in his baptism and confirmation. Later he received the sacrament, and was administered to. This brought him great peace, and a contented, reconciled mind. But it was not God's will to fully heal him, and he passed peacefully away on the morning of January 5, 1908, the writer preaching the sermon to a large audience of relatives and friends, in the church at Byrneville, assisted by Bro. Metcalf, of Louisville, Kentucky.

I am now here, preaching in the Saints' church near Wirt, using my charts to illustrate the gospel story. Am so far the organist, as well as doing all the preaching. Nice, large, attentive audiences are in attendance. A few Saints here, under the leadership of our worthy brother, J. J. Boswell, are striving to keep the work alive under adverse circumstances. This is where William Marshall, Richard Scott, J. D. Porter, and L. F. Daniels were once prominent ministers and missionaries, but left the church. Bro. Marshall now preaches for the Baptist Church, and

Richard Scott for the Christian Church in neighborhoods adjacent to this branch. But we are grateful that we find the few still determined to remain in this work, and some outside appear to be not far from the kingdom.

Our district conference will be held in Bryneville, the 15th and 16th of February, 1908. Bro. J. W. Wight, minister in charge, has promised to be with us. We hope for a good attendance of Saints from branches and isolated places, throughout the district. We feel sure the Lord has and does abundantly bless us in our labors, for which we are grateful indeed.

In gospel bonds,

F. L. SAWLEY.

KNOX, Indiana, January 21, 1908.

Editors Herald: I came to this point the 11th, and have been continuously engaged in the public, as well as the private administration of the word. Have occupied eleven times up to date. Audiences have increased, and interest aroused. The people have done well in coming to our services, in the face of a sensational revival conducted by the Free Methodists, and the imperative warning for the people *not* to attend our meetings. Says their evangelist, of Illinois: "I warn you in the name of Jesus Christ, to stay away from that hellish doctrine." Fearful warning! He had the liberty to so warn, as one of the "heaped teachers," of whom Paul prophesied, as being engaged in "turning the ears of the people *away from the truth*, and turning them *to fables*"; but to commit Jesus Christ and his authority to this edict of religious slavery, this stab at religious liberty, this anti-Christian sentiment, is monstrous, in the face of the fact that Jesus taught: "All things whatsoever ye would that men should do to you, do ye even so to them," and, "He that hath ears to hear, *let him hear*"; while his chief apostle taught: "Prove all things; hold fast that which is good." Well, some did not heed the warning sounded by the self-righteous, self-called evangelist, but came to the Saints' services.

The work here, is on a better footing than for some time. The Religio is doing a fine work under the lead of Sr. Bertha Lohse. She seems to be the right one for the place. She is a sister of sterling qualities, and pushes ahead with commendable determination. A nice crowd of young people, who are not members of the church, are enlisted in the Religio work. The program committee seems to have the work well in hand, and the literary part is executed with skill. Recitations, essays, music, vocal and instrumental, form the features of the program. The program last Sunday evening was away above the average, the lesson subject was the third principle of the doctrine of Christ—baptism. And it did my soul good to see the prompt response from the class, and the intelligence manifested therein. This is the second Religio local in this district. Is it not possible for others to engage in this great work, and organize a district association? Wake up, wake up, "ye little Boy Blue," and seize the opportunity offered you. Remember, the golden moments, so freighted with splendid offerings, may never return! The Saints have electric light in the chapel now, and oh, how nice! There are seven large bulbs of thirty-two candle power each, and when the preacher is blessed with inspired utterances, the *light* increases. Well, the gospel seed is sown, and, I believe, with liberality. So many young men and women seem intense in their interest, and good behavior, and the gentle Spirit seems to point out the seed going to the soil of their hearts, that we feel impressed that with the right "nursing," these nestlings will fledge the right way. *

Bro. and Sr. Prettyman, the staunch, pioneer Saints of Knox, are just the same as of yore. Sr. Prettyman, although seventy years of age, has attended every service, wading

through slush, over ice, and most all conditions of roads, streets, walks, and was usually one of the "first on the spot." What think ye, ye other grandmas of the district?

There are five church buildings in this town, and eleven denominations are here represented. The town has a population of about two thousand five hundred, and about one third of this number make no profession. So you will note that some have said, in the past: "Lo here; lo there."

We are hopeful of good being developed here, and the cause more firmly established, as the multiplicity of religious ideas gives us good opportunity to present the "one body" of Christ to better effect.

Hopefully yours,
S. W. L. SCOTT.

ETNA, Washington, January 13, 1908.

Dear Herald: The name *Etna* is strange to most of your readers, I presume, and because of this I feel like adding my mite to your pages, believing that it will cause all to feel good to know that there may be a possible opening for missionary work here, a place practically unknown, where the gospel trumpet has not as yet been sounded. Etna is merely a post-office, situated on the slope eastward from the north fork of the beautiful Lewis River. The regions round about are dotted with comfortable homes and ranches, but the principal industry conducted in this locality is lumbering. There is a wealth of timber, mostly yellow fir, for miles in every direction, though it is being cut off very rapidly, and what now forms a great part of the pride of this beautiful America, is fast giving way to the on-slaughts of the saw and ax, and we will have only the blackened stumps to remind us of American enterprise. The great question, Does it pay? which the Government is now trying to solve, will then be answered quite easily. Of course, all this means logging and saw-mill camps, where these workers can live, and it is in one of these camps that the writer is situated, where we hope the angel's message will some day be understood and embraced.

Formerly of Detroit, Michigan, but more recently of Vancouver, Washington, we came up here last July 6, to look after one of the company's general stores; and, Saints, let me say that to one who has always had the privilege of attending the various meetings of the church, it is quite a trial to get along without the association of those of like faith. The church can get along without us; but we make a great mistake when we suppose we can get along rightly without it. We are almost sure to make shipwreck of our own little bark on life's great sea, without the influence of God's Saints, and the companionship and instruction of his servants. I have been made to realize how the Saints who are isolated from church privileges should appreciate the work that is being performed by those in charge of the various church publications. The general make-up of the papers bear silent, yet potent testimony of the zeal and energy expended for our development and good. At present we take the *HERALD*, *Autumn Leaves*, and the *Sunday School Exponent*, and we can not estimate their value to us. The grand articles and sermons, the inspiring letters and news from other parts, all tend to strengthen the ties which bind us as one to our God, brethren; and fellow men. Truly they have been a great help to us in our present condition. May we all help out what we can by being subscribers during 1908. I think that every branch of any importance should appoint a press agent to report items of interest to the church papers, and to give a proper directory of their place of worship and the residence of the pastor, so that officials and missionaries, also visiting Saints, could locate the place of meeting, etc. Often times branches have to secure larger church buildings, and the ministers have to move from one

part to another, and such changes should be reported, or else misunderstanding will result. For example, I noticed not long since that the pastor of the Detroit Branch, as per directory in *Ensign*, is given as Elder George M. Shippy, 153 Townsend Avenue, Detroit, Michigan, whereas Elder Shippy has not been pastor of said branch for over two years, and has been living in Port Huron, Michigan, for some time. Detroit Saints should take notice of this, and inform *Ensign* correctly.

Though debarred from mingling with the Saints, as before stated, yet we are thankful that since November 3, 1907, we have had the privilege of attending each Sunday at half past two in the afternoon, the New Hope Union Sunday-school, which has been organized here in camp, with a membership of twenty-five, a goodly number being children, and all manifesting good interest. The writer as superintendent, a Methodist lady assistant superintendent. My wife is secretary, and we have all other officers necessary to a Sabbath-school. They are all exceptionally bright and intelligent for camps of this nature, mostly Americans. Our studies and teachings are supposed to be undenominational, using the *International Quarterly*, as published by David C. Cook Company; but to my mind, in order to teach, and not cater to any creed or sect, we will have to teach the pure gospel as is found in that book of books, as it was delivered to us by holy hands in these latter days, our creed being "All Truth." So may we live the gospel each day, and thus pave the way for a more able instructor than the writer.

We understand that our brethren, Elders Thorburn and Davis, felt impressed to come up here last summer to try to effect an opening, and we wish to say to them that we hope we may some day have the privilege of welcoming them to our midst in their good work. Being members of the Vancouver Branch, we also are interested in its development. The work there, under the direction of Elder N. T. Chapman, is making progress. Our brother is a good pilot, and if his hands are help up by his colaborers, and the flock, the branch is bound to accomplish its work. Most of the members have had years of experience in the church, and consequently are thoroughly rooted, and understand what great good can be accomplished by a faithful, honest life. The branch was organized December 4, 1906, with eight members, Bro. Harry Jones being president, and in a trifle over one year has grown to a membership of twenty-six, two being added by baptism last fall and winter. Most of the members have been added by letter from other parts. Gradually the Saints are building up a stronghold, and each is awakening to a deeper sense of his duty, and to the fact that his sphere of usefulness may be increased in many ways. The sisters deserve credit for their energy in organizing their society, the Willing Helpers, who are already making practical use of their talent with needle and sewing-machine, we hope to the good of the needy poor, as per their constitution. The young people should be encouraged in their recent effort to get a Religio local on a working basis. Truly the study of the Book of Mormon is a grand study, and the lessons therein contained can not help but be beneficial. The musical and literary phase of the local should be carried out, as it tends to lift us one round higher, on the great ladder of true development. Thus our prayers are with our Vancouver Saints, and we miss their pleasant associations very much.

An incident comes to our mind which we think will be of help to some, especially to Bro. Sim P. Carpender, if he happens to read our letter. We have not met Bro. Carpender, but a Mr. Stanley Raynor, who until recently was mill foreman here in camp, was well acquainted with the brother,

and it encouraged us to hear him tell of the little things Bro. Carpender did, his little acts of kindness, which have won for him the esteem of many of the Wisconsin community. It sounds good to hear an outsider say, "If ever there was a good man to work for it was one of those Latter Day Saints." After a few pleasant talks with Mr. Raynor, I knew that Bro. Carpender was one of our faith, and it made us glad in the gospel, for our brother, and also for the church. Mr. Raynor and I became quite intimate, and I am sure he would like to hear from his friend Carpender. His address is Etna, Washington. Saints, we are being watched, so let us try to do right, and then no man can say aught against us. Hoping we may all have courage to endure faithfully.

Yours in bonds,

L. B. SHIPPY.

Miscellaneous Department

Conference Minutes.

MONTANA.—The conference of the Montana District met in Deer Lodge, January 18, at 10 a. m., for business. A motion was made and carried that the president of district with vice-president, also Bro. I. M. Smith, preside over this conference. Jerome Wyckoff, clerk, assisted by L. G. Holloway. It was then moved that we devote the morning hour in a prayer- and testimony-meeting. 2.30 p. m., met for business. Branches reporting: Deer Lodge, Gallatin. Elders reporting: I. M. Smith, Gomer Reese, Frank Christofferson, L. G. Holloway, A. Christofferson; Priests J. Eliason, J. E. Eliason. Bro. J. Johnson, of Victor, reported conditions in his branch; Bro. Thomas Reese reported conditions in Gallatin Branch; a written report was read from Elder J. F. Jemison; Bro. Gomer Reese reported for Bro. J. H. Wells. Bishop's agent's report read and referred to auditing committee. As chairman of reunion committee, President Reese reported, stating the committee had had one meeting, and would not decide definitely until next conference. Committee continued. Moved and seconded that the present officers of the district be sustained; carried. It was decided to hold the next conference in Bozeman, May 23 and 24. Delegates to General Conference: I. M. Smith, L. G. Holloway, Gomer Reese, F. A. Smith, E. H. Smith, and Sr. L. Christofferson, Mrs. L. G. Holloway, and Mrs. E. H. Smith. Moved and seconded that those present cast the full vote of the district except when divided, then they are authorized to cast a majority and minority vote. Auditing committee read the following report: "We as your auditing committee to audit the Bishop's agent's report, beg leave to submit the following report: We find that the items furnished us are correct as to the amount received and disbursed; we further recommend that in future reports, vouchers and stubs of receipts be furnished the committee, to accompany reports."

NORTHEASTERN ILLINOIS.—Conference convened at First Chicago Branch, January 18, 1908. Elders J. W. Wight and W. A. McDowell, presidents; W. E. Williamson and C. H. Burr, secretaries. Moved that the district secretary be requested to notify all branch secretaries, that in the future the rule for choosing delegates to district conferences shall be governed by the resident membership of each branch. By resolution the chair was authorized to appoint a committee to compile the resolutions of this district, and report to the next conference, if possible. Branches reporting: Central Chicago 127, Mission 121, Plano 177, West Pullman 38, Sandwich 164, DeKalb 63, Unity 24, First Chicago 153, and Wilmington 75. Bishop's agent, J. Midgorden, reported: Balance due church last report, \$105.14; received since, \$1,215.05; paid out, \$1,249. District treasurer reported: On hand last report, \$20.18; received since, \$12.65; paid out, \$32.83. Bro. James F. Kier was ordained to the office of elder, by J. W. Wight and F. G. Pitt. Delegates to General Conference: J. A. Daier, E. J. Goodenough, Guy Fairbanks, Joseph Camp, James Lang, Sr. James Lang, J. M. Baggerly, A. F. Sherman, F. M. Cooper, Rose Parks, W. A. McDowell, F. G. Pitt, C. H. Burr, Joseph Marshall, Sr. Joseph Marshall, J. Midgorden, Chas. Camp, J. L. Cooper, R. N. Burwell, Mary Anderson, A. H. Anderson, E. J. Lang, Sr. F. M. Cooper, F. E. Bone, W. E. Williamson, Charlotte Williamson, Elmer E. Kahler, E. M. Wildermuth, Bro. and Sr. J. B.

Rodger, Fannie Lang, Jennie Bohlander, Bro. and Sr. Fred Johnson, Sr. James F. Keir, Nora Richardson, Sr. F. E. Bone, Chas. Culver, Henry Southwick. Conference adjourned to meet with the Mission Branch, on 13th and 14th of June, 1908. W. E. Williamson, secretary, Marseilles, Illinois. R. F. D. 57.

Convention Minutes.

Florida District Sunday-school Association met in convention at Calhoun Schoolhouse, January 20, 1908, at 2. p. m. Motion prevailed that we adopt the constitution and by-laws of Sunday-school Association. Officers elected for the next year as follows: E. N. McCall, superintendent; J. S. McCall, secretary; Ruby McArthur, treasurer; B. L. Jernigan, librarian. Delegates to General Convention: T. C. Kelley, J. M. Stubbart, G. T. Chute, B. L. Jernigan, Bro. and Sr. C. J. Clark. Those present to cast the majority and minority vote. A very interesting program was rendered by the Sunday-school workers of the district, on Friday evening, at 6.30 p. m., in charge of Sr. C. J. Clark. We think the prospects are very good here, for the growth of the Sunday-school work. J. S. McCall, secretary.

Church Secretary.

RAILROAD RATES TO GENERAL CONFERENCE.

The railroad rates hitherto agreed upon, of one and one third fare, to General Conferences and Conventions, certificate plan, will not be offered by the various passenger associations for the reason "that the fares to Independence from a large number of States are now on the basis of two cents per mile, which will afford practically the same reduction as would be accorded by fare and one third on the basis of the old rates." The Chairman of the Western Association states: "These fares will no doubt satisfactorily take care of persons desiring to attend your meeting, and, on behalf of the individual lines interested, would say that it is deemed impracticable, under existing conditions, to announce any further reduction."

Will advise if anything of advantage occurs affecting rates from Pacific Coast or other points.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 3, 1908.

Notice of Restitution.

To Whom it May Concern: This is to certify that Elder W. P. Buckley (of Jackson Michigan, formerly of Springfield, Missouri,) has made restitution, satisfying the demands of the Springfield, Missouri, Branch, and therefore is fully restored to his ministerial standing as an elder.

A. M. BAKER,

Sub-missionary, Southern Missouri District.

Conference Notices.

The New York and Philadelphia District will convene in conference in the Saints' chapel, corner Howard and Ontario Streets, Philadelphia, Pennsylvania, at 4 p. m., on the 22d of February, 1908. U. W. Greene, missionary in charge, and E. H. Fisher, of Boston, will be present. A two-week series of evangelistic meetings will be conducted in the evenings, beginning on the 9th and closing with the conference on the 23d. Branch secretaries are requested to mail statistical reports of branches to district secretary at as early a date as possible. R. E. Hockman, secretary, 156 West Ontario Street, Philadelphia, Pennsylvania.

The Pottawattamie District conference will meet at 10 a. m., Saturday, February 29, 1908, at Crescent, Iowa, for the election of officers, also delegates to the General Conference of 1908, and such other business as may come before the conference. Send all reports, and other business papers, to the secretary, on or before February 22, so that they may be ready for prompt action. J. Chas. Jensen, secretary.

Pittsburg District conference will convene with the Wheeling City Branch, at Wheeling, West Virginia, Saturday and Sunday, March 7 and 8, 1908, at 10 a. m. James Raisbeck, secretary.

To the Saints of the Little Sioux, Iowa, District: Please remember that our district conference convenes at Moorhead, February 8 and 9. We expect a large attendance. Members of the priesthood will please have their reports for

the year past, so that I can properly report to the missionary in charge. Trust that as many as possible may be present, and that the Spirit of the Master may direct in all your deliberations. Sidney Pitt, president.

Fourteenth semi-annual conference of the Independence Stake will be held at the Second Kansas City, Missouri, Branch church, Twenty-third and Holly Streets, March 14 and 15. Mail all reports to the secretary, W. S. Brown, 2143 Bellevue, Kansas City, Missouri.

Convention Notices.

The Religio society of the Utah District, will convene at Ogden, Utah, February 21, 1908. The church is located on the corner of Fifteenth Street and Washington Avenue. Election of district officers. Miss Nancy Carter, secretary, Provo, Utah.

Died.

BUMP.—Catharine Anna Bump was born in Delaware County, Ohio, October 11, 1823, and in 1842 was married to John Robertson. Of this union four children were born, of whom only one daughter survives. She was married to David H. Bump in 1852, and of them were born seven children, two of whom are still living. She joined the Latter Day Saint Church in the year 1842, and renewed her covenant with the Reorganized Church by baptism in 1862, under the ministry of George Morey. The gospel has been her foremost thought, and she has made every effort to keep the camp-fire burning. She has been an obedient Saint, a faithful wife, and a blessed mother. Those who knew her longest loved her best. She departed this life January 22, at eleven o'clock at night, at Lamoni, Iowa. We do not mourn for her as one dead; but as one who has fought a good fight and is prepared to wear a crown with the righteous. Funeral service at the house, which was well filled with Saints and friends. Prayer by F. M. Weld; sermon by E. E. Long. Interment in Rose Hill Cemetery.

CORTHELL.—Jonathan CortHELL was born in Camden, Maine, February 24, 1827. Was united in marriage with Sarah Jane Lunt, September 3, 1864. Was baptized in 1841. He, with his family, moved to California, where he heard the preaching of the Reorganized Church by its elders, confessed to his wife that he had belonged to the true church for over forty years; and with them was baptized into the Reorganized Church. Died at Independence, January 14. Funeral from the Saints' church, January 16; Reverend Devol, of the Christian Church, offering prayer; sermon by President Joseph Smith; W. H. Garrett in charge.

BAILEY.—Olive Curtis was born May 29, 1839, at Quincy, Branch County, Michigan. Was baptized at Galien, Michigan, June 3, 1865, by John Shippy. Was married to Oliver J. Bailey, April 16, 1866. Of this union were born five children. One died while young; four, Albert, Martha, Roma, and Oliver remain to mourn her departure from earth-life, which took place near Akron, Harrison County, Missouri, January 17, 1908. Funeral-services at the home, in charge of R. M. Elvin; sermon by A. S. Cochran. Buried in Rose Hill Cemetery, Lamoni, Iowa.

ANDERSON.—Kerston Marie Anderson, was born in 1824, in Denmark. Married to Christ Anderson, in 1876. United with the Reorganized Church in 1878. Died December 21, 1907. Her husband and one daughter preceded her, leaving one daughter, nine grandchildren, and seven great grandchildren to mourn their loss. She was loved by all who knew her. She had told some that she would die before Christmas, and did not seem to fear the change. Funeral services at her home in Fremont, Nebraska, M. M. Bilyne, priest, officiating. Interred in Fremont Cemetery.

ADAM.—Hugo Victor, born September 19, 1886; died at Los Angeles, California, December 14, 1907. Baptized by J. F. Burton, July 20, 1895. Two weeks after his return from the St. Louis Fair, he was taken down with rheumatic fever, which permanently impaired the action of the heart. He suffered indescribable pain and distress more or less for three years; but through it all was the personification of patience, submission, and Christian fortitude. He arranged everything to the least detail as to his funeral, which was most impressive. Sermon by T. W. Williams. He leaves mother, brother, and two sisters.

AUSTIN.—Catharine Ure Cairns was born in Canada, March 5, 1830, and resided there until she was twenty years

of age, when she removed with her parents to Mendota, Illinois. While living in Canada she was baptized by Elder Zenos Gurley, Sr. On September 7, 1873, she was married to Elijah Austin and removed to Sublette, Illinois, where they enjoyed a happy home together until March 24, 1888, when he died. In 1895, she removed to California, where she spent her last years surrounded by her children, who are left to mourn. Died December 14, 1907. May her rest be sweet!

MILLER.—Sr. Mary E. Miller, December 29, 1907, at her home near Theodore, Alabama. Passed peacefully away after a lingering illness of about six months. She was the wife of Bro. P. M. Miller. She leaves husband and seven children to mourn, but not as those who have no hope. The funeral was from the Baptist church. Sermon by Alma Booker.

SMITH.—Near Macedonia, Iowa, December 29, 1907, Stephen Smith. Born January 28, 1836, New Castle, Indiana. While yet a small boy he moved with his parents to Nauvoo, Illinois; and with a body of Saints moved to Garden Grove, Iowa; and later, in 1847, to Macedonia, Iowa, where he has since remained. He joined the church in early manhood and remained a member through life. He lived to a good, ripe age, and leaves many friends to mourn with the family, the loss of a friend and neighbor. The funeral was at the old home; sermon by Daniel Hougas.

BOWEN.—At Vales Mills, Ohio, January 3, 1908, Martha Sharp Bowen. Born October 23, 1857, near Albany, Athens County, Ohio. Baptized December 23, 1886, by Elder T. J. Beatty. She leaves husband, one daughter, and three sons to mourn their loss, two daughters having preceded her in death. Funeral-sermon by H. E. Moler, to a large concourse of relatives and friends.

FLORY.—Mary Alice Flory was born March 10, 1875, in Holt County, Missouri. After an illness of twelve weeks, she passed peacefully to her rest, December 29, 1907. She united with the church in 1887. Besides father, mother, brother, and three sisters, she leaves a host of loving friends to mourn her departure. Funeral-sermon by J. B. Carmichael.

SCOTT.—At his home, near New Albany, Indiana, Elder James G. Scott, January 5, 1908, leaving to mourn an aged companion, Barbara, one daughter, Lousie A., seven grandchildren, and thirteen great grandchildren. He was born at Scottsville, Indiana, August 6, 1822. Baptized in 1870, and ordained elder at the same time. Died with the full assurance of coming forth on the morn of the first resurrection. He exhorted the family to live faithfully and be prepared for the coming of the Lord. He was shown in vision, glories which no tongue could tell, which reconciled him to the change.

HARRIS.—At Anaconda, Montana, December 18, 1907, Mary Harris, wife of the late Isaac Harris. She was born at Merthyr Tydfil, Wales, April 13, 1833. United with the church at Deer Lodge, Montana. Services were held in the Presbyterian church, at Anaconda, by Gomer Reese, the Presbyterian choir rendering the song-service. She was laid to rest in the cemetery at Butte, by the side of her husband, where a delegation of Welsh singers, from the Welsh congregation at Butte, rendered the song-service, in their mother tongue. She leaves two sons and three daughters to mourn their loss.

TARRANT.—J. D. Tarrant died at his home in Newberg, Sunday, November 10, at the age of seventy-six years, lacking eighteen days. The deceased was born November 29, 1831, at Marlborough, England. Came to the United States in March, 1854. Was married to Mrs. Emma Smith February 1, 1850, and to them were born one son, E. C. Tarrant, who lives in Viewfield, South Dakota, and three daughters, Mrs. Emma Crawford who died at Goldendale, Washington, in 1889, Mrs. Nellie McCulley, of Newberg, and one dying in infancy. In 1874 he associated himself with the Masonic order at Hamburg, Iowa, and on April 15, 1877, he joined the Reorganized Church of Jesus Christ of Latter Day Saints, remaining a true Christian to the time of his death. From Rochester, New York, Mr. Tarrant removed with his family to Nebraska in 1859, and to Oregon in 1884, locating at Newberg. He was an honorable, upright citizen, a friend to everybody, and was held in high esteem by all who knew him. Funeral-services conducted at the Friends' church on Tuesday morning by Mrs. Edwards. Services at the cemetery were conducted by the order to which he belonged.

THE SAINTS' HERALD

ESTABLISHED 1860.

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When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us.

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

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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

Life, America's unique satirical and humorous journal, is just now celebrating its twenty-fifth birthday. The event takes the form of an anniversary number whose cover is ornamented with reductions of many of Life's most famous cartoons and sketches. The center cartoon of this issue represents Life receiving the congratulations of the President of the United States, the crowned heads of Europe, the Arts and Sciences, the numerous Presidential candidates, Anthony Comstock, the W. C. T. U., and others too numerous to mention. There are other pictures symbolical of the event and touching on Life's many fights for the better, when it was not the stronger, cause. The text is largely made up of reminiscent articles by John A. Mitchell, E. S. Martin, James S. Metcalfe, and Thomas L. Masson. Among its other attractive features is an impressive full-page drawing by Charles Dana Gibson, whose newer work has not been seen in America since his departure for Europe to study in foreign studios.

Life has many friends in America, and they will all rejoice in this evidence of its vigorous existence and continued prosperity.

Can You Afford Clean Food?

"The Cat in the Crackers and the grocer who owns the cat are in themselves harmless, but the unsanitary grocery store indicated by the one and conducted by the other is a public nuisance."

The Woman's Home Companion is now conducting a campaign for the clean grocery, and is using the above sentence, together with a picture of a black cat seated on a lot of crackers as a slogan of the campaign.

The editors of the Woman's Home Companion have been able to show not only that there is a vast difference in the way the clean grocer and the unclean grocer keep their goods and their shops, but furthermore that the careless grocer sells inferior goods and charges more for them in the long run than does the clean grocer for high-grade products.

Here is the result of one test made by one of the editors. The accuracy of the result is backed up by numerous other examples:

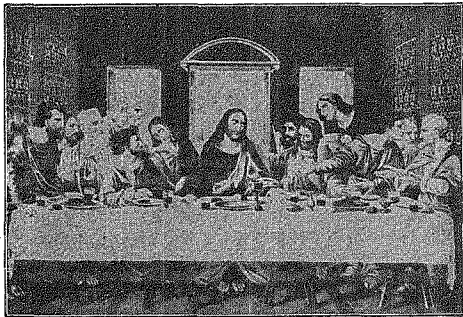
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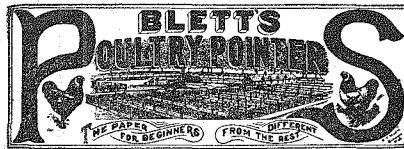
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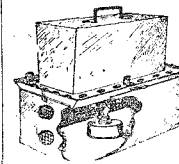
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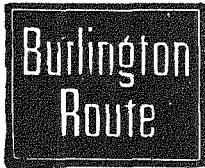
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, FEBRUARY 1st 1908

NUMBER 7

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
LEON A. GOULD, Assistant Editor

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Editorial

NOTICE TO CORRESPONDENTS.

All original articles and contributions to The Straight Road and Elders' Note-Book departments of the HERALD, and all matter intended for publication in *Autumn Leaves*, should be sent to Elbert A. Smith, 322 North Prospect Street, Colorado Springs, Colorado.

Letters, notices, branch news, etc., intended for immediate publication in the HERALD should be sent to HERALD Editors, Lamoni, Iowa.

All money for books, or to apply on subscriptions to HERALD, or *Autumn Leaves*, should be sent to Herald Publishing House, Lamoni, Iowa. Do not write the editors on business.

SOME CONTRASTS.

Colorado is a land of contrasts. Yes, here is where the setting sun maintains his vigor to the last moment, then plunges abruptly below the horizon; and night, without any false modesty or preliminary courtship, embraces the earth.

It was our privilege recently to climb one vertebra of the backbone of the continent, via the Cripple Creek Stage road. Surely, scenery more rugged than that traversed by this old stage line can hardly be conceived. Down yonder in the valley, people sip at the soda-fountain, or breakfast daintily at ten o'clock, and are manicured by a professional; up here, at Wade's ranch, we met an old mountaineer who lives on bacon and flapjacks and bottled goods, who would regard a manicure set as the last resort of the decadent. At least he can claim that he stands on a higher pinnacle than the others.

By way of contrast, the next day (Sunday) found us far out of sight of the mountains, on the level and limitless plains of Eastern Colorado. Yesterday 'twas the indescribable tumult and upheaval frozen into solid granite; to-day 'tis the passionless dead-level of the plains.

These plains,—no wonder that the jackrabbits and coyotes have developed speed; they have to be speedy to get anywhere in a day. Also such vast tracts of unoccupied territory to be traversed, and the beckoning of the distant horizon, must inflame their ambition to the limit; and so they vanish in one heroic

The HERALD Office manager would be willing to pay a reasonable rate of interest for the loan of a few hundred dollars for one or two years. Any of the Saints having money to loan please write F. B. Blair, Manager, Lamoni, Iowa.

• * •

I would desire for a friend the son who had never resisted the tears of his mother.—Lacretelle.

• * •

Avoid popularity; it has many snares, and no real benefit.—Penn.

burst of speed and spurt of dust. Even dull man feels a desire to get somewhere where he can look over the edge of something. In the mountains the impulse is to get up; on these plains the impulse (shall we say it?) is to get away. Perhaps that is the reason that is back of the statement made to us by one land agent, that only one fifth of the people who come here to homestead remain and make permanent homes. The majority of them come, serve their time, get the claim clear, and sell out. Probably those who come later will build better houses, plant fruit- and shade-trees, and in time will have pleasant and happy homes.

At present, the prospect, in some particulars, is not inviting. As we speed along on our train, we notice a type: a little dry-goods-box of a house, surely not more than eight by ten or ten by twelve feet in size,—one room. Another little box, large enough to shelter two horses, stands near. There is not a tree or a bush in sight, and the great heavens above and the limitless stretch of the plains on every hand make it all seem indescribably little and mean and home-sick. Other men in distant cities are living in palaces so grand and so large that many of the rooms are seldom opened. They have immense green lawns, clothing to the point of suffocation, food and drink to induce Bright's disease. They are brothers to this man in the shack; but they have gotten so far apart that no one remembers the family connection. They recognize no mutual obligations. Only the gospel can ever break down their indifference and make them take an interest in each other; and break down their selfishness and make them willing to help each other.

The cause of our little journey was the death of Sr. Catherine Winegar, wife of Mosiah Winegar, formerly of Gallands Grove Branch, Iowa, whose funeral-services we were called upon to conduct at her home town, Burlington, Colorado. She died on the forty-fifth anniversary of her marriage. The then, of youth, hope, and love, and the now, of old age and death, furnish a contrast that is hardly lessened by the brief forty-five years that intervene.

The services were held in the Methodist church, and the building was crowded with people, many of whom, the pastor told us, were never before seen at church. This is the only church building in the county-seat of Kit Carson County, and the pastor has a following of only eighty-five members, out of seven or eight hundred town residents, and a vast stretch of surrounding country that is not exactly a forest of church steeples. That does not speak very highly for the religious fervor of the community, yet wait! This little flock of members maintains a commodious church building, a neat and roomy parsonage, and supports a minister and his family.

How many branches of eighty-five members in the Latter Day Saints' Church do better, financially? How many small branches consider the burden of keeping up branch expenses very heavy, even when the local elder donates all his time and supports himself and family?

The pastor, Reverend Inskeep, assisted in the services, and was very courteous and kind. Surely a contrast when compared with the treatment that some ministers accord our elders. The Methodist choir furnished music, using our hymn-books. The sermon was taken down and the editor of the local paper asked the privilege of publishing it.

Elders F. A. Russell and E. F. Shupe labored at this place for a time during the past summer. They held street-services, and in the intervals between ministerial duties constructed a dwelling-house for Bro. F. B. Shumate, who lives on a ranch near the town. The dwelling still stands. It was here where Bro. Shupe tried the bareheaded cure for baldness, and not having reckoned with the fervor and intensity of the Colorado sun, was surprised and pained at the results.

From the train that bore us back to Colorado Springs we were permitted to see the sunrise on the plains. The suddenness with which he appeared and the alacrity with which he began to attend to his duties of enlightening the world were astonishing. Yet in the brief interval between darkness and daylight there was a period when the desert, if we may call it such, no land agents being present, was flooded with bright colors,—blue, azure, emerald, gold. The landscape was one vast, colored postcard,—forgive the unpoetical comparison.

Speaking of contrasts: We are reminded that some people still send the editors money orders to apply on subscriptions; while others send original articles to the business manager.

ELBERT A. SMITH.

AN APPRECIATION.

Sister Robert Smith, whose untimely death we deplore in this issue, was well known to many of the Saints who are in America as well as in England. Her father, Henry Greenwood, has long enjoyed the confidence and esteem of the church, in conjunction with other veteran brethren, whose unceasing and ungrudging activity laid the foundation of the Reorganized Church in this part of the vineyard and consequently brought the family into association with a wide circle of friends. Sister Lizzie (as she was familiarly called) being an especial favorite, owing to her brightness and affability of disposition.

In all church work and Sunday-school enterprise as scholar and teacher, she was to the fore as a worker. She will be very much missed in all of those

offices of loving service which at conferences, school entertainments, and branch gatherings are the especial duties of the sisters.

How we shall miss her happy presence, her merry jest and ringing laugh! Always to the fore in pleasure as in toil.

It is now nearly twenty years since we first made the acquaintance of our sister, and amid all the changes which are inevitable in life, she remained always the same bright, active, and sympathetic nature.

Her marriage with Bro. Robert Willett Smith proved to be a very happy union, and their home became a very pleasant resort for the visiting Saints, and many a pleasant memory of the kindly hospitality will linger in the minds of many. The consequent departure from the home of her girlhood was a wrench especially felt by her mother, whose health for many years has been very indifferent; but the trial of the separation was palliated by the proximity of the parent home and the one to which she had now removed. And, during all the ten years of married happiness, the affectionate intimacy between mother and daughter was continued in the spirit of mutual companionship.

Now, no more will she gladden the old home, nor be granted to soothe in times of illness or of sorrow; that ministry has been transferred to other realms, but surely has not ceased.

It was not granted that the marriage should grace the union with the blossom of childhood. Indeed, it was the occasion of intense bitterness that the crowning bliss of matrimonial responsibility was in evidence and the promised blessing eagerly anticipated; the black cloud of disappointment spread itself until all hope was banished and then the blight fell upon our sister in one short week of anguish, and the end came with remorseless swiftness.

The home of serene contentment was now a house of mourning, and the bright "jewel" was encoffined and lay there bereft of the grace of life; and the "setting" was impoverished of her enriching presence. The news of her death came upon her friends as a sudden calamity, and sorrow filled their hearts. Those who had been near, and in loving tenderness and sympathy had done all that could be done, were stricken with grief, and in spite of all she had eluded their attempts to retain her.

"She's gone, her work on earth is done."

The day of the funeral was very suggestive, the summer glory was stricken with the autumnal tints of death, and the near approach of the winter's blast was heralded by the moaning wind, the rustle of dead leaves, the pale yellow of the rapidly westering sun, and a chilling dampness pervaded everything; we laid her casket to rest and sought to comfort our-

selves with the sublime words of hope the Christian philosophy has given, corroborated with the history of its power over death and the grave.

The large crowd of sympathizers bore eloquent testimony to her recognized worth, and the magnificent floral tributes were mute and fragrant witnesses to her excellency of character. Truly it could be said of her, "She being dead yet speaketh." The Manchester District conference convened on the first Saturday and Sunday in October, and it was an opportune time to have the memorial service, which was in charge of Brn. Dewsnup and James Baty, Bro. J. W. Rushton being the preacher. Bro. S. F. Mather and daughter Evelyn sang very sweetly and effectively the beautiful funeral hymn written by Mark H. Forscutt to the tune "Electa."

The following resolution of sympathy and condolence was passed by the conference, and a copy ordered to be presented to the bereaved husband and the parents.

"Inasmuch as it has pleased our heavenly Father to take to himself our sister, Elizabeth Smith, we, the undersigned, on behalf of the Manchester District of the Church of Jesus Christ, by instruction of the conference, present to our Bro. Robert Smith, and Bro. and Sr. Henry Greenwood and family, this letter of condolence, hereby expressing the deepest sympathy in love that we all feel with them in this great loss of one, who, as wife, daughter, and sister, has been their companion and associate for so many years.

"We can not penetrate the 'valley of the shadows' and unravel the mystery of this dispensation of Providence, which has severed these holy ties of affection, and left us mourning the removal from our midst, one whose grace of character and brightness of disposition had won the love and esteem of so many besides kith and kin. Yet, we most confidently believe that our heavenly Father will overrule every circumstance for the best and abiding good of his children. Therefore, while the gloomy shadow of the immediate sorrow hangs heavily upon us, we still look for the coming of that time, when, disrobed of the fleshly 'veiling,' the soul resplendent in the beauty of 'the house from heaven,' with which it has been 'clothed upon,' shall see the glory of God undimmed by sin, sorrow, or death, and therein read the meaning of these mysteries, which so often have ruined our hopes, blighted our ambitions, and covered our brightest visions with the frosts of death.

"We earnestly pray that God will speak comfort to each soul; and, in his way and time, will consecrate 'the gospel of sorrow' under which we mourn to-day, for our refining, and so prepare us for the coming reunion in our Father's home, when once

again, under happier and brighter conditions, the happy memories and loving ties shall be resumed and blend in the music of the spheres, to the praise and glory of him, who, in life, in death, is ever the hope and refuge of his people.

"In loving sympathy, on behalf of the conference,

"JOHN W. RUSHTON,

"JOHN W. TAYLOR,

"THOMAS BRIEN,

"Sunday, October 7, 1907."

Committee.

[The publication of the above has been delayed, owing to a misunderstanding.—EDITORS.]

NOTES AND COMMENTS.

Most visitors to Salt Lake City have heard of the acoustic properties of the tabernacle. A writer in the *Macomb Daily Journal*, quoted in the *Nauvoo Rustler*, January 21, has this to say regarding that wonderful story: "On these grounds an object of interest to the visitor is the tabernacle, which is one hundred and fifty feet by two hundred feet, eighty feet high, and has a comfortable seating capacity of eight thousand. This building was erected without nails, thongs or wooden pins being used in their place. The acoustic properties of the building are wonderful. You have heard before that a pin when dropped can be heard the length of the building. At a banquet I told a story I had heard about the pin incident, that ran something like this: 'The sound of the pin when dropped reverberates from end to end of the building, growing louder and louder until it sounds like thunder, and soon rain begins to fall.'"

We deny the doctrine of the ancient Epicureans, that pleasure is the supreme good; of Hobbes, that moral rules are only the work of men's natural fear; of Paley, that what is expedient is right, and that there is no difference among pleasures except their intensity and duration; and of Bentham, that the rules of human action are to be obtained by counting up the pleasures which actions produce.—And we maintain with Plato, that reason has a natural and rightful authority over desire and affection; with Butler, that there is a difference of kind in our principles of action; and with the general voice of mankind, that we must do what is right at whatever cost of pain and loss.—What we ought to do, that we should do, and that we must do, though it bring pain and loss.—And why? Because it is right.—W. Whewell.

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The politics of courts are so mean that private people would be ashamed to act in the same way; all is trick and finesse, to which the common cause is sacrificed.—Lord Nelson.

Elders' Note-Book

ENLARGEMENT OF MISSIONARY WORK IN THE LOCAL BRANCH.

[A paper read before the priesthood meeting of the Los Angeles Branch, January 7, 1908, by the presiding priest of the branch.]

To the Local Priesthood Assembled; Greeting: The subject thought for to-night, "The enlargement of missionary work in the local branch," may be classed under two heads, viz.: Missionary work among the outside world, and missionary work among our own people, that is, those of the "household of faith."

To reach the outside world and present the gospel, several ways might be suggested, such as street-preaching, using the gospel tent, tracting, renting halls in different parts of the city, etc.

Knowing the cosmopolitan character of the people of this city, and the feelings that a majority have against the Latter Day Saints, it is my opinion that none of the aforementioned ways will bring many converts to the religion of Jesus Christ, although of course some good would be done.

I believe that in the future most of the converts made will be those whom we meet, man to man, and day by day, who are earnestly seeking the truth, and who can see by our lives that we are living as the Master would have us live, in fact, that we practice what we preach; and priesthood and laity should let no opportunity go by of warning our neighbors and inviting them to come to our church-house and hear the word of God, the old Jerusalem gospel.

To my mind the most important missionary work at this time is among our own people, and in our own homes.

As to missionary work in our homes, we will all concede that to all of God's work there is a head, a leader so to speak; and in the home the husband and father should be the head, and lead out and direct along spiritual as well as temporal lines.

Each head of a family in our church, and especially is this true of the priesthood, should set his own house in order, in that he should establish, first, the family altar; for therein will himself and loved ones receive spiritual strength, and his children (if there be any) will be taught how to pray, to honor God, and to believe in the efficacy of prayer.

He should also see to it that the Word of Wisdom, as outlined in Doctrine and Covenants, is strictly adhered to, and otherwise live clean and right, both physically and morally, so that the Spirit will gladly come and dwell with him and his household, they receiving spiritual food as well as bodily vigor.

Further, he and his family should attend all meetings possible, especially the sacrament-meetings;

for there we renew our covenant with the Father and receive spiritual strength. This is also a command, that we meet often and partake of the emblems.

There may be extenuating circumstances at times preventing the family attending all meetings; but we can all of us improve along this line, and by patience, forbearance, and the labor of love, working together in harmony (never by coercion), the whole family be made to realize that to come to the house of the Lord is a privilege and a blessing, as well as a duty.

So having established his own household, the elder, priest, teacher, or deacon can go about his ministerial work and accomplish things by the help of God, that will build up the spiritual condition of the church, and God will be glorified through him.

How unseemly and inconsistent for one of the priesthood in visiting the Saints, to advise and exhort them to have family prayers, to come to the meetings, and to partake of the sacrament, when in his own home there are no family prayers, and his own family do not attend meetings.

The idea of leadership applies also to the priesthood, and the presiding elder or president of the branch should lead out and direct all official work connected with the branch, and his associates, the presiding priest, teacher, and deacon, should seek his advice and counsel in all matters appertaining to their work in the branch, so that everything may be done according to law and order.

The presiding elder is the spiritual head of the branch, as well as of the priesthood.

As to missionary work among the Saints, it is a fact that a great many people have been baptized into this church being grossly ignorant of the law of God, some when they were so young as not fully to understand, and not having been taught as they advanced in years. Again there are others who joined the church after reaching maturity, who have a general idea of the first principles of the gospel, but who for various reasons are densely ignorant on some of the vital points of the law.

All these may be fairly good attendants at the Sunday preaching-service, hear many good sermons, and yet never be taught along the line that they are deficient in; the pastor in his sermon at best covering any special subject only in a broad sense.

I believe that the priests, teachers, and deacons, as auxiliaries to the pastor, and under his direction, could take up special subjects, be they faith, love, charity, tithing, consecration, or whatever might seem best, and instruct and educate the Saints on these subjects so that all would grow in knowledge of what is required of a people who are coworkers with Christ in the salvation of mankind.

The point might be raised as to when and where

to teach the Saints. One night a week could be set apart and the Saints invited to come to the church-house; or where several of the church live in a neighborhood, one of the number might offer his home and invite all in that locality to come; and again the brethren could visit individual families and teach and educate on any subject which may suggest itself.

The idea has obtained among some of the ministry that the teachers are not visiting officers; but I find nothing in the Doctrine and Covenants prohibiting them from visiting and teaching the Saints.

Just a little kindly criticism here of local teachers, past and present, and I hope this will be taken in the spirit in which it is given.

If I have observed correctly, I have noticed that our teachers' interpretation of their duty has been one of police duty, "To see that there is no iniquity in the church," "neither backbiting," etc., whereas, in section 17, Doctrine and Covenants, this police duty is only one, and to my mind not the most important of many duties mentioned. The word *teacher* means, one to impart knowledge or to cause to know. Hence, I believe the teachers can do a great work in teaching the Saints, thereby strengthening them and educating them in the law of God, making them more consistent followers of Jesus Christ.

To conclude: As we of the priesthood are the administrative power in the gospel, let us be enthusiasts in our work. We must have harmonious activity. In the future may the administration of God's law be our first thought. May we, in the integrity of our hearts, so order our lives as to come very close to the pattern given us by the lowly Nazarene. And, if we do this, our people will advance to a higher spiritual plane, the power of God will be felt among us, our sick will be healed, and the world will recognize that we are indeed a "peculiar people," whose God is the same, yesterday, to-day, and for ever.

Yours in gospel bonds,

FRED ADAM.

1714 New England Avenue, LOS ANGELES, California.

For my part, though I like the investigation of particular questions, I give up what is called, "the science of political economy."—There is no such science.—There are no rules on these subjects, so fixed and invariable, that their aggregate constitutes a science.—I have recently run over twenty volumes from Adam Smith to Professor Dew, and from the whole if I were to pick out with one hand all the mere truisms, and with the other all the doubtful propositions, little would be left.—Daniel Webster.

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One murder makes a villain; millions, a hero; numbers sanctify crime.—Porteus.

Original Articles

WHAT IS CO-OPERATION.

It is the principle by which God works. It is a fundamental truth; a law by which all things are brought to a state of perfection; or a combination of perfect laws working together to bring order out of disorder. Anarchy is the opposite to coöperation; for its tendency is to scatter and destroy, while the other labors to unite and build up.

Let me illustrate how God works by coöperation. We will take the vegetable kingdom for example. He has made the earth for our use. The farmer prepares the land to receive the seed, and plants it; the rains descend to water it, the sun shines to warm it; the life germ then begins to swell; roots are sent forth into the ground, shoots are sent upward; the one receives from the earth and the other from the air that which they have to contribute for the bringing it to a state of perfection. So by this example we can see and learn a lesson, how all things are brought to a state of perfection by the principle of coöperation. On the other hand, should any one of those laws fail to do its part, death and destruction would follow. Now, if we ever expect to see Zion redeemed, we must have that same perfect coöperation with God in all things; for it is written that we are, or should be coworkers with him. If this be true, how can we ever expect to bring to pass the redemption of Zion, if we do not work along the lines he has laid down for us to work by? This we promised to do when we entered the waters of baptism, for this was a part of the conditions of that covenant which we entered into, that we would be obedient unto him in all things. How many of us are earnestly striving to keep that covenant by seeking to understand the laws he has given pertaining to the redemption of Zion? How many of us are striving earnestly to bring about that condition whereby all will be made equal in earthly things? How much progress have we made in that direction since the Reorganization came into existence? And how long do we think it will take us to reach that condition under the present system of working? How long would it take a man to reach any desired point in the North, if he continued to travel east?

It has been said by some that we can not practice the system of equality until Zion is redeemed. Why, do we not know that equality is one of the laws by which Zion is to be redeemed? So then we see, to redeem Zion, her subjects must put her laws in force.

I think I hear some one say, Can this be done outside of Zion? We can commence to make the preparation, as instructed; for the Lord has told us to have all things prepared before us. So then we see

there is a preparatory work to do, and there is no other way only coöperating with each other; and to do this we will have to organize ourselves in every district of the church for the purpose of conducting and transacting business through and among each other. By this means our efforts will be made more effectual. The stream that is now flowing out will be turned and made to flow into Zion; and by doing this, every law that God has given concerning the gathering can be brought into action. I believe that this is one of the means by which God is going to sift his people. I have been told by some that this preparatory work spoken of is the purifying of their hearts before him. Well, I will agree with them, and this plan outlined in the above will be the test, to tell whose hearts are pure; for the pure in heart will be willing to adopt that plan which will bring about a condition of equality among them; but those whose hearts are not pure will refuse to join an organization of that kind. And, I want to tell you right here, that there is but one thing that will beat, or cause coöperation to fail, and that is, not to coöperate.

Now, fellow Saints, let us stop our foolishness and get down to business and no longer waste our time and energies in trying to do things in our own way, instead of working in God's way; but put ourselves in shape to do something; and by doing this we will be in a condition for the Lord to handle us. And I am one who is just foolish enough to believe that he will give us all the instruction necessary for our guidance in our business affairs, as well as our spiritual. But we must show our willingness to coöperate with him before we can expect much assistance from him.

I was told by one of the Twelve that this redemption of Zion was or is an individual work. Very true, but it will take as many individuals to do it as will be in Zion the moment it is redeemed; and those individuals will have to coöperate with God to redeem it. So, then, it will be a number of individuals working together collectively. It will be a collective work. To illustrate: I at one time worked in a shipyard where there was a very large stick of timber to be carried to a certain place; and it took fifty-two men to do it, and there was but one way to do it, and that was to lift and carry it. Now, no one of us, nor one half of us, could have lifted it alone; but it took all of us. So we all got around it, got ourselves in shape to do something, and when the foreman gave the word, up came the stick on to our shoulders, by all lifting together. So I say, again, Let us put ourselves in shape to do something.

Yours for the redemption of Zion,

J. A. ANTHONY.

231 Castro Street, SAN FRANCISCO, California.

RISING TO HIGHER PLANES.

For some years past the writer has been led to believe that we, as a church and as a people, have failed to appreciate our own standing before the world; that we have fallen short in making good our own claims; that we have failed to apprehend the true relationship between ourselves and the world; that we have permitted the world to arise to our own level, and that we have neglected to adjust our own position in such a way as to still keep in the lead.

It also appears to the writer that some have been injudicious to a degree, in the presentation of the gospel, not discriminating between the wants of the Saints and the wants of the world.

The Saints are past the point of being converted to the first principles. They need the presentation of the gospel from a higher standpoint.

It is to be understood that the attitude and position that the church assumed in its inception must always remain unquestioned; for the reason that the condition of the world at that time was receptive to no other plane of thought.

Now it must be assumed that the religious world at the time of the restoration, was in absolute spiritual darkness; nothing of good or of truth remaining in it; that the object of the restoration was to elevate the world, by degrees, from absolute darkness into perfect light. That this progression as a rule is not possible with the first generation, is well understood by those who have undertaken to civilize barbarians; but with succeeding generations, each new generation placing itself upon a new sphere of thought, it is possible. As the church descended from the Garden of Eden, or celestial state, to the purely temporal in the beginning of God's work, so it must ascend from the purely temporal to the spiritual or celestial state, which is the last of his work.

I think we all understand the principle of applying knowledge by degrees. How could we expect any one to solve mathematical problems who had not yet learned the rules of arithmetic, or to read that had not learned to sound the alphabet? When the teacher has taught the pupil the alphabet and the first rules of arithmetic, he then begins to read and to cipher, and as the pupil advances, the lessons become more and more difficult every day.

To the mind of the writer we have been holding up the alphabet to the world, when we should have been giving them lessons out of the higher readers.

To illustrate my point, permit me to quote Emerson, essay 7:

There are all degrees of proficiency in knowledge of the world. It is sufficient to our present purpose to indicate three. One class lives to the utility of the symbol; esteeming health and wealth as final good.

This corresponds to the alphabet and the first rules of arithmetic.

Another class lives above this mark to the beauty of the symbol; as the poet, and artist, and the naturalist, and the man of science. A third class live above the beauty of the symbol to the beauty of the thing signified; these are wise men. The first have common sense; the second taste; and the third, spiritual perception.

In Latter Day Saint phraseology, Emerson's delineation of degrees corresponds to the three glories spoken of in the Doctrine and Covenants, section 76, the utility of the symbol and the telestial as first; the beauty of the symbol and the terrestrial as second; and the thing signified and the celestial as third.

To illustrate the present position of the church more fully, according to the conceptions of the writer, the principle of water baptism will be taken up as an example, which will be identified with Emerson's utility of the symbol, or the gospel in its temporalities and representative forms, such as a literal gathering, the building of temples, and the purification of the literal earth at Christ's second coming, which we have held up to the world as one of the essentials of salvation from a purely biblical standpoint; that is, we have produced scriptural evidences only, ignoring the logical and scientific side of the question; while it is a well known fact that it is the tendency of the world at the present time to accept scientific and logical rather than biblical proofs; while every one knows that there is no virtue in the symbol, only so far as it corresponds to the regeneration of the inner man. Then why not develop and unfold the mental and moral qualities to be obtained, instead of placing an emphasis on the form? Why not dwell upon the beauty of the symbol from a philosophical and scientific standpoint? What is better still, view the question from its own standpoint. If the beginning of God's work in this age is temporal, and there are other planes to be obtained, and which must be obtained if the order of progression given in Doctrine and Covenants 28:8 is a proper one, should we not leave the temporal where it belongs as the symbol, through, and by which, the higher planes are expressed?

It may be well to assert at this time, that the philosophical and scientific side of the gospel is the proper identifying and arranging of doctrinal and spiritual truths, and all such truths must bear a relation to the moral in life or they are not doctrinal and spiritual truths, but only speculations.

The next important point that we may consider is: what is our position in the world, and what is our relation to it? If the symbol has become a means and not an end, how are we to apply this means in such a way as to still retain our position as the light of the world? If we have been

giving them starlight by emphasizing the symbol, and the world has assimilated this light, how are we to make the transition from starlight to moonlight in such a way as to maintain our position as the salt of the earth, or the leaven that a woman hid in three measures of meal, or the city that is set on a hill and can not be hid, or the light that is placed in a candlestick and not under a bushel? How are we to keep in advance of the world, and in what way? Are we to withdraw from an active participation in the world's affairs, or shall we stand in and among the world as its example? How can the leaven do its work in the meal except it be diffused throughout the whole lump, and how shall the salt be able to preserve anything unless it come in contact with that which is to be preserved?

I do not think that we can do better than to follow Emerson's outline. We are now to take a step upward from the utility, to the beauty of the symbol; we are now to become poets, artists, naturalists, and men of science; we are no longer to take things for granted and accept them as truths because some one has declared them so to be; they must be analyzed, compared, and classified, not only from a scriptural but from a scientific standpoint as well. The gospel passes from a command to an art. All true arts are forms of heaven; untrue arts are but shadows of that form.

The object of our research is to set up a standard, and to draw a line between the proper and the improper.

True art is like the light that reveals to us the true state or certainty of things; untrue art is like seeing apparitions in the dark that impress us with the uncertainty of things. True art is like standing on an eminence, viewing the country about you; untrue art is like taking an aspect of the surrounding landscape by standing in a deep pit.

The object in entering the new sphere is, that since there always has been, and always will be abuses of every kind in the world that demand correction, and especially in this age, when the world is moving so rapidly, and so many new discoveries are being made, both in the worlds of mind and of matter; when century-old customs and regulations need renovating and readjusting to meet the demands of the times, when science has revolutionized every branch of human effort; that the church as individuals should strive to enter into all the various professions, such as politics, statesmanship, diplomacy, the arts and sciences, and in fact every profession that possesses any merit, or adds to the public good, for the especial purpose of upholding the moral principle in the new channels of activity and of holding abuse in the background.

The writer is of the opinion that the Book of Mor-

mon and the Doctrine and Covenants are vast fields yet unexplored; that the church, in respect to them is yet in its a b c or symbol state (see Doctrine and Covenants 28:9; 67:3), and that the world has caught up with us on this point, or that the presentation of this state to the world is no longer applicable and does not represent the needs of humanity at large.

To illustrate the point more fully, the reader is referred to Doctrine and Covenants 107, wherein the Lord gave commandment to certain parties to build a boarding-house, together with the plans and specifications for the same, which the church understood and accepted literally, and in the performance of this work they utterly failed, and the church has labored under the effects of that failure unto the present day.

For convenience' sake we will identify this command to build a literal boarding-house with the symbol or a b c's, and instead of building a structure of wood and stone, let us proceed to build a moral structure out of such material as spiritual truths can supply; but in order that those spiritual truths might be known distinctly and individually, such classification of terms as gold, silver, precious stones, iron, copper, brass, and all precious trees of the earth are made use of. (See Ephesians 2:19-22; 1 Corinthians 3:10-17; Isaiah 28:16, 17.)

The mode by which all of these precious things are obtained, and of the purpose of them, is suggested to us in Doctrine and Covenants 85:21, 36; 87:5; 90:12.

These are extraordinary times, and the active ministry should be so situated financially, morally, and mentally that they can apply themselves unreservedly to the sailing of the mental seas, for the purpose of penetrating every knowable realm of thought, and of marshalling all logical and scientific, as well as scriptural, truths for the purpose of constructing the greatest of all spiritual edifices of which the restoration should be the chief cornerstone.

The purpose of the restoration, if the writer understands it, is to build up the waste places of Zion, nevermore to be thrown down. To understand what the waste places of Zion really are, please read Revelation 17 and 18. I do not think there can be any difference of opinion as to who is referred to in these chapters. The events referred to here must be the consummation of the church, preceding the restoration.

The articles of commerce spoken of here seem to have been delusions fabricated by this apparent queen and wife that had played the harlot with other lovers; and by her *sorceries* were all nations deceived. The calamity that overtook this harlot

was because of the true light of the restoration that had been turned on this wonderful personage, that revealed nothing but lies and delusions. The land that is laid waste by the burning of this harlot, is the land that is to be restored and rebuilt; referred to in the Doctrine and Covenants as the waste places of Zion.

For further illustration and comparison, let me refer you to the parable of the twelve olive-trees, Doctrine and Covenants 98: 6-8; 100: 4-6; 102: 5-9.

Upon investigation, I think that you will all agree with me, the first laborers in the vineyard were those of the Christian dispensation, and the second laborers are those of the restoration. If the waste places of Zion are to be restored, spiritual commerce must also be restored, and the priesthood launch out into unknown seas, as Columbus did, and discover new worlds.

The writer has had sufficient experience in sailing the mental seas to understand that every waking moment, every passing event, must be taken into account. There are shoals to avoid. There are fogs to lead you astray. There are storms to weather. And there is midnight darkness to meet, that brings despair to the stoutest heart. But there are also, at times, bright sunshine, beautiful islands, and at last a distant shore, where the merchant sailor ladens his vessel with gold and silver, and precious, pearls, dyewoods, perfumes, and spices, that he might return to his own people, that they might become enriched with the good things of earth.

The day is past to expect any one to accept or do a thing because it is held up to them that they ought to. The first question that we may expect to meet with is, What is there in it for me? Will the returns balance the outlay?

These questions are not unreasonable ones, and mental and spiritual matters should be husbanded with as much economy as material ones, with this difference only: that in spiritual matters we labor to benefit the world, and in temporal matters ourselves. The party that does not give heed to these questions of economy will lose in the race.

It is necessary to deal with things as they are, and not as we would have them.

This is a day of specialism, when men give themselves, body and soul, to their chosen work.

It is well nigh impossible to excel in any of the fields of research and achievement, without giving themselves a living sacrifice to their chosen profession; and the indications are that the race will be more acute in the future than it is at present.

Some may say, Why take notice of the achieve-

ments of the world? Why not confine ourselves to the simple gospel plan? But the idea is this, that the gospel must arise to the level of all attainment, in order that it might leaven all.

We can not afford to refrain from understanding all, and still retain our position as the salt of the earth.

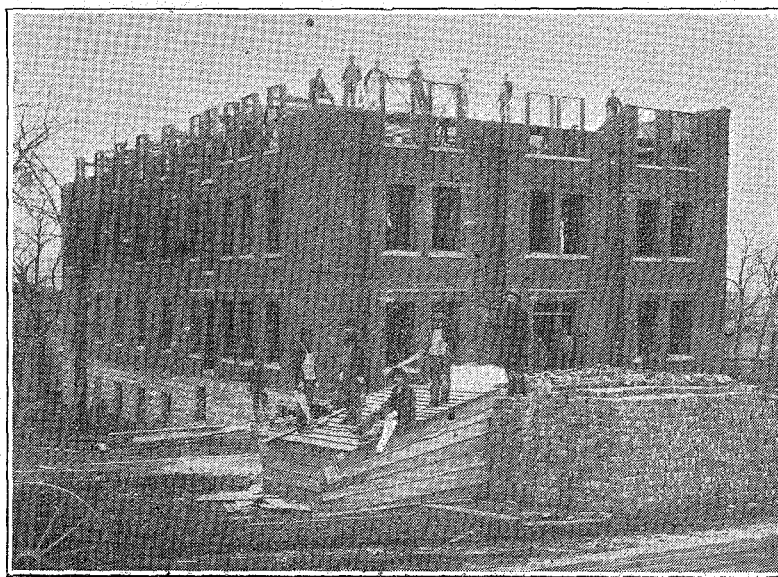
JOHN CLAWSON.

NEBRASKA CITY, Nebraska.

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THE SANITARIUM.

The work of building of this much-needed institution is now well on the way toward completion and is being pushed rapidly, those in charge feeling assured that the Lord will be pleased with the efforts of the Saints and helping friends if the close of the second year, after the direction to build, shall find



FRONT VIEW OF SANITARIUM AS SHOWN IN MIDDLE OF DECEMBER.

that the building and grounds are ready for dedication to its proper uses.

An excellent site, consisting of five acres of land, recorded as lot number one, Kensington Addition to Independence, Missouri, has been secured for the institution. The building is now inclosed and the work of installing heating plant, the proper plumbing and fixtures, necessary elevators, steel lathing, electric lighting system, is already near completion.

One thing is needful, however, to successfully continue the work—that is more means. This is an essential element just now. No debt must be upon this building when finished. There is none now; the work thus far has all been of the best, and has cost much less than the price any of our architects or builders had figured. No means has been squandered in the building, and we feel certain that none will be. The Lord has thus far blessed the work of building and we feel assured will approve of an

extra united effort on the part of the Saints to finish the work.

It is from this standpoint that we again call the attention of the Saints to the necessity for help. Some wrote upon sending their first offerings that they would "double the amount if necessary." It is; let us hear from you. Those who have not yet helped

Let us hear from you at once, and thus continue to completion the good work, and the Lord bless the cheerful helper. Address,

E. L. KELLEY,
Box 125, Independence, Missouri.

February 1, 1908.

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CONVERSATION OF UNCLE SAM AND THE LATTER DAY SAINTS.

Uncle Sam.—I need no introduction to the Saints of God. They recognize me at once. I am told you wanted to see me here to-day.

Saints.—Yes, we do, Uncle Sam. We want to ask you some questions, and the first one is, How many places have you in the United States where intoxicating liquors are sold?

Uncle Sam.—I am sorry to say that we have a great many. The last report that came to me showed 254,498 wholesale and retail liquor dealers. It has been estimated that we have one saloon for every three hundred persons.

Saints.—Do you know how much money is invested in the liquor business in our country?

Uncle Sam.—In the year 1906 there were \$415,000,000 invested, including money from foreign capitalists.

Saints.—There must be a great amount of liquor used to warrant such a large investment, and so many saloons.

Uncle Sam.—Yes, nearly 1,700,000,000 gallons of liquors were consumed in the year 1905. That meant the generous supply of over twenty gallons for each individual in the United States.

Saints.—Your annual drink bill must be very large. Can you tell us what it is,

Uncle Sam?

Uncle Sam.—Our drink bill is about \$1,500,000,000 annually.

Saints.—Why is your drink bill so much larger than your bill for clothing, food, and all Christian and educational work?

Uncle Sam.—I suppose it is because the man who drinks intoxicating liquors is never satisfied. The more he drinks, the more he wants, and of course the drink bill is heavy.

Saints.—Will you please tell us what comes from your liquor business?

Uncle Sam.—Well, I confess that I see no good. The product of the saloon is the drunkard, and my boys and girls are demanded to supply this drink with customers.

Saints.—Some people say that you need the reve-



REAR VIEW OF SANITARIUM AS SHOWN IN JANUARY.

in this work and who can, send us at once. It will be the last opportunity. Let our lists, which will be completed by April 1, contain the evidence of an earnest effort from every household.

The progress of the work of the sanitarium, as well as style of building, may be seen from photographs taken by Bro. Davis, of Independence.

The first shows a front view and the progress of the work the middle of December. The second, from the rear of the building, in January. Since this last, the windows have all been secured and are being properly placed. There is before us the plastering, doors, stairways, and inside finishing and the inside painting. Some of this work will be contributed by brethren who reside near and who are ready to help; but we must have the money to pay for the greater part of the work.

nue from the liquor traffic to run the Government. Is that true?

Uncle Sam.—It is not true. More money is paid out each year to take care of the criminals and paupers that are made by strong drink than the revenue received from the traffic. I am trying to teach my people this fact, and they are beginning to learn it.

Saints.—We count the saloon as Satan's trap to ensnare the youth; its history is one of sorrow, suffering, and death. Can you not close the saloons and forbid the sale of drink?

Uncle Sam.—That is what I am trying to do. As soon as my people discover how much happier and better off we will be without the saloon, they will prohibit it. We already have six prohibition States: Maine, Kansas, North Dakota, Georgia, Oklahoma, and Alabama; and large portions of other States are under prohibitory law. Soon I hope to ring the temperance chimes from the Atlantic to the Pacific, and from the Great Lakes to the Gulf of Mexico, and proclaim my country free from the curse of rum.

JOHN ZAHND.

NEW ALBANY, Indiana, 2017 Culbertson Avenue.

Of General Interest

OUR DUTY IS TO THE LIVING.

I want my flowers now. Rather than a high eulogy uttered when I am in the great hereafter, I would prefer the warm pressure of a hand while I am in the great now. Rather than a pile of costly wreaths laid upon a tomb containing naught but dust, I would choose a single pansy, "purple with love's wound," or a clover blossom plucked by gentle hands and given with loving smile and grateful heart to living man.

My observation has been that as a rule men are much better than their credit marks among their generation show. There is no hero who deserves all the praises of his partial friend, there is no villain who is entitled to all the censure of his bitter foe. We are wont to boast of our love of justice; yet if we could know the injustice we often do our neighbor we would hang our heads in shame—and we would know if we demanded of him no more in the way of excellence than we ourselves are able to show.

We get out of the world just about what we put into it; and we find in men just about what we look for.

If we carry into the world the seeds of hatred and of greed we will reap as we have sown. If in our intercourse with our fellows we carry a load of suspicion and are sour and surly, we find men suspicious, sour, and surly.

But if we plant sunbeams in our world we will reap a harvest of light in our lives. If we go to meet our fellows with love and truth in our hearts,

we will find truth and love coming to meet us more than half way.

Those of us who are not too dignified to be human may find inspiration, and upon this very point, in the literature of the children.

There is an allegory written for the little ones but serviceable to the grown folks:

"Once upon a time a Cave lived under ground, as caves have the habit of doing. It had spent its lifetime in darkness. It heard a voice calling to it: 'Come up into the light; come and see the Sun shine.'

"The Cave retorted: 'I don't know what you mean; there isn't anything but darkness.'

"Finally the Cave ventured forth and was surprised to see light everywhere.

"Looking up to the Sun the Cave said: 'Come with me and see the darkness.'

"The Sun asked: 'What is darkness?'

"The Cave replied: 'Come and see.'

"One day the Sun accepted the invitation. As it entered the Cave it said: 'Now show me your darkness!'

"But there was no darkness."—Richard L. Metcalf.

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TOLSTOI TELLS CZAR HOW TO RULE.

(By Countess M. Tolstoi.)

ST. PETERSBURG, January 23.—Since Count Leo Tolstoi was excommunicated by the holy synod of the Russian Greek Church several attempts have been made to secure from the czar the imperial good offices to bring about a reconciliation between the author and the offended church. The czar has had several talks with the metropolitan, Antonio, who has suggested to the czar to write a personal letter to the count.

The czar has asked his nephew, the Grand Duke Constantine, a noted poet of the czar's family and president of various scientific organizations, to write the letter to Count Tolstoi making such a proposal of reconciliation.

Count Tolstoi has replied to this letter of the grand duke, inclosing a special letter to the czar, the text of this reading as follows:

"Your Majesty: A few more days, weeks or years and I am gone. Some days or decades more and your majesty will follow my example. That is the eternal law of nature. But before that occurs I desire to direct these lines to you as the ruler of the Russian people.

"I wish you could follow and realize the words and example of Christ:

"'Whoso will be master shall be a servant of the others.'

"To rule a people or empire does not mean to gov-

ern them by force and violence, but to serve them with wisdom and love, and execute the highest ideals for the benefit of the ruled.

"Neither parliament nor constitutional government makes a nation happy, great, or advanced, but the ideals for which they strive and the freedom necessary to obtain those ideals. If you will be a ruler as described and realized by Christ, your first duty is to build your sovereignty upon the love of peace, liberty, and brotherhood. Build your empire upon the religion of humanity and peace and there will not be necessary either prisons or enormous military expenses. Give freedom to every man to think, worship, or speak as he likes, and they will learn to rule themselves with love and wisdom.

"Therefore, I beg to suggest to your majesty these rules for ruling:

1. "To follow the example of Christ and become a servant of the nation.
2. "Abolish the army of violence and establish an army of peace and love.
3. "Give the largest freedom to all the individuals of our country to act as they think right and proper.
4. "Renounce all the wealth and luxury, abolish all titles and particular privileges, and proclaim the religion of Christ and humanity as the fundamental constitution of our empire.

"Having done this you will become one of the greatest rulers of the present time, and your name will be blessed and worshiped by millions.

"Very respectfully submitted,
 "LEO TOLSTOI."
 —Des Moines *Capital*.

• * * * •

PROVES EGYPT WAS LAND OF BONDAGE.

TOLEDO, Ohio, December 21.—A marriage contract more than two thousand years old, discovered in a tomb near Cairo, Egypt, and now in the collection of the Museum of Art here, has, it is announced to-day, been deciphered by the Egyptologists at the University of Strassburg, Germany, and has been found to be from a historic standpoint one of the most important documents brought to light in recent years.

George W. Stevens, director of the Toledo Museum says:

"The papyrus determines two matters of great importance. It establishes the period of an Egyptian Pharaoh whose time of reign has been hitherto unknown, and it also gives us documentary evidence of the exalted financial position accorded to married women in Egypt three centuries before Christ—a position almost undreamed of and un hoped for by the most enthusiastic New Woman of these modern days.

"The lost Pharaoh whose period of reign is established was Khabbasha, whose period was 341 B. C.

"From the translation it is established in case the wife repudiated the husband she allowed him to take back half his dower. This is the reverse of modern customs, especially in European countries, where the wife is expected to contribute the dot or dower. The Egyptian husband, however, not only received nothing from the bride, but had to put up a bonus to make himself a matrimonial possibility.

"The document likewise shows that in case of a separation the husband was allowed by the wife to take but one third of the moneys which they might have acquired together during the time they were married."—*The World*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

A Choice.

If all love's gifts of grace or power
 Lay spread before my choice this hour,
 What would I claim as life's best dower?

Dear Lord, how should I know?

Unfailing love from sun to sun?
 Unfailing wealth in honor won?
 Unfailing health—all gifts in one?

Nay; all of these may go.

For love that comes our lives to bless
 Must evermore be counted less,
 In grace and might and tenderness,
 Than gifts that from us flow.

And health, the tender soul may drain
 Of grace to share the sufferer's pain;
 And strength is weakness; power is vain,
 That soothes no human woe.

And wealth of treasure, land, or gold
 Is only sweet to have and hold
 When streams of mercy, manifold
 In ceaseless gifts o'erflow.

So, from the dazzling, tempting three,
 How can I choose? Choose Thou for me;
 Give or withhold; but let me be
 Content God's will to know.

Give love until I love outpour,
 Give pain till those whose hearts are sore
 May feel for them I suffer more
 Than for my own small woe.

Take wealth, and love of selfish greed,
 Give love for the world's pain and need—
 Give Thou Thyself; then rich indeed,
 All else may come or go.

—Adapted.

The Perfected Web.

There are days in our lives when our hearts seem filled
 With utter confusion and pain.
 And into the darknes of heavy hearts
 Comes naught but the fall of rain;
 And the web of our lives stretches onward
 In a tangled mass of threads;
 And our God has forgotten and stoops not toward
 The sad and bowed-down heads
 Of his children helplessly calling, calling.
 Hush! did I say forgotten?
 Does the Father ever forget?
 The web of our lives shall stretch onward
 In perfect beauty, while yet
 Sweet faith keeps her foot on the treadle,
 And Hope lifts her beautiful eyes;
 For God's finger smooths out the tangles,
 And lo! aloft in the skies
 Is the sun still cheerily shining, shining.

—Thornburg.

There is a beautiful simile given of the Christian's vision. "Midway down the Simplon Pass the traveler pauses to read upon a stone the single word *Italia*. At this point he passes a boundary line, and every step makes plainer how great has been the change from Switzerland to Italy. The air becomes warm and fragrant, and vines line the wayside, and below, embosomed in verdure, Lake Maggiore expands before him. As that traveler rests at evening-time, he recognizes that the entrance into a new world was marked by the word *Italia* upon the stone on the pass.

"Humanity has crossed a boundary line; up to Bethlehem, bleak and cold, down from Bethlehem, another and a happier time. This new transforming power was, to the disciples, Jesus himself. He made all things new to them."

"The web of our life shall stretch onward
 In perfect beauty."—

It is beautiful to feel that a Master hand gathers our threads of endeavor, weaving them into a wondrous pattern of eternal beauty. That through the dark hours of life, when our noblest efforts become tangled in the maze of earth, with a deft touch he smooths out the tangles, showing alone the silken skein.

A young woman walks a mile through the clayey mire and weeds of a country bypath to teach a class of boys in a Sunday-school. She is weary when she reaches the place, and there is a little catch in her voice, a hoarseness from the cold, damp air, deepened by the feeling of utter failure. "How can she help others, when her own life is dark and weary?" There are but two boys in the seat. One is the fifteen-year-old son of the wealthy farmer of the neighborhood.

There is a question in the boy's mind that the teacher can not read, as she sits down a moment in the silence, before the first stir of song. Again and again the question appeals to the boy, as he studies the long row of empty benches, the motto of red and gold over the old pulpit,— "That was the true Light, which lighteth every man that cometh into the world." Between the blended shades the boy seemed to read the question, "Shall I accept George Moore's offer and take the position in the cigar-store in the city—or shall I enter the Presbyterian academy in September, and begin a thorough course in literature and philosophy? Shall I throw aside my Bible—banish the thoughts from Browning or Lowell that have just touched my life, for the smoky atmosphere of the cigar-shop?"

Slowly the opening strains of "I am Thine, oh, Lord! I

have heard Thy voice," rang out. Then the reading of the lesson and the prayer. The young teacher rose as in a daze; she spoke, she scarcely knew how; a higher power seemed to give the thought, give the words as they quivered in the tremulous accents of her voice.

The subject was "The rich young ruler." "What shall I do that I may inherit eternal life?" She spoke of life; of the vision of the highest as a gift from God—life in its grandeur and beauty.

The boy did not speak or answer one question; but that night alone in his room he knelt down, one, two, three hours, until through the darkness came the light of God, the first touch of the unfolding glory.

Thirty years later we watch a company gather in that chapel again. A memorial service to a woman who had lived a life of beauty, of lowly sacrifice in their midst. A silence hovers over every heart, as the old minister tells of the scattered threads of endeavor; the ministry one winter for that poor girl whom the world had cast out; the flower-thoughts that she had given to a paralyzed man in the county-asylum.

Then the speaker paused and, stepping back, led to the front a tall man dressed in black. The people look up into the face, then a low whisper passes through the room. It is Douglas Blair, the poet, the man who has reached the far ways of beauty in his grand expressions.

An uplifted hand sweeps out over the people in a gesture of authority, which only a master of human thought can give—one word, which in its depth and intensity, seems not spoken, but breathed to the heart of the people: "She stood at the threshold of life to me, and under God spoke the word that opened the gates of vision."—Selected.

Letter Department

LAMONI, Iowa, January 28, 1908.

Editors Herald: Allow me to state to the missionaries of the Rocky Mountain Mission, also the Saints and friends, that I started for home, and Lamoni, Iowa, the 24th inst., consequent upon a telegram received that date requesting me to come, owing to sickness in my family. My wife was quite ill for a time, but through the mercy of our heavenly Father is in a fair way to recovery at this time.

I had intended to visit other points additional to those where I have labored in the mission, and to call on my sister residing in Ness County, Kansas, whom I have not seen for more than twenty years, and to reach Independence March 15, for committee and conference work. My sister, Mrs. America Thompson, lost her husband by death November 15, 1907. He was an elder in the church,—a good, faithful man. I learn also, that an uncle who lived in Southern Indiana, Elder James G. Scott, has recently passed on to his reward. He did a good work years ago, in the church, baptized quite a number. Thus passed a very conscientious, humble man. Thus one by one we pass on, beyond the mystic veil, always humble and upright, always ready to sacrifice for the work.

I enjoyed the labors of the mission of mountain and vast plains. It has its difficulties, and also favorable features. Saints there are generally ready to do for the cause. Many not of the church remind one of Saints, as in earlier days of the church, when individualism was not so marked in our world as now. Time brings its changes, we all can see; and they are not always for the best for all. Noah, Isaiah, Paul, and some Nephite worthies noted like changes in their day. "Watch," says the Master, "and what I say unto one, I say unto all, Watch." And it is not to Babylon, or the world

that Jesus referred, when he said: "Because iniquity shall abound, the love of many shall wax cold," and especially the later, the "many."

"For the day of my visitation cometh speedily, in an hour when ye think not." When is this hour? "And *where* shall be the safety of my people, and refuge for those who shall be left of them?" Who now can tell "where" is the "refuge" and "safety" of this remnant "of my people"? Surely in this day, when all things are in commotion, the Lord's people should be on their watchtower, and looking forth for the signs of our Savior's coming in glory to "reign over all his Saints."

I enjoyed much liberty of the Spirit at times during my labors in Colorado. Saints at Denver are arranging as rapidly as possible to build a church for the divine service in the city; a general, good interest on the part of the Saints in the matter. We hope they may succeed. A regular, good working pastor,—one whose time in full can be devoted to the work, is needed there. Bro. C. E. Everett, their present pastor, is beloved by all Saints there, is doing all he can for the cause in Denver; but his time is so fully occupied otherwise. About two thirds of the population of the state of Colorado are at Denver, and yet *diligent and continuous work is necessary* to reach those who can be reached. Eastern Colorado is an open door to the missionary now, and should be diligently occupied, and not neglected. Many honest hearts there are, soil that would germinate the gospel seed. Open doors await occupancy at and near Loveland, Sterling, on the north, at Wray and vicinities in central east, at Fox on further southeast, at Burlington on southward, and at Arapahoe on the Union Pacific Railroad. Invitations were extended to us which we were unable to respond to. Am grateful for material aid rendered me by Saints while in the mission.

Nearly all the Government land in Eastern Colorado is taken by homesteaders. Society is new, and is more readily cultivated than in old, settled, and prejudiced society. The value of land there is rapidly increasing, and the homesteader is alert to his interests. Of other parts of the Rocky Mountain Mission, others can speak more certainly than I. Memories of my labors in Colorado, and associations with Saints there, will always be pleasant. Among pioneer Saints and laborers of Eastern Colorado, to be remembered, are Elder E. D. Bullard, and brother (the latter now dead), and their families, Elder McConley, A. E. Tabor, and J. B. Roush, who, though gone to his rest, is honorably remembered by those without, as well as within the household of faith. The faithful labors of our venerable brother, Elder O. B. Thomas, are "ever fresh and green" in the memories of those among whom he labored in days now gone. Bro. James Kemp also is beloved as a faithful laborer in Eastern Colorado. Also Bro. Payne.

May our Father bless his Saints in all the earth, and may they be alive to the signs of these times, the building up of Zion, and their eternal interests in Christ's soon coming in glory.

Your brother,

C. SCOTT.

BURNSIDE, Michigan, January 21, 1908.

Editors Herald: We have been looking for an elder through here for some time, but as yet none have appeared. It has been nearly a year since we have had the pleasure of having an elder in this part. We do not have the privilege of meeting together very often, but we have some noble Saints here, and we are living in hope that God will in time see fit to raise up a branch here; and our prayers are that the time is not far distant. A few of us drove out to meet with Marlette Saints last Sunday; and, although the

roads were very bad, we felt well paid for our journey, as we had a time of rejoicing together; and I am sure all felt that it was good to be a Saint in latter days. My daily prayer is that I may always live worthy of the name I bear, and that I may let my light shine, that others may see the light. Sometimes I get discouraged with the cares of this life; but the cloud is lifted again, and I try to press on; for we read that only those who continue faithful to the end shall be saved. I have been promised great blessings if I continue faithful, and I hope to be always found doing the will of God. I rejoice in this work, for I know it is the church of Christ; and, if we all live as we should, we will be among the redeemed when Christ comes to set up his kingdom here upon the earth.

Ever praying for the welfare of God's people,

CORA E. JOHNSTON.

SPRINGFIELD, Missouri, January 17, 1908.

Dear Herald: "All is not gold that glitters," in the missionary field. We have hard work at times to get the gospel before the people. The times of the Gentiles are fast closing up. Latter Day Saints should be earnestly considering the gathering, and making the necessary preparations; which, to my mind, does not necessarily mean a superabundance of the "worldly mammon," but to have a good supply of "heavenly treasures." Of course the temporalities must be consecrated, and tithing observed, where we have been favored with such things. This system of graft, greed, and gain in the political and social (?) world, is enough to arouse the Saints to action, and cause us to remove ourselves from these selfish environments—of panics and speculations—to the *Zion of God*, where the *UNJUST PROFIT SYSTEM* must be banished into the eternal night of oblivion; if the revelations are true. Zion can not be redeemed except it be by the law of the celestial kingdom. It is an evident fact, from the trend of public sentiment, that even in the financial world reforms must be worked, and instead of the "people's money" being loaned to the banks for distributing, it will eventually be loaned direct to the wealth-producing class upon proper security. The "banking system" is a *FAKE*. Latter-day Israel must not make the same mistake that ancient Israel did. They took advantage of the religious rites of the Mosaic law, and turned the temple-services into trafficking and merchandising.

Friends, I have confidence in this latter-day work. I see the beacon lights ahead. The spiritual gifts are reviving, and I feel the thrill of inspiration more vividly as I stand to declare the gospel. Do not think we missionaries have no interest in this great work of redeeming Zion. Our judgment may be considered faulty by some; but the law by which this is to be accomplished is fixed and eternal. I believe the Reorganization has been laying the foundation wisely. There are a few things yet that must be eradicated: *pride, selfishness, banks, usury*, etc. Renting houses at present rates comes under the head of usury. Now I have no disposition to impune the motives of any one. But, brethren, the alarm needs to be sounded. Praying that God's favors may be with us until the great struggle is over,

A. M. BAKER.

DAVIDSON, Oklahoma, January 22, 1908.

Editors Herald: Our debate here between Bro. Aylor and A. W. Young, of Sunset, Texas, just closed, with the sentiment decidedly in our favor. Mr. Young was a fine scholar, and a regular machine to talk. He sounded very much like a phonograph. He represented the Christian (Campbellite) Church. Young was much more courteous and genteel than any of their men I have yet heard. He was, however, very

sarcastic, and witty. He made only a dash at the polygamy question, and Bro. Aylor silenced him with Bancroft, Chambers' Encyclopedia, court decision, and a few historic statements.

His effort at Joseph Smith and Book of Mormon was weak, as it fell under one volley of hot argument, in which Bro. Aylor showed he misrepresented every statement from said book, and showed that Joseph Smith was not only free from evil, as accused, but was one of the greatest men of his time. Bible argument occupied most of the debate, and now the common talk all over town is that Aylor won a victory; and now we are preaching in the schoolhouse to large crowds, and some are talking of being baptized. Our victory is even greater than we knew at close of debate, as now nearly every one we meet says we won the victory.

The editor, who was formerly a preacher in Mr. Young's church, now says he can take the same proposition Bro. Aylor affirmed and defeat Young. Elder Young is considered the ablest debater they have in Texas, and they warned us before debate that they were going to clean the Mormons out of the country here this time. But we are here yet, and have a fine branch of the church here, presided over by Bro. Ed Stafford, who is a good man in the right place. Also Bro. B. F. Renfro, of the mission force, lives here, on a good farm of his own, and all the Saints here are alive in the work. So you see we had some prestige here to help us in the battle.

My debate at Morrison, with C. C. Parker, begins February 19. I learn he is a very rough man in debate, though he has written me very pleasant letters.

Oklahoma is a rich field for mission work, and we need about four times as many men as we have now to fill the numerous calls for preaching. I trust the Saints will be patient, and we will get to your locality and preach as soon as possible. Bro. Aylor goes from here to Enid and I go to Kingfisher until our conference at Piedmont, February 14, 15, and 16.

Fraternally, your brother,
HUBERT CASE.

PENSACOLA, Florida, January 25, 1908.

Editors Herald: I arrived here a few days ago. I have been over the Florida District in rather a flying visit. I attended the conference with the Calhoun Saints, then passed through Berrydale, only stopping a day or two. I preached one sermon at Bro. W. M. Hawkins', then I went to Coldwater and spent nearly a week, but only got to preach once; then I went to Milton and visited a few of the Saints, and took the steamer, City of Tampa, and came here. I have held some nice meetings here at Sr. Rodger's. There is a fair little band of Saints here, and they are contemplating renting a hall and having regular meetings. Bro. E. Powell can be with them some and keep the work moving. Bro. James Cooper lives eight miles out in the country. He can help them. I think a branch might be organized after awhile. I go from here to Vancleave, Mississippi, to hold a debate with Elder B. M. Bogard, of the Missionary Baptist Church. I attended the debate the first of the year at McKenzie, Alabama, between Bro. T. C. Kelley and Elder S. Pain of the Primitive Baptist Church. Bro. Kelley did well.

This city tries to share the honors of St. Augustine in being the oldest city in the United States. If it had not been for a storm that nearly swept the town out of existence when it was located on Santa Rosa Island, and compelled the citizens to move to the mainland, it would have been entitled to the claim, so it is said.

I have viewed the ruins of the old Spanish prison, where

it is said they used to behead their criminals. They claim about four hundred years as the age of the building. I am now writing in, and have been preaching in one of the old Spanish houses. It is a good substantial house yet, for one built of lumber. Bro. Ned Powell showed me where the bay washed the shores when he was a boy. Now it is more than two blocks from the shore. The land has been filled in to bring it out to the edge of deep water.

I was down to the navy yard and saw them building boats. One was a steel structure, and it was interesting to see with what exactness the parts were prepared and put together. I saw them repairing the Luzon, one of the gunboats that Dewey sank at Manilla Bay. She was raised and brought here for repairs and to receive a new complement of guns. I saw them installing a "six pounder." They are small guns but no doubt effective. She will soon be ready for commission and sent to New Orleans for coast defense. I also saw them repairing the Vixon, that Helen Gould gave the Government during the war with Spain.

There has been much more chilly weather here this winter than there was last winter. Yesterday morning the thermometer registered twenty-eight. That is counted pretty cold here. A good deal of the time it has been cloudy and rainy. That has caused considerable la grippe—the most I ever saw. Wherever I go a good many are sick or complaining. Flower gardens look green and nice, but the frost has nipped the blossoms. I have not seen a rose for some time, while last winter there were roses and peach-blossoms all winter.

There are a few palm-trees here. Across the street there are a couple of fine ones. One is about two and a half feet in diameter at the bottom, and about twelve feet high, with a large tuft of palm leaves at the top. They have another palm-like tree here, called the cabbage palmetto. It grows taller than the palm and is more slender. I saw some about a foot through, and perhaps sixteen feet high, with a tuft of palm-like leaves on top. They say they have a growth on top much like a cabbage that is used for greens. They are native of Southern Florida.

There is another plant here that is quite common that grows much the same way, but the stalks are small, two to six inches, and the leaves dagger-shaped, and are stiff, with sharp points. They are called Spanish bayonets.

I was at a negro meeting, the other night, that was surely amusing. One elder got up and preached about the prodigal son returning, and "remained" many things about what he did and said. He got up to a pretty high key, and you would have thought he was going to choke, the way he gurgled, choked, and spit, all in a sing-song way. After him another elder followed in about the same way, only he was a little better at it, and gave us the regular "back-step" dance. Some of the women kept up a hymn all the time, and the men would "chip in" with an "amen," "that's right," etc.

After the preaching was over the deacon took charge, and got down on his "sindicated" knees and prayed a song or sang a prayer, I hardly know which way to put it. He would say, "O Lord" very often, with the "O" beginning very high and "Lord" said rather low, the two words slurred together in a rather musical way. After the prayer he cleared off the table and told the people they knew what that meant. "This institution can not be run without the three g's: grit, grace, and greenbacks." Bro. F. L. West threw a quarter on the table and told the deacon to sing some of those nice songs. Then the singing began. The deacon was a good singer, and they sang some nice hymns, but the singing they had in the regular meeting, "Old Hundred" would not be in it. It would take two hundred or more to compare with it,—it was lined and so long drawn out.

The darkies did not respond very well with the money. The deacon called on them often to come forward with it, but it was too close to Christmas. But the deacon told them that they must come up with the money or sing. They must do something. After a few songs and prayers we left.

The negro question is quite important in the South. Around towns and public works they do pretty well; but in most places where I have been they do not seem to like the country, and are hard to hire on the farms. If they did everywhere as they do in a few places I have been, they will solve the problem themselves. They will live together as man and wife without marriage and have very few children.

Yours,
J. M. STUBBART.

SANDUSKY, Michigan, January 23, 1908.

Editors Herald: We are holding forth about two and one half miles from this place, in the Clingam Schoolhouse. It is a new opening, and we are having good, attentive crowds, the house being packed, almost to overflowing. Elder William Dowker, my father, is with me here, and the good Master has given us his Holy Spirit, and we have been made to rejoice in presenting the gospel of the Son of God.

This is a town of about twelve hundred inhabitants, and we have about sixteen Saints here; but they are not organized into a branch. Before leaving we expect to organize a Sunday-school. We have some noble Saints here. Brn. William Conklin, Howard Conklin, Samuel Provost, and Wilbur Provost have taken their teams and conveyed large loads of people from town to the schoolhouse, which has helped a great deal. The sleighing has been good, but there is a blizzard on to-day, and it is so bad that we can see only about one half block. We can not secure any place in town in which to hold meetings. The work in the district is in fair condition, so far as we can see. The Sunday-schools seem to be doing good. I organized two schools since the first of the year, at the Lebanon Branch and Black River Branch. The Saints have supported us nobly.

While at Deckerville I baptized Bro. William Burgett and wife. There are more calls for preaching than we can fill. The branches need a great deal of work. The district covers nine counties, and there are about fifteen hundred members, with only four missionaries besides the Bishop's agent. The harvest is great, and laborers are few. Ever praying for the redemption of Zion.

APPLEGATE, Michigan.

D. E. DOWKER.

WINNIPEG, Manitoba, January 20, 1908.

Editors Herald: No doubt you will be thinking I did not intend to pay you for the *Autumn Leaves*. I did not forget it, but I always had other things to pay, and I kept thinking that the next pay-day I would send it; but the next pay-day I would have no more to spare than I had the one before, so I just made up my mind, I will pay it any way. I also have intended for a long time to pay tithing; but I never have any to spare; but I believe it is just as much a law of God as is faith and repentance. I have been talking to Bro. Henderson, the president of our branch, and now I am going to start and pay some every pay-day till I have paid one tenth of the value of all we have. And I also want to send for some of the books as fast as I can. I love this work above all other things, but I feel my weakness very much. I know I have been wayward and unworthy, but my desire is to do God's will regardless of cost, so I ask you to remember me in prayer, for without the prayers of God's children I never shall be able to stand. I love to be an instrument for good. I am paid on the first and fifteenth of each month. I am working at motoring on the street-

cars in Winnipeg. I moved here last spring. I would love to move down there, but am not able yet; but hope to as soon as I can. Pray for me.

I am as ever, your brother in the one faith,

JOHN A. BRADEN.

CLAY CENTER, Kansas, January 25, 1908.

Editors Herald: I have often felt the promptings of the Spirit, when reading your columns, to write and tell you how much courage and strength we have gained from the reading of the HERALD; and we pray that God may abundantly bless you in your efforts to send out to the thousands of Saints such encouragement as the pages of the HERALD are freighted with; for it is indeed food to the hungry soul of the child of God, who is isolated from the meetings of the Saints as we are. I feel as though, if I could live among the Saints, I would never miss a meeting, or give an excuse for staying away from the house of God. Those who are blessed in that way, never know the soul-longings of those who can not have that blessing; but I suppose the Saints have to be scattered throughout the land, so that the gospel may be placed before the people of the world, that thus the word of the Lord may be fulfilled, that all may be brought to see what the truth is like when placed by the side of error.

This fall there were twelve of those Utah elders through here, and my husband exposed them at every opportunity he had. They (the Utah elders) were intending to stay all winter in town, and preach through the country, and canvass the town. They did not explain the difference between them and us, and they would stay wherever they went that they "were missionaries representing the Church of Jesus Christ of Latter Day Saints," and most people would think they were the same as we; but when they found out the difference they would not stay to hear any of their preaching, and thus they soon left.

If our elders would go two and two through the land, and preach to expose those Utah elders, and explain the difference between the two churches, it seems to me that it would not be long until the people would all know the difference and would not point the finger of scorn at the Reorganized Church.

When we came here, the people were very much against us, and called the children "Mormons." We have given the people tracts to read, and explained the difference, but they seem prejudiced yet. We hope some day they may be brought to see the truth.

I feel so thankful that, in spite of all the opposition, my three oldest children are baptized into the fold of Christ, and more than that, they are happy there, and do not regret the step they have taken, because God has blessed them, and answered their prayers of faith.

Pray for us, dear Saints, that we may continue faithful to the end. If Sr. Mae Duncan sees this, will she please write to me.

MYRTLE AULD.

MOUNTAINVILLE, Maine, January 22, 1908.

Editors Herald: It has been some time since I have written anything for your valuable columns, from which I receive so much help and encouragement each week. For this neglect, due to daily cares and work of life, I ask pardon, and hope to be more prompt to duty hereafter.

We are having a most unusual and delightful winter, if such can be said of winter months minus ice, snow, and cold, with spring sunshine and balmy winds. We hope this will continue to remain with us. Quite a number are sick with colds, etc., brought about by the changeable weather conditions, among them being some of our own membership, for whom we pray for recovery. As a branch we are moving

about as usual, with poor prospects of making much better showing in the future, unless the things causing past failures are discarded. It seems indeed slow of solution, to say the least, why so-called live members, who are also officers and teachers in the Sunday-school, can be so dead to their own interest, as well as the interest of others, as to allow jealousy, and other Satanic attributes to control them so as to cause them to shun those who might be instrumental in helping in the Lord's work, and discarding the recognized tried and tested methods which the best institutions are using for the benefit of all. Oh, when will the people of the Lord come to that unity, when with one heart and mind they will be willing to spend and be spent in the work of the Lord? Oh, when will all feeling of jealousy be banished, and in its place dwell a desire for love and charity for each brother and sister? When will each and every officer and worker in the church and Sunday-school be willing to accept and use those methods which will tend to cause all things to be done neatly and in order according to the designs and pleasures of the Lord? And although it is hard to make such ones believe, it is entirely useless to try to make a success of *any* work with old, time-worn, and wearisome methods, which the most uncultured and unlearned can not truly enjoy. To come up higher, to the mind of the writer, means to bring up to a higher plane and standard *everything* calculated in any way to *advance* us and fit us for better living, that we may help others as well as ourselves. Why will we be so blind, if we are honest? Personally I am trying, as best I can, to do whatever duty lies before me, with the Master's help. And amid the darkness and discouragements of life I am trying to hold to the rod of iron and so live that a crown of life may be mine at last because of a race well run.

Ever praying for the final victory of God's people and the redemption of Zion, I remain,

WALLACE A. SMALL.

HAMBURG, Iowa, January 21, 1908.

Dear Herald: After leaving home and loved ones I came to this place, being met at the depot by our genial brother, A. Badham, district president, who preached for us on Saturday night, the first evening of the series of meetings we are holding in the neat church owned by our people, which was built only last year. It is a credit to the few, faithful, sacrificing Saints who are trying to hold aloft King Immanuel's banner. We have held four services so far, with good interest and increasing audiences. Last night there were no less than twenty-five outsiders present, some coming forward and expressing themselves highly pleased with what they had heard. What the results will be, time alone can tell. Our duty is to preach the word. And oh, how grateful we have felt when the Spirit has borne witness to the truth that we were presenting, that others have seen and felt its power. How many times the comforting promise has been confirmed that was made to me when I took my first mission to the land of Scotland, when it said, "Verily, thus saith the Lord unto you, no weapon formed against you shall prosper." Why should we not have more faith in God and his great promises?

I expect to change a number of places and make some new openings before General Conference. Our district conference convenes at Tabor, February 15 and 16, and it is the desire of those in charge to have a good representation from each branch, and if not, "Why not?" Come, and bring the good Spirit of the Master with you, and let us have a grand, spiritual feast, that it may strengthen us for the duties and trials that await the children of God. My heart was made glad when I read in the *HERALD* for January 8, the forward step the superintendency of the Lamoni Sunday-school had

taken in that they believed that partaking of strong drink, the use of tobacco, or the frequenting of the card-table, the skating-rink, or the dance-hall was detrimental to the best moral and spiritual development of the young. I am pleased to think that our own school in Independence is not a whit behind, in that they passed similar resolutions in their business-meeting three years ago next April. I fully believe that we ought to be the light of the world. The voice of the Spirit has been continually inviting to come out of Babylon, and as late as May, 1906, the Lord spoke to us, saying, "But they have sought out other shrines and made covenant in secret places in which I have no delight. Behold, and consider: If my weapons are not sufficient for your faith, shall these things give them increase, or shall ye add that which is carnal to make effective the work for which my Spirit hath been given?"

May we all live, therefore, and labor in love, that we may be able with consistency to pray all the time, Thy kingdom come, thy will be done in earth as it is done in heaven. With bright anticipations and hope in the final triumph, and love to all the Israel of God.

JOSEPH ARBER.

GREENWOOD, Missouri, February 1, 1908.

Dear Herald: I have read your pages for twenty-eight years, and I expect to continue. I wish to say a few words to our Scandinavian brothers and sisters of this country. Can we let our brethren that have been sent to the old country ask for our help here and not help? I will send one dollar to Bishop Kelley. Would send more if I had it. Who will send the next dollar? Read Bro. P. Muceus' letter in *HERALD* of January 29. Does it not appeal to the Saints of the Scandinavian blood? Let us work while it is day, that we may all receive a blessing.

C. J. CARLSON.

BELLAIR, Illinois, January 29, 1908.

Saints' Herald: Bro. F. M. Slover and Bro. Henry Sparling just closed a grand meeting here. There were large crowds every night, and good attention. I think some are investigating the work, and I know it will stand investigation. We hope and pray they will continue to read their Bibles and pray for assistance, for the word of God says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Dear Saints, let us live faithful and true to the covenant that we have made, knowing that the time will come when this old earth will be restored to its former state, as it was when it came from the hands of its Creator, and shall be a perpetual habitation of the pure and the good, those who have kept all the commandments of God, and have lived upright and just lives before him.

I am so thankful to my heavenly Father that he sent the gospel to me, and that I have obeyed it, and I ask the prayers of all the Saints that I may live faithfully to the end, and that I may have a right to the tree of life and enter in through the gate into the city.

Your brother,

ED PARSONS.

SPERRY, Iowa, January 25, 1908.

Dear Editor: I left home January 17 for Sperry, Iowa, stopping off at New London, meeting with the Saints there, holding meetings until the 23d with fair liberty. Also met Bro. McDonald there, as he had been sent for to administer to some that were sick; we also blessed one baby. I left there the 24th for Sperry, expecting to hold meeting, but the Baptists had taken a vote not to let any one have their house, as their preacher was with them the week before. Also a

couple of the elders from Idaho had been here. Their names were F. O. Green and Charles Christensen, both from Idaho. They have left a little book with the people, going from house to house. It is called Cowley's Talks on Doctrine, published at Chicago, Illinois. I shall visit with the people, and talk with them, and let them read the Book of Mormon, Doctrine and Covenants, and History of Joseph Smith by Lucy Smith.

Yours in gospel bonds,
NEPHI LOVELL.

STEELETON, Ontario, January 21, 1908.

Editors Herald: I am pleased to report that the Lord's work is moving in this place. I have secured a hall and expect to hold out for one month with three meetings on Sunday and each night through the week, except Saturday. I had to fix up the hall with stove, wood, and light. Went to the bush with Bro. T. McNurdo, and we sawed and split and hauled wood to the hall ourselves, and put out five hundred bills, and thus far things are looking bright. After putting up my bills, or some of them, on the poles, a number were torn down, but it did not keep the people away. We had a splendid turnout Sunday, the 19th, at the three meetings, and Monday, the 20th, the hall was full, with the best of attention given. The few Saints here are trying to keep the faith, and turn out well, and though the hall is up one flight of stairs, yet the sisters with their babies turn out, with many strangers. There is thus far a good interest shown by those not yet of the faith, and some have invited me to visit them for a gospel talk. This I am doing, and the indication is that some will obey the truth before I leave this place. Some have asked for baptism at Halford, so we look for good results from those two places in the near future.

We are loaning some Books of Mormon, and have given out much other church reading for the good of the work and people. Bro. J. R. Tomlinson is the presiding officer here, and is a zealous man. In my last writing I informed your readers of my purpose to try and organize a Sunday-school at Halford, and am pleased to report this has been done, with Bro. Ernest Adick superintendent, and Sr. Budge secretary, and twenty-nine members. The Devil is at work; but we are not discouraged. This is God's work, and we are trying to be collaborators with him in his work, and are being blessed by his Spirit. Sr. Vina Campbell had her baby girl blessed Sunday, the 12th; name, Oris Rita. The sweet Spirit rested upon the writer, who was called to bless, bringing many a tear, to the joy of the parents and those present.

Your brother in gospel work,
R. B. HOWLETT.

LIVINGSTON, Wisconsin, February 3, 1908.

Editors Herald: I feel to thank my heavenly Father that I can be engaged in his glorious gospel, which is the power of God unto salvation.

During the past year, as a small branch located in this part, our experiences have been quite peculiar on account of the outspreading of the gospel by God's servants. The Evil One tried in all his power to overthrow God's work, but God has so ruled and overruled by his Spirit that we, as his children, have been upheld and kept from those snares which were seen and unseen. The Lord has said: "Every branch in me that beareth fruit, he purgeth it that it might bring forth more fruit." So we feel that he has purged our branch, causing it to bring forth more fruit in bringing many to a saving knowledge of the gospel, causing more laborers to be brought into his vineyard; for he hath said, that the field is white already to harvest, and the laborers are few.

So we all, as Saints of God, ought to try and "thrust in"

our "sickle and reap," that God's work may move on rapidly, that the Lord may soon come to redeem his people Israel. I hope that we may live such lives as will be as a bright light which shineth into the world, which can not be hid. Though we may often have trials, temptations, and discouragements, which may seem heavy to bear, it often inspires my mind with the song:

"Never be discouraged, if along our way
Disappointments meet us, tempting us to stray;
Closely cling to Jesus; ask him for his grace;
In his words of comfort find a resting-place."

The Saints here have built a house of worship, which caused much labor and sacrifice on our part; but we all feel rewarded for what we have done, and hope it may be the means of bringing more hungry souls unto Christ.

Hoping we may become as instruments in God's hands in doing much good, and ever praying for the welfare of Zion and her children, I am,

Your sister in Christ,
JESSIE GRATZ.

Miscellaneous Department

Bishop's Agents' Notices.

TENT FOR MISSIONARY WORK.

To the Saints of Eastern South Dakota; Greeting: The missionaries to South Dakota, having learned by experience some of the difficulties to be encountered in trying to reach the public with the gospel message, have concluded that a tent would be a valuable auxiliary in the prosecution of our work, and after consultation with my collaborer, L. G. Wood, and the approval of those in authority over us, we have concluded to present the matter to you, and ask for your cooperation in the work. Faith in the cause we profess to love, and a firm reliance on God, and a willingness to do our part, to the best of our ability, will accomplish what is needful. We need a tent large enough to accommodate two hundred people or more. We need a tent for the missionaries to live in. We need money, provisions, and bedding to care for them. Write to us on or before March 20, and tell how much you can give on or about May 1, and on or about September 15.

When we know what aid to expect, the matter will be presented to the general authorities of the church at General Conference in April, and their cooperation asked for.

The tent will be the property of the church, because there is no district conference in the mission.

No money will be expected until you are duly notified by letter, or in the church papers.

The meeting tent will cost about \$95.00. The living tent about \$10.00.

Your servant, and also that of the church,
EDWARD RANNIE, Bishop's Agent.
OMAHA, Nebraska, 3318 Taylor Street.

To the Saints of the Northwestern Kansas District: We are entering upon the duties of a new year; duties both temporal and spiritual. Let us try to do as well in both lines this year as we can. Do not wait for the Lord to bless you with full purses before you think to pay him his part. We can do little that will be of worth to us without sacrifice. Let us do what we do with a willing mind. Let us see to it that we gain the consent of our minds to do what God's law calls for. His law calls for our tithes and offerings. Some of the Saints of our district have done nobly, and are still doing. I trust, at the end of this year, so much may be said of us all. Send your tithes and offerings to the below address. Your brother in Christ,

JOHN A. TEETERS, Bishop's Agent.
ALEXANDER, Kansas.

Church Librarian.

On account of the moving into new quarters in the HERALD Office building, I have been unable to publish the latest accessions to the Library until now. Our Library now numbers twelve hundred forty-one volumes, not quite half what we lost in the fire. We are ready now for the accommodation

of a good sized Library, and ask your cooperation in making our Church Library what it should be.

Orpha Emsley: American Methodism (Scudder); Analogy of Religion (Butler).

A. A. Reams, Des Moines, Iowa: Iowa Official Register, 1907.

Berta Johnson, Lamoni, Iowa: History of our Country (Ellis), 8 volumes.

Himline, Sylvia, De Soto, Nebraska: History of Johnson County Flood (Johnson); Bible Companion (Allen); Life of Christ (Geikie).

Mather, J. W., Lamoni, Iowa: Life of William McKinley (Halstead).

Mather, Mary, Lamoni, Iowa: Life of Christ (Fleetwood); Story of Methodism (Hyde).

Sr. Francis Hart, California: Belles Lettres (Layres); Doctrine and Discipline (Harris); 2 Brown's Bible Concordance; French Grammar; Josephus; Origin and History of Books of Bible (Stowe); Christian Sacrament (Fisher); History of the Christian Church; Elements of Rhetoric (Boyd); Theobald; Powers and Duties of Women (Mann); Heaven and Hell (Swedenborg); Essays (Locke and Bacon); The Spirit Prevails (Morris); Life of Joseph the Prophet (Tullige); Sermons (Bingham); Medicine Lexicon; Life of Messiah (Fagerstjernia); Smith's Bible Dictionary; Saints' Harp; The Christian Religion (Swedenborg); Apocalypse Revealed (Swedenborg); Rise and Fall of the Roman Empire (Gibbon), 5 volumes; Origin, Rise and Progress of Mormonism (Tucker); Book of Mormon; Reason and Faith; Notes on Joshua (Davies).

Mrs. T. W. Smith: Josephus; Life of Emanuel Swedenborg (White); Writings in Prose and Verse (Wilson); History of the Popes (Ranke), 3 volumes; History of the Jews (Milman); History of the Reformation (D'Aubigne), 5 volumes; Cyclopaedia of Modern Travel (Taylor), 2 volumes.

Mrs. E. F. Adamson: Polygamy (Beadle).

Lapworth, Lizzie: Theological Dictionary; Notes on the New Testament (Wesley).

Fuller, M. E. and D. R.: Palmyra Edition of Book of Mormon; Signs of the Times.

Crippen, A. R.: Bible Dictionary; Life of Empress Josephine.

Hayer, Mrs. N. H.: Religious Emblems (Holmes and Barber).

Harris, J. B., Jr.: The Millennium (Pratt); Series of Pamphlets (Pratt).

Rose, Margaret: Wilberforce's Practical View of Christianity.

Edson, C. A.: Book of Mormon.

Hartshorn, Manley: Mormonism Unveiled (Lee).

Hayer, Mrs. Eli, Lamoni, Iowa: Washington's Life and Military Career (Hancock).

Hayer, Eli, Lamoni, Iowa: Bible Commentary; Adventures Among the Indians (Kingston).

Morgan, David, Lamoni, Iowa: Report Secretary of War.

Elvin, R. M., Lamoni, Iowa: Heaven and Hell (Swedenborg); Metaphysics of Sir William Hamilton (Bowen); True Christian Religion (Swedenborg); Messages and Documents (1888); M. E. Doctrine and Discipline; Evidences of Truth of Christian Religion (Keith); Parley's Evidences; History of Reformation (Cobbett); The Sabbath (Agnew); Life of Swedenborg (White); Inquiry Concerning the Devil and Satan (Balfour); Description of Westminster Abbey; Sermons (Sam Jones); Memorial Address of William T. Sewall; Memorial Address of John H. Gear.

Burgess, S. A., St. Louis, Missouri: Minister's Family (Ellis); Almost Christian Discovered (Mead); Rollo Plumbe; Family Prayers (Wilberforce); Rev. John Newton (Cecil); The Anxious Enquirer (James); Evidences for Heaven (Head); Memoir of James Brainard Taylor (Rice); Discourses on the Lord's Prayer (Whitman); Introduction to English Reader; The Backslider (Andrew); Calvin and his Enemies (Smyth); The Christian Mother; Questions on the Historical Books (Barnes); English Grammar (Murray); Autobiography of Peter Cartwright; Remarkable Shipwrecks (Thomas); Rev. Henry Martyn (Sargent); Rev. Edward Payson; Force of Truth (Scott); Letters to the Aged Alexander; Saints' Encouragement (Janeway); Guide to Young Disciples (Pike); Writings in Prose and Verse (Wilson); Sentential Reader; Bruised Reed (Gibbs); Great Concern of Salvation (Halyburton); The Anxious Enquirer; Call to the Unconverted (Baxter); Precious Remedies (Brooks); Practical View and Touchstone (Wilberforce); Life of Brainard (Edwards); Persuasives to Early Piety (Pike); Missionary Records; Call to the Unconverted (Baxter);

Poetical Works (Hemans); Essays on the Church of God (Mason); Faith and Works; Africaner; Power and Instruction of the Guilty Tongue; Daily Bread; Call to the Unconverted (Baxter); Meditations in Sickness and Old Age (Noel); Treatise on Religious Affections (Edwards); Missionary Sermons and Addresses (Smith); Persuasives to Early Piety (Pike); Follow Jesus; Form of Government; Memoirs of Normand Smith (Hawes); The Task—A Poem (Cowper); Young Christian Warned (Rockwell); Fruits of the Spirit (Thornton); Christian Progress (James); Bible with Wings; Expedition to the Polar Sea (Wrangell); Divine Conduct (Flavel); Memoir of Nathan W. Dickerman (Abbott); Southern Christian (Pearson); Preservation of Health (Warren); Reformed Pastor (Baxter); The Chamber of Sickness; "Enter into thy Closet" (M'Gill); The African Preacher (White); The Anxious Inquirer (James); Three Questions; Life of James Hervey.

Mrs. M. Walker and Mrs. Frances Davis, Lamoni, Iowa: Commentaries on American Law (Kent), 3 volumes; Bible Text-Book; Life Among the Mormons (Smucker); History of Utah (Bancroft); Plain Facts (Kellogg); Trance of Marietta Davis (Scott); Progression (Goggin); Natural Theology (Valentine); Law and Form Book; Life of Joseph the Prophet (Tullige); The Book Unsealed (Etzenhouser); Story of Levi Lvinsohn (Levinsohn); Volney's Ruins; Pattie; or, Leaves from a Life; Complete Analysis of the Bible (West); Earth and Man (Guyot); Apocryphal Testament; Sacred Mysteries; Josephus; The Koran; The Mormons (Gunnison); Antiquities of the Orient (Redding).

Mrs. M. Walker, Lamoni, Iowa: History of the United States (Elson), 5 volumes; Life of Christ (Geikie); Manifold Encyclopedia, A to America; Ruins Revisited; Four Months in New Hampshire; Some of New York's 400 (Clouston); Dictionary of the Bible; Story of Pitcairn Island (Young); Christian Healing (Lord); Creatian (Minor); Story of Jesus Christ (Pheps); Autobiographical Sketches (Angell); Rollin's Ancient History, 2 volumes; Hania (Sienkiewicz); The Words of Jesus; The World's Wonder (Buel); Recent Research in Bible Lands; Who Wrote the Bible? (Gladden); Decisive Battles of the World; Journey round the World (Pfeiffer); Studies in the Scriptures, 3 volumes; Traffic in Girls (Edholm); Bible and Modern Discovery (Harper); Harmony of the Gospels (Robinson); Fundamental Questions (Clark); Shepherd's Exegetic Outlines (Shepherd); Iowa Horticultural Society; Beautiful Story of Evolution (Shepherd); Fifty Years, and Beyond (Lathrop); Teaching and Teachers (Trumbull); For Pity's Sake (Carter); Divine Order of Human Society (Thompson).

INEZ SMITH, Assistant Librarian.

LAMONI, Iowa.

Quorum of Twelve.

To the Members of the Quorum of Twelve: This is to remind you that at your last session you adjourned to meet again on the tenth day of March, 1908, at Independence, Missouri. The time fixed is nearing. It is expected that a full quorum will be present at the next convening. This meeting is the customary one held before the convening of the General Conference, in order to consider matters relating to it.

As no men are sufficient for these things of their own wisdom, it is eminently proper and important that we seek divine wisdom to guide in the work before us. With a view of doing what we may in the way of preparation upon our part for such aid, it is suggested that Sunday, the eighth day of March next, be kept by us as a day of fasting and prayer, petitioning the Almighty for light and wisdom to guide us in the work before us, and that the spirit of love and unity may inspire and prevail in all our sessions, together with those of the conference, that our efforts may be crowned with success.

The resident members of the council, at Independence (I. N. White and Joseph Luff), will please arrange a permanent place of meeting. All communications intended for the quorum should be sent to the chairman, W. H. Kelley; or the secretaries, F. A. Smith and J. W. Rushton, all in care of I. N. White or Joseph Luff.

March 10, at 10 a. m., meet at the residence of Bishop E. L. Kelley.

Hopefully,

WM. H. KELLEY, President of Quorum.

LAMONI, Iowa, February 5, 1908.

First Quorum of Elders.

Will each member who has changed his address since March 1, 1907, please notify the secretary immediately of the fact, so that he can send each a report blank. If for any cause a blank does not reach you, do not fail to send the items of your labors for year made as accurately as you can without a blank, soon after March 1, so that our Quorum report can be ready at the convening of the General Conference. Do not hold your report until you come to the conference, nor send by some friend; but send it to the secretary by mail, and you will be sure to be included in the annual report. Also let all who have not a quorum license, and do not receive one mailed with their report blank, and wish one, send request for one to me with their report. Laboring for the advancement of our order, I am, Yours to command,
LAMONI, Iowa. C. J. PETERS, Secretary.

Corrections.

In HERALD for January 22, in letter, "Have miracles ceased?" on page 91, in Sr. Rasmussen's testimony, first line of second paragraph of her letter to Bro. Sorensen, the date should read 1899, instead of 1889. Sr. Rasmussen calls our attention to the error, saying she does not know who is responsible. The date, as published, was furnished by Bro. Sorensen.

In a letter from Bro. F. R. Tubb, in HERALD for January 22, page 92, the name of Miss Sarah Riggs is used. Bro. Tubb wishes to state that her name in full is Sarah Middlebrook Riggs.

The Central California Sunday-school convention will meet at Tulare during time for conference, which is March 6 to 8, instead of last of February and first of March, as stated in HERALD for December 22 in the convention notice.

Conference Notices.

Clinton District conference will convene at Nevada, Missouri, March 7, 1908, at 10 a. m. Delegates to General Conference will be elected. Reports and communications sent by mail should reach the undersigned on or before March 4. A. C. Silvers, secretary, Walker, Missouri.

Conference of the Northwestern Kansas District will convene with the Hill City Branch, March 14 and 15, 1908. Please be prompt with reports to Eva L. Teeters, Alexander, Kansas. Let us attend this conference, and pray for the guidance of the Master. Delegates to General Conference to be elected. Let us again have invitations for next conference. They were appreciated last quarter. John Teeters, president.

The Eastern Colorado District conference will convene at Denver, Colorado, March 7 and 8, at 10 a. m., at the Saints' chapel, Twenty-second and Arapahoe Streets. All branch and district officers will please try to have their reports in by March 1, as we have lots of business to attend to. We hope to see full delegations from all branches. T. E. Walsh, clerk, 3837 West Thirty-ninth Avenue, Denver, Colorado.

Convention Notices.

The Utah Sunday-school Association will convene at Ogden, Utah, February 21, 1908. The church is located on the corner of Fifteenth Street and Washington Avenue. Miss Rachel LaRue, superintendent.

Sunday-school convention of Northwestern Kansas District will convene with the Hill City quarterly conference, on day before conference convenes. Delegates to be elected to General Convention. Send reports to Myrtle Coop, secretary, Downs, Kansas. John Teeters, superintendent.

The Eastern Colorado District Religio convention will meet in Denver, March 6, 1908, 10 a. m. Mrs. J. C. Powers, secretary.

The Sunday-school convention of the Eastern Colorado District will convene at Denver, Friday, March 6, at 2 p. m. Delegates to the General Association, and district officers will then be elected. We earnestly request a large attendance. Please make special effort to be present. Mrs. L. Fishburn, secretary.

The Far West District Sunday-school Association will hold a special business-meeting at St. Joseph, Missouri, February 22, at 8 a. m., previous to the convening of the quarterly conference, which will convene at 10 a. m. This business-

session has been called for the purpose of electing the officers for the New-year. Will all delegates please take notice. Miss Marv Kinnaman, secretary.

The Religio Society of the New York and Philadelphia District, will convene at Saints' church, corner Howard and Ontario Streets, Philadelphia, Pennsylvania, Saturday, February 22, 1908, at 10.30 a. m. Institute, Friday evening, February 21, at 7.45 p. m. B. R. McGuire, secretary.

The Sunday-school convention of the Pottawattamie District will convene at 10 o'clock, Friday, February 28, at Crescent, Iowa. Officers for the ensuing year to be elected, also delegates to the General Convention. A good program is being prepared. Local Sunday-school secretaries are requested to send reports and credentials as early as possible. This is an important convention. Let all attend who can. Blanche I. Andrews, superintendent.

Notices.

It was voted that all members of the Northwestern Kansas District should pay twenty cents a year into the treasury to help pay district expenses. I have been elected district treasurer. Will all wishing to pay their twenty cents, please send to Myrtle Coop, Downs, Kansas. I am also district Sunday-school secretary. Will the Sunday-school officers please remember to send in their reports early, to Myrtle Coop, care of R. Hoskins, Hill City, Kansas.

Died.

SMITH.—Elizabeth, the beloved wife of Robert W. Smith, and the second daughter of Bro. and Sr. Henry Greenwood, all of Manchester, England. Sr. Smith was born December 17, 1871, at Stafford, and sometime afterwards, with her parents, came to Manchester, where she was baptized by Elder Joseph Dewsnup, March 5, 1886, subsequently being confirmed under the hands of Elders J. McCue, J. Dewsnup, and J. Baty. On the 27th of March, 1897, she was married to Bro. Robert Smith, at Manchester, with whom ten happy years were spent in life's joys and sorrows. Under all the varied experiences of life's fluctuations, her amiability and brightness never changed; but with consistency of purpose she ever found her pleasure in the association of the Saints, and her lovable disposition was always seen to advantage in making welcome any who needed hospitality. September 20, 1907, after a brief illness, which cruelly blighted the hopes of husband and wife, and inflicted great pain and distress, she was released from the "burden of the flesh," and she left us for the "house not made with hands; eternal in the heavens." The funeral was conducted by John W. Rushton, September 25, and the body laid to rest in the Phillip's Park Cemetery. A large number of relatives, Saints, and friends followed the cortege, and the profusion of flowers and wreaths bore witness to the love and esteem which her life had cultivated. Husband, mother, father, brother, and four sisters, besides a host of friends, mourn her premature death and still feel the loss of one whose grace of character was an enrichment to their lives; and will ever hold memory a fragrant inspiration.

CRAVEN.—January 21, 1908, at Knife River, Minnesota, Sr. Sarah E. Craven. She was born February 1, 1874. Baptized in 1894. Was married to William J. Craven, October 11, 1899. Of this union five children were born. Four still live to mourn, one having died in infancy. She was all that a wife and mother could be. Funeral from her residence in Knife River, January 23, 1908. Her body was placed in the cemetery at Two Harbors, Minnesota. Funeral in charge of, and sermon by H. O. Smith. She was beloved by all who knew her. Hers was the death of the righteous.

BARDSLEY.—Sr. Bettie Bardsley, born at Pointon, England; emigrated to America in 1849; settled in Pottawattamie County, Iowa, where she has resided ever since. Died January 19, 1908. Deceased leaves, to mourn their loss, four sons, two daughters, twenty-eight grandchildren, twenty-six great grandchildren, one great great grandchild. Said sister united with the Reorganized Church, January 7, 1861. Funeral-sermon by F. E. Cohrt. A very large following to her last resting-place. She died as she lived, strong in the faith. She has gone to rest in the paradise of God, to await the higher summons, "Inherit the kingdom prepared for you."

BREWSTER.—George Hiram, son of Bro. and Sr. David Brewster, of Harlan, Iowa, was born at Florence, Nebraska,

September 13, 1866. Died at Clarinda, Iowa, January 28, 1908. He leaves to mourn his departure, father, mother, one brother, and sister, and a large circle of friends. Funeral services held in the Methodist church in Portsmouth, Iowa, January 30. Sermon by Joseph Seddon, to a large gathering of friends.

POTTORFF.—Livonia Blanche Pottorff of Paonia, California, was born March 21, 1890. She united with the church August 27, 1901. Died January 24, 1908. She leaves father, mother, two sisters, and one brother to mourn their loss, all of whom were present at her death. She died with a bright hope before her. She gave, as her last words to those that remain, good advice, and wished that they were ready to go with her. Funeral service held in the Methodist church, by Elder G. F. Walling.

DIEM.—Near Clarksdale, Missouri, January 25, 1908, Sr. Alma Diem, wife of Bro. F. H. Diem. The deceased was born November 6, 1880, in Crawford County, Iowa; married to F. H. Diem, March 5, 1902, at Denison, Iowa. Baptized into the church in January, 1904. She leaves father, mother, husband, three brothers, and one sister. The sad part of this death is that she leaves behind three small children, the youngest being but two weeks old. Funeral discourse by I. N. Roberts. Services in charge of Charles P. Faul. Interred in the Pleasant Grove Cemetery.

MADISON.—At Sheridan, Illinois, January 12, 1908, Sr. Josephine Madison, aged 50 years, 1 month, and 20 days. She was a sister of Sister Bertha, deceased wife of President Joseph Smith. During many years she traveled and sold goods, and was esteemed for her honest dealing. In 1904 she went to Germany for treatment, and while on her way home was baptized at London, England, April 30, 1905, by J. A. Gerrard. Her body was brought from Illinois to Lamoni, and laid to rest beside her kindred, January 21. Sermon by H. A. Stebbins, assisted by Eli Hayer.

STEWART.—At Lamoni, Iowa, January 22, 1908, Thomas Stewart, aged 59 years, 5 months, and 21 days. He was born in Glasgow, Scotland, in 1848. His parents came to America in 1856, and went to Utah. They left there with Johnston's army and went to Colorado; located near Fort Garland, and later united with the Reorganized Church. Thomas was baptized March 20, 1876, by Bro. F. C. Warnky. He married in 1881, and one daughter lives in San Francisco. He married Sr. Hannah Johnson in 1889. She survives him. Sermon by H. A. Stebbins, assisted by Eli Hayer.

THOMAS

Goodwin.—At Lamoni, Iowa, January 22, 1908, Nelson A. Goodwin, aged 78 years, 8 months, and 1 day. He was born in Portage County, Ohio, in 1829. His first wife died in 1877, in Michigan. Of five children born, one son is living. In 1896 he married Sr. Ann Thorpe, and she survives him. He was baptized by T. W. Smith, August 18, 1867, in Michigan. Funeral-sermon by H. A. Stebbins.

BELL.—At Lamoni, Iowa, January 22, 1908, Bro. Sheba Bell, aged 86 years, 10 months, and 3 days. He married Mary K. Gilkey, May 8, 1842, and now, after nearly sixty-six years of union, the husband has been taken. They were baptized in Bartholomew County, Indiana, in 1851, by David Klapp. They moved to Minnesota in 1858, and have lived in Lamoni since 1898. Six sons and three daughters were born, and all are living. Bro. A. S. Cochran had charge of the services, and H. A. Stebbins preached the sermon.

BROWN.—Nona May, daughter of Mr. and Sr. C. C. Brown, born at Basswood, Ottertail County, Minnesota, March 21, 1904; died at Beaver, Douglas County, Missouri, January 13, 1908. She was a beautiful, loving child, and only daughter. Sad parting due to pneumonia. The funeral services were in charge of Elder J. C. Chrestensen. Sermon by A. M. Baker, in the Pleasant Green Schoolhouse, after which the remains were laid to rest in the Arden Graveyard; to await a glorious resurrection.

BALDWIN.—At Shenandoah, Iowa, January 21, 1908, Sr. Eunice Baldwin; born at Warrensville, Ohio, May 29, 1820. She was baptized, 1833, in Jackson County, Missouri, by Ellis Ames. When twelve years old she moved with her parents to Missouri, and from there to Illinois, where she was married to Bro. Baldwin. They came west and settled at Manti. Afterwards moved to Shenandoah. Two sons and one daughter are the only living children. She loved the gospel, it being her constant theme. Funeral-sermon by Joseph Arber; prayer at the church by Reverend J. B. Bartley.

BYERGO.—Andrew N. Byergo, son of Bro. and Sr. Nels Byergo, of Guilford, Missouri, was born February 19, 1881;

met death, by accident, January 20, 1908, having been run down by a switch engine in New Jersey City, New Jersey. He was considered a nice, moral young man, very popular, and had a host of friends. He leaves father, mother, three brothers, and two sisters, besides friends, who mourn. The A. F. and A. M. Lodge had charge of the funeral, Mr. Byergo being a member of that order. Sermon by A. E. McCord. W. E. Haden assisting.

MILLER.—After an illness of several months, Sr. Mary Miller was taken to her home of rest, December 29, 1907. Was born August 7, 1868. She was loved by all who knew her. Left a good husband and seven children to mourn their loss. Funeral-sermon in the Baptist church, by Bro. Alma Booker.

PRITCHARD.—At Reese Creek, Montana, January 5, 1908, Martha Pritchard, wife of John Pritchard. She was born at Merthyr Tydfil, Wales, in 1844. Married to John Pritchard in 1865. United with the church at Malad, Idaho, in 1867. She leaves seven children and her husband to mourn their loss. Funeral-services were held at the Saints' church, Reese Creek, in the presence of a large concourse of friends, by Gomer Reese. She was loved and respected by all who knew her.

GRIFFIN.—Olive Simmons, was born at Marion, Michigan, November 4, 1874; baptized at San Bernardino, California, October 20, 1907. Died of consumption January 3, 1908, at the home of her mother, Mrs. W. E. Smith, at Grant Center, Monona County, Iowa. She leaves husband and three children; sermon by C. J. Hunt.

BAKER.—Bro. John Baker died January 19, 1908, in Council Bluffs, Iowa. He was born in Allbrack, Lincoln, England, December 22, 1832. United with the church here on September 18, 1895, and was faithful until death. Funeral was at the Latter Day Saints' church. Sermon by M. M. Turpen.

JAMISON.—At the home of Elder E. F. Shupe, 3633 Clayton Street, Denver, Colorado, January 7, 1908, Sr. Mary E. Jamison. She was born in Allegheny City, Pennsylvania, in 1843; was baptized August 15, 1869, by Edwin Hulmes. She came to Denver nineteen years ago, and was one of the first members of the present Denver Branch. She was loved and respected by all who knew her. A funeral-service was held at the undertaking parlor of Hackethal Brothers, and the body was shipped to Pittsburg, Pennsylvania, for interment. "Blessed are the dead that die in the Lord."

JONES.—Sunday, December 22, 1907, at his home, Bevier, Missouri, after a very brief illness, John J. Jones. Deceased was born July 17, at Blackwood, Monmouthshire, South Wales. September 25, 1871, he was married to Miss Salina Charles, at Kewanee, Illinois. Of their union were born nine children, five of whom survive him. He united with the Latter Day Saint church in his boyhood, and remained true in his life and conduct to his profession of faith. To mourn his death are left a widow, three daughters, and two sons. Funeral-services conducted by F. T. Mussel and Ed. E. Thomas.

RICHARDS.—At her home, Bevier, Missouri, December 13, 1907, Mrs. Dorothy Richards. Deceased was born at Hartley Pans, Northumberland County, England, April 14, 1838. She was married to John Richards, at Easington, September 8, 1860. Of their union were born five sons and six daughters; four daughters and one son preceded her in death. She was a noble woman, possessed of many fine traits of character and admirable virtues; a most devoted wife; a sensible, wise, and loving mother; a kind neighbor. Funeral at the Latter Day Saints' church, where services were conducted by F. T. Mussel.

WILKE.—Christian Wilke, at Galesburg, Illinois, December 26, at the home of his son. Was born in Germany, June 6, 1827; baptized in 1881, by T. T. Hinderks, and remained a consistent and faithful member till death. Bro. Hinderks preached the funeral-sermon at the German church, north of Stewartsville, Missouri, assisted by D. E. Powell, after which the remains were laid to rest by the side of his dear wife, in the German cemetery. She preceded him nine months. Three sons and a large number of grandchildren and great grandchildren are left to mourn, though not without hope.

BOSTROM.—At Chicago, Illinois, December 23, 1907, Sr. Martha Bostrom. Born April 14, 1859, in Nebraska. Baptized May 26, 1872, by her father, Elder R. C. Elvin, and was also married by him to Mr. Fred W. Bostrom, September 16, 1884. After marriage she had but little church association, but devoted her life for the good of others. A

loving husband, son, and daughter, and two brothers, Robert M. and John Elvin, the last of eight children, are the immediate relatives left to mourn. Funeral the 26th, from the Lutheran church; sermon by Reverend John German. Interment in Graceland cemetery.

HUTCHINS.—Alma Morse Hutchins was born May 16, 1847, in Colchester Township, Essex County, Ontario, Canada, and became a member of the Reorganized Church, November 19, 1862, in Midland County, Michigan. Died at Omaha, Nebraska, January 20, 1908. Funeral at the house of his son, George Hutchins, January 23, 1908. Sermon by Elder James Huff. The body was taken to Meadow Grove, Nebraska for interment.

TARZWELL.—January 15, 1908, at Cedar Valley, Ontario, George Tarzwell, aged 71 years, 8 months, and 22 days. He was born in Erin, Wellington County, Ontario, and was married to Mary Ann Wheeler, February 11, 1856, who, with three sons and one daughter, are left to mourn their loss. He was the first one to receive the missionaries and give them a home. He was baptized January 19, 1891, by Elder John Shields. He died firm in the faith, and awaits the first resurrection. Funeral-sermon by James Pycok, assisted by King Cooper.

Tests of Hickory by Forest Service.

Carriage makers and manufacturers of farm implements, as well as the men of a number of other industries which are concerned in the use of hickory will follow with interest a series of tests of this valuable wood about to begin at the Forest Service timber-testing laboratory at Purdue University, at Lafayette, Indiana.

The importance of the tests lies in the fact that they will furnish accurate data on the relative strength on the different kinds of hickory, which is a wood for which no satisfactory substitute has been found. The timber of no other tree possesses the peculiar properties which make hickory necessary in the manufacture of parts of vehicle and farm implements.

The hardwood forests of the northern section of the country are being rapidly denuded and it is therefore important that accurate information regarding like species in other sections of the country be obtained. The hickory of the Northern States has always been considered of better quality than that of the South and has been quite generally given the preference by manufacturers and users of this species of wood. Prejudices once established are not readily removed and because of this fact the Forest Service is preparing to prove conclusively the relative merits not only of hickory of the same species obtained in different sections of the country, but also different species of hickory grown in the same section. It is intended later to extend the scope of

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this work to other species of wood in the order of their importance to the manufacturing interest of the country.

A shipment of southern hickory has just been received at the Purdue timber-testing laboratory. This material was collected by a representative of the Forest Service and accurate data regarding species, growth, and locality were taken for each tree from which the material was obtained. Other material of the same species, to be selected, will be treated in a like manner and all will be tested for the purpose of determining its strength, stiffness, and suitability for the purposes for which it is used. The strength, stiffness, and other data obtained by these tests will make possible a direct comparison of the merits of the wood as regards its species and locality of growth.

A pinch in the hickory supply has been felt for several years and it is already seen that the growing of hickory must be encouraged either by natural growth or artificial planting, if the permanence of a number of industries is to be insured. The importance in this first series of tests by the United States Forest Service lies in the fact that they will determine just what species of hickory are strongest, and will give much valuable information to owners of farm woodlots and others who plant trees for profit. Not until it is accurately determined just what species produce the strongest timber will it be possible to know just what trees to plant. When the report on tests is completed, information on the work will be gladly given to all who write to the Forest Service at Washington.

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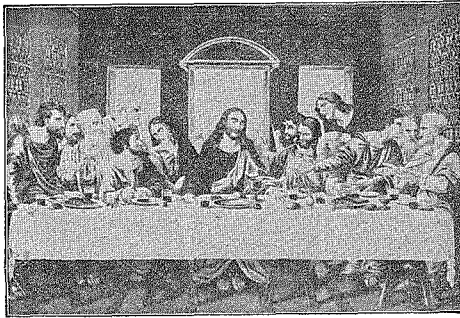
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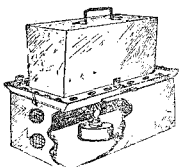
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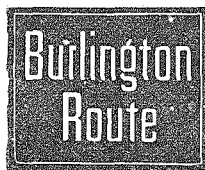
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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ELBERT A. SMITH, Associate Editor
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JOURNAL OF HISTORY.

The mailing of the *Journal of History* has been delayed, waiting to receive a permit from the post-office to mail the *Journal* at reduced postage rates. We trust that our subscribers will be patient until we have this matter arranged, and hereafter the magazine will be sent promptly each quarter. A number of extra copies have been printed to accommodate those who have not been able to subscribe, and to permit us to begin their subscriptions with the first number.



Nature's loving proxy, the watchful mother.—
Bulwer.

Editorial

A TESTIMONY FROM THE OUTSIDE.

The following letter from Bro. D. F. Miles, Pittsburg, Kansas, while deficient in some parts, is a late corroboration of some of the things which were done in Daviess and Caldwell Counties during the troubles of the Saints in those counties. It is quite possible that Mrs. Huckshorne was a witness to the tragedy at Haun's Mill, but she certainly is mistaken with reference to the hanging of Lyman Wight and Sidney Rigdon, for neither of these men was hung at the time mentioned by her, nor indeed at any other time, the former dying in Texas and the latter in Pennsylvania, many years after. The name "Liman White" should evidently be Lyman Wight. Of course, neither we nor Bro. Miles will vouch for the correctness of the story, but we send it, as some parts of it are corroborative of the testimony of others who have written in regard to the massacre at Haun's Mill. It was undoubtedly one of the most cruel and vicious exhibitions of sectional hatred that ever transpired in a civilized country. It was justly deprecated by those who wrote the history of Livingston and Caldwell Counties. The history of the trouble will be recalled to those who have become acquainted with it, by these statements made in this clipping:

LANTHA, Missouri, January 20, 1908.

MR. JOSEPH SMITH, Independence, Mo.

Dear Brother: I herewith inclose a slip taken from the Pittsburg, Kansas, *Headlight*, of 9th inst. Use it as you think best. I will tell you who I am, then you will know my motive in sending the inclosed. My grandfather on my father's side was D. S. Miles, one of the seven presidents of seventy at Nauvoo. My grandfather on my mother's side was Israel Doty. Both went through the trying scenes told of by the inclosed. I could write more; but this will suffice for the present. Your brother,

B. F. MILES.

Mrs. America Huckshorne, who makes her home with her daughter, Mrs. Joseph Hurt, at 815 East Twentieth Street, claims that she is a daughter of a man who might have been emperor of Germany, and is a niece of Frederick William III, former emperor of the German Empire.

According to the story told by Mrs. Huckshorne, her father, who was an own brother, she claims, of Frederick William, was compelled to leave Germany and was forfeited of his rights to the heirship of the throne and royal estates.

He came to America, adopted the name "Benjamin Fox" and the Pittsburg woman is one of his daughters.

She claims that the royal blood of the German nobility flows in her veins.

Mrs. Huckshorne, who is now eighty-seven years of age and a widow, makes her home with her children, and is content to let others wear the crown, and bear the fame of nobility.

According to the story of Mrs. Huckshorne, her father was forced to flee from Germany by court intrigues, although he was an own brother of the emperor. He came to America and bought a plantation in Kentucky.

The Pittsburg representative of the German nobility was born March 6, 1820, on her father's plantation near Louisville, Kentucky, and resided there until she reached the age of sixteen years, when she removed to Daviess County, Missouri, with her father and mother, Mr. and Mrs. Benjamin Fox, and here she witnessed some of the thrilling scenes of her life. She had eleven sisters and three brothers, some of whom came to Missouri with the family.

This was the time the Mormons were entering Missouri and settling the land there. Her father entered land in Daviess County, and it was here that she witnessed the Mormon war. She tells of seeing the actual battle at Haun's Mill, when the other citizens there refused the Mormons the right to vote.

On one occasion during the time of the Mormon war, she witnessed a scene where women and children were killed and thrown in a well.

She says she saw the legs and arms of the women and babies protruding from the top of the well and in some cases, women who had seen their babies beheaded, appealed to her for help, and in one instance she tells of seeing a woman with her throat cut, struggling, trying to get to her baby, the life of which had been blotted out shortly before, its head being severed.

After making several efforts to reach her babe, which was but a few feet away, she turned over and died. Her body and that of the child were then taken and placed in the well with the rest of those who had suffered in a like manner.

The people suffering this cruel outrage were Mormons, the perpetrators being ruffians of Daviess County.

At Gallatin, Missouri, she says she witnessed in the front yard of her home five men hung to a tree, she being alone at the time, and they were left there until morning. She tells of a fourteen-year-old boy coming to her home and after they had become attached to him a gang came to the house and in the presence of the entire family hung him to a tree across the street.

At the beginning of the Civil War she resided in Sheridan County, Missouri, and her husband was a Union man, although he owned slaves. She tells of the rebels coming to their home and occupying all the beds, she and the rest of the occupants of the house being compelled to leave the house until they left the following morning.

She saw the Missouri State militia, sent there by order of Governor Boggs, capture the city of Far West, and witnessed the exodus from that place of the people, marching before the bayonets of the State troops, and none of the number knew where they would receive the next meal.

She told how the people were shot down who refused to recognize the State troops as being victorious, and she saw the sixty-five men, the best of the city lined up to be shot. They were not killed, however, but placed in prison and kept until the war was over.

She saw the two influential Mormon leaders, Liman White and Sidney Rigdon hung, and it was through the instrumentality of herself and her relatives that Joseph Smith, another who was decreed to meet the same fate, escaped, and she saw him when he made the desperate struggle for liberty.

Mrs. Huckshorne's husband died before the Civil War, and she has reared fifteen children, left fatherless, to man and womanhood, she being also left penniless at that time.

For sixty years she has been a member of the Presbyterian Church. All her children are members of the same faith.

She says she is one of thirty heirs to an estate in Northern England, near what used to be the border between Scotland and England, valued at \$4,000,000, but she has no hope that it will ever be settled before she dies. She says that during those trying times of the Mormon war, her husband buried a barrel of silver in Daviess County, and when he died they were never able to find it.

She, according to her statement, has been shot at fifteen times and has never been struck by a bullet. She tells of bullets that passed through her hair and through the sleeves of her waist, but that is as close as they ever came to hitting her.

She is at present residing east of the Kansas City Southern shops with her son and a daughter, Mrs. Joseph Hurt, at 815 East Twentieth Street.

A NEW EXPONENT OF THE CHARACTER OF UTAH POLYGAMY.

It appears that we are not alone in bearing the title of *apostate*. A new aspirant to that honor has risen in Utah. Don Carlos W. Musser, son of A. Milton Musser, Church Historian, has come out in denunciation of polygamy, and proposes to show by a series of articles to be published in the *Salt Lake Tribune*, given in a sort of history, the peculiarities of the modern development of polygamy in Utah.

This Don Carlos Musser was born in Utah, is a product of polygamy, and undoubtedly has a right to write of the peculiar institution from his actual experiences. As may be expected, he has in his first chapter, published in the *Tribune* in its issue for Friday, January 10, given Joseph and Hyrum Smith as the authors and first exponents of the dogma. We propose to quote some extracts from this first chapter, with comments thereupon, in order to show the peculiar ignorance of the books of the church and its history, that seems to attach to the young men of Utah, born in polygamy and associated with it.

I said that I have always been a Mormon. I want to qualify that statement by saying that I have always been a member of the Mormon church. I have never been charged with unchristian conduct, nor have I been disfellowshipped from the church.

We were baptized into membership of the church under the regime of Joseph and Hyrum Smith, by Joseph Smith himself, and confirmed by an elder in good standing in the church; and by this act of baptism gave credence and allegiance to the church and its doctrines as these existed at the time of such baptism. No charge of unchristian conduct has ever been alleged against us, nor have we ever been cited to appear before any ecclesiastical court, nor been disfellowshipped for immoral conduct, change of opinion, or apostasy. We can therefore sympa-

thize with Don Carlos Musser, who is declared an apostate because he, too, has taken up offensive cudgels against what was in 1857 called the "chain cable of the church."

Don Carlos Musser, after stating that he still believes in the Mormon people, and that the story of their wanderings and persecutions still appeals to him, and that he is happy that he cherishes no malice or hatred in his heart in writing what is to follow the opening portion of his work, writes thus:

I feel to demand that the leaders of my people—so-called prophets, seers and revelators—turn from their ungodly dominance in politics and commerce, and render obedience to the spirit of the Constitution of our glorious republic. I feel that the time has come when Mormonism must be either reformed or suppressed; when the priesthood must render unto Cæsar that which is Cæsar's and unto God that which is God's; when the men who claim to be the leading oracles of Almighty, and who exercise, on account of this claim, absolute dominance over hundreds of thousands of faithful followers, must turn from their law-breaking and set such examples as common decency would suggest. Polygamy must be for ever abolished. There must be a complete and lasting separation of church and state. The church must withdraw from and for ever remain out of commerce, and the vast funds received through tithing of the people of ten per cent of their incomes, must be used for religious purposes only. There must be no more violation of solemn pledges made with the Nation, and if the leaders of the church find it necessary to live contrary to the laws of God and man, they must move to some other country, under the protection of some other flag.

In this statement of demands of what he deems to be necessary for the people in the Mormon church in Utah to do, there is but a practical and terse repetition of what we of the Reorganization have been presenting to the people for, lo, these many years. Mr. Musser proposes to present his argument in a story of persons who have entered into and lived in polygamy, and introduces the woman who is to figure in the story as a girl by the name of Rita. He represents her as a woman living at a spot in the city of Salt Lake, upon one of the leading streets which was in the early days of Zion, a show place, evidently meaning a house of note pointed out as one of the evidences of thrift and industry which characterized the settlement of the place. At the time of the opening of the story, Rita was a woman of queenly bearing, thirty-two years of age, and the mother of seven children. He writes:

About the time of which I write, Rita's husband had again demonstrated his great piety and faithfulness to the sacred institutions of his church, by taking unto himself a new wife. For sixteen years, or from the time of her marriage until the advent of the fourth wife, Rita had been the favorite, and all had gone well with her. But now a great change had come into Rita's life, bringing, as is always the case in polygamous families, when the husband and father assumes new marital obligations, grave doubts to her mind concerning the sincerity and spirituality of such a move on the part of her husband. When a woman marries in

polygamy, she is generally sure that her husband is moved to the act by spiritual motives, and her own faith in Mormonism is then at its height. She is never more sure of the wisdom and righteousness of the doctrine of plural marriage than at the time she enters that relationship. And so long as she remains the favorite, it is not a difficult matter to retain her confidence in her husband. But if the spirit of his divine calling moves him to take to his heart another wife, why then, the most faithful of the daughters of Zion are apt to question the godliness behind such a move.

In this paragraph it is shown that the question as to the motive of the husband who takes a second or subsequent wife in polygamy, is apparently ignored or supposed to be in accordance with spiritual intuition, and the woman who is chosen as such polygamous wife appears to acquiesce in the supposed spirituality of the institution, while she possesses the position of favorite wife, and she apparently does this whether she knows that her husband took her as a wife with the consent of those going before her in the marriage relation, or not. She either is unacquainted with the specious teaching in regard to the requirements of the rule of polygamy, or does not know that the purported revelation absolutely requires that before a husband can take a second wife or others, the first must give her consent. Subsequently in the story it turns out that Rita had no previous knowledge of her husband's intention. The story goes thus:

And then came the change. Without consulting her, without even intimating his intention, her husband married again, and the new wife became the favorite. Doubts began to creep into Rita's mind. Was her husband acting from religious motives in taking to his heart this younger and fresher and, perhaps, more beautiful wife? Did the gospel of Jesus require that he marry again? Was it necessary for him to practically desert those whom he had previously married, and who had given to him the best of their lives, in order to serve the Lord? Was it not possible that the inspiration that moved him to his new alliance came from some other source than the throne of grace?

This was but the natural result growing out of the unnatural characteristics of the institution. For while Rita may not have had any doubts upon the subject while living in the glamour surrounding the position of the favorite wife, she having entered into this relationship while a girl seventeen years old, and having been surrounded by the evidences of her husband's regard continuously, notwithstanding the fact that she had displaced others in her husband's affection, just as the new wife had supplanted her in his regard. It was an inevitable consequence. Doubtless Rita had loved the third part of her husband as much as a woman married in her youth to a man already approximating middle life and living in connection with him while maturing into the atmosphere and condition of wife and mother, it seems to be an inevitable conclusion that at periods of her life she must have thought upon the possibility that the situation would naturally

give rise to, and these were that sooner or later her husband would take another or others to wife for the same or similar reasons that he had taken her. And he who is foolish enough to presume that a man would select a second, third, or any other number of wives, one after the other, while his first wife was living, to whom he had been married in his youth, would select such companions under the influence of such love as men usually have who marry the woman of their choice under the hallowed influence of the institution of marriage, makes a mistake, a grievous mistake. The man who thus marries in polygamy will utterly disregard the provisions of the so-called revelation itself, and will put out from his heart the love which he bore his first wife, if he ever had any of the right kind for her, and marry another not only without the consent of the first, but will do as the husband of Rita did, not even intimate to her that he had any such intention of taking another wife, to say nothing of his asking her for her consent. Upon the hypothesis that Don Carlos Musser proposes to do as he said he is doing, presenting the actual conditions under which polygamy is practiced, we shall be pleased to read the story of the evil and the wrongs that have been perpetrated under the disregard of the laws of God and man, and the prostitution of the highest and holiest sentiments of the human heart under divine institution.

And now, in the anguish of her heart, she could not but ask herself if she had not sinned in marrying as she did, in polygamy, and if it were not possible that the Prophet Joseph's revelation on the subject of plural marriage might not after all be a terrible mistake.

And at such times Rita would take down the "Doctrine and Covenants," that sacred book which is the solace of so many saints, and turning to the revelation, she would read verse after verse, eagerly looking for the comfort it had formerly contained.

It would appear from the quotation just made from Mr. Musser's relation that this trouble of his heroine, Rita, occurred after the year 1876, for, if she had had a book of Doctrine and Covenants printed prior to that year, she would not have found that so-called revelation in it. This paragraph also shows that the writer, Don Carlos Musser, must himself have been ignorant of the contents of the Book of Covenants printed first in 1835 and republished in 1844, 1845, 1852, 1854, 1856, and 1869, and all other editions up to the fall of 1876, none of which contain the so-called revelation on plural marriage.

But Rita secured no comfort from the reading of the revelation, nor would any of the reasonings with which she sought to stifle her sorrow and dull the aching of her heart because of the doubts which had entered into her mind, accomplish the silencing of the intuitions of her woman's nature. Apparently driven to seek other sources for comfort, she took

the Book of Mormon to read, believing, as perhaps she had been taught, that there was no contradiction between the sacred books of the church. But to her too apparent dismay, she found, on searching the Scriptures for a justification of her conduct and that of her husband, that the Book of Mormon was at direct variance with the teachings of the so-called revelation, and its teaching entirely contradictory to the Book of Covenants which she had in her possession. She was more than ever staggered by this discovery. How could it be? Had she known that the Book of Covenants which she had was the one into which President Brigham Young had introduced the so-called revelation on plural marriage without authority or sanction of the church, and had taken from the sacred book as it had been left to the church by Joseph and Hyrum Smith, the declaration upon which the institution of marriage had been based by divine revelation and sanction, she would have found that there was no contradiction between the Book of Mormon and the Book of Covenants. And if Don Carlos Musser himself will but take the pains to hunt up the editions of the Book of Covenants published prior to 1876, he will discover that not only is there no contradiction between the revelation known as "The Book of Mormon, the New Covenant," and the sacred book of the church, the Book of Covenants, but also that these agree with the absolute teaching of the Bible, Old and New Testament Scriptures. The quotation from the Book of Mormon which startled Rita is given at the opening of chapter 1 of the story which he is telling, and is as follows:

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, . . .

Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old.

Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none.

The story goes that it was one night in the fall when Rita found these passages and read them for the first time in her life. Had she been familiar with the teachings of the Book of Mormon, had her parents, who claimed such sacredness for the word of the Lord contained in the Book of Mormon, taught her to read and digest the sacred things of the Book, she would have been forearmed against the possible imposition that was forced upon the people through President Brigham Young, who taught his devotees to discard and disregard the teaching of the book as having been intended for the church in its infancy, but were now to be set aside, and they were to live in accordance with the dictates of the priesthood, the living oracles, himself being the leading oracle, dictator of both their temporal and religious lives. We do not wonder that the soul of Don Carlos

Musser is "harrowed up" by pain, distress of mind, disgust, indignation, and holy resistance against the ungodly teaching by which such poor, unfortunate, innocent creatures as he pictures his heroine Rita to have been, were led into evil and wrong-doing. That night, with her soul atremble with the horrible thoughts which the contemplation of these passages in the Book of Mormon had engendered, she sought the presence of her sleeping children, four daughters and three sons, one of whom suggested to her that she should seek the Lord in prayer for comfort and direction. The language of the wakeful child, "Mamma, dear, why don't you ask God not to worry you?" The childish suggestion wrought upon her and the story goes on:

Rita returned to her own room and read again the words of the ancient prophet in the Book of Mormon. "You have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend to God against you."

It was not possible, she told herself, for a changeless, even merciful God, to say that in ancient times, and then, in this day of refinement and enlightenment, thunderingly command Emma Smith to receive the polygamous wives of the Prophet, her husband, to her heart or be damned.

Exactly, Mr. Don Carlos Musser. This is what the sons of the Prophet have been insisting upon for, lo, these many years; that such a condition of things was not possible; that God did never contradict himself in such fashion. When he made the declaration by revelation to Joseph Smith in 1831, in regard to the domestic relation, which is to be found in the Book of Covenants, first published, and, likewise to the everlasting shame and condemnation of modern polygamists that, "Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made," God set to his seal as to the establishment of marriage among men in the church which he had established, by the sending of the angel, by the discovery and revelation of the Book of Mormon, and this in complete accord with his word as found in the Bible, from Genesis to Revelation.

If it had not been that the minds of Rita and others of the women of Utah, old and young, had been stultified by the false teachings of the leaders of the church after Joseph and Hyrum Smith fell in death, no such condition of things as Mr. Musser depicts in his story could have been possible. And if those leaders and their followers have branded Joseph Smith's sons with being apostate, these same men will condemn Don Carlos W. Musser as apostate for bringing to light the blight and the

curse which have fallen upon Utah. And it is fortunate for the sons of the Prophet Joseph Smith, that they have neither brothers nor sisters born under the curse, but like those mentioned by the apostle in his writing, they are children of the free woman.

The Straight Road

THE WAY TO LIFE.

The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; . . . therefore his paths are straight and his course is one eternal round.—Doctrine and Covenants 2: 1.

We learn from the above, that God does not walk in crooked paths. Therefore he commands all:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matthew 7: 13, 14.

"I am the way, the truth, and the life, and no man cometh unto the Father but by me."

So we learn from this statement that no one can go to the Father except by him. And if we wish to go to the Father we must follow the Christ, and enter in at the gate, and continue to walk in the straight road, as long as this mortal life shall last. For, Jesus said, He that endureth to the end shall be saved. And again, we read in John 3: 16, 17:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son unto the world to condemn the world; but that the world through him might be saved.

From this we learn that salvation comes by him, and him alone. In the days of Paul there were some that cried, saying, "These men are the servants of the most high God, which show unto us the way of salvation."—Acts 16: 17. Now, what did these men teach? Paul taught the people to believe in Christ and Peter taught the people to repent and be baptized "for the remission of sins, and ye shall receive the gift of the Holy Ghost." So we see plainly that the first step to be taken is, faith. The second, repentance; and, third, baptism, and this baptism is the gate or door into the sheepfold of God. And if any man will seek to climb up some other way, the same is a thief and a robber. So this is the straight gate that leadeth to life everlasting. Do you, dear reader, wish to receive this precious gift? If so, come and follow the Good Shepherd, for he entered in by the door; and John the Baptist was the porter to open the door of baptism to the Christ. For we read in Matthew 3: 13-17:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have

need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CONIFER, Colorado.

JAMES KEMP.

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF PATRIARCH HENRY KEMP.

I was born September 27, 1830, at Steeple Ashton, England. Was baptized into the old church in 1849, by Alfred Berrett. Was ordained to the office of priest in London, in the Camden Town Branch, in 1850. I was ordained to the office of elder by Eli Kelsey, and sent out as a minister of the gospel by the London conference. In that capacity I labored for almost five years, enduring all the hardships incident to the life of a traveling elder in that country, going from place to place without purse or scrip. There I baptized many honest souls into the church, and some of them later joined the Reorganization, and have passed over to receive their reward, with all the other faithful ones who had gone on before them.

I presided over several districts in that land, and had great joy in preaching the pure gospel of Jesus Christ. The horrible doctrine of polygamy had not been preached at that time. We were no apostates: we had all the gifts of the gospel. The sick were healed, the blind made to see, and the lame were made to walk, and leap for joy in the Lord.

When that hellish doctrine of polygamy from beneath was introduced and preached by Orson Pratt in the Free Mason Hall in London, before about fifteen thousand Latter Day Saints, at the April conference, about one half of them were sickened and sad, and were ready to give up, and leave the church. That day was a day I shall never forget.

We did the best we could from that time on until the spring of 1856, when we had to bid farewell to the land of our birth and to our home and loved ones; and then we started for that land God through Jacob had promised to Joseph, even a land choice above all other lands.

We had several hard storms on the sea, but finally landed in Boston. God was with us; his Spirit comforted our hearts, and cheered our drooping spirits. From Boston we went by the railroad to Iowa City, Iowa. Several of our number died as we traveled along from day to day.

At Iowa City, we had another experience. We prepared to cross the state of Iowa to Omaha, a dis-

tance of about three hundred miles, with hand-carts. On this trip still more of our number died, and we laid them away to rest until the resurrection day, and from further sorrow and trial in this life. We crossed the plains and then the great desert of America with our hand-carts. As I was a young man, and single at that, you might ask why I started on this long and tiresome trip. It was this. I promised to help a brother missionary through. His name was Henry Squires. He had a wife and several children, and I felt under obligation to help him, so on we went, doing the best we could under all the conditions in which we were placed, which were bad indeed.

Many of us had paid our fare through to Utah before we left England; nevertheless, we all shared alike, which was all right. We had a little money, or at least most of us; we were able to buy some provisions as we traveled through the state of Iowa. This helped us along. But after getting away from civilization, we were put on one half rations, and then had only one half pound of flour per day, and were drawing our carts all the day, and the women and children had to walk. All began to grow weak, and through fatigue and want of food many died and were laid away to rest as best we could in the cold grave, hid from the sight of loved ones for ever, in this life. The rest of us plodded our way in the snow, and through the cold streams of water; for at Laramie the snow first fell on us; but on we traveled until we reached the Devil's Gate. Some of the teams from Salt Lake City met us prior to our reaching that place, and gave us timely assistance. Before they met us, we were losing from two to six of our number every night. The sight was horrible to look upon.

We stayed at this place about one week, and then started on, and by working hard all the day long, until nearly sundown, we made about three miles a day through the snow. Oh, it was so cold; but as cold as it was, we had to wade the Sweet Water, which was frozen over on both sides. In the middle the current was so swift that the water did not freeze, so we had a lively time to get our carts over this stream, and had to carry the women and children across on our backs. We went about a half mile up to the mountain, where we were sheltered from the storm and winds; but that night we had the worst wind-storm we had witnessed on the trip. It blew almost every tent down, and the screams of the sisters, and crying of the children, that night, were horrible. It is impossible for the pen or the tongue of mortals to describe the sufferings of the people that night. At this place, from four to six of our number died every night. These we buried in the best manner we could; and when we could not get the dirt we often used large rocks. At this place

we camped about three weeks and all of us thought this would likely be our last camping-ground in this life; but more help came from the valley, and they took the rest of us through with their teams. The wind carried our hand-carts into the air and broke them to pieces, and so we were forced to abandon them here.

Sr. Squires gave birth to a sweet little girl baby in Echo Canyon. It was named Echo. We built an Indian wigwam and thatched it over with long grass. The camp stopped a few days for Sr. Squires, and then on we went. The mother and babe both lived and did well, and in after-years they returned to England.

In Utah, we lived for nine years, and were prospered temporally. We never entered into any of their secret doings in any way, and received none of their endowments; but moved along, doing the best we could, looking and waiting patiently until we heard the tidings of great joy that came to us through the missionaries of the Reorganized Church, through Brn. Briggs, McCord, Harrington, and McIntosh.

I accepted the gospel and was ordained an elder, and then preached the pure gospel all the winter of 1864 and spring of 1865. We came back in the spring of 1865, and landed in Nebraska City, and from there moved to Council Bluffs. We lived there one year, and I presided over that branch, and had many good times, doing the best we knew; from there, the next summer, we moved to Nebraska City.

At Nebraska City, I labored as president of the branch, and as priest, teacher, and deacon, and with the rest of our brethren there we did the best we could under all circumstances, having all sorts and kinds of times, but am thankful to say the good prevailed.

The men with whom I labored at this place were true and faithful men. I preached with Bro. Waldsmith, and with others as our circumstances would permit, in and around Nebraska City for years. I also labored in Iowa, and about two years in Colorado, caring for my family with the help of my beloved companion and children, spending much of my time laboring locally; and there I was greatly blessed, and baptized many into the church, such as I believe will be eternally saved.

For the last twenty-five years of my life I have devoted my entire time in the interest of this work. Most of this time, the Fremont District was my objective point. Part of this time I was associated with the Pottawattamie District, and also with the Nodaway District.

I labored as an elder, also as one of the First Quorum of Seventy, and as a high priest, and baptized hundreds during my ministry; and in this line of work was indeed blessed of the Lord, and was

well cared for in these districts by the dear ones among whom I labored so long. I feel grateful to them, and very thankful to my heavenly Father.

In 1901, September 1, I was set apart to the evangelical and patriarchal order. In this work, as a minister, and in preaching and administering in the sacred ordinances of the church, I have indeed been blessed, far beyond my expectations, and have as a humble servant of God conferred hundreds of spiritual blessings upon those who have sought a blessing from the Lord through me.

In my work in the stake, and while attending the different reunions, God has indeed been with me and has helped me in my work, to the joy and satisfaction of many souls, and has given to me, his weak servant, great comfort and assurance of the divinity of this work.

My testimony is that God lives, that Jesus is the Christ, and that this work, in which we are engaged, is true.

Dear Saints, let us be true to our God, and to ourselves and the work, and God will enable us to endure to the end, and be saved in his kingdom.

Your brother and colaborer in Christ,

HENRY KEMP.

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THE TWO BIRTHS.

SERMON DELIVERED AT WEBB CITY, MISSOURI, SEPTEMBER 29, 1907, BY PRESIDENT R. C. EVANS.

(Reported by Belle Robinson James.)



Courtesy Canadian Courier.

ELDER R. C. EVANS.

Permit me to draw your attention to the third chapter of the gospel as recorded by Saint John, where you will read these words:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said

unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born again when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

There is an imperative command, and the most important question ever propounded by the mind of man contained in this short reading. I am going to try to emphasize this afternoon the importance of the question and the wonderful command that fell from the lips of the greatest Teacher that ever graced the earth with his presence. First, "Ye must be born again." Second, "How can a man be born when he is old."

Standing in what may be termed a Christian pulpit this afternoon, addressing those who believe, to a degree at least, in the divine mission of the Son of Mary, I am happy in the thought that if the words of the Master are properly presented to you, stripped from tradition, priestcraft, superstition, churchianity, and idolatry, that you will be willing to receive with meekness the ingrafted word, which is able to make you wise unto salvation.

You will discover here that there are two births referred to: the natural birth and the spiritual birth. One might just as well say that he can have a natural existence in this world without the first birth, as he could say that he could have a spiritual existence in the kingdom of God without the second birth. The first birth is a miracle. We say it is miraculous, with the thousand other things we call miraculous, because we do not comprehend all the forces and the ramifications of that great law that results in the first birth; for there is not a man present but what will admit that the mystery of life is as profound as the mysteries attending death. We know very little about the laws of life. We know that certain causes produce certain effects, just as we do of electricity. Edison, the great wizard of electricity, is a baby in knowledge when he comes to measure the wonderful potentiality that is resident within the electrical force. And humanity, in its wonderful groping and blindness, calls most everything a miracle that it does not comprehend.

We can not see the things of this natural life by our natural eyes until we are born naturally into this world or kingdom, and he would be considered insane who would make the claim that one can see and comprehend and understand the things of this world anterior to his natural birth. To your speaker, it is just as clearly announced in the

record, that it is impossible for us to see and comprehend and know, to sense, to enjoy, and to participate in the things of the kingdom of God before we are spiritually born.

Now with this thought before us, I launch out with this statement, that both these births, the first and second, are governed by laws known to God, devised by divine omniscience. They are both as unalterable, as unchangeable as the God that inaugurated them. As there is no change in the method of conception, life, birth, of the first birth, neither can there be any change in the *modus operandi* of the second birth. Both are regulated and operated by defined laws. Should some person suddenly rush into this audience with a well developed new-born babe in her arms, and essay to tell you that that child was the result of a miracle, that it came into this world by some sudden impulse as the result of prayer, how many of you would believe it? You would say in pity, "The poor thing's mind is shattered by her trouble and disgrace." Everybody would know that this child is the product of a well-known law. Now I have to sometimes pray for more patience and less language when I hear people get up and tell us that they are born again in a moment; that conception, birth, eternal life, has been developed in a moment. Perhaps they come into the revival meeting half intoxicated, with a deck of cards in one pocket and half a bottle of whisky in the other, and have heard about fire and brimstone and hell and the seething flames and the scorching tortures, and the great frown of God, as they heard him pictured as the perpetual jailer, as the eternal turnkey, and the power that is proscribed as the method of punishment, fire, and brimstone in its literal and scorching forces; and under that feeling a sudden change came over them; and, as Moody said upon one occasion, they are born again in less time than it took Zaccheus to jump down from the tree when Jesus called him. To me that is religious nonsense.

My Bible tells me very plainly that conception must precede birth, both the natural and the spiritual. Now I may not go too far in the depths of this deep subject, but I trust that to the matured mind, a word to the wise will be sufficient. They tell us that no one yet has explained the power of the second birth and that no one can explain all about the first birth; but let us see! What did the ancients understand by this first and second birth? I apprehend that they understood about as little, perhaps, of the first birth as we do. The general laws were understood and operative and the results found. Jesus said, "Ye must be born again." This is imperative. We can not escape that commandment. I want you to feel it this afternoon. This being true,

the next question, "How can a man be born again when he is old?" Here is where the Latter Day Saints come to the parting of the ways with their religious brethren of other denominations. We acknowledge that we differ from them. There is no use denying this fact; and the difference indicates that some one is wrong. Now they tell us that it is charity to believe that two men, diametrically opposed to each other, are both right. I do not call that charity. I call that nonsense. It is charity to believe that the two men who differ may peradventure both be honest, both be sincere, but to say that they are both right is downright nonsense. To illustrate: we have our Presbyterian friends, and I am going to call a spade a spade. If I preach a sermon on Presbyterianism to-day, somebody that loves Presbyterianism ought to think a good deal of me for that. If I preach a sermon on Discipleship, or Catholicism, you who are Christians or Catholics ought to think a good deal of me, since I have such an intelligent audience to tell what you believe to. I wish every preacher would clearly and properly represent what we believe to their congregations all the time. If they did, everybody would soon become Latter Day Saints.

We take up the doctrine of foreordination, as taught in the confession of faith in the Presbyterian Church, and we find there that God has foreordained, predestined, to save a certain number, and he has foreordained to damn all the rest; and that predestination was all settled before you and I were born, before the foundation of the world. That our faith and good work have absolutely nothing to do with our salvation. God decided whom he would save and whom he would damn before the world was made. There is not a Presbyterian here that would deny that. They would say, I do not believe it; but that would only prove that you were not a Presbyterian in good standing, when measured according to the creed.

You take the Methodist doctrine of free grace, the doctrine of whosoever will may come, and I submit that there is no greater difference between right and wrong, between light and darkness, between good and bad, between truth and error, between God and the Devil, than there is between these two faiths, disciplines, or churches. And they tell me I am uncharitable because I do not believe they are both right. There is not a man that has a thimbleful of brains that will say that this is true, but what will come to the same conclusion we have. They can not be right. They are just as far apart as the north from the south. Suppose a school-teacher tells us that twice two are four, and another teacher tells us that two and two are forty-seven. Let the school inspector come along and tell us, Brethren, you are both honest and sincere. If you

believe twice two are four, it is four. And if you believe that two plus two are forty-seven, it is forty-seven. Would you believe that? Would you say it is charity? No, you would say that the fellow had rooms to let up there. Why can we not use our reason on this like we do on mathematics? We can afford to be mistaken on mathematics, but if we *must* be born again, we can not afford to be mistaken on this matter of life. We may suffer all our lives as the result of a mistake in some financial concern because of our lack of knowledge in mathematics; but the grave ends all so far as that is concerned. But in this question, we have just nicely begun when we reach the grave; for the grave, death, is not a wall, but it is a door through which we enter into grander possibilities than are known here. Death is but the breaking of the fetters, the throwing off of the shackles, the unbinding of the soul, the stepping from the winter into the summer, from the night into the day, whose sun shall never know a setting, so we can not afford to be wrong in this matter.

Now then, I am going to show you some things about this new birth. We have learned that we must be born again and the important question is propounded, How can we be born again? We have a church in this town that believes in the new birth. Oh, now, I suppose they all believe in the new birth. I think that without exaggeration. I may safely state that you have no church, I am sure you have no church that has any phase of Christianity represented in it, but what will agree that the doctrine of the new birth is imperative, is the understanding of the Christian doctrine. But we differ as to the methods. "How shall a man be born again?" We have one of them teaching it this way, that the new birth is to be born of water, that is to be baptized by immersion for the remission of your sins. They tell us that is all there is in connection with the new birth. I refer to our Disciples, our Christian brethren, commonly known as the Campbellites. They tell us that is the new birth; that is conversion; that is all there is to it; to be born of water is to be born again. I have Mr. Alexander Campbell's statement here and he certainly is the forerunner of that institution or association; and all give him the credit of being; and I guess he was. If they are questioned, I have them on tap here and can turn to the page whenever you want it. He tells us that all there is in connection with the new birth is the water baptism, that that is essential to salvation. That is conversion indeed. He says that water baptism and conversion are synonymous; one and the same thing.

Now we have another denomination here and I am going to tell you the name of it, too, and if you belong to it you will know that I am telling you the truth. I refer to our Methodist brethren. I want to name

these two in perfect love and friendship, to show you there is no use shooting unless you hit something. They believe in the doctrine of the new birth, but how? You must be born of the Spirit, and they tell you wonderful and numerous and beautiful truths relative to the birth of the Spirit. Now we say to our Disciple brethren, What about being born of the Spirit? Oh, born of the Spirit! That is an hallucination of the brain. Why, Mr. Braden tells us, and he is supported by a great many of his colleagues, that this birth of the Spirit leads to all kinds of fanaticism, debauchery, and criminality; that this spiritual birth referred to by the sectarians ends in lewdness and all that is bad. I am not wicked enough to give you all his words verbatim. They do not believe in the operation of the Holy Spirit, in spirit baptism to-day. That is derided, ridiculed, denounced. Water baptism is the second birth and all there is to it. I could cite you evidence from the books before I leave this platform, by the dozens, if I am challenged to do it.

Well, when our Methodist friends come to this new birth, they put all the stress upon the spirit baptism. The very thing ridiculed by our Disciple friends is the very thing extolled and exalted and idolized by our Methodist friends. They tell us that the spirit baptism is the new birth. That is all there is to the new birth. The water does not mean water, or the water baptism does not enter into this question of the new birth at all.

Now our friends want us to have charity, and they tell us they want us to believe that both these denominations are sent of God to preach the way they preach. We do not believe it. I would like to ask: When the Disciple preacher tells you you must be born again and water baptism is all there is to this doctrine of the new birth, I would like to propound this question: Wilt thou tell us by what authority thou preachest thus, and who gave thee this authority? And when our Methodist friends tell you that water baptism has nothing to do with this new birth, that spirit baptism has all to do with it, I would like to propound the same question to him, Tell us by what authority thou changest these words? Who gave thee this authority? For both of them are diametrically opposed to Jesus Christ, who taught and brought to light eighteen hundred years ago this doctrine of the new birth.

Now what does Jesus say about it? He ought to know. He says, Except a man is born again he can not see the kingdom of God. Now if he is born of water only, I do not know of anybody who ever got baptized in water who could see any better. It performs an important part; it is part of the new birth, not all of it. I do not want to belittle or minimize or dim the glory that shines in its resplendent brilliancy around water baptism. It is part of

the great work that is called the power of God unto salvation, and my stammering tongue will never be able to describe its beauty, its strength, its potentiality and the force that divinity has worked through it; but it is not all. The Spirit baptism is just as essential, just as necessary, just as important, and if we have got some Disciples here this afternoon and some Methodists here this afternoon, I want them to come together and be Latter Day Saints; for to be a Latter Day Saint you will have to be just like the former day saint, only not living in the same age of the world. That is the only difference. The former day saints were just like Latter Day Saints. The Latter Day Saints teach just like the former day saints. It is only the difference in the time. Let me bring Jesus to bear right here. "How can a man be born again when he is old?" Listen! The answer:

Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. . . . How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.

Do you not think now it is kind of cheeky, a piece of downright impudence, for any man in the first place to say he loves Jesus, and then to claim he is following him, and then he reads that and says, "Oh well, Lord, you are good, but I don't believe you. You have never learned letters, just as the folks said over there, and you are muddled a little bit about this matter. Now we have been to college and we know you can enter in without being born of the water," says our Methodist friend. "Now we know you can—you are mistaken about this."

Who is he talking to? Jesus. You are not arguing this question with me. I am just telling you what the Lord says. I would not have known a thing about it if Jesus Christ had not taught it. He says you can not enter in unless you are born of the water. Do you not think it is a little impudent for you to say you can? Think about it a minute. Suppose you had never read another book in the world, only the New Testament. Suppose you had refused to believe every man under the shining blue that contradicts Jesus Christ. Would you read it like that? Would you believe it like that? If you would not you would fulfill the statement made by Jesus when he said, By the tradition of your elders you make the commandments of God of none effect.

Here a person tells you you can be saved without water baptism, and you believe it. Now let me illustrate this by a little story. I was preaching this doctrine one time a long time ago, and a lady became very much interested. I said, "Is not that plain?" "Yes." "This is in your mother's Bible?" "Yes." "Do you believe it?" "Oh, yes, I believe it." "Now,"

I said, "why not go and be baptized if you believe it?" "Well, I will tell you, we have got one of the smartest parsons in our own church, one of the brightest minds. He is a perfect gentleman, and I know he is a good man. I would not like to make the move without consulting our minister." Yes, that is to say, she thought a good deal of Jesus Christ, too. She would not like to lose him, but it was what her parson thought first, Christ after. If she had any strong backing, she would not mind loving Christ a little. She acknowledged that Jesus said that. She rather believed it was true; but she would like to see the parson about it. I could have uttered her a little prophecy then. I told the folks after she went out, "She will not be baptized." I met her shortly after and said, "Well, sister, did you see the parson?" "Yes." "Well," I said, "when are you going to be baptized?" "Well," she says, "Bro. Evans, I have just put that right out of my mind. The clergyman that we have is good enough for me, and he says we don't have to be born of water, and I believe him."

"Now, do not laugh at that poor woman. Where are you standing? Where are you standing, you folks that I am talking to to-day? Some folks tell me I ought not to mention the names of the churches, and one thing and another. One man gave me a calling down for mentioning them, and he thought I ought not to have mentioned the names, and that night I heard him preach a sermon, and he told us what the Turks, Hindoos, and Brahmans did, and about all the works of the Vesta, and the Koran, and he gave it to those eastern people terribly. I got after him, and told him that the only difference between us was that I talked to people who could talk back, and he talked about people who could not talk back.

We do not care so much about what the folks believed away off yonder. I am going to try to get at the things you believe that you ought not to believe, and I am going to try to remove the weeds out of your garden, and plant the good seed, that there may come of the planting an abundant harvest of good fruit. That is what I am here for.

Away down in this very State, a gentleman met me in 1889. I was talking something along this line, and he came up to me and says, "Brother, I am very pleased with this discourse to-night, and yet you have hurt me." I said, "Grandpa, I don't want to hurt you, I'd sooner be a rainbow than a cloud. What is the matter?" "You proved to-night that water baptism was by immersion and for the remission of sins." I said, "I was trying to do that." He said, "I have been a preacher before you were born, and I know that I have got a remission of my sins. I am on my way to heaven. I am born again, and I have never been baptized." Well, that was a pretty

strong testimony. I had a couple of questions to ask him, and I will tell you what they were. "You tell me you have got a remission of sins, born again, on your road to heaven, and you have never been baptized? You say you know that. How do you know it? Please tell me how you know it." "Yes," putting his hand upon his heart, he says, "thank God, I know it by the Spirit."

Says one, "Wasn't that a kind of a clincher?" Yes, it was; but I had one more question to ask. "Now, Grandpa, you say you have got a remission of sins, born again, on your road to heaven, you never was baptized, and you know this by the Spirit; will you please tell me by what spirit you know this?" "Why," he says, "By what spirit? why there is but one spirit." "Oh, no, the Bible says, 'Beloved, believe not every spirit, but try the spirits; for there are many false prophets gone out into the world.'" He says, "That doesn't mean me, that means you. We do not believe in prophets, and you do." I said, "Let us see, you knew it by the Spirit. The Spirit has prophesied to you salvation and an abundant entrance into the kingdom of God without baptism by immersion for the remission of your sins. That is what that spirit prophesied to you. Now," I said, "we have got to try that spirit and see whether it is a false prophet or not. How will we try it?" He did not know just exactly. "Don't you think the word of God pretty good measure to measure that with? Now," I said, "the Bible says, 'There was a man sent from God whose name was John.' The Bible says further, 'Of all they who are born of women there hath not arisen a greater than John the Baptist.' Still further, John, speaking, says, 'He that sent me to baptize with water'—and further, 'John came preaching in the wilderness of Judea, the baptism of repentance for the remission of sins'; and further, Jesus indorsed that baptism by submitting to it himself, and declaring in his first sermon, 'The Pharisees and the lawyers rejected the counsel of God against themselves, not being baptized with the baptism of John.' Still further, 'he taught his disciples, saying, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved.' The antithesis to that is, that he that believeth not and is not baptized shall not be saved. Still further, he says, 'Teaching all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.' And he that taketh the name of God in vain, God will not hold him blameless. And if baptism is a non-essential, we have men taking the name of God in vain every time they baptize. We have God sending the greatest preacher or prophet ever born of a woman to do something that was a non-essential. We have Jesus taking a prominent part in the gospel of righteousness, which is a non-essen-

tial. We have him telling the people that they will be saved if they believe and be baptized, and they will be damned if they do not; but yet it is a non-essential. We have showed you upon that matter that he was afraid that the disciples would really forget the importance of it, and so he says, 'You tarry in the city of Jerusalem until you are endued with power from on high; and when the Holy Ghost is come it will teach you all things and bring all things to your remembrance what I have said unto you.' And they tarried in the city of Jerusalem until that power came that was to bring to their remembrance the grand principles that he taught them. And do you remember when the power came? You will find it recorded in the second chapter of Acts, that they spoke in the language of the Parthians and Medes and Elamites and the dwellers in Mesopotamia and in Judea and in Cappadocia, in Pontus and in Asia, Phrygia, and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes, and Arabians, 'We do hear them speak in our tongues the wonderful works of God.' They were all there upon this wonderful occasion, and being convinced that Jesus was the Christ, they cried out, 'Men and brethren, what shall we do.' The Spirit had come with the sound of a rushing, mighty wind, and filled the room where they were sitting, and what was the result? The Holy Ghost, coming to them, brought to their remembrance the things that Jesus taught them, and what was it? What was it now that the Holy Ghost brought to their remembrance that Jesus had taught them? Just this, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins.' Now," I said, "Grandpa, here is the Bible. Thirteen texts proving that baptism is essential to salvation, the way of the Lord, and for the remission of sins; and you have received the spirit that tells you you can get a remission of your sins without it. Testing your spirit, Grandpa, by the word, we find it one of the false spirits that has gone out into the world. Second, you are born again, but you have never been baptized in water. Test that by the word. Jesus says. 'Except a man is born of the water and of the Spirit he can not enter into the kingdom.' It is not his Spirit that told you you could enter in without being born of the water. We find it to be a false spirit."

I told this story at Grandpa's expense, but I am persuaded that it is going to settle down on some of you people, and I want you to remember that, as the servant of God this afternoon, I am teaching you something that you will never be the same after to-day. Did you ever sense the importance of hearing a priest of God speak, when commanded of God Almighty to represent Jesus Christ? If you

recognize the seriousness of this position, you will never be the same men and women again after you go out of this door as you were before. This will stay with you, and you will meet it when the books are opened. If you love the applause of men, if you love to be in the swim, if you love to be with the popular throng, if you refuse to submit to the commandments of Jesus Christ, remember the beautiful story told you this morning, the beautiful picture painted before the vision of your understanding, that when the books are opened and you are judged according to the things written in the books, what will be the consequence? If you have rendered obedience to them, Christ will be there as your Redeemer, as your Savior. You have met Christ under his own law, you have met him in the channel of obedience. He becomes your Savior. He becomes your Redeemer; and when the books are opened, the blood of Jesus Christ is drawn across your sins. They have gone before you to judgment. He is your advocate. But if you want to be saved according to the popular way of the world and reject all the commandments of God, being ashamed to associate with the people of God and have your name cast out as evil, as the Saints of God have, then when you stand before that great white throne, he will say, He was ashamed of me and of my words before men. Now I am ashamed of him. I am not his Redeemer. I am not his advocate. Let him stand according to that which is written against him. He has no lawyer to plead his case. Let him stand upon his own merits. Let him be weighed in the balance. He will be found wanting.

I would sooner risk it, friends, to stand by Jesus, what Jesus has said, than by what the preachers have written, and I will stand that way until the crack of doom shall sound. I do not believe Jesus Christ will forsake me if I stand there and say, Master, I heard thy voice. I followed in the unpopular way as thou didst lay it down, among the briers and thorns of vituperation and scandal. I followed thee through the darkness and gloom in the old appointed way, hearing the voice of the Good Shepherd, I refused to follow the stranger. Now, I ask you, in the name of Jesus Christ, can you forsake me when I trusted in the redemption as prescribed in that law? When I have accepted the salvation as recorded in your word, can you forsake me now? Say, friends, he will not do it. He would cease to be God before he would do it.

Now here we find that water baptism is for the remission of sins and so considered a part of the new birth. Now to support this position, at the risk of being a little tedious, I am going to read you what the folks in other centuries thought about this doctrine of the new birth. What they thought it constituted to be born again.

We bring them to some place where there is water and they are regenerated by the same way in which we are regenerated, if they are washed with water, that is baptized in the name of the Father and of the Son and of the Holy Ghost; for Christ says, Except you be regenerated, you can not enter into the kingdom of Heaven; and that we shall obtain forgiveness of the sins in which we have lived by being baptized in water, and this washing or baptism is called the enlightening or new birth or regeneration. [This is a statement made by Justin Martin in his first Apology, and he wrote and lived just one hundred and forty years after Christ was born. We can not get much better authority than that outside of the Bible, but we pass on.]

When Christ gave unto his apostles the mission of regeneration unto God, he said unto them, "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."—Irenæus, who lived one hundred and sixty-seven years after Christ.

We, after the example of Jesus Christ, being born in water. . . . the act of baptism itself is carnal, in that we are plunged in water, but the effect is spiritual, in that we are freed from sin.—Mosheim, chapter 1, p. 7.

The expression, being "born again" was not first used by our Lord, in his conversation with Nicodemus. It was well known before that time, and was in common use among the Jews; when our Savior appeared among them. When an adult heathen was convinced that the Jewish religion was of God and desired to join therein, it was the custom to baptize him first, before he was admitted to circumcision; and when he was baptized, he was said to "BE BORN AGAIN" by which they meant that he was before a child of the Devil, was adopted into the family of God. This will satisfy every reasonable man who desires only the salvation of his soul.

The writer of this statement says, "This will satisfy every reasonable mind who desires only the salvation of his soul." Do you know who said that? John Wesley's sermon on John 3: 5-7, vol. 4, p. 30.

And the very text I have taken this afternoon, John Wesley, preaching from it, declares the same thing. You see there are Methodists and Methodists, and there are Wesleyans and there are Wesleyans. If John Wesley came to-day he would be considered a Latter Day Saint, if he preached like he did when upon the earth, as far as this question is concerned, at least. I could read to you for an hour, but I pass from this thought of water baptism as a part of the new birth that is before us. I want you to notice this other carefully, you people of mature years. Test and measure this second birth with the first birth. I shall make no further allusions to the first birth, but you can draw your own conclusions. No man can come unto the Father but by me. Here we discover we must get into a certain condition. Hence the word of God is the good seed. When we heard the word of God that is the seed. When we are in a proper condition we accept the good seed, the word of God. Now, how do we know that conception has really taken place toward the second birth? It moves us to repentance, and then we are born again. How is the type of our death to sin shown? We are taken from the element of air

and placed in the element of water. Now then we are dead, buried the Bible calls it; and we are buried with Christ in baptism, that like as Christ is risen from the dead, so also will we rise to a new birth or life. Coming from the element of water into the element of air, represents a birth. Sprinkling never represented a birth. I will leave it to any mother present, pouring never represented a birth. Here we come from the element of water into the element of air. I ask in the name of science and truth and experience, is not that the second birth, the only way you can get a second birth? There is not a married woman here will doubt my statement, and the deeper you go the more beautiful you can see the resemblance between the first and the second birth.

We pass on. Here is the birth of the water. Now then we are born of the water. We have not yet received the birth of the Spirit. Is the spiritual birth given by immersion? It would not be a birth unless it was immersion. As we deny sprinkling and pouring in the first birth, so we do in the second birth. I do not mean, if God pours out the Holy Spirit until you are immersed in it it will be an immersion, it is going to bother you to prove that. It is not going to bother me a bit if you believe the Bible. If you believe the Bible I have got it pretty nearly proved now. You remember Jesus taught the doctrine of the laying on of hands for the gift of the Holy Ghost. It is part of the doctrine of Christ. The 6th of Hebrews says that the laying on of hands is one of the principles of the doctrine of Christ. The best musician in this world can not get away from the first principles of the lines and spaces and dots and notes—not even a Mozart or a Beethoven. Very well, the school-teacher can not get away from first principles. He has got to recognize in mathematics, addition, subtraction, multiplication, and division. Twice two are four. He can not change that, no matter what education he has got. And so with the first principles of the Christian religion. You must recognize them, and in the sixth chapter of Hebrews the laying on of hands is called one of the six fundamental or cardinal principles of the doctrine of Christ. Now then we find the laying on of hands, and promise of the Holy Ghost to the apostles. We find that they tarried for that promise. I referred to it a moment ago. They were in the city of Jerusalem, in an upper room. Let me see if I can prove immersion by that. It says they were praying there, and suddenly there came a sound as of a rushing, mighty wind, and it filled the room where they were sitting. Supposing we are seated here to-day; something comes down through the room, whether it is sprinkled or poured, I do not care how it comes. Suppose it comes until it fills the room, would we not all be immersed in it? Yes, that

is where we get the word *endued*, from the Greek word *enduno*. It means to plunge, to overwhelm. Here they were born of the Spirit. They were immersed in the Spirit. The testimony of hundreds of people who have received the Spirit is given in this way, that they have felt as though there was a funnel or a cloud come down, or some mighty power encircled them, enveloped them, overshadowed them, and they were born again from an old existence into a new life.

Now, in water baptism, a man takes the individual, as a priest of God, and he offers a living sacrifice for sin, the candidate. The man does not forgive the sin, God pardons the sin; so the man lays his hand upon him, that the candidate may receive the Holy Ghost. The man does not give the Holy Ghost; that is the gift of God. Man does not give the Holy Ghost any more than man gives the pardon from sin. He officiates in the ordinances; Paul plants, Apollos waters, God gives the increase, so that both the pardon from sin and the gift of the Spirit are gifts from God.

Now in this sense we find the apostles confirming the people by the laying on of hands. You remember in the eighth chapter of the Acts, it says that after the terrible persecution at Jerusalem, Philip went down to Samaria, and preached Christ unto them there; and "when they believed Philip preaching, . . . they were baptized, both men and women. . . . Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus)."

Now let me stop right there. These folks were baptized by proper authority; had received, no doubt, a remission of their sins according to the promise: but they had not yet received the Holy Ghost. They had great joy, the inner consciousness of having served God to the best light that they had; but it was not the Holy Ghost, and so when the apostles "heard that Samaria had received the word of God, they sent Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

You will read again in the nineteenth chapter of Acts, "Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,"—Yes, they called themselves disciples—"he said unto them, Have ye received the Holy Ghost since ye believed?" And like a great many disciples of

which we have heard, they had not paid much attention to this Holy Ghost. Again, the record says, they had not "heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism."

Now right here let me touch a point. I am told by certain denominations that John did not preach the gospel at all. Let me see whether he did or not. Paul says, John verily baptized with the baptism of repentance, saying you should believe on him who should come after, which is Christ. Is not that the gospel? "When they heard this, they were baptized in the name of the Lord Jesus." They say at once that they had been baptized by a man who had not been sent of God. He called himself a disciple. He thought if John had been authorized, he would try to believe that he had been authorized, and so he went at it; but he was not commanded of God. He had not received authority to represent God, and so his baptism was not valid. And Paul baptized them over again. And he laid his hands upon them and they received the Holy Ghost, and spake in tongues and prophesied.

Here is the new birth; to be born of water, and of the Spirit. I beg of you, as a stranger, come to tell you the message of life and peace, remember the statement: "What God hath joined together, let not man put asunder." You say this refers to marriage! I have been over in your country for several months now, and I have been fortunate enough to read your papers almost every day, and when I read the evidences of the divorce courts in the state of Missouri, I think God has had as little to do with the marriages of this country as most anything else in this world. It is almost next door now to trading horses. If they do not suit, you can trade them off. It is a disgrace to our civilization, a standing disgrace to the country; it is offering a premium on crime; it is destroying the morality of the country—but that is not just what I am after, just now.

Friends, anything that God has joined together, you must not put asunder. Jesus was God manifest in the flesh, and he put this water baptism and this Spirit baptism in the very same verse. Now I beg of you, if you believe on water baptism, study out the facts as to the authority to baptize; and when you are properly, authoritatively baptized in water, the man that is baptizing you in water will tell you the Bible story about the baptism of the Spirit. Any man that baptizes you with water and ridicules the baptism of the Spirit,—that is the sure sign that will follow the unbeliever.

Then again, when they tell you to come up and be born of the Spirit, and never mind water baptism, that is a sure sign they have not been called of God. He who is called of God "will speak the words of God." "Nothing can be added to it, nothing can be

taken from it, God requireth that which is past." And so we must be baptized by immersion for the remission of our sins. That is being born of water. We must be confirmed by the laying on of hands for the gift of the Holy Ghost; and God will send the Holy Spirit so that you may be baptized or born of the Spirit; then you are born again from the old existence into the new life. Then you will see the kingdom of God in all its beauty and glory; and thus, you, having been born again, as a babe in the kingdom, you will partake of the milk of the word, the Bible says; and by and by, as you are developed, you will be able, as Paul says, to take the strong meat, and you will grow in the grace of God until, putting off childish things, you will become a full grown man. You will not think as a child, speak as a child, understand as a child, then; but by and by you will have developed into the measure of the stature of the fullness of Christ, a fullgrown, developed Christian, that will think like Christ, act like him, talk like him, and if you preach, you will preach like him.

God help us to recognize the fact as to how we can be born again, and to realize the great truth of the imperative commandment, "Ye must be born again."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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March Reading for Daughters of Zion Locals.

Patience is one of the earliest lessons a child needs to be taught, as it is one of the most important lessons of maturity. He must often wait; teach him to wait patiently, that is, not to make a fuss about it. To keep perfectly still even for a minute, is one of the hardest things for a child to do; indeed, it is sometimes quite impossible for him to do it "to order," but he can be trained to it unconsciously in play.

Let him hold out his open hand and double down his fingers one by one, counting them or calling off on them names of father and mother, brother and sister, till all five are down. Then, while the little one stands perfectly still, let the mother sing:

"Now I put them all to bed,
Pillowed is each sleepy head,
Let them rest in peaceful slumbers."

He could not keep still unless he felt there was a reason for it; but here is a game of which he understands the meaning, and he will remain perfectly motionless for minutes, with an expression of greatest importance, lest he waken the sleepers; thus he is exercising self-control and learning patience by the exercise.

A baby can be taught patience in many ways. One is by not giving it what it cries for, *while it is crying*. We do not mean by this that the child should be left to exhaust itself with crying, but calm it tenderly, and then promptly give what it desires if right that it should have it. If it can not be quieted but persists in screaming, do not give the thing cried for. The instances are rare in which true mother-love and mother-tact can not devise some way of quieting the child; when quiet, give it what it wants in such a way that it shall feel that you wish to gratify it when it is patient and good. Feelings and sympathies are rudimentary forms of thought. Baby can not reason abstractly, but he can feel your approbation, and he soon learns to do those things which call it out.

On the same principle you can teach your little one gentleness, even in the manifestations of grief or pain. Children often cry loudly and make a great fuss over little hurts on purpose to excite pity. Often a little child who has received a tumble or a scratch will not appear to mind it in the least if mamma is not in the room, but the moment she appears he will begin to bellow lustily. Show him that you pity him when hurt, not in ratio to the noise he makes, but in proportion to the gentleness he shows in suffering.

"Softly, softly," say to him in gentle tones, "then I shall feel sorry for you"; and as he quiets down, "Ah! what a good child to be so patient!" Thus he comes to feel an honest pride in patience and endurance.

"In babyhood are the beginnings of all things." From their babyhood we should train our children to be loving, brave, and true. Or rather, and here is where danger lies, we can avoid teaching them to be hateful, vindictive, cowardly, and untruthful. Have you ever seen a baby taught to do hateful, vindictive things, because his impotent wrath looked "so cute"? To pound with his puny fists the unconscious chair or table against which he stumbles, to rattle in rage the spoon from which he has spilled his supper, even to stamp his baby foot in anger at papa or mamma when they have crossed his will? I have seen all these things done; and I have seen the unavailing efforts of after-years to efface the lessons taught in infancy.

—Mary Allen West, in *American Motherhood*.

Telling is not training. The one is but thin air, the other is substance.

It is easy for us to remember this in a material way, but not hard to forget it when it comes to training the child spiritually.

A mother would not expect to train her daughter to sew by merely telling her to get a needle and "do it right." She knows very well she must sit down beside the little girl, take her hands and guide them time after time, until she can thread the needle. Then she shows her how to hold the cloth, how to take a stitch, and the way the seam should go.

This she does many times, encouraging, correcting; but sympathizing and comforting when the tears of failure come.

That is training.

No mother would expect her son to become a carpenter by being merely told to "do it right."

His hand must be taught to guide the saw until it will follow the line. Week after week, here a correction, there an encouragement from his teacher must pass before he can even join two boards as they should be joined. Then months of practice under the guidance of the one who knows before he is a skilled workman.

That is training.

Could you make a great musician by merely telling the child to go and "do it right"? Certainly not. Months and

months and even years it takes of patient showing, explaining, guiding, encouraging, sympathizing.

Even to give knowledge is not training. We know a long time before we can do.

Not a sense, not a muscle, not a faculty can be trained by merely telling what to do and what not to do. It must be surrounded and upheld, guided and led, corrected and encouraged, strengthened and fortified.

The moral training of a child is no exception. It is not only the most important, but the most difficult part of the child's training.

To tell the child what is right and wrong is only a beginning,—a small beginning of his training.

A child is inclined by nature to do everything it can, either right or wrong. The object of moral training is to teach it which is right and which is wrong; lead it to prefer the right, then strengthen and develop its powers until it can do the right in spite of temptation.

The qualities above all others required for this training are justice and sympathy all the way, even more when the child is wrong than when it is right.

The justice keeps the mother from shielding the child from the punishment which its wrong acts bring. It causes the mother to make it plain to the child that "being found out" is not the punishment for wrong-doing, but that the very act itself will bring punishment.

The sympathy keeps her in vital touch with the child. The most dangerous thing of all is to associate the child in your mind or allow it to associate itself in its mind with the wrong it has done.

That is, no child should be made to feel that because of a bad act it has become an exile, that it is a "bad little boy" or an "ugly little girl."

That is the start which leads to deception in an effort to cover up its wrong acts, and causes the child to ally itself after a while with its wrong deeds, and making that its policy, fight for and justify its evil ways.

The child must feel that the evil itself is its enemy. It should know that the wrong will bring punishment that hurts, but that the mother will help bear it, and show how to keep from doing it again.

Many a tragic battle goes on in a little soul when the spirit and flesh are at war. It is both unwise and cruel to make it feel when the tears of defeat tell that the flesh is the victor, that it is bad like its act and is cut off from love and sympathy.

Then of all times it should be mother's child, and while it should be allowed to pay the full penalty of its misconduct, in the fullness of her sympathy she should show it the way to avoid or overcome next time the enemy—the common enemy of mother and child—evil.—William H. Hamby, in *American Motherhood*.

Questions on March Reading.

Why should patience be taught a child in early life? Is there ever a time when we find no need to wait? Why is it difficult for a child to keep still? How may his natural activity be controlled? Why would the play suggested be helpful? Can a child be trained to cry or not to cry for what it wants? What shows that a baby is pleased to have its mother's approbation? Should a child be give training in patience and endurance at the time he is suffering grief or pain? Need this involve any sacrifice of sympathy and gentleness on the mother's part? What is training? (Training is causing to do.—Trumbull.) What is the object of moral training? Will telling a child to do a thing right make him able to do it? What is necessary before we can do? What makes the muscles strong for a certain work?

What will make one strong in right-doing? What qualities are needed in the one who is to give this training? Why is justice necessary? Why is sympathy necessary? Does it ever do any good to call a child "bad"? What harm may it do? What evil may result by causing a child to feel cut off from the love of his parents or from the love of God? What is to be gained by causing him to realize what is his real enemy? What is most needed by a child in his struggles against evil, even when he has yielded to the wrong?

Program for March Meetings.

Hymn No. 62, Saints' Hymnal; prayer; reading from "Home Column" with discussion; paper, "Hate the sin, but love the sinner"; paper, "Wrong brings its own punishment, how show this to the child"; roll-call; business; hymn No. 81; closing prayer.

Letter Department

VERNON, Texas, January 25, 1908.

Editors Herald: In view of all that has been said of the great Northwest by the "Jots Man," it might be well to inform the public of a State called Texas, that forms no small dot on the map of these United States of America. I wish not to be ranked egotistical when I hazard the remark, Texas is the "biggest" State in the Union. Did you know Texas has a few peculiarities exclusively her own? In making these remarks it can not be rated the writer has become a convert to all the distinct features the State has. To sum it all up in a nutshell, Texas has the best and the poorest of everything in existence. It can rain the longest and then get the driest; be the muddiest, and then get the dustiest; get the hottest, and when the "norther" comes be the coldest; and produce more capital, and have less. Among the people of the State are the most refined and others, the very reverse. It possesses the most peaceful citizenship, yet when the cherished principles and institutions are assailed, the most unrelenting and warlike. Here have been men who have died for principle and would do it again, and "you all" who differ from these well-thumbed facts have only to come to Texas to be converted. It may be my opinion has become lop-sided. Some one should essay the task of diverting the tide of opinion from floating down one single current. If such an effort were not made, some might forget there was such a State as Texas. In the higher walks, Texas has come to mean more than the first significance the hearing of the word might suggest to the mind of the ordinary Yankee—a range of wild, long-horned cattle, with rattlesnakes, wolves, horned toads, centipedes, tarantulas, and every pest known to human kind in abundance; but distinctly a THOMAS

State with a fair average for culture and refinement; and unsurpassed for sociability and hospitality. While it is true such pests in the animal kingdom lurk in abundance in the jungles (?) of the State, yet the hardy resident has learned not to be baffled by such trifles.

The State's history has been one of combat against adversity and trial. From the day the battle of Thermopylae was fought in the behalf of Texas liberty at the Alamo, when Santa Anna's army killed to a single man the last soul, including the illustrious Travis and Crockett, it has been one continued interesting chapter in the annals of American history that stands unique and thrillingly interesting—teaching the lesson of sacrifice, and what humanity can do against great odds.

We believe the interests of the church in Texas have made some advancement the last year. At least the representa-

tive men have made commendable efforts to advance its interests. The year's work has gone into history, and now the only alternative for us looking retrospectively over it, is to make wise mathematical deductions and see what difference exists between the debits and credits.

Blessings and the things of the very greatest benefit to us are not always discerned, and much we would look upon in the present as trials are really blessings in disguise. Upon this hypothesis we believe the blessings far exceed the adversities of life, and we are prepared to enter upon the duties of another year with a reasonable amount of confidence and assurance of the loving hand of an allwise Father over us for good. Surely we can rely on his same goodness and protection, judging the future by the glints of sunshine of the past. Some things according to our finality of comprehension, may seem hard and difficult; but, under the favor of divine providence, I feel confident in expecting all things for the very best.

In dispensing the word, I say, unhesitatingly, the Lord has indeed been with me. The divine Spirit has quickened the mind, which has also enabled the preached word to have weighty consideration by the hearers. What satisfaction, what joy fills the heart of him who knows his message is divine, and that our heavenly Father is leading and directing him in the work!

I have found in the South a great need of revival work among the branches and members. Some of my time I have thus devoted, because of the stringent necessity. Can we say as we have walked out from the old into the threshold of the new year, as we pause to consider,—the chilling winds and cold frosts which caused devastation through forest and glen, robbing it of its rich and luxuriant foliage,—has also taken from us the beauties of Christian character and all that pertain to nobility of true manhood? Time's transient footsteps constantly remind us of the fleeting hour—"the footprints on the sands of time." Time yields to us the golden gift of opportunity. Have we used it to the best advantage? Think! Have you been swerved by the vain and transparent philosophy of the world from the holy enthusiasm of righteousness you once had, to a life of wantonness and carnality? Has the perpetual struggle for sustenance amid this present, highstrung tension of unrest, lured you from the holy purpose contemplated in the gospel of Jesus Christ? If so, we should look keenly and deeply, reflect, then turn and retrace our steps. Success of life not only depends on the sanity of our views, religiously speaking, or the estimate of worth at par value we place on some one else's character (which view has generally percolated through a strainer of prejudice); but the manner of our life, the work, the humility, the fervor and true devotion. We do not consider the sometimes strenuous experiences and honest endeavors to do gospel work, apparently baffled at the time, void of their beneficial effects, and emerging from all present hardship we come with a clearer understanding and a closer knowledge of our responsibilities as servants of God in the great vineyard.

It is hard to make poetry out of the prose of actual experience in much of the walks and talks of "ye missionary" life. The monetary reward for our labor is meager in comparison to the way such labor is rewarded by the world. This, however, is of secondary consideration, in view of the fact that Christ says of a certain class, "Verily, they have their reward"; and we find consolation in the fact while that our compensation is scant in this life it will be abundant in the world to come. The lack of cash, no doubt, will dull the enthusiasm and would put a damper on endeavor of high society religion; for the very scheme of its creation being obliterated, the profession would lose all its charms and

become a humdrum profession, adapted to weaklings instead of men.

The financial fiddle-strings of the recent money panic, to a limited extent, have affected the missionary here in the South, as no doubt elsewhere. To us missionaries the "supply of gold" indeed has been limited, hardly enabling us to do the necessary traveling incident to our work. Yet, after summing the entire list of receipts for the year into one round figure, it is about as big a thing as we have run across during the season.

In the best of times the ministers who have families dependent, are far below the average percentage of the cost of living, figuring on a worldly estimate in the cities. There is too much demand and not enough supply. Were it possible to have a supply of that dimension from which the families of the ministry could draw, according to our just necessities, and with certain monthly regularity, that our minds need not be overly burdened in worry over the food, clothing, and too many times *home* propositions, it would indeed be a soothing balm to the minds of the ministry of the Church. The Bishop can not supply it, if he does not have it on hand. If it were paid into his hands, no doubt, with a willing heart it would go to those in need. The member who is not as enthusiastic on the question of finance, as other questions of moment, is really unconverted—at least to that part of the law. When it comes to the practical part of the bread and butter proposition, of course there are many phases of it to be considered; but, indeed, to be practical, it is hard to have the proper sympathy and enthusiasm in missionary labor when you know such necessities are really in demand at your home, and your wife and children have not respectable wearing apparel to don in order to go to church on Sunday morning. The grand, beneficent policies contemplated in the gospel plan, will admit of no poor. At least with me there should be a more reasonable amount of certainty for the caretaking of the families of missionaries, that our desires to do the bidding of God's will as sevens may not be handicapped by woeful forebodings, thinking there may be a time arise when for some reason, say disability, our active services may cease, would there be remorse with us and our children, that they have not been given as fair a chance by the sustenance of the church as could reasonably be expected of the average man? When we take under careful advisement the fact that nothing is more sacred than the home, are we to be harshly criticised because a cherished feeling of love and desire exists to see as good results on the line of culture and education with our children as with the children of others in the church? Could we be justly criticised should we fail to always willingly throw our families on the church for their destiny in temporal matters, when we see so many apparently indifferent to our demands? If the perfect law were executed in the paying in of tithes, there would be no fears or anxieties for the welfare and happiness of our ministry.

This, it may be said, is the seamy side of the fabric; yet we must not forget to have a proper estimate of the value of the article. We must not only look at the best side, but give a critical diagnosis of what it really is, through and through, from both inside and out. In offering these few thoughts I hope not to degenerate into a pessimistic croaker. There is nothing so sacred in the law and the church that it can not be discussed with profit, and if wrong policies exist, which threaten injury to the whole, restrict them and maintain the equality of rights as well as opportunities of the great brotherhood. I fear the repeated call for finance in honor to that God has said, has not been considered with due earnestness by many, and thus God and his cause are not respected to the degree they should be. Our policy should

not be "insane opposition, but sane coöperation" in matters of great consequence to us. The law demands us to be not only Saints in theory but in practice. I know all whom I have met do not place the stress upon this particular part of the law as much as some others; and some have ignored the rights and just claims of the ministry altogether, and absolutely did nothing to pay their necessary part, imposed not unjustly by man, but justly by our heavenly Father. To get a disinterested member interested, is many times a task of no small dimension. Such a policy of not contributing anything to the welfare of the whole, would not only restrict the powers of the ministry, but frustrate Zion's redemption. Not only the Bishop, but also all the ministry should take the initiative in urging the letter of the law, and urge matters to that degree that those who possess holdings that are tithable will see the demands of the law, and will willingly give over the part that belongs to the Lord. One important matter, we must agitate these questions, and that *long* and *loud*. Give it the full stress the weightiness of the law will allow.

Some opposition has been met at various places in the State. But generally speaking our men have been kindly received. Two debates were held at Avery, Texas, and Pearsall, Texas. One with the missionary Baptists, and the other with the Church of Christ (Non-progressive). Another debate is registered for June next, at San Antonio, with the Church of Christ. Elder Early Arceneaux is their representative. Propositions: "Resolved, the Book of Mormon is a fraud, and its teachings and claims not entitled to the respect and belief of a Christian people." "Resolved, the Reorganized Church of Jesus Christ of Latter Day Saints as restored by Joseph Smith and his coworkers is the Church of Christ in fact; and is scriptural in origin, organization, doctrine, and practice." "Resolved, the Church of Christ as restored by A. Campbell and his coworkers is the Church of Christ in fact; and is scriptural in origin, organization, doctrine, and practice."

The Church of Christ people of San Antonio have builded them a meeting-house about fifty or sixty yards from ours, on South Flories Street, and seem determined to oppose us in every way. In so doing they not only have depreciated the value of our property, but also their own. I think, however, we can stand it if they can. Elder Harding (Weeping Joe" as he has been dubbed by the boys) is at the head of the building work there.

Two branches have been organized during the year, the Second San Antonio Branch, and the Prairie View Branch, near Maypearl and Grandview, Texas. We left the charge of these two branches in the hands of Elder Ed N. McRae and Elder D. B. Higginbotham.

It was regretted Bro. I. N. White could not remain longer with us in the State and had to leave because of bad health.

The missionaries of the State so far, in the year's report, have baptized forty-nine, and besides this some have been reported by the local brethren.

I had the privilege of attending the debate at Davidson, between Elder George Young, of the Church of Christ, and Bro. W. M. Aylor. It was conceded by all Elder Young was a smart man. Was a brilliant orator and up to date debater, and possibly made as capable a defense of their work as any man in their ranks. But in this conflict we saw our cause assume a more solid foothold, while theirs depreciated in the minds of the public. The facts were what told in this debate. The people could see his sharp, cutting witticisms and sarcastic expressions were not sound argument and *proof*. We feel assured lasting good was done. The opposition only advertised our cause, and now it is before the minds of the

people as never before, and their cause weaker and their pocketbooks less fat.

I am now at Bro. C. D. Constance's, north of Vernon, Texas, trying to hold forth. As yet the people have not given us a fair hearing. We are in hopes, however, better success will come to us here. I have been about laid up with the most severe cold I ever had. So far the winter has been very mild here in the South. Scarcely anv snow.

In gospel bonds,

S. S. SMITH.

MCKENZIE, Alabama, January 21, 1908.

Editors Herald: On December 21, Bro. T. C. Kelley began a debate with a Mr. Pain of the Primitive Baptist Church on the following propositions: "The Scriptures teach that spiritual or eternal life in the kingdom of God is conditional"; Bro. Kelley affirmed, Mr. Pain denying. Bro. Kelley showed from the Scriptures that obedience to the gospel was necessary to secure to man his eternal salvation. Mr. Pain utterly failed in his negative to overthrow Bro. Kelley's position with his many strained and misapplied interpretations of the Scriptures. His affirmative was a rehash of his negative, that the alien sinner was void of any particle of life, totally depraved, hence could not do anything that would bring him into favor with God or secure his eternal salvation. This, notwithstanding the boasted invincibility of his theory, would not stand the test when compared with the teaching of Him who said, "My doctrine is not mine, but his that sent me," whose mission was to seek and to save that which was lost, that man might have life more abundantly. Bro. Kelley answered his argument with scripture, logic, and reason. Mr. Pain evidently saw in the countenances of his brethren the weakness of his position, hence in his last two affirmative speeches he left the subject and sought to prejudice their minds by referring to Joseph Smith and his work in an unchristian manner, and tried to buoy them up by preaching what he called Christ in the good old primitive way. But I do not think from the expression of his face he was satisfied with his effort, when Bro. Kelley showed how completely such a course showed his inability to sustain his proposition. A good spirit was principally maintained throughout the debate, and I think it will result in good. The Saints do not feel badly at all over it, and are willing to indorse Bro. Kelley again, if occasion demands. May the good Lord bless and prosper his work in all the world is my prayer.

Your brother in Christ,

J. R. HARPER.

HITEMAN, Iowa, January 30, 1908.

Dear Herald: We look forward eagerly each week to your visits. Many are the moments we have enjoyed in perusing your excellent pages, and many, very many, good thoughts and much excellent advice have we received. We have enjoyed, too, reading the letters of our missionaries relating to missionary work, of their successes, and sorrowed with them in their trials. While I have not been called to leave home and loved ones (my lines seem to have fallen into branch work), yet I can assure you that branch work when properly done has its joys and its trials, and severe trials at times.

We have seen in your pages, from time to time, communications from missionaries visiting branches, deploring the condition of certain branches and making statements similar to this: "We see the need of capable presiding officers over branches." The writer has had some experience in branch work, having been in charge of different branches of the church for about eleven years, and branch priest before that time; and while I am writing I am fully aware that branch

officers have in some respects come short of fulfilling the law of the church, still I feel like presenting some of my experiences, and what circumstances and difficulties confront many of us.

Almost all our branch officers throughout the church are wage-workers or farmers. We wage-workers have to labor hard all day through the year, as farmers do through seed-time and harvest, so worn out with labor that it is a task to go out at all in the evening. Then we have several evening meetings to attend during the week. Then comes along some elder exhorting us that it is our duty to attend the Religio to help it along. Then comes another saying the same thing about the Sunday-school; as I heard one of our missionaries say one time, that he did not consider it our duty to send the children to Sunday-school, but to go with them. Then with priesthood, prayer, business, and Religio meetings, and our time occupied with from three to four meetings on Sunday, we have from two to three evenings during the week to do visiting in, with no evening to rest or be with our family, or read the church papers, or daily paper, or other papers one may take; neither having time to inform one's self on the church books. Then some elder tells us we should study the church books, and all good books, quoting Paul to Timothy: "Study to make thyself a workman approved of God," and also quoting the words of the Savior as recorded in Saint John 14:26 the Holy Ghost would bring "to your remembrance, whatsoever I have said unto you," telling us that we must inform ourselves, for the Holy Ghost can not bring to our remembrance that which we have not read or learned. And again some one else comes to the branch to hold a series of evening meetings through the week, expecting all the Saints to turn out to every meeting, and not being pleased if it were not so, which I believe we should as far as we can. Again in a few days another brother quotes from Doctrine and Covenants, section 119, paragraph 9, to retire early and rise early that vigor of mind and body may be retained. I have queried then if they meant branch officers with others, and my mind has reverted to the seventeenth section of Doctrine and Covenants regarding the duties of officers.

The Lord tells us to be wise in all things, and that wisdom is much to be desired, and should be sought for. I believe this advice is good for both minister and member.

In times past I have been out and away from home every evening weeks at a time, so much so that my wife has said to me only when I was retiring, or in the morning getting ready for the day's work, or eating my supper, that she would not be much more alone if I were out in missionary work. I replied that between administering to the sick, visiting the sick and afflicted, and visiting the Saints officially, and attending the branch meetings, that I considered I had a mission, to say nothing of Sunday-school and Religio work, which I used to attend and was then a constant attendant.

Brethren, this is not said by way of complaint, but that we might know of some of the experiences of branch officers. I have noticed, too, with regret, which adds in some cases to the burden of branch officers, that some of our brethren have come into branches and have baptized some into the church which should not have been done at the time; and that, too, without consulting the branch officers in regard to them; and after being baptized they have been a source of trouble and care to those whose duty it was to look after them, some of them never making good members. I have now in mind one particular one who desired baptism at our hands in a certain branch. After talking to him, we soon found that he was not in a proper frame of mind, and was wanting baptism because another did. We advised him to seriously consider the matter a few days. Afterward he, too, thought

it wise. You may say we did wrong in thus advising. Wait; let us see. Sometime shortly after he removed to another place where there was a branch of the church. An elder came along, preaching; the brother desired baptism, and was, I learn, baptized without consulting the proper officers. That was some years ago, and to this day said brother has not done anything with the church, though he has been labored with and has been a burden and care upon the branch. You may say that that is a long time to let a brother in that condition remain in the church. So it is, but conditions are not always the same in every case. Our mission is to save if possible. Of course there is a limit.

Another case I remember of a man who stood up in one of our prayer-meetings requesting admission to the church, and when we questioned him he said he believed in faith and repentance as essential, but not baptism, but was willing to comply with it to get into the church. Of course he was not baptized.

I also remember in my boyhood days of a man requesting baptism into the church in one of our branches at the hands of its officers. Without inquiring further they took him next day to the river and baptized him. It being some days till the next meeting they thought it advisable to confirm him upon the river bank. When the brethren stepped up to lay hands upon him, he said he wanted none of that. He did not believe in it. He further said he was a Methodist, but had been convinced through their preaching that baptism was for the remission of sins and that was all he wanted. Now, brethren, when officials, who have a chance to be acquainted with such men, make these mistakes, what shall we say of those who do not know them? Would it not be better to confer with those in branch authority before baptizing any one in the vicinity of a branch? We shall have enough to contend with when doing the best we can.

Brethren, we have not written this in the spirit of contention. Far from it. But we thought we should like to present our side as we view it, at least some of the things that come into our lives. We might mention other things in our experience that add to the burden and care of branch officers, but we desist.

We are glad to note the progress the church is making, and that we are to have a *Journal of History* published by the church, and of the strides toward building a sanitarium and orphan's home by the church. May God bless us in our efforts for good, and that we may be united in pushing forward this great work of the latter days.

Your brother in bonds,

W. E. WILLIAMS.

NAPA, California, February 4, 1908.

Editors Herald: It is with pleasure I essay to write a few lines for the perusal of your readers, believing there are some who will be pleased with what I may have to say.

For a number of years prior to the fall of 1907, I was more or less under the power of the adversary. At times it seemed as though I would be fairly rended by the evil power striving to gain the complete mastery and encompass my spiritual destruction, until finally I was on the verge of utter despair as to my condition before God, and had almost decided to withdraw from the church rather than bear the name *Saint* unworthily. Not that I had become criminally weak or devoid of all sense of honor, but I could not seem to be what I desired to be as a Latter Day Saint, and being endowed with honesty to a large degree (as man to man), I was dissatisfied, very much discouraged, and wanted to give up. I had come face to face with a condition that I could no longer ignore, i. e., the question as to whether I would continue my careless disregard of Christian duties

imposed upon me by the covenant made with God years ago to serve *him*, or whether I should face the emergency manfully and trust the Father to help me.

It was certainly a case of "man's extremity," and it was "God's opportunity" also. I faced the issue squarely; and in deep humility I sought forgiveness at the throne of mercy; and thanks be to Him who is able not only to forgive, but also to give the witness of his Holy Spirit as an earnest of his forgiveness, my prayer was answered, and I bear you witness, dear readers, that I was then and there regenerated in the Spirit, and have been richly blessed since then, at times, by a renewal of that same witness.

I now believe my past weakness was due largely to trusting too much to my own strength and neglecting the plain teaching of the Scriptures. If an individual undertakes to place his own construction upon the word of God, and expects the Lord to come to his terms, he will most assuredly be disappointed. There is but one way in which we can secure the fulfillment of God's promises to us, and that is by a *full and cheerful* compliance with the conditions attached to those promises.

I am more than grateful to God for at last bringing me to a full realization of this truth, and am now trying in every way to redeem the past by giving heed to God's law and fulfilling the requirements thereof to the best of my ability. The gospel is the power of God unto salvation to all who will accept and obey it.

Peace and the love of God be the blessings of God's people.
In the faith, your brother,

L. M. PRUDEN.

KEYTESVILLE, Missouri, February 11, 1908.

Dear Herald: I will send you the interpretation of the vision that was given me some time ago, and published in the HERALD for January 1, 1908. The interpretation was given through a sister in Michigan. She requested me not to give her name, as she did not want any of the praise; but God only.

A brother,

OAKLEY R. MILLER.

"I was impressed by the Spirit one morning to fast and pray, and did so, not knowing for what purpose; but later I read the vision and was given the following interpretation: The light in the north side of the room was the light that will soon come from the people of the north country. They will come bringing gospel light with them. The highway is soon to be cast up, and light will flow in with their coming. The closed book in this light is the Book of Mormon, and the square gold plate is the rest of the Book of Mormon. It belongs to the Book of Mormon gospel. The open book is the Bible, which follows the closed book to confirm its truthfulness. The angel is the witness to the vision. They are moving on eastward to the Jews. It represents the gospel in three witnesses, in word, in power, and in much assurance, one bearing witness to the other.

"This seems a lovely vision to me; and I hope it will look as plain to others.

Yours in love of the gospel,

"A MEMBER."

VAN CLEAVE, Mississippi, February 8, 1908.

Editors Herald: As the Bogard-Stubbart debate is a thing of the past, will drop a line. The debate was agreed upon between Bro. Stubbart and Elder Entekin of the Missionary Baptist persuasion, probably some six weeks ago, and Elder Entekin, after coming to his right mind, decided he was not the right man in the right place, so made arrangements to get their champion debater, who is in the form of Reverend Ben M. Bogard, D. D., of Little Rock, Arkansas. The discussion was only on church propositions; but Joseph

Smith and the Book of Mormon were more thoroughly discussed. Bogard is the most unreasonable and unfair debater I ever heard, though all his arguments were easy to meet. He signed rules to govern them in the debate; but was not willing to be governed by them, which of course called for an explanation from the moderators, or I should say one of the moderators. It was plain to those of the best judgment, that he had hardly touched his church proposition at all. He boasted of himself as a Doctor of Divinity until Bro. Stubbart suggested (before the audience, too,) that he hire a ten-cent boy to toot his horn for him. Bro. Stubbart clearly set forth our claims in the time he was not answering questions not bearing on the subject. Such ought to have been ruled out, but we thought best not to.

The work is moving along slowly in the South; but we hope for the better.

The debate accomplished one thing, if nothing more; it caused the Saints to see the necessity of living more faithfully, and of reading and studying to show themselves approved of God. The Saints in the South are good and kind to ye missionary. They do not want them to lack for anything; but so many will not live their religion as they should, thus depriving themselves of many blessings they might obtain.

Ever in gospel bonds,

ALMA BOOKER.

COALVILLE, Iowa, February 3, 1908.

Dear Editors: Permit me to occupy space in your valuable columns for once, at least, for I have thought that some would like to hear from this part. I have been a member of this latter-day work for eight years and I have learned to love it some. I appreciate the splendid articles in the HERALD, and may God bless the good it is doing. We have a branch of sixty-eight members. Four of these were baptized last November by Charles J. Hunt, three little folks and one woman of a family. We are pleased to have them unite with the church.

We have some good members who are quite active in church-work, and are attaining unto perfection, while others are of the "don't care" order, and place worldly amusements before duty to God. And some seem to allow every wind of doctrine to disturb their minds and destroy their faith in the church. One feels compassion for them, and especially those that are young, because there is so much to draw their attention from this work, while those of more mature years should know better and be more concerned about their future state.

I am quite sure, however, that some of the cause for so much spiritual death is the negligence of the officials in not performing their duty, and I am fearful lest we will be brought to a sense of duty when it is too late. I see no place for idlers in this work. But there is abundance of room for busy workers. God has endowed all of us with talents or gifts of some kind, and if we do not develop them it will be to our condemnation. But is it not pleasant to sing, when we are actually trying to do our part?

"May we, who know the joyful sound,
Still practice what we know;
Not hearers of the word alone,
But doers of it too.

"By acts of mercy let us show
We have not heard in vain,
But kindly feel another's woe,
And long to ease his pain."

If this gospel is as a pearl of great price, let us use it as such, and do our part in pointing people to the truth. We have a nice Sunday-school, with some good laborers in

it, and I believe we are making progress along that line. We are also members of the circulating library, and are striving to keep the folks supplied with good reading matter; and so far the books have been kept in use by some one. I hope to keep in the great procession that is marching on to victory, and be useful in doing good. May God speed the right.

JOHN JORDISON.

ONAWA, Iowa, February 7, 1908.

Dear Saints: It was found necessary recently to take Sr. Electa I. Emerson to the insane asylum, at Cherokee, Iowa, for treatment, and this letter is to request you to make intercession with the Lord that she may be healed in mind and in body, and restored to her husband and darling baby, and to us, her parents.

Yours in gospel bonds,

NATHAN LINDSEY.

WIRT, Indiana, February 5, 1908.

Editors Herald: As I read the many good and interesting letters, which appear in the HERALD, *Ensign*, and *Glad Tidings*, the thought comes to me that perhaps a few lines from Union Branch of Southern Indiana, might be of interest to some, more especially so to those who are acquainted with the work here, and some conditions which have prevailed, and do prevail here at this place. The gospel trumpet was sounded here, as much as thirty years ago. Brn. Heman C. Smith, Columbus Scott, and others, commenced their ministry (as I understand) in this part of the Lord's vineyard, while the work was introduced by yet older ones. One in particular, whose name is held in reverence, known by all as Uncle Jimmie Scott, of New Albany, Indiana, who lately passed on to the shores of eternity, to reap the reward of a well-earned rest, at the hands of a loving Father. It was my good fortune to meet this aged brother a few years ago, in a district conference, held at Byrneville, Indiana, and there hear him bear a faithful testimony of the divinity of this great latter-day work. His last breath was a testimony. As loved ones stood by, as death approached, he seemed to pass away, except the warmth of his body. He lay apparently in this death state for a time, when his spirit came to his body again, and he told his loved ones that where he had been everything was lovely and grand. That he did not know for what purpose he had returned, unless it was to tell them that this great latter-day work was true, and to warn them to live faithfully. He then closed his eyes and passed peacefully away. Oh, dear Saints, how inspiring such a testimony as this should be to those of us remaining. We can all have an individual knowledge of this work, if we so desire. And if we fail to have this knowledge, we are certainly living beneath our privileges. We can not expect all smooth sailing, or a continuous path of flowers. The Master did not find this. Why should we?

Bro. F. L. Sawley (our worthy district president) has just closed a three-week series of both interesting and instructive sermons. Bro. Sawley is one of our thorough, clear-cut, and forceful reasoners. But while this is true, it was quite evident that the evil one was present, too, catching away the seeds, lest they should fall where good should come from the sowing.

I feel that we, as a branch, are passing through a dark cloud, though, hopefully, I am trying to catch a glimpse of the silver lining. During the last three years, four of our most prominent members have apostatized, two of whom were of the missionaries, and seventies. It was those two men who brought the gospel to me, then a poor, ignorant, prejudiced boy. But, thanks be to God, through a careful and prayerful consideration of the gospel, as they so ably and clearly presented it, I was convinced and obeyed; and,

best of all, the Lord gave me a knowledge of its truthfulness, which has always proved a blessing; and in hours of deep sorrow I have realized the truthfulness of his promise, "I will not leave you comfortless." Ever praying for the redemption of Zion,

J. J. BOSWELL.

February 14, 1908.

Herald Editors: I write this to request the prayers of the Saints in behalf of a sister who recently became insane and is now at an asylum, that she may be protected while there, and be healed if it be God's will.

Yours in gospel bonds,

A SISTER.

News From Branches

FIRST BRANCH, CHICAGO.

The past conference was a spiritual feast for the branch, reviving the work, and filling every one with a greater desire to engage in the gospel work with every effort. Many moves are on foot to help along the Master's work. Everybody is thinking of the "building fund," and the prospects of a new church.

Bro. C. W. Camp and others are "getting up" a box social, on the good old-fashioned style, to be given at the home of Bro. Bone, night of the 14th inst., and Sr. Dottie Logan is to be credited for suggesting to the Sunday-school a Saint Patrick entertainment March 17, nature and program to be left to a committee of which she is chairman. Proceeds of both are to go to the building fund.

Sunday-school voted to-day to take up a special collection next Sunday for the benefit of the sanitarium. Understand the South Side Branch are to give an entertainment for the benefit of the sanitarium, February 10. Even though Chicago Saints have many little interests, pressed by home affairs, yet we are heartily in sympathy with the noble Saints of Independence, who are sacrificing so much in the Master's work, as well as those of other branches.

Bro. Erickson, and Sr. Erickson, *nee* Warnky, paid us a short visit to-day, which we understand is a partial wedding tour, flavored with a little of the spice of life—business—and may remain with us for a short time. They are from one of the Kansas City branches.

J. H. CAMP.

2270 West Twenty-fifth Street.

Miscellaneous Department

Conference Minutes.

GALLANDS GROVE.—The conference of the Gallands Grove District met at Deloit, Iowa, February 8 and 9, 1908, in charge of Orman Salisbury, assisted by C. J. Hunt and J. L. Butterworth. Elders reporting: J. W. Peterson, C. J. Hunt, J. C. Crabb, C. E. Butterworth, J. L. Butterworth, A. R. Crippen, O. Salisbury, J. G. Myers, W. A. Carroll, D. Brewster, Frederick Hansen. Branches reporting: Dow City, Gallands Grove, Deloit, Cherokee, Salem, Harlan, Mallard, Coalville, Lanesboro. Bishop Hunt reported: On hand and received since last report, \$630.31; expended, \$475.22. Sanitarium fund: Received \$43.75; paid Bishop Kelley, \$42. Children's home fund: On hand and received, \$6; paid Bishop Kelley, \$6. Graceland College fund: On hand and received, \$42.49; paid Bishop Kelley, \$42.49. Tent fund: On hand last report 58 cents; received \$2. Delegates were also chosen to represent us at General Conference. Edith Dobson, secretary.

NORTHERN NEBRASKA.—Conference met at Omaha, Nebraska, January 25 and 26, 1908, with H. S. Lytle president, and James Huff secretary. J. R. Sutton chosen as associate president, and H. W. Smith assistant secretary. Elders reporting: J. R. Sutton, M. M. Turpen, W. M. Rumel, Edward

Rannie, H. S. Lytle, F. R. Schaffer, G. W. Walters, J. E. Butts, and James Huff; Priests H. W. Smith, E. R. Ahlstrand, J. N. Mann, and Ira Lewis; Teachers C. M. Hollenbeck, and A. P. Gunsolley; Deacon D. S. Condit. Statistical reports: Omaha 319, Decatur 131, Columbus 22, and Blair 43. Bishop's agent's report received: On hand last report, \$80.00; received during year, \$1,119.98; paid out, \$681.22. Children's home fund received from October, 1906, to January 1, 1908, \$37.25; sanitarium funds received from October, 1906, to January 1, 1908, \$91.50; paid to E. L. Kelley, sanitarium and Home funds, \$114.75. College funds received in 1907, \$7.00; paid to E. L. Kelley, \$7.00. Committee appointed last conference to investigate as to Platte Valley Branch, reported that there were no persons there that would act as officers, and so said branch was disorganized. Bill of James Huff for printing and postage allowed in the sum of \$3.00. Communication received recommending F. R. Shaffer to be ordained an high priest, and the conference adopted the recommendation and referred to the Presiding High Council of the church for such ordination. Hale W. Smith was ordained to the office of elder. F. R. Schaffer elected district president; and H. T. McCague, secretary, for ensuing year; and the president chose H. S. Lytle and James Huff as his associates in the presidency. H. S. Lytle was sustained as Bishop's agent and district treasurer. Delegates to General Conference: Rachel Brown, Edward Rannie, F. R. Schaffer, H. W. Smith, M. M. Turpen, A. C. Schwartz, Mrs. F. R. Schaffer, Rogene Smith, L. Marteeny, A. P. Gunsolley, H. L. Kinning, Anna Hicks, J. R. Sutton, Mrs. John McCague, Irene McCague, H. T. McCague, Helen McCague, Earl Leach, C. M. Hollenbeck, Mrs. C. M. Hollenbeck, Josie Herrington, D. S. Condit, and James Huff. Next conference to meet at Blair, Nebraska, June 6, 1908, at 10 a. m.

NORTHEASTERN MISSOURI.—Conference convened at Bevier, Missouri, February 8, 1908, at 10 a. m., F. T. Mussell and W. B. Richards presiding; W. C. Chapman, secretary. Branches reporting: Bevier and Higbee. Ministry reporting: F. T. Mussell, W. S. Macrae, W. B. Richards, R. O. Self, W. C. Chapman, William Kelso, F. Palfrey, J. T. Williams, R. R. Jones, F. A. Evans, O. R. Miller, P. J. Raw, E. E. Thomas, F. M. Burch, Charles Edmunds. Bishop's agent's reported: On hand and receipts, \$465.85; disbursements, \$389.50. District treasurer reported: On hand and receipts, \$12.78; expenditures, \$6.40. Delegates to General Conference: F. T. Mussell, W. S. Macrae, R. O. Self, W. B. Richards, O. R. Miller, Sr. L. Palfrey, E. E. Thomas, Sr. E. Evans, Ammon White, W. C. Chapman, D. E. Jones, F. A. Evans, P. J. Raw, Paul Byers, D. Edmunds, Srs. Ellen Davis, F. Palfrey, Bro. C. E. Edmunds. Those present authorized to cast full vote, and in case of a division to cast majority and minority vote. Adjourned to meet at call of district officers.

Convention Minutes.

KEWANEE.—Sunday-school association met at Kewanee, Illinois, January 31, 1907, at 10.30 a. m., Superintendent O. E. Sade presiding; Amos Berve, assistant. Ten schools reported. Total membership, 375. Balance in treasuries, \$61.56. Collected for association, \$20.74. Books in libraries, 522. Following officers chosen for year 1908: O. E. Sade, superintendent, Joy, Illinois; William Norris, assistant superintendent; Nellie Elvin, secretary; Willard McNeal, treasurer; Mira Cady, librarian. Delegates to General Convention: J. W. Davis, Amos Berve, C. E. Ball, Mary Duncan, Pearl Bailey, O. H. Bailey, Essie Scranton, J. T. Hackett, O. E. Sade, Edith Suman, Katy Benthon, Anna Amos, William Norris, Charles Holmes, J. L. Terry, Mildred Suman, Minnie Berve, E. C. Dillon, Sarah Terry, R. C. Elvin, Mira Cady, J. W. Bean, and Nellie Elvin. Adjourned to meet the day previous, and at place of next district conference. Nellie Elvin, secretary.

High Priests' Quorum.

To High Priests; Greeting: In the near future I will mail to each of you report blank, for your annual report to the quorum, and unless I hear to the contrary will send to the address as published in our 1907 annual. Hope all the members received a copy of the same; but few have responded to the request for a financial contribution, and up to date the printer has not been paid. Please give this your imme-

diately attention, and aid your treasurer to keep honorable the credit of the quorum. ROBT. M. ELVIN, Secretary.

LAMONI, Iowa, February 10, 1908.

Notice to Fifth Quorum of Elders.

We have this week mailed a copy of the annual circular letter, report blank, and announcement to each member at the latest address given us. If you do not receive your copy by the time you see this notice, write at once to the undersigned, giving your present address, and you will be supplied.

In the circular two errors were found after the copies had been mailed: On page 6, fourth line, should read W. O. Hands instead of W. R. Odell, and on page 10 the name of T. U. Thomas should be omitted from the list.

We earnestly request full and prompt reports from all, and hope to meet as many as possible at the coming General Conference. JOHN F. GARVER, Secretary.

LAMONI, Iowa, February 15, 1908.

Conference Notices.

Southern Missouri District conference will convene with the Springfield Branch, March 14, 10 a. m. Please send all reports to me at 237 Chase Street, Springfield, Missouri. Care J. W. Quinly. W. A. Brooner, president.

Convention Notices.

The Clinton District Sunday-school Association will convene at Nevada, Missouri, March 6, 1908, at 9 a. m. Would like to have good attendance. Officers to be elected and delegates chosen for General Convention. Zora Lowe, secretary.

The Convention of the Pittsburg District Sunday-school Association will convene at Wheeling, West Virginia, Friday, March 6, at 2 p. m. Entertainment at 7.45 p. m. Election of officers at 8.30 a. m., March 7. Lewis A. Serig, secretary.

The Far West District Religio convention will convene in St. Joseph, Missouri, February 21, 1908, at 10 a. m. We would like a good representation of all the locals in the district. Fannie L. Ehlers, secretary.

The Sunday-school convention of the Kirtland District will be held in Kirtland, Ohio, February 28, 1908. John W. Topping, secretary.

Marriages.

FARLEY-CONDIT.—Bro. John Farley and Sr. Julia A. Condit were united in marriage in Bisbee, Arizona, January 29, at 7.30 p. m., Elder Will S. Pender officiating. Sr. Condit is sister to Elders John and S. D. Condit, and is well and extensively known in Utah and Idaho, and later in Arizona. Bro. Farley is a successful mining man. About forty guests were present. A splendid wedding feast was prepared. The contracting parties were the recipients of numerous and valuable presents. We, with a host of others, can but wish them success and prosperity on the voyage of life.

Died.

MOST.—Elder John William Most was born at Dumfries, Ontario, May 31, 1843. Was married to Miss Caroline Cole, who, early in life, passed beyond, leaving one daughter. July 3, 1870, he married Miss Sarah Corpron. She and their six married children are left to mourn their loss. He was baptized August 18, 1878, at Brown City, Michigan. Was ordained an elder December 15, 1885, and worked faithfully at the fireside, in the branch, and wherever opportunity offered in spreading the glad tidings. He died January 24, 1908. Elder S. Stroh, of Coldwater, spoke words of comfort to the sorrowing friends.

SETTERFIELD.—William Setterfield was born in Maryland, December 15, 1826. He was married in Omaha, September 15, 1862, to Miss Rachel A. Jones. Of them were born eight children, four of whom have passed on before, two girls and two boys. Our brother leaves a loving wife and three children to mourn their loss. He united with the church October 29, 1886, and was faithful until death, passing away on Tuesday, January 28, 1908. He was active all his life;

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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honest and true; a loving husband and father, and was held in much respect and esteem by his many friends.

TEEPLE.—Myrtle B. Teeple was born November 8, 1889, in Nashville, Jackson County, Iowa. After an illness of a few days of pneumonia, the only daughter of Bro. Milton and Sr. Cora Teeple, passed peacefully to her rest without a struggle, January 18, 1908. She leaves a father and mother to mourn, one brother having preceded her. Her faith was strong, often asking for the oil and administration. Prayer at the house by Bro. Bert Wildermuth, and laid to rest in the Buckhorn Cemetery.

SHORT.—Sr. Elnora Short, wife of Bishop Ellis Short, died at her home, Independence, Missouri, at 3.40 a. m., February 1, 1908. Funeral at the home February 2, in charge of F. M. Smith; sermon by W. H. Garrett. Sr. Elnora Short, the daughter of Elder Samuel V. Bailey, of Lamoni, Iowa, was born June 24, 1862, at Concord, Minnesota. Was baptized in June, 1873. Sr. Short enjoyed a wide acquaintance among the Saints, and was much beloved because of her unostentatious but constant kindness. She leaves husband, one son (Ellis, Jun.), father, mother, two brothers, and five sisters.

WALRATH.—Charles V. Walrath, January 18, 1908, at his father's, five miles northeast of Holden, Missouri. He was born at Wilmington, Illinois, February 12, 1878; baptized July 21, 1892, by Henry Southwick. Came to Holden, Missouri, with his parents almost a year ago. Was a good living Saint. Left his aged parents and one brother here, and two or three sisters living elsewhere, to mourn their loss, and rejoice in his gain.

ROSS.—Near Tabor, Iowa, January 31, 1908, Sr. Clarissa Ross. Clarissa Gaylord was born April 21, 1836, at Orangeville, New York, and removed with her parents to Tabor, in 1847, and in 1856 was married to Mr. Marshall Ross, who, with one son and three daughters, preceded her to the spirit land. Two daughters and one son remain, also two brothers and two sisters. She united with the Reorganized Church

some years ago, and remained steadfast to the end. Funeral services at the home by Charles Fry.

SMITH.—At Holden, Missouri, after a long and desperate struggle for health and life, Sr. Lyda E. Smith passed into the great beyond, with a firm faith in the great resurrection, and her share in its glories. She leaves a mother, one sister and two brothers to mourn their loss and rejoice in her gain. The bereaved ones are Sr. M. A. Smith, Sr. Lola Johnson, Bro. W. W. Smith, and Professor W. F. Smith.

BELL.—On February 3, 1908, Sr. Nancy Bell passed away at her home near Santa Rosa, California. The last ten years of her life were spent in faithfully serving the Lord. She was born in LaFayette County, Missouri, in 1824. Buried from the undertaking parlors' chapel in Santa Rosa on February 4. Funeral in charge of B. N. Fisher; sermon by J. M. Terry.

STUMP.—Bro. Daniel A. Stump was released from protracted suffering by death, at his home in Santa Rosa, California, February 3, 1908, leaving a faithful wife, two sons, and two daughters, with eight grandchildren. He was baptized about eight years ago. Funeral service at undertaking parlors' chapel, in Santa Rosa, February 6, 1908, in charge of B. N. Fisher; sermon by J. M. Terry.

Railroad Company Buys Ties from Hawaii and Japan.

A striking instance of the scarcity of timber suitable for railroad ties in the United States is seen in the recent purchase of the Atchison, Topeka and Santa Fe Railway Company of 2,800,000 ties of ohia wood from a lumber company operating in the Hawaiian Islands. It has been difficult for some time for the railroads of this country to obtain wooden ties satisfactory both in quantity and quality, and many of them have been looking about for an opportunity to purchase tie timber in other countries.

During a recent trip of this kind by a representative of the Atkinson, Topeka and Santa Fe Railway Company, arrangements were made for the purchase of ties, not only in the Hawaiian Islands but also in Japan. It is stated that ties from Japan will be made from a certain species of oak which compares in lasting qualities very favorably with the white oak of this country which has been considered the most satisfactory wood for tie purposes. About a year ago, before the representative of the railroad had started on his trip, the United States Forest Service made a few tests on the ohia wood. The results indicated that, in point of strength, ohia wood will rank with the oaks. It was thought from these tests that the wood was worthy of further investigation, and the large order placed by the railroad indicates that their agent is confident that Hawaiian wood will prove to be a satisfactory material for railroad ties under the conditions existing in this country.

We are apt to overlook the hand and heart of God in our afflictions, and to consider them as mere accidents, and unavoidable evils. This view makes them absolute and positive evils which admit of no remedy or relief. If we view our troubles and trials aside from the divine design and agency in them, we can not be comforted.—Emmons.

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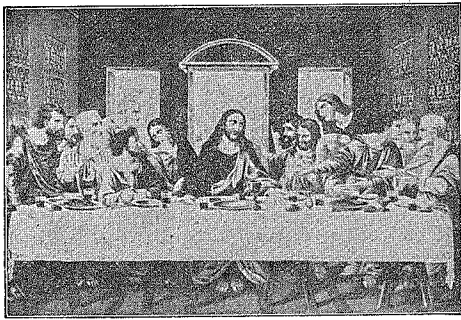
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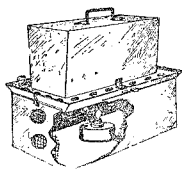
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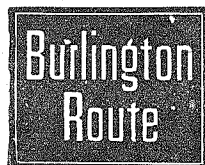
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, FEBRUARY 26, 1908

NUMBER 9

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
LEON A. GOULD, Assistant Editor

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Editorial

DOUBTFUL TACTICS.

Some time last summer Sr. Roy Newkirk, living at Independence, Missouri, came to us considerably wrought up over statements made to her by two women canvassers of the Utah church, who apparently were making a house to house canvass of the city, leaving tracts for propagandizing purposes. Sr. Newkirk is the granddaughter of Elder Hugh Lytle, one of the early elders in the Reorganized Church, and her husband is a grandson of Reuben Newkirk, who was a member and an elder in the church under the régime of Presidents Joseph and Hyrum Smith. She told us that these canvassers stated to her that the President of the Reorganized Church, the son of the Prophet Joseph, was not honest when he made the statement that he did not know that his father was a polygamist and taught the doctrine. And told her further, that he had admitted in the trial of the case known as the Temple Lot Suit, that his father had been a polygamist. She resented the statement of implied dishonesty, told them who she was, and was quite indignant at their statements. We took the pains to deny in exact terms the statements made by these women canvassers, and furnished her with a copy of the testimony in the Temple Lot Suit; further stating to her that the probabilities were that these women would return to visit her and that they would positively deny having made any such statements when she would call their attention to them again. She succeeded in meeting them, called their attention to their statements, and offered the refutation to them in black and white, and they did as we told her they would do: denied making the statements as alleged. We heard that they made similar statements elsewhere, but that is not now material.

We present to the readers of the HERALD the following correspondence, which will explain itself:

WILLOUGHBY, Ohio, R. F. D. 2, Box 35, July 30, 1907.

PRESIDENT JOSEPH SMITH, Independence, Missouri.

Dear Brother: I feel it my duty to inform you that you have been accused of *knowing* that your father, the Prophet Joseph, had more than one wife, and that some time ago when you were out in Utah, you made the statement in public that your father was not a polygamist, that a woman arose in your congregation and pointed out to you in your audience your half brother born in polygamy according to your knowledge. The statement was made in the Kirtland

Bro. C. Malcor, who keeps a restaurant at Albia, Iowa, would be very glad to have passing elders call on him. Inquire for the Oxford Café.

Hotel, July 30, 1907, in the presence of five others, by Elder George A. Spangenburg, Box 417, Chattanooga, Tennessee.

Yours for the triumph of truth,

ELDER A. E. STONE.

P. S.—The expression was *You know, etc.*

INDEPENDENCE, Missouri, August 5, 1907.

ELDER A. E. STONE, Willoughby, R. F. D. 2, Ohio.

Dear Brother Stone: Yours of the 30th, July, received this morning. In reply thereto, it is *my duty to inform you*, and as many as you may choose to show this letter to, that there is not a particle of truth in the statement which you inform me was made by Elder George A. Spangenburg, Box 417, Chattanooga, Tennessee, to the effect that, "Some time ago, when" I "was out in Utah," I "made the statement in public that" my "father was not a polygamist; that a woman arose in" my "congregation and pointed out to" me "in" my "audience," my "half brother born in polygamy according to" my "knowledge."

No such occurrence ever occurred, either in Utah, or anywhere else. I publicly made the statement everywhere I went and spoke in Utah, that no children were born to Joseph Smith, my father, in polygamy, and challenged the proof. It is absolutely false that any woman rose in any audience that I ever stood before in Utah, or anywhere else, and stated that she was a wife of Joseph Smith, my father, or that I had a half brother, or any other sort of brother born to my father except by my mother, Emma Hale, whom my father married January 18, 1827. This challenge was never met at any time.

There is no truth in the statement made by this same Spangenburg, that I had or ever had knowledge that my father had more than one wife. I have not now and never had any knowledge to that effect. All the knowledge that I have in regard to his domestic family relations is contrary to what this man asserts. To my knowledge my father had no other wife than my mother. I was not knowing to his ever having any other; and when Spangenburg, or any other elder from Utah, or anywhere else makes such a statement, he states what is absolutely false. Further, I have never admitted, publicly or privately, at any time, or in any place, Utah or elsewhere, that I knew that my father had more than one wife. I have no knowledge that he had.

This story of this man Spangenburg, is a brand new one on me. I wish that you had obtained from him the name of the place where this occurrence took place, the woman's name, and the names of some who he said were present; I would like to bring such a liar to book; for if he made the statement as being of his own knowledge he lied most miserably; if he stated it as being told to him he was grossly misinformed, by a liar, or one who was himself misinformed. So, whichever horn of the dilemma the man takes, the statement is absolutely false; not a word of truth in either one of them.

I shall probably write to this man Spangenburg, at the address you have given me, and I venture to predict that he will totally deny having made the statements you have written me he did make. What would you think of that?

Please accept my thanks for the information you gave me. But I would like to have the items I have mentioned. Similar statements have been made here by some of their missionary women, and when faced with them they denied having made the statements reported that they did make.

I remain your brother in bonds,

JOSEPH SMITH.

WILLOUGHBY, Ohio, R. F. D. 2, Box 35, August 7, 1907.

PRESIDENT JOSEPH SMITH,

Dear Bro. Smith: Your reply of August 5 to my letter

of July 30 at hand, and must say in answer to your question to me as to what I should think if Spangenburg should deny having made the statement as charged, I should think that it will be a further demonstration of the truthfulness of the statement made by their first leader, "*B. Young*," that they can simply beat the world at lying. I am sorry I did not obtain from him the matter you spoke of as to who the woman was, and the place of the occurrence. But as to making the statement here in the hotel at Kirtland, July 30, 1907, I have four witnesses who have never been found guilty of lying: Sr. Mary Squire Mottashed, Sr. Mabel I. Stone, Sr. Martha Yates, and myself. So, if he denies it, it will only be one of their old tricks, and of course they have to be as faithful as possible to their "*Father*," and he was a liar from the beginning. So hereafter I will be a little more careful, and when such statements are made I will try and glean all from them possible, bearing upon the subject.

I am still in the conflict of life,

Your brother in gospel bonds,

ELDER ALBERT E. STONE.

INDEPENDENCE, Missouri, August 11, 1907.

ELDER ALBERT E. STONE, Willoughby, R. F. D. 2, Box 35, Ohio.

Dear Bro. Stone: Yours of the 7th, arrived. I write to ask that you make such statement as will cover the ground of what this Elder Spangenburg said; what he said, who were present, when it was said; where it was said, and the date of its being said. I am wanting to make a statement for publication, and to make such refutation as will set before our elders the facts of the position I have taken in so plain terms that they can make a suitable answer to such false and pernicious assertions of these fabricators of lies. This statement of Spangenburg is only one of a number which have gained currency from the vindicators of polygamy, who are so angry when we take issue with them when they essay to stop our mouths with "*The Prophet Joseph did it*." As if that should stop all controversy. We have not so learned Christ. His commands can not be set aside by the doings of any prophet, or the sayings of the "no prophet, nor the son of a prophet," Brigham Young.

Make the statement so that it will show what the elder said; and have those who were present and heard it sign it with you and send to me, if you will.

In bonds, your brother and coworker,

JOSEPH SMITH.

WILLOUGHBY, Ohio, R. F. D. 2, Box 35.

PRESIDENT JOSEPH SMITH, Independence, Missouri.

Dear Bro. Joseph: The statement made by George L. Spangenburg, verbatim, July 30, 1907, and referred to in my letter to you, is as follows: He, George L. Spangenburg, said to me: "You know and that President Joseph Smith of the Reorganized Church knows his father was a polygamist." (Here I interrupted the gentleman and made him retract his statement referring to my knowledge, etc.) Then he continued, that "When your President Joseph Smith of the Reorganized Church was in Utah preaching, he stated that his father was not a polygamist, when a lady arose in his audience and pointed out to him his half brother born to the Prophet by one of his polygamous wives."

We hereby subscribe ourselves as witnesses to the above statement.

MARTHA YATES.

MABEL I. STONE.

MRS. J. CHAS. MOTTASHED.

ELDER ALBERT E. STONE.

(This statement was made in the office of the Kirtland Hotel.)

WILLOUGHBY, Ohio, August 13, 1907.

PRESIDENT JOSEPH SMITH, Independence, Missouri.

Dear Bro. Joseph: Since writing you relative to the statement made concerning you by one George L. Spangenburg, I have written him, but received no reply from my letter. But to-day, August 13, 1907, he came here in company with five others of his cult and I questioned him relative to the particulars regarding his statement. He made the following reply to my questions. "I do not know the date or time of the meeting referred to. Believe it was in Salt Lake City. Do not know the name of the lady arising in the audience. Do not know the name of the man spoken of or pointed out as the half brother. Do not know any one who was present at the meeting, but" he "was told by some parties in Ogden City, Utah. Don't remember who it was that told" him. This is all the evidence I want to stamp the whole thing a glaring falsehood, of which they as elders are capable of concocting against those who oppose them in their nefarious work. I would to God it were possible to close their prattling and lying about those who are their superiors in every particular.

Yours for the triumph of truth,

ELDER A. E. STONE.

INDEPENDENCE, Missouri, September 26, 1907.

MR. A. E. STONE, Kirtland, Ohio.

Dear Sir and Brother: I thank you for the statement of what Elder Spangenburg said; it will come in handy, if I have occasion to use it. The story is a good one and a new one on me. If you hear any more of them, just spot them, for me; persons, time, place, etc., and oblige.

With the best of gospel regards; yours in bonds,

JOSEPH SMITH.

Dear Brethren in Christ; Greeting: Here is a letter showing how the Brighamites speak and write about the True Latter Day Church of Jesus Christ. This man heard of the Latter Day Saints and of the Book of Mormon (or the Stick of Joseph in the hand of Ephraim) but did not know that there was more than one. He sent to Utah and had them send him one. After he had read it his relations made so much fuss about it that he gave it away; but after he left home and was among strangers he thought so much of it he sent for another, and was so satisfied that the latter-day work was the only true way that the first elder that came along he had him baptize him in the Hudson River, before he'd ever heard a sermon, and then began working his way toward Utah; and when he reached Rocky Ford he first learned of there being others of the name and stopped and went to work so as to investigate; but paid tithings up to the first of this year to the old flock that departed from the truth and were driven to the salt land not inhabited. But now declares as soon as the job is done he is coming to Independence.

Your brother in Christ,

E. W. FERDON.

SWINK, Colorado.

NEW YORK, New York, December 2, 1907.

MR. R. C. CONOLY, Rocky Ford, Colorado.

Dear Brother and Friend: We were indeed surprised to receive a letter from the "Far West" signed by yourself. You are making good headway toward the goal of your ambitions. You are evidently being led by the proper spirit and the Lord is opening up the way before you. I trust you will not allow yourself to be side-tracked by any of the alluring roads which seem to diverge but little from the one you are following.

You have had such a short time to become thoroughly grounded in the faith which you so courageously espoused,

that I am a little sorry that you are so soon called upon to discern between the "true vine" and one of its cut off branches.

I think I told you something in relation to the people usually designated as "Josephites." At the time the Prophet Joseph Smith was killed there were a number of people who thought they should lead the church. They did not seem to know that the authority devolved upon the next quorum in the church, which is the Twelve Apostles. The great majority of the people who resided at Nauvoo, however, were loyal to the true leaders of the church. And at a general conference of the church held there they voted to sustain the Twelve in their places, and they repudiated the claims made by others. The expulsion from that section soon followed, and the body of the church moved west. There were a number of the dissenters who stayed behind and they found some followers among the scattered members of the church. These broken off branches for the most part soon began to wither. About fourteen years later, two of them uniting together in order to have a leader and some semblance of authority, invited Joseph Smith, Jr., to come and take charge of the church.

The leaders of these movements were dissenters and sore-heads. They were men who were fighting against the leaders of the church and were always seeking some occasion against them. That same spirit has characterized the advocates of this branch ever since. Their whole stock in trade seems to be the faults and mistakes of what they call the Utah church. They have watched for every incident in our history that they could represent in a bad light. They culled little extracts from sermons preached perhaps under the stress of the most trying difficulties. And by separating these from their context make it appear that we are teaching doctrine revolting to any right-thinking person.

There are no doubt many good, honest people among their members. I haven't the least feeling against either the members or the officers. I only know that their methods are neither fair nor just, and knowing as I do that the gospel is true, that we have the authority to preach and officiate in its ordinances, and also that the purposes of the Lord are being accomplished, I pay no attention to their quibbles, and I never try to enter into any arguments with them. I am perfectly willing that they should think and act as they please, but I do not purpose to wrangle over these little differences instead of declaring our message to the world.

Of course they accept Joseph Smith as a prophet. That is, they take such of his revelations as they have culled out. Those which suit their purpose. They also believe in the Book of Mormon, and they teach the first principles of the gospel about the same as we do. So it would be a little hard for one just at your stage of development to see the difference between the two. But as you get more acquainted with the genius and purpose of the work you will be able to see a vast difference.

I would like very much to have you meet President McRae, who has charge of the mission in which you are now living. You will find him to be an honest, honorable, and humble man. He carries with him a good spirit and I feel sure that you would at once have confidence in all that he would say.

If you would like to investigate any charges made by the Josephites against our people; or rather, if you would like to hear the answers we make to their charges, I will send you some literature. Or you can get some by writing to President McRae, 622 West Sixth Avenue, Denver, Colorado.

While we do not fear the closest investigation, and we think that every member of the church should be free to study as best suits him, I believe a man will grow faster in the

church to study it from a positive rather than a negative point. That is, keep his mind in a position to see its beauty rather than try to ferret out the dark spots. If we look for dark spots we are likely to see them, or at least imagine that we do. But if we are seeking the light it will shine in upon our minds.

In studying the history of modern Israel one will find as in the history of ancient Israel that the people make many mistakes and that individually we have many weaknesses. But if he will separate the truth which God has revealed from the instruments through which they have been taught he will find all the principles to be true. And if we incorporate such principles into our lives we will grow stronger and better every day.

In relation to your tithing you may remember that you still have a credit on our books of \$4.70. You could have that turned on your tithing account. If you still consider that you owe more, which you probably will by the end of the year, you can send it when you get your pay. After paying your first tithing you got a job for just two dollars more than you had been getting before. This would have been just sufficient to pay your tithing and still have as much as you had been receiving before. Now that you have made another change your wages are double what they were when you joined the church, even after paying your board. I know that the Lord will bless you if you remember to keep his commandments.

I wrote a letter to your father the other day. If I get an answer to it I will write again. I think he will feel all right toward you. I told him that you had a true love for your parents and also a strong desire to serve the Lord. That now you were a man they might expect that you would have to serve the Lord in your own way.

We send brotherly love and best wishes,

JOHN G. MCQUARRE.

P. S.—You had better keep your name in this conference until the first of the year and then if you do not intend to go to Utah soon you had better get your recommend and have your name transferred to the Western States Mission. Just after the 1st of January, 1908, we will have to make out our reports and send them in to Salt Lake City. We send in the names of all the tithe-payers, with the amounts they have paid. This is made a part of the general church records. If you desire to pay any more for this year try to get it here as near January 1 as you can. If you have to wait a few days for pay-day just write and let us know the amount to credit you with on your tithing account and we can do it and wait a few days for the remittance. But just do as you feel about this matter.

Your brother in the Master's cause,

J. G. McQ.

Referring to the matter set forth in Bro. Ferdon's letter and the one accompanying it, we suggest that Elder McQuarre makes a grave mistake when in his letter to his friend R. C. Conoly he styles the Reorganized Church as a "cut off branch" of the true vine. It has been distinctly affirmed in the courts of the United States that the Reorganized Church is in direct succession to the church organized April 6, 1830, and is entitled to recognition as such. Besides this, it can not be shown that those constituting the initial or charter members of the Reorganization were ever dealt with for their membership before a legal ecclesiastical court, and for cause divested of their right of membership in the

original church. Neither has the Reorganized Church as a body ever been notified to appear before a properly constituted church tribunal to answer for heresy or apostasy, and cut off from the vine as unworthy to remain in connection with it.

Elder McQuarre states that those aspirants to the leadership of the church, to whom he refers as thinking they should lead the church, "did not seem to know" that the authority should rest upon the Twelve. In this statement he makes an error, perhaps unintentionally, nevertheless it is an error; for some of the parties to whom he refers did know that the authority temporarily devolved upon the leading quorum of the church. And some of these parties presumably were present and voted at the conference at which he states that the church "voted to sustain the Twelve in their places."

Had the Twelve remained in their places and taught the law of righteousness according to the standard books of the church, the Bible, the Book of Mormon, and the Doctrine and Covenants, as these books were left intact by the Martyrs at their death, it is a fair presumption that the repudiation to which he refers would not have occurred. But when these Twelve became subject to the lead of President Brigham Young and assumed control of the church without regard to the rights of its membership, near and remote, injected false and corrupt doctrine into the faith which these men whom he charges with having repudiated the claims made by others, he should have stated that this repudiation was more directly made against the assumption of authority made by Brigham Young and the claims made by him, not sanctioned in the law, than against the quorum and the men composing it in their places. Three years and a half after this vote was taken to sustain the Twelve "in their places," Brigham Young, Heber C. Kimball, and Willard Richards vacated their places in the quorum and were elevated at the direction of Brigham Young to the Presidency. This the dissenters objected to, together with the teaching of polygamy privately taught and practiced by these men, by which private teaching and practice they virtually vitiated their calling and ended their right to authority.

Elder McQuarre is right when he states that the leaders of the movement to reorganize were "dissenters and soreheads." The fact is that these men whom he thus denominates not only dissented and were sore of brain, but they were also sore of heart, outraged, and indignant, and they did fight against President Brigham Young and those with him, under the banner of reorganization, in a just cause in defense of their rights as members of the church, advocates of the faith into which they had been baptized, and against doctrines and practices clearly subversive of right principle, correct doctrine, and

honorable conduct, as representatives of that Christ who years ago said, "I am the true vine."

Elder McQuarre is not correct, however, when he states that those dissenters "were always seeking some occasion against" those whom he says they were fighting against. It was not necessary that they should seek occasion, for the conduct of those leaders against whose rule they protested, was constantly affording the occasion, and they have not ceased affording such occasion up to the present time.

It is true, however, that the same spirit of protest with which these dissenters began has continued with the advocates of the Reorganization; and it is quite likely that it will so continue until the occasions are removed. It is not the fault of the Reorganization that these occasions existed at the time this dissenting took place; nor will it be their fault if they continue.

Elder McQuarre errs again when he attempts to make it appear that the Josephites "by separating" certain extracts of sermons from their context shows that he and his colleague "are teaching doctrine revolting to any right-thinking person." The quotations referred to by him and which he admits by implication are "from sermons preached perhaps under the stress of the most trying difficulties," are clear-cut statements made by their leading men, not under trying difficulties but in the heyday of their leadership, and after the period when President Young and his immediate associates had infused into the people by direct teaching that the books of the church were no longer needed, but that they were living, existing, and moving under the direct direction of the "Living Oracles"; these living oracles, under the complete tutelage and domination of President Brigham Young, chief oracle.

We are pleased to note that Elder McQuarre admits to his friend Conoly that there are good honest people among the members of the Reorganized Church. This is absolutely true, and is admitted everywhere where congregations of the Reorganized Church exist. And it is only right and just that he should admit it as he does. We must, however, dissent from Elder McQuarre's statement that he knows that our methods are not fair nor just. We believe them to be both. We have reason to know that neither Elder McQuarre, nor any of his compeers have been willing in the past to meet the eldership of the Reorganized Church in a fair and honest discussion of the doctrines and practices held by them respectively, as contradistinguished one against the other. Elder McQuarre shows his unwillingness to such a measure when he writes to his friend Conoly* as he does, "I pay no attention to their quibbles, and I never try to enter into any arguments with them."

Elder McQuarre states correctly that the Josephites accept Joseph Smith as a prophet. He errs however, when he states that we take such revelations delivered through him as we have culled out. In this statement he is either uninformed or he wilfully misstates. The Reorganization has taken the Book of Covenants as left by the Seer and his brother at their death, as published in 1835 before their death and subsequently published immediately after their martyrdom and continued to be published until the fall of 1876. It is true, as he states, that we have taken those which suit our purpose; for the reason that they were given to suit the purposes of God. The fact is clear, as we have consistently and persistently shown, that the whole code of revelation received by the church through Joseph Smith the Seer, and acknowledged up to the date of his death, clearly authenticated, do most excellently suit our purpose. And time and its events have shown, also clearly, that these same revelations have suited and do now suit the purposes of God in building up his church in these latter days.

Elder McQuarre also states that we believe in the Book of Mormon and teach the first principles of the gospel, which we clearly do. We believe with him that when men, situated as his friend Conoly is, who will take the pains to investigate, will be able to see the "vast difference" which he refers to, and that this difference will be found to the advantage and establishing of the truths of the Reorganization in the mind of the investigator.

Elder McQuarre gives his case away very neatly when he states to his friend Conoly that if he wishes to investigate the charges made by the Josephites against himself and others as a church, that he will send him "the answers which we make to their charges," and that he will send him literature to that effect. Why does he not frankly state to his friend that he is at liberty to investigate the matters presented by the Reorganized Church upon the statements made by that body of people upon their own behalf. No right conclusion can be reached by any man if he is bound to but one side of the question which may be under discussion. If he is a free man and at liberty to exercise his own faculties, why not trust him to do that? Why put him in leading strings? Why attempt to dominate him or show any degree of unwillingness to permit him to examine adverse claims at his will? Caution and doubt are the parents of safety, and if there are dark spots in the philosophy of either the Utah church or the Reorganized Church, they should be investigated and eliminated for the benefit of the honest in heart. We do not know what the outcome of the inquiry of friend Conoly will be, though judging from the past in cases of a similar nature, it is fairly safe to predict what has so often occurred, that he who makes

such honest inquiry will sooner or later either abandon the Utah philosophy and unite with the Reorganized Church, or become unbelieving, practically, in any religion.

With reference to the correspondence with Bro. A. E. Stone of Kirtland, Ohio, we have only this to add, that we were lately told by Sr. Braidwood, of Independence, Missouri, that when in Chicago some years ago she was met by a presiding elder of the Utah Mission in Chicago, who claimed to have received a letter written to a comrade minister by the name of Christianson and written by Joseph Smith, Jr., of Lamoni, Iowa, in which the writer admitted that his father did receive a revelation on plural marriage or polygamy. She was shown this letter, and it was signed Joseph Smith, Jr., but to her knowledge, was not in the handwriting of Joseph Smith of Lamoni. She was not permitted to take the letter to test its genuineness, but it was kept by this presiding elder. Subsequently, Elder John M. Terry, of the Reorganization, visited the business quarters of this Utah missionary and requested permission to see the letter referred to. He was shown it, and knowing well the handwriting of Joseph Smith, of Lamoni, he pronounced it a forgery. It is only necessary to state in this connection that Joseph Smith of Lamoni never wrote such letter, did not make such an admission, has never done so publicly or privately, and does not now make any such admission. Besides this, Joseph Smith, of Lamoni, has not been Joseph Smith, Jr., in signature since his father died. Before that he was Joseph Smith III. Since that death, he has been Joseph Smith.

TONGUES THAT FAIL WHEN PUT TO A PRACTICAL TEST.

An interesting article appeared in the Spokane *Spokesman-Review* for December 31. It may be a little out of date, but it has just come to our notice, and we reproduce it here for the perusal of the thoughtful:

Through the Baptist Ministers' Association of this city a letter from their missionary in Tokio, Japan, regarding the progress in that city of the apostolic missionaries from Spokane, has been made public. The letter, written by the Reverend L. W. Hamblen, bears out the admission of local apostolic adherents that the missionaries of that faith are unable to speak the native tongues, and further says that they are not in the most prosperous condition financially.

Shortly after the leaving of M. L. Ryan and his coworkers for missionary work in China and Japan the Baptist ministers at a meeting of their association, discussed the claim of the apostolic religious enthusiasts that they had been endowed with the biblical "gift of tongues" and instructed their secretary, the Reverend Willis E. Pettibone, pastor of the Central Baptist Church, to write to Tokio for definite information concerning the methods of the apostolic workers and the results they were accomplishing.

The reply from Mr. Hamblen, dated at Tokio, December

9, was received by Mr. Pettibone yesterday morning and by him turned over to the association. It reads:

"Reverend Willis E. Pettibone, Spokane, Washington.—Dear Brother: Your October 31st note of inquiry sent to the 'Baptist Missionary Headquarters, Tokio, Japan,' has fallen into my hands. I have been to the Salvation Army Headquarters here in Tokio and find that the claim of the clipping you sent with your note has no basis in fact. This is the story told me by the Salvation Army officer whom I met, a Japanese of high rank in the Salvation Army.

"On the boat on which the apostolic group came was a Japanese returning to Japan after a series of years in study in the United States. He got acquainted with the apostolic group and from them learned of their hopes and plans. The circumstances under which they were to land in Japan caused him anxiety and so, while not a Christian himself, he was kind enough to give them a note of introduction to the officer who told me what I am now telling you, as they were old friends. There was no greeting by the Salvation Army as such.

"When the note of introduction was presented at the Salvation Army headquarters the one to whom it was addressed was absent. In their meeting room there were two women, one a New Zealander and one a Japanese, both Salvation Army officers, and they were conducting or about to conduct one of their regular evangelistic meetings. The members of the apostolic group who presented the note of introduction remained at that meeting. They did not, however, conduct the meeting. As is their custom, the Salvation Army officers called for testimonies, and the apostolic friends responded, together with others present. In speaking and in praying they used unintelligible words, unintelligible alike to the New Zealander and the Japanese. When they asked the Japanese officer if it was not Japanese that they used she told them it was not. So, as the officer who gave me this information said, 'the claim that they spoke the native language is wholly a mistake.'

"The little group located here in Tsukiji at first, but they have scattered to some extent. The Ryans have gone to the suburbs where rents are cheap, and I have heard that they are already in straits financially.

"A foreign friend of mine has happened by their Tsukiji home once or twice and found them struggling hard to do business through an interpreter. I have heard, too, through a third party, that some of them made a claim of being able to speak the Japanese language to one of the well-known Japanese evangelists here in Tokio. The evangelist asked for a sample and heard nothing but unintelligible words. My information thus far gathered shows that their claims to speak the Japanese language are not borne out by facts.

"L. W. HAMBLLEN."

NOTES AND COMMENTS.

NEW YORK, February 17.—The Reverend Doctor Elwood Worcester, and the Reverend Doctor Samuel Macomb, two Boston clergymen, will come to New York to tell a new method of curing by Christian psychology. A trial is to be made at the Christ Episcopal Church, Broadway and Seventy-second Street, on March 23, to continue for one week.

It was said at Christ Church that this Episcopal parish had not committed itself to the new idea. It simply means that the rector of the church has enough faith in the new method to permit the Boston

clergymen to use the church for a week to tell their story. The visiting clergymen will treat functional nervous disorders and alcoholism in both women and men.—Colorado Springs, *Evening Telegraph*, February 17, 1908.

BERLIN, January 25.—David Wolffsohn, the president of the International Jewish Organization, states that the Sultan Abdul Hamid has adopted a more friendly attitude toward the Zionist movement.

The president was recently in Constantinople, and received assurances from the Turkish government which led him to the belief that the Turkish authorities would offer no more opposition to the colonization of Palestine by the Jews.

He says: "We ourselves shall see in our lifetime the realization of our Zionist ideal.—*Sunday-News*, Buffalo, New York.

Elders' Note-Book

DOES IT PAY TO ADVERTISE?

When a missionary comes to your town or city you have a chance to do something. Get together, hire the most prominent place to be had, and simply paint the town.

The subject of advertising preaching services is a very important one. I am of the opinion we do not do enough of it. We do not aim high enough. We are inclined to imagine ourselves despised, and unable to take the lead in religious movements. This should not be. We know we have the truth; and every phase of our work will stand the closest scrutiny. Having the true gospel, and being responsible for having it brought within the hearing of our fellow citizens, we should plan how we can force our announcements before the people, so that the responsibility will be theirs.

The Toronto Saints feel they have discharged their duty towards their fellow citizens in bringing to their notice our preaching services. Ten years ago this was a small branch and quite weak financially. Elders visited and preached splendid sermons in our small places of worship. I suppose we did the best we could under the circumstances. Elder Evans visited us on different occasions, and preached sermons probably equal to his Majestic lectures; but we were in small halls where large crowds could not be obtained. Finally there came a time when the idea of branching out came with irresistible force to some. President Evans had arrived in the city to labor with us. We knew we had the gospel, and also knew that in Elder Evans we had a speaker, who, if given a chance, could win and hold his audience. We were determined to support him. We no longer figured on giving ten cents, twenty-five cents, or one dollar to help him. Some were ready to put up their last dollar. Some, who had their payments ready to pay on their property,

drawn same from the bank and put it up, so determined were they that Bro. Evans should go to the front and win or lose.

How often people will take chances in business, speculate on the markets, and spend all kinds of money advertising their wares. Why not the Saints be ready to take the same chances in church work? Do not manipulate your money for personal gain only. Use it in church work. That is the safest investment a Saint can make. It will draw as interest God's approval and his protection. No stocks, bonds, or bank account can equal that. If we have the assurance of God's protection, we are the richest of men. Look over the financial situation of the past six months, and see if stocks, bonds, and bank deposits are a guarantee of safety. Picture the "runs" on failing banks. Money makes men miserable under some circumstances. No "runs" on the bank of heaven, no mismanagement, no grafting officials there.

What little experience I have had in church financing has taught me that every dollar given to the church brings good returns. When figuring up for tithing, I have found my best years were those in which we were busy in paying off church debts or helping in some way. My experience is the experience of dozens of the Toronto Saints. Convince the Toronto Saints that the object is a worthy one, and the battle is half over; they will not let up until they have attained their end. Personal needs are forgotten.

When a missionary comes to your town or city you have a chance to do something. Get together, hire the most prominent place to be had; and simply paint the town. It will require some capital to start; but your audiences will make it up in collections. We have spent over four thousand dollars in the Majestic work in Toronto, but the outsiders have paid it in collections. It has practically cost the Saints nothing. Of course the Saints put up the money to start with, and took the chances of meeting success.

President Evans is now in the midst of his fourth season. Last Sunday was his sixty-second lecture in the Majestic Theater. The house was packed. Hundreds have turned away every night. There is no let up in interest. Opposition from all sides has been brought to bear against him; but it only seemed to pack the Majestic fuller. Meetings have been carried on Sunday evenings in the other theaters and Massey Hall in an attempt to draw off the crowds from the Majestic. Some evenings "theater row" seemed like a midway. Electric lights and signs glaring, and the Salvation Army men on the sidewalk in front of the "Grand" roaring, "This way to the big salvation meeting." But our twenty or more ushers were kept busy crowding our people

into every conceivable space, many people being seated in the wings of the stage.

It is acknowledged in Toronto that Elder Evans' work surpasses any religious movement ever carried on in this city. No other minister has succeeded in carrying on such meetings for sixty-two weeks without any dropping off in interest. Some have created considerable interest for three or four weeks; but none have conducted five months' series for four years, as Elder Evans has done, and the end is not yet. President Evans has been offered the largest roller rink in Toronto to continue his work here during the summer. The proprietor will run his electric fans and light the place free of any charge. The rink will seat four thousand, and will be the coolest spot in Toronto to hold services during the summer. This is a splendid offer, coming from an outsider; but the people are after Bro. Evans and insist on him continuing to preach to them.

A summary of the work in the Majestic will show the value of advertising. Four years ago we numbered about one hundred and twenty-five; now we number about four hundred. We owned a small brick church on a back street; now we have a fine new church in the center of the city, worth \$15,000 (only \$4,500 owing on it). The gospel has been preached to an audience averaging over two thousand for four years. Many thousands have heard the gospel. Our church has been put in the proper light before the citizens, until we now are respected and the reproach of polygamy cleared away. We feel we have done our duty in warning our neighbor, and it is not left for the stones to cry out because of our silence. When we stand before the judgment-bar we will not be accused, "Why did ye not warn us?" The Latter Day Saint gospel is talked by the fireside of homes on every street in our city. Thousands know us, that we know not. Our church is the most talked of of any in the city. We have been very much strengthened financially. We have made a net increase in the value of church property of \$13,000. Since the new church was opened one year ago, we have paid \$2,183.35 on church debt, decorated church, put down asphalt walks, stored twenty tons of coal in furnace-room, paid all current expenses, and have a nice balance in the treasury yet.

We were not satisfied with working in a small way. We set a high mark, and were enabled to reach it by advertising. Every person made an effort to advance the work, and God came to our assistance and prospered us far beyond the most sanguine expectation. We can extend the work by advertising and reaching out in every conceivable way. We must create the interest. Outsiders will not do it for us; but if we make a good "try," outsiders will come to our assistance. Do not hide your light on some back street. Put it on the highest and

most prominent place, and then let the people know you are out, by advertising as loudly as possible.

TORONTO, Ontario.

A. F. MCLEAN.

Original Articles

THE GREAT COMMISSION. (MATTHEW 28.)



ELDER S. W. L. SCOTT.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—King James' Version.

Go therefore, make disciples of all nations, immersing them—the disciples—into the name of the Father, and of the Son, and of the Holy Ghost.—Anderson's translation.

Go convert all the nations, [etc.]—Campbell's translation.

In this general or universal commission to use authority, Christ commanded *three* items to be performed, indicated by *three* very distinct and intelligible terms, viz.: *matheteusate*, *baptizontes*, and *didascontes*.

Fortunately, one of these words has for centuries, lain on the theological forge, under the blows of the heaviest tilt-hammers manufactured by the schools of the ages.

While all agree that the proper rendition of the first term, *matheteusate*, is "make disciples," and *didascontes*, "teaching them," the second term *baptizontes*, not being translated but transferred into the English, simply Englishized, gives room for divers opinions.

The meaning of any word, Greek, Hebrew, or Latin, is an elementary question, and being an elementary question, is to be ascertained by a sufficient number of competent witnesses, or a sufficient

induction of particular occurrences of the word—the *usus loquendi*. All words are the signs of ideas, and by the simple analytical process of defining words, we gain the idea couched therein. The *idea* is in the word; the word is the shell, the idea the kernel; the word the vehicle, the idea the passenger; the word the glass, the idea the wine.

Words are of four kinds: 1. Simple. 2. Compound. 3. Primitive. 4. Derivative.

According to the usage of all language—ancient or modern—the derivative words legally inherit the specific meaning of their primitives. The *original* idea contained in the primitive word is transmitted uniformly throughout the whole family of derivatives.

Baptizo is the word pre-ordained by the Christ to indicate his will in the performance of this sacred ordinance.

Baptizo is the Greek representative of the *action*—baptism. *Baptizo* is a *derivative* from *bapto* the *primitive*, and legally inherits its specific meaning. It therefore inherits its specific idea, indicating *specific action*.

Did the world's atoning Savior, to express and define *one action*, select a word signifying *three* or *seven distinct* actions? If so, then in *one* discourse (seven ideas to a word) he repeated himself seven times—preached seven distinct discourses! If there are three or seven ideas representing three or seven distinct actions, in the word *baptizo*, then *three*, or *seven actions* are commanded to be done!

Any person, therefore, having been "sprinkled" is only one third, or one seventh baptized! If such premise is true, the logic is legitimate and inevitable, the whole world is unbaptized—is unchristianized!

1. If Christ and the apostles had commanded the *action* of *sprinkling*, they would have used the word expressive of *that action*, which is *raino*, *rantizo*, *ranei*.

2. If Christ and the apostles had commanded the *action* of *pouring*, they would have used the word expressive of that action, which is *cheo* or *ekkeo*.

3. If Christ and the apostles had commanded the action of "bathing," or "washing," they would have used the word expressive of that action, which is *lono*.

4. If Christ and the apostles had commanded the *different distinct actions* of "dye," "color," "stain," "tinge," they would have used the representative words expressive of *those actions*.

5. If the terms expressive of all these distinct actions were never used by Christ, and the apostles to express the *action* of *baptism*, then all those *actions* therefore, *were never commanded to be done* as the performance of the sacred ordinance of baptism.

6. As Christ and the apostles commanded the

action of *baptizontes*, they used the *representative word* expressive of that action, which from *bapto*, and *baptizo* is translated "to dip,"—by the learned Greeks themselves—and as they used the word expressive of *immersion*, therefore, *immersion* is *the action* commanded by Christ in the great commission.

"Know ye not that so many of US as were baptized (*baptisthamen*: dipped—immersed into Jesus Christ, were baptized, *baptisthamen immersed*) into his death? Therefore, *we* are *buried* with him by *immersion into (thanatos) death*."—Romans 6: 3, 4. The personal pronouns personate the entire person, "us," and "we."—The individual *man* entire was "buried" and "raised." Verse 5: "For if we have been *planted* in the likeness of his death, we shall be in the likeness of his resurrection," i. e., "raised to walk in newness of life."

1. That which was "planted" in the *downward movement of the act*, is put out of sight,—"*We*" have been planted. "*We*," the *entire personality*.

2. That which is raised in the *upward movement of the act*, is brought into sight, "*we*," the *entire personality*,—not the *head*, and *face only*.

The translators of the English Version have translated the Greek primitives—the root,—"*bap*," "dip," "dipped," "dippeth" in the following:

And he cried and said, Father Abrahâm, have mercy on me, and send Lazarus that he may *dip (bapas)* the tip of his finger in water, and cool my tongue, [etc.]—Luke 16: 24.

And he answered and said, He that *dippeth* his hand with mé in the dish, the same shall betray me.—Matthew 26: 23.

Jesus answered, He it is, to whom I shall give a sop, when I have *dipped* it. "And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.—John 13: 26.

And he was clothed with a vesture *dipped* in blood: and his name is called The Word of God.—Revelation 19: 13.

And he answered and said unto them, It is one of the twelve, that *dippeth* with me in the dish.—Mark 14: 20.

Then went he down and *dipped* himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.—2 Kings 5: 14.

Here is evidence that the primitive word *bapas* is translated "dip," "dipped," "dippeth," and as the primitive word,—*idea* and *action* uniformly passes over, and is transmitted throughout the whole lineage of derivatives; it is, therefore, incontrovertibly evident that "dipping" or *immersion*, is the true mode or action of *baptizontes*, or of all the derivatives.

Sometimes an advocate of sprinkling or pouring thinks Paul's allusion to the passage of the Israelites through the Red Sea favors his position,—"*All baptized unto Moses in the cloud and in the sea*."—1 Corinthians 10: 2.

McKnight says in his note on this text:

Because the Israelites, by being hid from the Egyptians under the cloud, and by passing through the Red Sea, were

made to declare their belief in the Lord, and in his servant Moses, (Exodus 14: 31,) the apostle very properly represents them as baptized unto Moses in the cloud and in the sea.

But in what sense the term *baptized* as used by Paul, could be appropriately applied in the "*hiding of Israel from the Egyptians by the cloud,*" we fail to see. The noble Column which was a cloud of fire by night, and of a shade by day, rode triumphantly in the heavens for other and higher purposes than that of affording hope to the advocates of sprinkling. With all their gigantic efforts, they have utterly *failed to draw rain from this cloud!* And as to the midway path of the host of Israel through the Red Sea, when the wind blew the waves into congealed walls, we see not Paul's application to the ordinance, baptism—for, says the Bible, "the children of Israel went into the midst of the sea upon *the dry ground*" (Exodus 14: 22), and the Lord informed Moses in verse 16, that "Israel shall go on *dry ground through the midst of the sea.*" But, we can see that when "the gospel was preached unto *them*, as well as unto us" (Hebrews 4: 2), they were admitted to the privilege of partaking of that "spiritual meat," and "drink," which the same apostle calls "Christ." (1 Corinthians 10: 4.) And had it not been a gospel ordinance with "*immersion*" as the *action*, Paul would not have used the term *baptized*, as it would have instituted a contradiction between his epistle to the "saints at Rome," and the one written "to the saints at Corinth," and to "everywhere."

There is a metaphorical import to the word, but it will be remembered that the metaphorical use of a physical term, may *illustrate*, but can not *define* the meaning of the word. In the Greek classics some metaphorical terms are used. The ancients used the term *baptizo*, when they desired to express "a city *plunged* in sleep." Virgil speaks of a city "*buried* in sleep and wine." Josephus speaks of one who was "*sunk* into insensibility by excessive drinking." Diodorus Siculus says: "They do not *sink* their subjects with taxes." To be *plunged* in debt, or to be *immersed* in pleasure are phrases too well known to endanger any one mistaking the *figure*. While these metaphorical terms express similitude without the signs of comparison, it is difficult to evade the force of the primitive meaning of *baptizantes*—to *immerse*.

The Savior uses a term which gives us a deeper idea,—one of "new creation," "new man,"—a term introducing us to a new, a higher realm; one into which we are "born of water, and the Spirit" (John 3: 5). The word *born* has the significance of baptism. History informs us that "for the first fifteen hundred years of the Christian Era, no one doubted the application of John 3: 5 to baptism. Zuinglius was the first who interpreted otherwise." The word

born seems to express the completed act of baptism. Baptism expresses the manner in which the new birth is performed,—buried or plunged into one element, and emerging therefrom, as the *action* of being "born of water." But as man is a compound being—composed of a physical organism, built up of earthly elements, *not "clay,"* but dust—the "dust" man—and a spiritual organism which God took from the heavens, and blended with the physical, and sent it on an eternal mission to this world, the new birth is not complete until the spiritual organism is born of the element spirit. "That which is born of the Spirit is spirit."—John 3: 6. Thus, the physical body, which in weight is between three fourths and four fifths water, and this latter in a liquid state is compound matter, resolvable into elements—oxygen and hydrogen—is overwhelmed in water by the ordinance of God,—"born again" and *the spirit* of man—fallen degenerate—alienated from the life of God,—is born of the Spirit of God—passes from a negative to a positive state of existence, and the *whole man* is born again,—is a "new creature in Christ Jesus," under the ordinance of God—"the laying on of hands." Hence, Paul could affirm, "By one spirit are we all baptized into one body."—1 Corinthians 12: 13.

But inasmuch as all acts done without commission and authority are, in themselves, null and void, however great or able the person who performs them, so the act of "*baptizantes*," or "baptizing" the converted of all nations, will amount simply to a ceremony without the authority from God back of all administration. As by one legal act a child is inducted into a family, and sustains the relation of son, daughter, brother, sister, so we, by one act—"baptism"—legally administered, enter into the divine relationship with Father, Son, and Holy Spirit. But Campbell's, Anderson's, and the Revised Version have rendered the Greek preposition in such a manner as to eliminate the authority expressed by the terms of the great commission. "*In* the name of the Father, and of the Son, and of the Holy Ghost" signifies by, or upon the authority of this triune head. But, as rendered by the above named translations, "*into* the "name," expresses relationship only, without a hint of the *authority* by which the *act* of relationship is performed. The "keys of the kingdom," by which the acts performed "on earth," should be ratified "in heaven," are dropped, or perhaps left suspended to the girdle of the Roman prelate.

In Acts of the Apostles 2: 38, each translation renders the preposition in the dative case as follows: "Peter said unto them, repent and (*baptisthato*) be baptized, every one of you, (*epi to onomati Iason Christon*: upon, or by, or) in the (authority) name of Jesus Christ." "*Into* the name," as they render

the commission, simply invests those converted with the name, and differs from the idea they express in Acts 2:38. In a few quotations, see if *eis*—into sounds well: *En arche*,—"Into the beginning God created the heavens and the earth."—Genesis 1:1.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is (*eis*) into itself."—Genesis 1:11. "And God said, Let there be lights (*eis*) into the firmament."—Genesis 1:14. "And God blessed the seventh day and sanctified it: because that (*en*) into it he had rested."—Genesis 2:3.

"And the seventy returned again with joy, saying, Lord, even the devils are subjects unto us, (*en*) into thy name."—Luke 10:17. "Many will say to me (*en*) into that day, Lord, God, have we not prophesied (*en*) into thy name? And (*en*) into thy name cast out devils? And (*en*) into thy name done many wonderful works?—Matthew 7:22.

It sounds funny to cast out devils *into* the name of Christ. Parkhurst says *en* has sixteen meanings and *eis* has eighteen; but Horne Tooke, volume 1, page 282, resolves them all into one definition. The commission given to the apostles does not authorize any man to act in their stead, for the term *commission* signifies something *committed* from a superior to an inferior. In this case the great head of the church—Jesus Christ—commits spiritual power and authority to his ministers, to "teach" and "baptize" the nations. "But ye shall receive power when the Holy Ghost is come upon you."—Acts 1:8. This was said by the head of the church to the *original* apostles, directly, nineteen hundred years ago. Such commission does not apply to modern ministers without direct revelation from the same source. "And no man taketh this honor unto himself, but he that is called of God as was Aaron."—Hebrews 5:4. By divine revelation from God, a minister receives divine authority to induct penitent candidates, by baptism and "laying on of hands," into the divine relationship of the Father, and Son. Such divinely authorized baptism "remits sin," gives us a *moral* standing before God. The baptism of the Spirit gives us a *spiritual* standing,—puts us in possession of "the light of life," away from, and out of, the realms of "darkness" (John 8:12). God's system is one of order. He has a time *when*, a place *where*, and means *by which*, he blesses and saves. The time *when*, is:

After that ye heard the word of truth, the gospel of your salvation, in whom also, *after* that ye believed, ye were sealed with that Holy Spirit of promise.—Ephesians 1:13. And because ye are sons (not before,) God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—Galatians 4:6.

The place *where*, is *in Christ*:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places *in Christ*.—Ephesians 1:3. For in him dwelleth all the fullness of the Godhead bodily.—Colossians 2:9. And ye are *complete in him*, which is the head of all principality and power.—Verse 10. Abide *in me*, and I in you. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—John 15:4-7.

The *means by which*, is the gospel of God's dear Son: Faith, repentance, and "as many of you as have been baptized into Christ have put on Christ."—Galatians 3:27.

And when they heard this, they were baptized *in the name* of the Lord Jesus. And when Paul had *laid his hands* upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts 19:5, 6. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness.—Galatians 3:5, 6.

Thus, it is "*in Christ*" *after* faith, repentance, and baptism, with "laying on of hands" that we are blessed with the "seal of adoption,"—the Holy Spirit—and this seal denotes *possession*,—that he who seals, *owns* those whom he seals: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and *ye are not your own*? For ye are bought with a price?"—1 Corinthians 6:19, 20. A *seal* denotes also a *signet, inscription, impression*. God puts his "impression" upon us by virtue of our being cast into the mold of doctrine he has ordained; and, like the metal, we receive the "impression" of the mold. "Nevertheless the foundation of God standeth sure, having *this seal*, the Lord knoweth them that are his."—2 Timothy 2:19.

S. W. L. SCOTT.



MODERN HISTORY AND THE BOOK OF MORMON.

The History of Iowa, published in 1903, by Benjamin F. Gue, has some statements interesting to those who believe in the Book of Mormon. In the opening statement of chapter 2, volume 1, the author says:

During the period of melting glaciers the surface of the earth was again occupied by plants and animals. Soon after these appeared we find the first evidences of man's advent upon this portion of the earth. Professor Aughey's discovery of arrow points in undisturbed beds of loess at various places in Iowa and Nebraska, indicates with certainty the presence of man soon after the melting of the glaciers. Horses appeared about this time and were used for food, as is clearly shown by the finding of skulls crushed in a manner that could only come from the blows of an implement similar to the stone ax. These axes are found in the same deposit with the skulls, both in this country and Europe, showing that man appeared on both continents during the same geological period.

In the above statement is the fact that horses appeared upon this land in a very early period. Moroni, in the Book of Mormon, Ether 4:14, tells

us that the Jaredites had "horses and asses" upon this land in the early part of their existence as a nation, which national life with that people began about 2,100 B. C. Nephi also tells us, 1 Nephi 5: 130, that when his colony arrived upon this land they found all kinds of beasts "and the ass and the horse." In the quotation above the author has the idea that horses were used for food. The Book of Mormon only speaks of them as animals being useful for man; though the crushed skulls may have been animals used for food during famines.

What sort of people were the first inhabitants of Iowa, is a question that must ever be of interest. It is generally believed by archæologists that remains of two distinct prehistoric races have been found in the valley of the Mississippi.

The Book of Mormon well tells us that two races have occupied this land of Iowa. One was certainly prehistoric. The Jaredites, beginning their civilization in North America previous to 2,000 B. C., extended their civilization over the Mississippi Valley at two different times during their occupation of the land prior to 600 B. C. The author mentions that skulls found in different parts of Iowa were similar to skulls found in different countries in Europe.

The first inhabitants of Iowa and the Mississippi Valley of which we have any evidence are called the "Mound-builders." Stone and copper implements found indicate that they had made progress in the scale of intelligence. Whether they cultivated the soil, erected comfortable dwellings, and built towns is not known, but that they made cloth is proven by samples found in mounds, strangely preserved through the innumerable ages which have elapsed. The numbers, color, habits, customs, and forms of governments of these people, as well as the manner in which their mounds were constructed, the purpose for which these enduring earthworks of various forms were used, and a thousand interesting details of the history of these inhabitants of Iowa must for ever remain unknown. Whence they came, how long they possessed the land, from what cause they were exterminated, are problems that will never cease to have an absorbing interest to succeeding races and generations. We can only call them the "Mound-builders," in absence of almost all knowledge of their history.

This author speaks of the "Mound-builders." We call them the Jaredites, who came to this continent from the Tower of Babel, 2,250 B. C., and lived here as a people for a period of sixteen centuries. That they had "copper implements," is shown by Moroni telling us that the Jaredites, Ether 4, "did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore, they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper." Samples of cloth have been found in these mounds in Iowa, strangely preserved. Moroni further tells us that those people "did have silks, and fine twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness."

The form of government of these people was monarchical, and the thousand details of their history is well known to the Book of Mormon students, and these "problems that will never cease to have an absorbing interest to succeeding races and generations," are no longer difficult problems to us.

Evidences of the work of these people are found in many of the Eastern States and as far south as Tennessee in great abundance. The mounds are numerous along the Mississippi Valley in Iowa, extending from Dubuque at intervals through Jackson, Clinton, Scott, Muscatine, Louisa, and other counties. Many of these when opened are found to contain skeletons partially preserved, with various implements, vessels, pipes, and ornaments. One opened near Dubuque disclosed a vault divided into three cells. In the central cell was found eight skeletons sitting in a circle, while in the center of the group was a drinking vessel made of a sea shell. The whole chamber was covered with logs preserved in cement.

Helaman tells us in the second chapter of his book that during the century preceding the birth of Christ "the people who went forth became exceeding expert in the working of cement; therefore they did build houses of cement, in the which they did dwell. . . . And the people who were in the land northward, did dwell in tents and in houses of cement. . . . And it came to pass as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping; . . . that they might build many cities, both of wood and of cement."

Some very interesting mounds were found on the Cook farm, near Davenport, which were opened by Reverend Mr. Gass in 1874. There were ten mounds in the group, about two hundred and fifty feet back from the river. Several of them were opened and found to contain sea shells, copper axes, hemispheres of copper, stone knives, pieces of galena, mica, pottery, and copper spools. Many of the axes were wrapped with coarse cloth, which had been preserved by the copper. The pipes were of the Mound-builders' pattern, some of which were carved with effigies of birds and animals. One bird had eyes of copper, another had eyes of pearl, showing much delicacy of manipulation and skill in carving. Twenty copper pipes and eleven copper awls were taken from these mounds.

All of the mounds contained skeletons and ashes; two contained altars of stone. In one, tablets were found on which were hieroglyphics representing letters and figures of people, trees, and animals.

In the mound represented in the accompanying illustration, [See History of Iowa] not far below the surface, two skeletons were found. Below these were layers of river shells and ashes several feet in thickness. Beneath this three mature skeletons were lying in a horizontal position, and between them was the skeleton of a child. Near them were five copper axes wrapped in cloth, stones forming a star, carved pipes, several bear's teeth, and a broken lump of ochre.

In a mound opened by Reverend Mr. Cass west of Muscatine slough, in 1880, there was found a carved stone pipe, a carved bird, a small copper ax, and a pipe carved in the shape of an elephant. Another pipe was found in that vicinity shaped to represent a mastodon.

Moroni, in the fourth chapter of Ether, mentions that "there were elephants, and cureloms, and cumoms; all of which were useful unto man."

Similar evidences of the ingenious and skillful work of that prehistoric race have been found over a wide range of country, showing conclusively that these first inhabitants of Iowa, of which anything is known, must have made considerable progress in some of the arts of civilized people.

Their mounds extend as far west as the Little Sioux River, and the Des Moines Valley is especially rich in these evidences of occupation by the "Mound-builders." At one point a few miles above the city of Des Moines, on a bold bluff of the river, are many acres covered with their mounds. At other points are found well-preserved earthworks laid out on high bluffs, evidently for defense. There is near Lehigh, in Webster County, an elaborate system of these earthworks commanding a view of great extent.

The lines of these works can be easily traced and in many places huge trees have grown up in them. There are evidences that these people cleared forests, graded roads, wove cloth, made stone and copper implements, exhibiting great skill in these works which have survived them. If they were of the same race with the inhabitants of Central America, who erected the massive structures found in ruins in that portion of the continent, their civilization must have become well advanced. It is not improbable that as these antiquities are further explored, additional light will be thrown upon this race of people who preceded the Indians of America. That they existed in great numbers, and through a period of many thousand years, can not be doubted. That they were assailed by warlike invaders coming upon them from the north and west is generally believed. That the earthworks found along the rivers were erected as protection against enemies there can be little doubt.

How long they resisted the invaders can never be known. The terrible conflicts may have lasted through several generations, as they were gradually dislodged from their strongholds and forced southward. They may have slowly perished before the resistless onslaught of the invaders until the remnants of the once numerous race became the hunted "Cliff-dwellers," who sought a last refuge in the sides of the deep gorges where some of the cliff houses have been preserved. It is generally believed that the remote ancestors of the North American Indians were the conquerors of the "Mound-builders."

It is evident from the above quotations that the historian of to-day, without any positive knowledge concerning these prehistoric races, forms conclusions that are strikingly similar to the positive facts as they are recorded in the Book of Mormon.

A. A. REAMS.

DES MOINES, Iowa, December, 1907.

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A DEFENSE.

I find on pages from 86 to 88 of HERALD, volume 55, what is offered as a criticism upon an article written by me, and published in a former HERALD.

The brother says, "the gist of the matter was brought out when a motion was made to properly recognize the missionary in charge, in this same meeting, by the common consent rule. The district president did his utmost to defeat its passage, and in his letter characterizes the missionary in charge as 'butting in,' 'interfering.'"

As to the above we deny that "the district president did his utmost to defeat its passage," and as to

characterizing the missionary with "butting in," we simply copied his own statement on that point.

Again he says, "The common consent rule had been evaded." This we deny. The district had one year before, by "common consent" elected its president to preside for one year, and until the end of the closing session of the term, and thus all things were in order. Is there any other organization on earth that requires more than one election to qualify one to fill out his term of office?

"Permanent organization.—The temporary organization having been completed . . . the assembly should proceed to make choice of one of their number to act as president of the district. . . . The officers elected should at once assume the authority and enter upon the discharge of their duties."—Book of Rules, page 6.

By reading the whole section we see that one of the duties of a district president is to preside. "In the absence of the presiding elder of the branch the priest or priests chosen by the branch or either of them shall have the right to preside, whatever other elders or priests may be present."—Book of Rules, page 101.

What the writer should like to know is, is a branch in its organization superior to a district in its organization? And if not, why make district organization the butt of contention over and above a branch, Religio, or Sunday-school convention. "All authority was assumed by the district president." This we deny. The district president had been placed in his position as shown above.

"Preceding missionaries in charge seem to have winked at these conditions rather than to take responsibility of putting them right; easier perhaps to court favor and let it pass." This is a high compliment upon previous missionaries, I must say. Yes, there had been many of the leading authorities of the church in the district for nearly forty-six years, and had so far "winked at these conditions." But the time seems come at last when in the interest of the work that the brother had to "butt in" "abruptly" "with a high hand and in a disorderly manner." Well, it seems that he might have waited another four years, so that the district would have been an even fifty years old.

In the first organization there were special conferences held in different parts, and the same may be done now under a rule laid down in Book of Rules page 4, section 9, and as provided for in Book of Rules page 2, section 3. "Where there is no organization (branch or district), it will be well to observe the rule, 'The highest in authority shall preside.'" The above, if it means anything, sets forth in plain terms that the ones *elected* to preside over "branch or district" are the highest in authority of any and

all others who may be present, so far as the meetings then in hand may be concerned.

"Presumably it was by the advice of one or more of these that the district referred to was misled into the adoption of the resolution suspending the operation of the 'common consent' rule." The writer of this article, so far as he is concerned, denies the above insinuation, for he has had nothing to do with the resolution only in seeking to carry out its provision as he understood it at that time, and he again asserts that "common consent" had been exercised as the brethren of the district wished it to be done until the "butting in" took place.

"Did you find any law which said he should preside if certain others were there?" Yes, the law above referred to, together with that found in Doctrine and Covenants, section 122, paragraph 8, "And when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they were called and set apart to preside." This last was cited before, and seems to the writer to cover the whole ground of controversy.

J. C. CRABB,

LITTLE SIOUX, Iowa, January 29, 1908.

Of General Interest

REAL BLUE BLOOD.

[The *Kansas City Journal* for January 24, in an editorial, contains the information which we give below in reference to the patronymic Smith. It is quite ingenious and we give it to the readers of the *HERALD* for two reasons; one is that it is ingenious and contains some information that might be useful some time in conversation when the name of Smith is considered; the other is to show that the steadfast persistence on the part of the Reorganized Church in reference to what has been called "The Twin Relic" has been taken notice of and has not been forgotten by those who are shaping the public opinion, the writers for the press. We often find similar pieces of information given in the popular press, which is more or less valuable to the Saints, and it affords us pleasure to record them in our own journal.—EDITOR.]

An esteemed weekly pictorial contemporary of New York performs in its current issue a signal service by noting some of the most useful and illustrious deeds which have added glamour to the scintillating name of Smith. This prolific family has made surprising contributions to the sum of human achievement in many fields of activity, and to preserve some of the most notable, which are typical rather than comprehensive, is to widen still farther the horizon of the fame of the Smiths.

Our contemporary, however, is in error in ascribing the origin of the Smiths to a period about three centuries before the arrival of Captain John in America. The Scriptures authenticate the ancestry of the Smiths by proving that they are descended from Cain. Everybody who has dabbled in philology knows that "Smith" is simply a "smiter" and the first official mention of a "smiter" in the Bible is contained in the statement that "Cain smote Abel." Nor let the Smiths become disgruntled thereat, for the best of us will run into a pirate or a peasant if we go back far enough. Next to the Adamses, the Smiths are therefore the oldest family on the globe.

But more seriously speaking, it is really interesting to note the puissant part which the Smiths have played in the development of the world. In "Who's Who" in England there are 144 Smiths, and in the American "Who's Who" there are 135. There are 400 Smiths registered in "Club Men of New York." From the standpoint of title the most illustrious members of the Smith family are Lord Strathcona, Canada's "Grand Old Man," who was plain Donald Smith when he landed in Canada a poor young man. In England George Smith's official title is the Right Reverend the Bishop of Argyll and the Isles. But the untitled members of the family are of even greater account, though Lord Strathcona is every inch a man. Still, in Canada probably the most illustrious man known by his right name is Professor Goldwin Smith.

Here at home the Smiths have flourished, waxed, and grown fat. There have been two Smiths in presidential cabinets, and we note with pardonable pride that both are editors—Charles Emory Smith of Philadelphia and Hoke Smith of Georgia. And speaking of Hoke Smith recalls that other distinguished Georgia Smith, Bill Arp, *nee* Smith, augmented by Charles Henry later in life. Bill Arp, coincidentally, lived in the Carterville made famous by the brilliant litterateur, F. Hopkinson Smith, the creator of "Colonel Carter." In the creative line also another Smith shines preëminent, for the author of the book of the best comic operas and musical comedies of the day is Harry B. Smith, the versatile partner of Reggie De Koven.

It pains us to turn with our esteemed contemporary from this record of monogamous achievement to the fact that the world's most married man is a Smith, the president of the Mormon church. But the credit of the family is maintained by another Joseph Smith, who is also a Mormon, so-called, but is head of the branch which is opposed to polygamy and which does not like to be called Mormons. Former Senator James Smith of New Jersey is the largest manufacturer of patent leather in the country, and a distinguished New Hampshire Smith makes socks to go with the shoes. The borax with

which we kill cockroaches, if it came from Nevada, was discovered by a Smith. These are only instances, which might be indefinitely multiplied.

It was a Smith who gave to the country its national anthem. The Smiths were on both sides of the "irrepressible conflict," for a General Smith commanded a Union division at Vicksburg and another General Smith was in command at Richmond in 1862. Gerrit Smith signed, with Horace Greeley, the bond of Jefferson Davis.

It seems to be "up to" the Browns and the Joneses.

• * * * *

PREHISTORIC HOUSES IN OREGON.

TACOMA, Washington, January 1.—A. N. Sayre, living in South Tacoma and ex-Representative from the thirty-ninth District in the lower house during the last session of the Legislature, will shortly leave for Southern Oregon on a peculiar mission, the locating of two houses built in prehistoric times. Mr. Sayre is a pioneer mining man on the Pacific coast and is known from California to the British line.

Three years ago he was traveling through Southern Oregon and learned of the existence of ancient buildings and saw the material of which the buildings are composed. Only two or three people knew the location. Mr. Sayre says their value as ancient anthropological finds is not realized. The houses, he says, are not of the same order as are the cliff dwellings, and he is confident they belong to an entirely different age, and that they were constructed by people radically different from the primitive folk that perched dwellings on remote cliffs and the high battlements of the Rocky Mountains.

"At the time I learned of these two houses," said Mr. Sayre, "I was not in a position to stop and make a personal investigation of the locality. Nevertheless, I went to within less than half a mile of the remains of the two structures and could see where they were.

"The houses were built without question in a remote age. The walls have been almost covered with the debris of many centuries. Underbrush and vines are growing around and over them, making it hard to find the spot. Only the walls now remain.

"The work of hewing out the stones into octagon form and giving them a saucer shape has required incredible pains on the part of this ancient people, which must have had only crude implements to work with. Everything indicates that the structures were intended for defense, built in spots where with vegetation eliminated there would be a splendid outlook to all points of the compass."—The *Evening Bulletin*, Walla Walla, Washington, January 1, 1908.

Power, to its last particle, is duty.—John Foster.

Original Poetry

CONFLICT OF A DAY.

A morning dawned in eternity,
Of the day run now so near to eve,
A day not measured as man counts time,
For months and years its hours weave.
Deep in the bosom of eternity,
The throng of throngs together trod,
Joyfully gracing the beautiful streets
Of the capital city of God.

Hark! the lusty shouts ascending,
Bursting from that mighty host,
Angels' songs in music blending,
As joy wells to its uttermost,
Sons of God! stars of the morning!
But why this burst of plaudit grand?
'Tis the news of earth's creation,
Yet to be, by God's own hand.

Earth, for home and habitation!
Trumpets, notes of praise employ,
Morning stars then sing together,
And the sons of God shout for joy.
But hark again! This time a clamor;
Must mutiny mar the happy scene?
Whence this thrust, this breach of trust
Which mingles discord joy between?

From out his place of trust and honor
Rebellious Lucifer so bold
Usurps a place beyond his merit,
Seeking to grasp, to seize, and hold.
The prestige of his own great station,
And power acquired at duty's post,
With all his dashing, bold assumption,
Captures full one third the host.
War's proclaimed, and captains chosen,
Volunteers join each their choice;
Clamor then supplants the music
And battle din the joyful voice.

Still rages that conflict, unabated;
Old earth, long since, the battlefield,
Though victory's song be long belated,
The one third clan now soon must yield.

JAMES E. YATES.

Selected Poetry

THE UNSUCCESSFUL MAN.

He failed, but why?
Did you or I
Do aught to help him on his feet,—
Or treat him coldly on the street?
Did we give him a helping hand
Or even scatter any sand
Upon the slipp'ry track he trod,
Or did we push him with a prod?

He lost, but say—
The other day
His wife told me how hard he tried
And how she bravely stood beside
The losing man to give him grit—
But "friends" closed in and said, "Remit,"

And like the coyote-hunted steer
This man went down—and now they jeer!

A man backslid,—
The snares were hid
Among the most religious folk
Who thought the Golden Rule a joke—
All right to preach about at times
But not to use when selling mines.
"I'll do as they do when I sell,"
And thinking thus the good man fell.

The good man fell—
But you know well
What might have been his Christian life
Had he not seen in business life
The deeds of men whose daily walk
Would not O. K. with Sunday talk.
'Twas natural that he went astray
When led in such a crooked way.

It strikes me now
I can't see how
That any man can e'er succeed,
Or follow any moral creed
While "bears" are camping on his trail
To pull him down and make him fail,
And "wolves" with lamb's wool for a cloak
Are living as religious folk.

—Alson Secor.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

An Old Legend.

In the freezing cold and the blinding snow
Of a wintry eve in the long ago,
Folding his cloak o'er clanking mail,
A soldier fighting the angry gale
Inch by inch in the campfire's light,
Star of his longing this wintry night.

All in a moment his path is barred,
He draws his sword as he stands on guard;
But who is this with a white, wan face,
And piteous hands upheld for grace?
Tenderly bending, the soldier bold
Raised a beggar, faint and cold.

Famished he seemed, and almost spent,
The rags that cover him worn and rent,
Crust nor coin can the soldier find;
Never his wallet with gold is lined;
But his soul is sad at the sight of pain;
The sufferer's pleading is not in vain.

His mantle of fur is broad and warm,
Armor of proof against the storm!
He snatches it off without a word;
One downward pass of the gleaming sword,
And cleft in twain at his feet it lies,
And the stormwind howls 'neath the frowning skies.

"Half for thee"—and with tender art
He gathers the cloak round the beggar's heart—
"And half for me," and with jocund song
In the teeth of the tempest he strides along,
Daring the worst of the sleet and snow—
That brave young spirit so long ago.

Lo! as he slept at midnight's prime,
His tent had the glory of summer-time;
Shining out of a wondrous light,
The Lord Jesus beamed on his dazzled sight.
"I was the Beggar," the Lord Jesus said,
As he stood by the soldier's lowly bed;
"Half of thy garment thou gavest to Me."

—Selected.

HOLDEN, Missouri.

Dear Sister Frances: This evening while reading the dear old HERALD I turned to the Mothers' Home Column to see what I could find there, as the many good thoughts we have received from time to time have been a great comfort to me; and, as Sister Eleanor says, when we turn to this Column and find only a selection, I feel there is something missing. Perhaps a great many sisters are like myself, waiting for others to write, thinking we will get something better, just as we often do in our prayer-meeting, one wait for the other; and then we miss the spiritual blessing. The many grand and glorious thoughts and experiences that I have received through reading this Column, and meeting with the Daughters of Zion, have helped me to build my home and make it what it is. I realize a home in the true sense does not just consist of a fine house and nice furniture. While it is the duty of all, as Saints of the Most High, to beautify our homes, and make them comfortable and nice, yet that Spirit that rules within is what makes the home,—peace, love, joy, godliness, banishing from our very presence that which is evil. I feel there is a great responsibility resting on us as mothers and daughters in Israel. Many are like myself, not blessed with those that should complete the home, bringing comfort and joy with their merry laughter; yet long since have I tried in my weakness to be resigned to God's will, "although hard," and turn my mind and attention to other work, always trying to find something to do that I might feel that my life was not altogether spent in vain. Eighteen years ago when our only child, a bright blue-eyed boy, came to gladden our home, we felt we had everything to live for; and for seventeen months our hopes were bright. When, suddenly, God called him home, leaving us lonely, and hopes blighted, we almost felt there was nothing to live for, which caused us many days of bitterness, and not until we found it was better to be resigned to God's will did we find comfort. Then, as I said, I began to look for something to do that my life would not be spent in vain. While I have not been able to accomplish much, because of poor health so much of the time, yet I can look back with some degree of pleasure, feeling I have tried to do some good, and have not spent my time in vain. The beautiful words we read some years ago in *Autumn Leaves* come to my mind: "A voice in silence. As I lay one night, thinking my past life o'er, a voice said to me, What would you do if Christ should knock at your door? Then I closed my eyes in deepest thought; would I be ready to go with him to the home of the pure and good?"

O yes, dear sister, would we be ready to go? Are we living the gospel law, that we could hail with delight the very appearance of our blessed Redeemer? If we are living as we should we could rejoice at his appearance. Have you tried to comfort the weary ones? Oh yes, such a mission work, to try to comfort those who are troubled, and have

burdens to bear. Just a kindly word to show sympathy in the time of trouble, and a look of love often impressed the one in sorrow, bringing comfort and cheer to her already troubled heart, causing peace and joy to thrill her bosom. We know not how much good just a kind word will do. Yes, there are our dear aged ones, whose hair is white; if only we realized how they loved to be remembered, we never would hastily pass them by, but would find time to give them a comforting word, and let them know we loved them still. There are many little things that we often thoughtlessly pass by, looking forward to something greater, not thinking it is these little things that count. Oh, may we ever be on the watchtower of Zion, watching and ready to do whatever our hands find to do, that we may be God's children in deed and truth.

MRS. R. O. SELF.

Letter Department

STELTON, Ontario, February 4, 1908.

Editors Herald: I could write a lengthy letter of the good work being done at this place. Am pleased to say many are interested in the pure gospel, and some fine people, and I expect to baptize some before I leave this place. I am holding nine services each week, and much visiting with those as yet outside of the church. Speaking to one aged person the other day she said, "Elder, I never in my life heard the truths of the Bible brought forth as you bring them forth." She also said, in visiting some of her friends, taking some of our literature to them, and inviting them out to hear the preaching, they told her if she went to hear that man any more they would never speak to her again. She told them she was going where she could hear the truth.

Our effort here has created a stir. The preachers have started house to house prayer-meetings to keep the people from coming, and are trying to poison the minds of the people against me and the work.

The few Saints here have bought a plat of land, paid for it, (\$300), and intend to build in the spring. R. B. HOWLETT.

FAYETTE CITY, Pennsylvania, February 6, 1908.

Dear Herald: In reading the letters from week to week in the church papers and HERALD, and learning of the advancement of the work, and the many blessings being received among God's people, I feel like telling of his work in this part of his vineyard. The Saints here are advancing step by step spiritually. God is blessing us. He has spoken to us, and if we are humble, and faithful to his commands, more abundantly shall we receive his favors. May the Lord help us to be faithful, and may all God's people live together in love and unity.

Brn. Baldwin and McConnaughy have been with us holding meetings. Quite a number came to hear. Some appeared interested; and many heard the gospel. Come again, brethren. One was baptized. May God's work go on, and souls be added to the church, such as shall be saved in his kingdom. Ever praying for the welfare of Zion. EMMA PERRIE.

VAN CLEAVE, Mississippi, February 6, 1908.

Editors Herald: I desire to say that I still "live and move and have a being," notwithstanding the encounter with the great Ben M. Bogard, D. D., of Little Rock, Arkansas, of the Missionary Baptist Church, is over.

The debate began February 1, at seven o'clock in the evening, and four sessions of two hours each were given to each proposition. The church questions were discussed. While much boasting and bragging and misrepresentation were indulged

in, by the doctor of divinity, all the Saints that I have heard express themselves were greatly strengthened, and friends were made to the cause.

Yours, as ever,

J. M. STUBBART.

PERSIA, Iowa, February 13, 1908.

Dear Herald: The quarterly conference of the Little Sioux District convened at Moorhead, Iowa, February 8 and 9. A very spiritual time was enjoyed by all present. There was a good attendance, and reports from the branches showed good spiritual conditions. The conference organized by selecting the district presidency to preside. The morning hour, both Saturday and Sunday, was devoted to prayer and testimony. George H. Shearer, Sidney Pitt, W. A. Smith, and W. W. Baker were the speakers. Adjourned to meet with the Woodbine Branch the last Saturday and Sunday in May. We think the Little Sioux District is in good condition, to say the least.

Yours in bonds,

SIDNEY PITT.

BERLIN, Germany, January 6, 1908.

Editors Herald: A few words from this place might interest you and the readers of the HERALD, so I write. I spent the Christmas holidays with relatives on the island of Møen, Denmark, where I was raised, something I had not done for nearly thirty years. One of my uncles, for whom I commenced to work when I was ten years of age, is still living, being past ninety-one years of age. I have numerous relatives and friends still living there, all being very friendly, and inviting me to visit them. I did my best in that direction, and embraced every opportunity to talk gospel to them. They are all religious, in their way, but they have a kind of religion that does not interfere with their every-day life. Holidays with them mean more especially a time for eating, drinking, dancing, etc.

On the 4th I left for Berlin, reaching here the next morning. Bro. Joehnk met me at the station. The next day being Sunday, arrangements had been made for us to meet at Bro. Kippe's house, at Lichterfelde W., one of the suburbs of Berlin. We confirmed Sr. Kippe's father, who had been baptized by Bro. Joehnk on Friday, partook of the sacrament, ordained Bro. Kippe an elder, and administered to him and Sr. Kippe. We had a very good meeting, the Spirit of the Lord being present and confirming the work done. Sr. Kippe's mother was present and spoke in the meeting. We hope that she will ere long unite with us. A brother Smolny, from Alt Döbern, a village in the south of Brandenburg, where Bro. Joehnk has been laboring some, came up in the afternoon. He is a bright young man, and will no doubt make a useful man in time, if faithful. He also speaks the Polish language. We thus have three openings in Germany: Berlin, Hamburg, and Alt Döbern. In each place several are investigating, and interested in our work, and we are hopeful of several additions to our numbers.

I guess your readers all know that it is "uphill business" to do missionary work in this field, especially with the few men and means at hand. We have many obstacles and much prejudice to meet. As a rule we can not afford to rent halls in which to preach, but must content ourselves with visiting, tract distribution, and private conversation. It is my opinion that more of that kind of work should be done everywhere, and that our report blanks should contain spaces for *gospel conversations, tracts distributed, etc.*

And while I am at it, I might as well say that it is my conviction that in applying for missions every minister should give the Twelve and the Bishop an exact statement of his financial status, and inform us as to the amount needed for his family, not what they would like to have, so that the law of

equality might be carried out,—every man receiving “*according to his wants and his needs, inasmuch as his wants are just.*”—Doctrine and Covenants 81:4. This is the Lord’s rule in the matter of allowances, and it should be carried out by the ministry first, *then* we could talk equality to the Saints, and it might have the desired effect. If a man has a sufficient income to support his family comfortably, he should not ask anything of the church, just because he is sent on a mission. If not, let him ask for what he really needs. If this rule obtained and our man-made rules were laid aside, our foreign missions need not be crippled as they now are. We can not get the financial help that we so much need, and one reason is that a considerable amount of our funds goes into the homes of the ministry where it is not really needed. Hoping to see the law of the Lord carried out, that Zion may be redeemed, I am,

Yours in bonds,
PETER ANDERSON.

BELLAIR, ILLINOIS, January 28, 1908.

Editors Herald: Our hope is that we may live our religion to the glory of God, that we may keep his Spirit until we are gathered home to the land of Zion. We have no branch organization here. Pray for us that we may be faithful, keeping all the commandments. I see nothing to discourage, but everything to encourage us in the line of duty, seeking wisdom and knowledge and patience, and everything that goes to make a true Latter Day Saint. We can exert an influence that will never die. May the Lord strengthen and direct the dear children of the Saints here, and bring them safely to Zion; for it takes wisdom, strength, and courage to hold young people in the faith, when their environments outside of the family are all pulling the other way. Let us do good to all men while we have opportunity.

We have had splendid meetings here, and glorious promises, if we prove faithful. Our traveling ministers came recently and preached to us. January 12 to 26, we had a series of meetings, with Bro. F. M. Slover and Bro. Henry Sparling, Springfield, Missouri. The result of the two weeks’ preaching was one baptized at this place. We had good attendance and good attention. Some are seeking after the truth. Should any elder be passing this way he will be welcomed, and cared for while he remains.

In a letter written by Elder C. J. Spurlock, January 8, 1908, he said he had much pleasure in reading the book entitled, *A Dream of Heaven*. Who wrote the book, and where can we get it?

My faith in the restored gospel has never wavered. Let us move forward “in the light of God.”

In the one faith,
MARY A. FERGUSON.

BLISSFIELD, Michigan, December 30, 1907.

Editors Herald: If you will allow me space I will relate a dream I had on the night of December 3.

I stood as it were upon the banks of a small stream of muddy water, and saw an eagle wading in the stream a short distance above where I was standing. My husband said, He is hunting for fish. But, to my surprise, when he raised up out of the water he had two very uncommon hairy snakes in his claws. I would think they measured at least one and one half feet through the largest part, and were at least sixty feet long. As I watched, they tried to fight the eagle and get away; but he carried them some distance down the stream, and they finally dropped down; but the eagle went down after them again, and this time he pierced them through and my husband said, Now they will die. But the eagle picked them up again, and this time he threw them out over quite a

high board fence, just a short distance from where I was, and I looked around and one had raised up its head and was looking at me, and I said to myself, I will not stay here; I shall go farther away from the fence. But previous to the eagle going into the water it seemed he had killed a smaller snake, on the ground, and my husband picked it up and threw it to the old ones, saying, Let them eat it up.

I write this to the HERALD because it has bothered me, and if any in the church can tell what it means, I should be glad to hear from them. I live here alone in Blissfield, but have hope that the work will be opened up here in the near future.

I have been looking for Bro. Scott for some time; but have not seen him. Bro. Davis promised to come, when I saw him at conference last month, at Coldwater; but he has failed to put in an appearance. It may be the Lord’s will, and I shall not find fault with my brethren, as I know by reading that they both have been doing something for the good of the cause.

I am trying to do what I can by living the best I know how, and getting others to read some of my books. One man read Bro. Joseph Luff’s book, *The Old Jerusalem Gospel*, and when he returned it he said it was fine and had lots of good reading in it; but of course he could not agree with all that was in it. I told him to come down and we would see if I could help him. He said he would, but has never come. If any have reading-matter to give any outsiders, I would be glad to have them send some to me, as I would like to do something for the upbuilding of this good cause.

Your sister in gospel bonds,
MRS. C. B. TONG.

BEACH GROVE, Arkansas, January 29, 1908.

Dear Herald: I am sitting on a moss-covered rock, one among the thousands carelessly hanging on the south side of the notorious Boston Mountains. The beautiful little Mulbury, at my feet is laughingly dancing over the shoal. The buzz of a few flies chimes in with the charming chorus. A hornet fans my cheek with his long wings, gnats are flitting close to the end of my nose, and a single tick, reminding me of the lone missionary, crawls peacefully along. Gentle zephyrs murmur through the leafless trees, and great bunches of mistletoe lovingly caress the smooth white limbs of the swaying sycamore, and a thousand other lovely things conspire with my silent muse to help me see the bright side of recent experiences.

One week ago I told Bro. Buchanan, “I have during the past two weeks given out twelve appointments, the weather has been lovely, but only twice has any one come out to hear me. I am convinced that no good can be done in the mountains by public speaking until summer. To-morrow I will go down to Redding and copy those ancient characters from the rocks, and will be back in time to go to Danning with you next week.”

Saturday evening I climbed a winding footpath to the top of Brush Mountain, and, leaning against the front gate I shouted, “Hello!” (Arkansas etiquette.) A lady came to the door. “Please tell me the way to the schoolhouse.” After directions she continued: “Oh! are we going to have meeting to-night or to-morrow?” “My business is preaching; but it is too late to get out announcement.” “Oh, no, it is not. Mr. F. has a phone, and you will sure have a good crowd out.” “All right, then, meeting at eleven to-morrow. Mr. D. lives near the schoolhouse, and I have been referred to him for lodging to-night.”

The sun was only a few minutes above the horizon, so I hastened on. The mountains are thinly settled, and I was surprised to meet fifty at eleven o’clock. No one knew who I was. I introduced myself, gave them a brief history of the

boy prophet, and of the infamous usurpation of Brigham Young, showed what kind of a church Christ built, and how that after Constantine, the heathen portion of the church massacred the Christian portion, and substituted apostles and prophets with popes and pontiffs, and plunged the world into awful darkness.

God gave me great liberty, and helped me convince them of the need of a restoration. Continued the subject at seven o'clock in the evening, and left warm friends and urgent invitations to return.

Monday I walked down Barn Fork, where the scenery was intensely interesting. The spring torrents have washed all the earth from the broad, flat rocks, forming a long series of steps. Here still stand proud cedars, whose flattened roots are clutching into the cracks and crevices, with a faith that never falters. Their boughs are adorned with a rich drapery of long, gray moss, giving them a weird and lonely appearance. Something like a mile below the mouth of this creek I waded across Mulbury. My! the water did bite. I was soon gazing at a multiplicity of queer shaped characters, chiseled into the face of the mighty sand bluff, all the way from the ground up to a height of twenty-one feet. Seven years ago, when the signs were discovered, only a few of the uppermost were visible. A great bank of earth was closely concealing the remainder. A company who verily believe it to be the lost Louisiana mines, have spent several thousand dollars digging away this bank and tunneling into the mountain. Among a labyrinth of dots and dashes, pictures of men, serpents, turtles, and birds, are to be found the Masonic square and compass, keystone, anchor, and seven stars; bull's head, boats, triangular diamond, and half kidney; true diamond, heart, apple quarter, horseshoe, crosses, trowel points, the all-seeing eye, etc., etc.

They claim to have found all these and many more figures duplicated on stones, carefully laid marked side down, forming the checkered pavement in the embankment they have moved, also a car load or more of black sand that has been washed of its gold. Ashes, buck horn, and human bones were found in the dump.

Two old Mexicans have told the following story, both having worked in this mine:

Some of this black sand bore twenty-two dollars of gold to the pan. Several mines close by were operated by this Louisiana company. They were besieged by Indians; could not transport their treasures, so they were stored in subterranean vaults, valued at one hundred and twenty-one million dollars, all entrances sealed and concealed; and then in an effort to get away were nearly all killed by the Indians. I saw pictures of bow and arrow, and Indian's head, in war dress, on the rock. Fragments of crucibles, and stones bearing dates of 1711 and 1811, were found in the bank.

Years ago one John Farnal from St. Joseph, Missouri, came here with a chart got from one of these old Mexicans in California. He (Farna) thought this was the place pointed out; but could not be sure.

Dr. F. Hill, J. R. Morehead, W. P. Hammonds, and George Hill, of Redding, Arkansas, are the members of this company. I was prevented from making a copy of the markings of the bluff, as only part of the company were present.

It is said that Mexicans have been in this vicinity prospecting for lost mines or hunting hidden treasures nearly every season for years past.

Monday night I addressed a few at Redding, and Tuesday night a fair sized crowd at Beach Grove.

From Danning I expect to go to Hartford. I seldom miss a chance to preach a sermon by the fire-place, even when I get no congregation at church. The churches all through this country have gone to seed, and the seed is blasted, and

the thinking people are disgusted. Some of their preachers went on a drunk Christmas. And so goes the world.

D. R. BALDWIN.

PANA, Illinois, January 30, 1908.

Editors Herald: The eight nights' debate held at this place between Elder David Smith of the Reorganization and J. E. Prophater of the Non-progressive wing of the Campbellites, commonly known as the Church of Christ, has just closed with another victory for the Latter Day Saints. Nearly the whole congregation are satisfied that Elder David Smith completely overthrew all the arguments of his opponent. The Saints here are all rejoicing, and know that we have something that will stand the test, no matter how sharply it may be criticised. Although Mr. Prophater lays great claims to scholarship, as he played between his revised version and his Greek testament, yet his arguments were swept away as the snow before the sun. I was chosen as Bro. Smith's moderator. The debate closed on Friday night, and on Sunday five were baptized, three grown male persons, two young people about twelve years old. Mr. Mose, one of the first to offer himself for baptism, was a member of the Free Methodist Church, and a Sabbath-school superintendent. He went to his church on Sunday at eleven o'clock and told the pastor to announce from the stand that he (Mr. Mose) was going to leave them and be baptized into the Latter Day Saints' Church at two o'clock. The pastor took him to task, and told him that he was deceived, and was taking the wrong step; told him to wait two weeks longer. But Bro. Mose told him that he had been waiting for a year *already*, and that it was truth he wanted to obey, and that the Saints were the only people that had all the truth. So he went home, got his clothes for baptism, and when he started to leave the house to be baptized his wife and all his children commenced crying and wringing their hands. His wife said, If you go you shall go alone. He came and was baptized along with four others, and the next day the whole Free Methodist church was in an uproar, and claiming that they would get him back again before six months. His wife said that she would not permit Bro. Sharrock or Bro. Smith to come on the place. Just what the outcome will be, is a matter of conjecture.

While the Saints are rejoicing, the Devil is raging, and our meetings are still going on. Brn. C. H. Burr and David Smith are holding up the banner of truth, with good interest, and others near the kingdom. May the good work go on, is our heart's desire.

In bonds,

F. M. SHARROCK.

ELMIRA, Michigan, February 2, 1908.

Editors Herald: It is with great pleasure I address you to renew my subscription, and send a little more to help the glorious work of the Lord along. I realize the beauty of the gospel more at this time than ever before. The HERALD is a welcome visitor at my home. This is the first year I have taken it; but it has been a good instructor to me. When we look around and see the conditions of our fellow men, oh, my heart aches, and I long to see the day when the gospel shall be preached to the ends of the earth and Zion be redeemed.

I wish to do what I can for this beautiful gospel, although I feel as one of the weak ones, but hope to come up higher in the plan of righteousness and truth, that I may be of some little use, that others may enjoy the blessings of Zion.

Your brother in the gospel,

J. J. RUSNELL.

SPRINGFIELD, Nebraska, February, 1908.

Dear Herald: Your weekly visits are welcome. We have only an occasional visit from an elder, so the church papers are very dear to us. I have been a reader of your columns for several years. I became a member of the church of Jesus Christ about twenty years ago. Was but a child, and since that time there were several years that I did not have the privilege of reading the church papers; but now for the last three years have become a regular subscriber and reader of them, and find the instructions and testimonies a great comfort. There are several Saints here, but we are scattered, and it is hard for us to meet. We have been having a Sunday-school for about two years, and feel that some good has been accomplished. The *Quarterlies* are so good, I feel that if we had had a Sunday-school for the past twenty years our advancement, spiritually, would have been greater, and some who have seemingly lost interest would have been strengthened. This is a good work, and we hope that all the honest in heart may yet be gathered into the true fold, and do the work that is required.

Bro. W. M. Self was with us last Sunday and spoke words of encouragement and instruction to us. I love to read the letters, and often find names that are familiar, some I have seen when a child, and some that I have become acquainted with by reading the papers. With love for the latter-day work,

MRS. JOHN PITTENGER.

LJUNGS-GARD, pr. Billesholms Gruva, Sweden, Jan., 1908.

Editors Herald: I thought it might be of interest to the HERALD readers to know that we, a few Saints here in Sweden, are trying hard to get the truth before the people. I was made acquainted with this work in Pierre, South Dakota, in 1890, through Elder Peter Moore, and have been made to rejoice many times, and am thankful to my heavenly Father for this blessed gospel which is "the power of God unto salvation" as it was in ancient times. Some four years after I was baptized I moved to Burlington, Iowa, where I made my home for over six years, learned all I could about the work, and tried to be faithful to the covenant I had made with the Lord. While there it was twice told me through prophecy that the time would come when I should preach the gospel in my native land. I never paid much attention to it at the time, as I had settled in my mind never to return. Was, however, ordained deacon and served the branch in that office while there. But the time rolled by, and in the year 1898 things were shaped in such a way that I went back, after I had attended General Conference, both in Lamoni and Independence. After I came here I greatly longed that the time would soon come when the blessed gospel would be preached to this people. I tried to do some work by the way of preaching and conversation between times, following up my occupation, and about four years went by. By this time it seemed impossible to be without the HERALD any longer, so I sent for it, and I need not tell you that I enjoyed reading its contents. In the first number I saw that Bro. Peter Anderson was in Norway on a mission. I immediately sent him a letter, asking him to come this way if possible, to which he replied that it would be impossible, as he had bought his ticket and would, in a few days, be on his way home; but said that Bro. J. H. Hansen was appointed to labor in Sweden as missionary, and that he would try to have him come this way. After a little while he came and we arranged for some meetings to be held in my house. I believe he preached for about two weeks, and a good many came out, at times, to hear. My wife was then fully convinced that we had the truth, and was baptized. My girl nearly two years old, was blessed, and I was ordained priest. Bro. Hansen had baptized several in Gotenborg before

he came down here; and baptized some more before leaving for the States. This was the beginning of the work in Sweden. After Bro. Hansen had finished his two years' mission here, Bro. Swen Swensen was appointed to labor here, and he has also done a good work. After he had labored here a little while one was baptized. He went from here to Gotenborg, and some time afterwards, or this spring, I had the pleasure of baptizing two more, one being the fruits of Bro. Swen Swensen's labor.

Our missionary in charge, Peter Anderson, has visited us several times, and through his wise counsel and instructive sermons we have been strengthened, and friends have been gained for the cause. Bro. Swensen and I have labored together a good deal of the time this summer and winter, and the Lord has blessed us in our labors. We have opened up several new places, but none have been baptized as a result of our efforts, but the gospel seed must be planted before we can expect to reap. Some are, however, investigating, and we hope soon will accept the glad message.

This year there are five missionaries laboring in this country in different parts. There are about thirty members living in five different places, and the opportunity is better now than it has been for missionary work, and I am almost sure that it will be a success if the proper efforts are put forth. Would be very glad to hear from any of the Swedish Saints. Should we not rejoice together that this blessed gospel we love with all our hearts has now begun in our own land, and should we not help to support it?

With love to all, I remain your brother in gospel bonds,

C. A. SWENSON.

WEYBURN, Saskatchewan, January 24, 1908.

Editors Herald: Seeing my subscription for HERALD and *Autumn Leaves* has almost expired, I renew, as I wish them to continue.

We are having a very mild winter, so far, for this country. Stock has grazed their living, as there has not been snow enough to have good sleighing. There has been but very little cold weather. Twenty degrees below zero has been the coldest weather up to this writing.

The gospel work is moving along slowly, as there have been quite a few of the Saints on the sick list, which has hindered us with our Sunday-school. We are waiting for the *Quarterlies*, so we can commence again.

Our teacher went with a few of the Saints last Sunday to attend a prayer-meeting in a Danish settlement. We received a very cordial reception, took part with them, and the Lord verified his promise to his children, by the presence of his Holy Spirit, for the people present seemed to be satisfied with the truth we gave them, and invited us to come again, which we intend to do. And now there are two openings for our elders to preach the gospel out here; but at present no elder to occupy. The harvest truly is plentiful, but the laborers are few.

We are looking for several more of our people to home-stead out here in the spring. Bro. Charles Watson is going to locate some of them. The railroad will be built fifty miles out this way this summer; we will then have it more convenient for the settlers.

CAROLINE SANDIDGE.

A Request:

Dear Saints: On the fifth day of February, 1908, Sr. Electa J. Emerson was declared to be insane, and was committed to the asylum at Cherokee, Iowa. I am an old member of the church, and believe that prayer is effective. Believing this, I earnestly request the Saints, when they meet for prayer-service on the third Wednesday of March,

1908, to beseech Almighty God to heal her in body and in mind. I believe a united petition will be a success.

In gospel bonds,
NATHAN LINDSEY.

Request for Prayer.

Editors Herald: My husband, Elder G. H. Graves, is a very sick man. He came home sick, and, taking his bed February 1, 1908, is now under the doctor's care. He asks the prayers of all the Saints, and of the Prayer Union, if it be the will of God, that he may be restored to his health again.

He also asks the hospitality and care and help of all the Saints in his behalf.

In gospel bonds,
SR. S. J. GRAVES.

HOPKINSVILLE, Kentucky, February 22, 1908.

Extracts from Letters.

A. J. Ewings, Denison, Kansas: "Why is it none of the elders ever stop at this place? The Salt Lakers are up and down this road very frequently."

Miscellaneous Department

Church Secretary.

CREDENTIALS TO GENERAL CONFERENCE.

District officers and officers of branches not in districts who have not reported their delegates are urged to forward their General Conference credentials as soon as possible. Do not delay; it is essential to the work of the conference that credentials be in hand as soon as practicable. Where conferences have appointed, please forward at once; otherwise as soon as appointments are made.

ENROLLMENTS IN QUORUMS.

If you wish to be enrolled in a quorum of elders, priests, teachers, or deacons, do not delay your application until the General Conference opens or is half way through its work, as many do. It is necessary that the lists be made up before the general authorities to whom the work of reorganization of such quorums was committed meet to take up that work. Please be prompt. Application blanks forwarded on request.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 22, 1908.

The Seven Presidents of Seventy.

The Seven Presidents of Seventy will meet in their first session on March 31, at such place as may be selected for our meeting, and at 7.30 p. m.

Some matters of vital importance to the Seventy are to be considered. We request the united prayers of the Seventy, and of the church that the important work assigned us by the Lord may be wisely done.

Any matters that should come before the council should be in the hands of the secretary by the 25th of March.

Respectfully,
J. F. MINTUN, Secretary of the Council.

First Quorum of Seventy.

Blanks for reporting to the quorum have been sent to each of the members, and any who do not receive theirs by the time of the appearance of this notice will please to inform me by card or letter. The reports should be in my hands by the 30th of March. The time for the payment of quorum dues is past, and yet but few have been heard from. Any who are coming to the Conference will bring theirs with them.

Matters for the consideration of the quorum should be in the hands of the secretary by the 25th of March.

It is decided that the first session of the quorum will be held the first day of April, at 7.30 p. m. On account of some very important matters to be decided, it is expected that a large majority of the quorum will be present, and that the spirit of solemnity may control the minds of the

brethren, that indeed the meetings of the quorum may be recognized as a solemn assembly. The brethren should not forget the rule governing the members of the quorum in regard to their attendance at the quorum meetings.

Respectfully in Christ,
J. F. MINTUN, Secretary of First Quorum.

Second Quorum of Seventy.

ATTENTION.

I am sending report blanks to all members of the quorum to such addresses as I have. Some have failed to send me their addresses. Any not receiving blank by the time this reaches your eyes, write me informing me of your address, and it will be promptly sent to you.

H. E. MOLER, Secretary.
HOLDEN, Missouri, Box 396.

Second Quorum of Elders.

To the Second Quorum of Elders: I have sent to each member of the quorum one report blank. If any fail to receive one, write me, and I will send another.

In gospel bonds,
FREDERICK HANSEN, Secretary of Quorum.

Third Quorum of Elders.

To the Members of the Third Quorum of Elders; Greeting: The time is nearing when we shall again see each other, and meet in quorum meetings. We trust you have kept a record of your work in the past year, and that you will report minutely of your labors as elder in the church. We now have uniform blanks, as agreed upon by all the elders' quorums, which will gladly be forwarded to you, upon receipt of your present addresses. Let us not be behind other quorums in reporting. We trust the Lord has been with you and prospered according to your ability; hence be prompt in sending your reports by the 25th of March.

CHARLES P. FAUL, Secretary.

First Quorum of Priests.

Any members of the First Quorum of Priests who have changed their addresses since last year are requested to inform the secretary at once so that blanks for your annual reports may reach you without delay. The blanks will be mailed about March 10, and we would like to have them filled out and returned immediately, so our report may be ready in time for conference.

J. C. NUNN, Secretary.
1603 West Short Street, INDEPENDENCE, Missouri.

Third Quorum of Priests.

Third Quorum of Priest are requested to meet at Brick church, March 10, at 7.30 p. m., in small room of basement. Important business to be attended to.

J. G. SMITH, Secretary.

Expelled.

To Whom It May Concern: This is to certify that George T. McLeod and Lorne S. Fleming were expelled from the Reorganized Church of Jesus Christ of Latter Day Saints for cause, by Winnipeg Branch, upon the finding of an elders' court, July 13, 1907.

ELDER A. F. HENDERSON, President of Branch.
WM. I. ARNOLD, Clerk of Branch.

General Conference.

To General Conference Visitors: Those who are expecting to attend the coming General Conference or Auxiliary Conventions are requested to report same to the secretary of the reception committee, in order to have arrangements made for their entertainment.

By the decision of the Independence Branch, the following arrangements have been made: Sleeping and meals at homes of the Saints, \$3.50 per week; sleeping only, \$1.00 per week; sleeping and breakfast only, \$2.00 per week. Meals will be served a la carte (pay for what you order) in

the dining hall, at the rear of the church. A large and commodious waiting-room will also be provided for the comfort of visitors. Please write at once, informing us if you desire residence, meals, and sleeping, or sleeping only. State number in family or party, and whether male or female, and all information in full as to your wants, and do it NOW; for if you do not attend to this matter at once, you must blame yourselves for any inconvenience you may have to meet.

- R. B. TROWBRIDGE, Chairman,
205 West Lexington Street.
- J. A. ROBINSON, Secretary,
623 West Lexington Street.
- E. ETZENHOUSER,
1101 West Electric Street.
- C. G. LEWIS,
324 South Grand Avenue.
- A. D. WHITE,
1101 West Maple Avenue.
Independence, Missouri.

Don't Read This

Unless you are prepared to REPORT AT ONCE. *This to the ministry of mission No. 3.* Make this an annual report and you will find me at Lamoni, Iowa, up to March 9. Number in family and preference of field, if any.
J. W. WIGHT.

Conference Notices.

The semi-annual district conference will convene March 7 and 8, 1908, with the Portland Branch, at Portland, Oregon. W. A. Goodwin, secretary.

Idaho District conference will convene with Hagerman Branch, Hagerman, Idaho, March 21, 1908, at 10 a. m. Reports from all branches are urged. Send reports and credentials for delegates to Elder J. H. Condit, Bliss, Idaho.

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ESTABLISHED 1860.

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Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Election of district officers and choosing of delegates to General Conference will be among the items of business. We hope for a well-attended, spiritual conference. Adolphus Hendrickson, president, Badger, Idaho.

Convention Notices.

The Religio will meet in quarterly convention at Nevada, Missouri, March 7, 1908. Would like to request all of the Religio workers to be present. Dora Lowe, secretary.

Addresses.

D. L. Shinn, R. F. D. 1, Clarksburg, West Virginia.

CATALOGUE AND PRICE LIST

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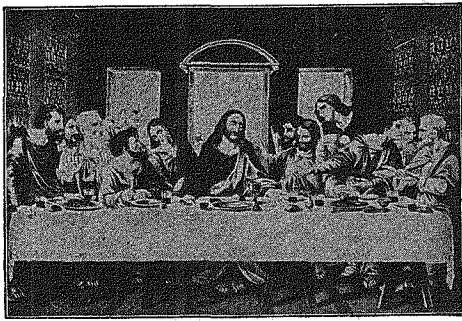
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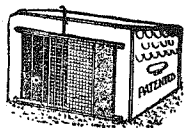
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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LAMONI, IOWA, MARCH 4, 1908

NUMBER 10

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

JOSEPH SMITH, Editor
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Editorial

THE LAMONI STAKE.

We call attention to the article on the Lamoni Stake, by Elder John Smith, president of the stake, in this issue. We have received so many letters of inquiry regarding the stakes of the church and matters connected therewith, their numerical and spiritual strength, etc., that we have solicited several articles from people competent to answer the questions presented.

The founding of Lamoni and the early stages of its growth have been told by Elder Asa S. Cochran in recent numbers of the HERALD; the present situation is pretty well set forth in this issue; and Elder John Garver has in preparation an article on the work of the auxiliary societies in the stake. As soon as possible we expect to arrange for a series of articles dealing with the growth and present condition of the Independence Stake.

Bro. C. I. Carpenter has arranged some statistics setting forth the numerical strength of the Lamoni Stake and its various branches as follows:

The present membership of the Lamoni Stake, as shown by the church records, is 2,633, divided among 12 branches and 4 fragments in Iowa and 4 branches and 1 fragment in Missouri, or in all 16 branches, and 5 fragments or remnants of branches that have existed in the past but are now disorganized. The Lamoni Branch, of course, has the largest enrollment, 1,493; followed by Lucas, 176; Hiteman, 117; Evergreen, 113; Davis City, 106; the rest having less than 100 each.

The reports for 1901, when the stake was organized, showed a total membership for the stake of 2,284, showing a gain of 349 since that time. There has also been a gain in organized branches during that time of one in Iowa (Graceland), and 2 in Missouri (Pawnee and Oland).

Of the present membership of 2,633, at least 800 are reported as absent from their respective branches, many of whose whereabouts are unknown. In Lamoni, which has nearly 1,500 members enrolled, nearly 500 are absent, leaving only about 1,000 resident members.

In the stake there are 230 holding the various orders of the priesthood, among whom as standing ministers to the church in the branches are 53 elders, 57 priests, 36 teachers, and 34 deacons, the rest being high priests, seventies, and apostles.

While the foregoing are but dry figures, they have a story to tell, but I have neither the time nor inclination to sermonize, so leave each one to draw his own conclusions from the information furnished.

C. I. CARPENTER, Stake Recorder.

LAMONI, Iowa, January 27, 1908.

So use prosperity that adversity may not abuse thee: if in the one, security admits no fears, in the other, despair will afford no hopes; he that in prosperity can foretell a danger can in adversity foresee deliverance.—Quarles.

The foregoing statistics duplicate to an extent those presented by Bro. Smith in his article, yet there are some additional items brought out that may be of interest to our readers. It is natural that many should be looking toward the stakes of Zion, because they see in them prospective places of safety. In them must be worked out those principles that shall distinguish the church from the world.

Some may have been disappointed in the progress that the stakes have made; and some may be in a position, because of personal righteousness and good works, to criticise present conditions without fear of the criticism coming back on their own heads like a boomerang. Yet the average man must remember that the stakes are peopled by average individuals, like himself subject to the same temptations and failings that still hold him lower than the standard required of Zion builders. E. A. S.

TWO HANDICAPS.

An exchange has the excellent editorial on envy and despondency, quoted below. If it be true that the business man who envies and hates the man above him is working his own ruin, it is equally true of the man in the church who envies and hates a brother; we say it is equally true, and it stands out ten times more clearly than in the first instance.

If it be true that a man of the world ought not to become despondent and commit actual or figurative suicide because of past mistakes, it is equally true of the man in the church; he of all men ought to learn what can be learned from past errors and then set his face forward and go on.

We have often talked about "what makes success." Let us talk to-day about things that make failure.

Failure, like everything else, has many ingredients. It is a hash, containing all human weaknesses. In a man's failure there is, to begin with, heredity—faults of his ancestors against which he fails to fight.

There is procrastination—a vast amount of it. Putting things off has kept many a nose on the grindstone.

There is vanity. The man busy deceiving himself has little time for more useful effort.

There's suspicion—he who can't trust others will not have others trust him.

Intemperance, laziness, and a thousand other big and little defects are loaded up on the back of failure.

We have selected to-day for especial discussion jealousy, the father of millions of failures, and looking backward, which means wasting time and regret on that which is irrevocable.

Success, of course, means energy well applied. And anything that causes misapplication of energy, that makes men use their forces in a wrong direction, means failure, or diminished success at least.

"Jealousy is as cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."—Song of Songs 8: 6.

Only the human being who has felt jealousy knows how well Solomon described it. It is a cruel fire, cruelly burning

the jealous man or woman, cruel and relentless with the objects of its hatred.

We are not interested to-day in the jealousy based on affection. It would be useless to talk about that. To tell a man or a woman not to be jealous in matters of affection would be as foolish as asking Niagara to run the other way.

The jealousy that spells failure is the envious kind of jealousy. It is the jealousy that pulls men down hill . . .

Like every other passion in the brain, jealousy uses up force. The power a man expends in envying the man more successful than himself is power that could be used to bring him the success that he envies.

Jealousy is wasted power, and it is worse—it is a mental poison. No jealous man can see straight or think accurately. The world is distorted to him. He is mentally blind.

The hatred in a jealous eye is the hatred of foolishness, and, inevitably, failure goes with it.

It is spread everywhere among men, and it is as harmful as that "sleeping sickness" in Africa so much talked about.

Envy is not a thing that can not be overcome.

The important thing is for a man to realize that he has it in him, to realize how it benumbs his mind, how it absorbs the thinking power.

A man in a violent state of jealousy, which means hatred of the object envied, is actually changed from the top of his head to his feet. His heart works differently, his nerves and his blood are poisoned, his brain is cramped.

The smallest dose of this envious "sleeping sickness" can kill off the success of the ablest man.

How can we get rid of it? By realizing our own defects, by cultivating the habit of admiring instead of envying what others do. Jealousy and envy are weeds; they can be pulled up to make room for emulation and for the honest admiration of others, which is the basis of success in ourselves.

Wagner, the humble boy, conscious of great powers within himself from the very beginning, was almost hysterical in his admiration of the greater Beethoven. He made a pilgrimage on foot—a long and dreary road to Vienna—to look on Beethoven's face only once and express humbly his admiration of that great genius. That was the feeling of which the wonderful Wagner music was born. And Beethoven himself, sickly, the son of a brutal, drunken father—did he waste power envying others? No. The admiration that Wagner felt for Beethoven, Beethoven felt for Bach and other great men. He was an admirer of genius all his life. Envy was foreign to him. His energy went straight along the line of achievement and made of him the greatest musician the world has known.

In thousands of cases, big and little, you will find the same thing. Honest admiration of success builds men up. Jealousy pulls them down. . . .

The envious man exaggerates his own merit, thinks he isn't getting what he ought to have. The man sitting on the stone looking backward goes to the other extreme. As the jealous man wastes time envying others and blaming them, so this man looking backward wastes time blaming himself and regretting what can't be helped.

Power that should be devoted to the problem, "What shall I do to-morrow?" is wasted on the thought, "Why did I make that foolish mistake yesterday?"

How foolish a bird would look scratching, sorrowing on the edge of last year's battered nest! Birds are not so foolish. They go ahead and make a new nest and forget last year's nest.

But one big class of human failures is always in last year's nest. They think of a mistake made yesterday, and the week and the month and the year before. And the biggest mistake of all is worrying about past mistakes.

Every human being has behind him foolishness, failure, missed opportunities, mistakes almost as numerous as his days.

He also has ahead of him a clean slate, years that are still his.

One kind of man says, "Never mind about what has happened; that's over; what can I do to-morrow?" That's the kind of man who goes on.

The other man counts over the list of his various foolishnesses, like a string of precious beads. With each one there comes a depressing thought, deadening and discouraging. Power that would wipe out the mistakes is wasted in moaning over them.

"If only I hadn't done this! If I hadn't made that mistake! If I'd only known enough then—how lucky I should be to-day!" and so on, and so on, he growls and murmurs.

A good beating makes a man or it knocks all the courage out of him. Mistakes and failures make men or ruin them.

You can use your mistakes as stepping stones to success, or you can anchor yourself to them and gloat over them and stick with them for ever.

Fathers talking to their sons and mothers to their daughters can use these pictures and build good sermons on them. The end of the sermon is this:

Don't envy others; don't waste force or thought on success greater than your own. Cultivate admiration for achievement. That will develop achievement in you.

Don't fret about the past. The greatest of men have made failures, and dozens of them worse than any failure in your string. But at least they cut away from them, forgot them, refused to live with them, and they went to the top. You can do the same.

CLAIMS FOR THE SUPREMACY OF THE CATHOLIC CHURCH.

At the investiture of the Pallium upon Archbishop William H. O'Connell, by Cardinal James Gibbons, at the Cathedral of the Holy Cross, in Boston, on January 29, a report of the proceedings is given in the Boston *Herald* for January 30, sent us by Bro. W. A. Sinclair, of Somerville, Massachusetts, the Very Reverend L. F. Kearney, O. P., preached a sermon from which we take the following excerpts. We present them for the purpose of showing the claim which the Catholic Church assumes to make. And viewing it as one of the many man-made churches, we are not surprised at the sweeping character of the claim which they make.

In treatises on ecclesiastical persons and ecclesiastical things we find this definition of the pallium: "It is the chief ornament of patriarchs and archbishops, and the symbol of the plenitude of the pastoral jurisdiction conferred upon them by the Holy See."

The pallium, then, is a sign, a symbol. It is symbolical of authority, power. In itself, materially considered, it is of no consequence. By reason of being a symbol it is elevated to the rank of holy things. The dignity or the sanctity of a sign is commensurate with the dignity and sanctity of that which it signifies. Therefore, in order to comprehend the significance of the ceremony of to-day, when a distinguished son of Holy Mother Church is invested with the pallium, it is necessary only to reflect upon the source of the power which it symbolizes, and exalted office of him to whom that power is given.

This emblem of power has been borne here, to the most

modern of civilized countries, from the representative of the oldest and most august dynasty that the world has known.

Nineteen hundred years ago our Divine Savior, Jesus Christ, established a visible kingdom upon earth. He established a kingdom which was to exist for ever among all the nations, divided as they were to be, by territorial lines, political interests, national prejudice, and national pride. It was a supernatural kingdom designed to secure to men the spiritual blessing which he wished them to enjoy, and to guide them to the supernatural end to which they have been predestined.

He gave to that kingdom a constitution. He outlined for it a form of government. Reserving to himself the right of molding its policy and directing its destinies from the right hand of the Father, he appointed a visible head over it here below. He willed that his teachings should be understood and believed, and his precepts obeyed by all men of good will. And as he was not to remain on earth in visible presence to decide and define those teachings, it was necessary that he should appoint another to exercise that high and holy prerogative; it was necessary that he should place over his earthly kingdom a head, a visible sovereign vested with supreme authority—authority not only to pronounce in doctrinal matters, but to govern and to rule, to administer and control the world, embracing society and all its parts and all its members.

His kingdom was to be one. Unity was to be a distinguishing feature of it, an essential characteristic—unity of doctrine, unity of government, unity of sacramental institutions. It was, indeed, to be divided into territorial parts, as are the empires of men, but in the respects mentioned it was to know no such thing as division or separation of parts. The Divine Master revealed but one religious truth, or one body or system of religious truths, to the world, and he could authorize the teaching of no other without contradicting and stultifying himself.

Now the maintenance of such unity was impossible without a supreme head, without a center of unity. Had he not appointed such a head over his empire, and had not this head, by acknowledged rights and obligations, been enabled to exert an influence over each of its parts, those parts abandoned to themselves, would soon have taken a course of development contrary to each other, a course which would have led to the dissolution of the whole body. In a visible kingdom a visible head is necessary. If the appointment of rulers in particular districts in the universal body, represented by such head, exerted no decisive influence, then views inimical to the interests of the body would infallibly raise to the dignity of princes men who would destroy the common faith or permit its destruction.

These truths, so obvious to mere human minds, were infinitely more clear to the man God when he designed the foundation of his kingdom. Therefore he constituted a supreme head in that kingdom. He said to Peter: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against her." He committed to him the custody of the entire flock of the faithful—the sheep as well as the lambs, the princes as well as the common people. He assured him of confirmation in the faith and charged him to confirm his brethren.

In the natural order of things—without a continued miracle—immediate and personal supervision over a realm so vast as that contemplated by the Redeemer, was impossible for one man. Therefore, in the divine plan that realm was, as has been intimated, to be divided into sections; and over each section or district a ruler was to be placed; a ruler deriving authority from the same divine source from which that of the Supreme Head was to emanate. To Peter was given pre-

eminence, not of rank of dignity only, but of authority, over the other eleven. They were constituted his subjects. But even as divine jurisdiction over them and over the entire realm was given to Peter, so was direct, immediate authority conferred upon them with regard to all those who should by disposition of a special supernatural providence fall beneath their sway. The inhabited globe, or that part of it into which the Spirit of God led them was the territory or district of the apostles; the first rulers in the new kingdom. The organization of that kingdom once completed, their successors were to exercise divinely given jurisdiction over the limited districts assigned to them by Christ's supreme vicar, the successor of Peter.

AUTOBIOGRAPHY OF ELDER R. C. EVANS.

The editors are in receipt of a copy of the Autobiography of Elder R. C. Evans. This is a book newly issued by the *Advertiser* Printing Company, London, Ontario. It is a book of 358 pages, with a preface from the pen of President Joseph Smith. The author tells the story of his life from his birth until November 5, 1907, where the story ends with the opening of the winter's work in Toronto. The book sells for one dollar, cloth binding, and must be ordered directly from Bro. Evans, whose address is 474 Adelaide Street, London, Ontario.

GENERAL CHURCH ITEMS.

Apostle Cornelius A. Butterworth, lately arrived from Australia, writes as follows from Sioux City, Iowa: "Just a line to say that I had a most pleasant and peaceful voyage across the ocean, and came safely out of a wrecked train and smash up of engine and mail car on the Canadian line, and am now spending a few days with Saints and relatives in this city. I called and inspected our new church at Honolulu, which is a great credit to the few Saints there. Had a very interesting talk with Bro. Waller, whom I had never met before. The work there is progressing favorably under his wise counsel, with the faithful assistance of others. If nothing unforeseen occurs, I will be at Independence in time to look on and see how my quorum does its work."

NOTES AND COMMENTS.

Father Leo Heinrichs, a Franciscan monk, of the St. Elizabeth's Church, Denver, Colorado, was shot and killed during the six o'clock mass, Sunday morning, February 23. He had just administered the sacrament to his assassin, Giuseppe Alio, an Italian. The murderer claimed that he committed the deed because of persecutions that he suffered at the hands of the clergy, in Italy, after he had abandoned Catholicism and united with a Protestant church. When the person of the priest was prepared for burial, evidences that the days of self torture are not passed came to light, thus described by the *Denver News*, February 25:

"Evidence of the strictest adherence to the tenets of his faith, even to the following of the most ancient customs of the fathers of the Franciscan order, was found upon the person of Father Leo, slain at the altar of St. Elizabeth's Church Sunday morning by Giuseppe Alio, in the shape of penance chains, consisting of a steel discipline girdle and similar armlets. These ringed bands are provided with sharp hoops to pierce the flesh, and their like has never before been seen in Denver. None of Father Leo's associates ever had seen these instruments of self-torture, for they are not customarily worn by members of religious orders in the United States of the present day. Several of the priests to whom they were shown exclaimed in wonder that a man could be so thoroughgoing in the pursuit of the tenets of the faith as to submit himself to the physical torture of such an instrument of penance. Many remarked that they supposed such customs and girdles had passed away in the Middle Ages. But they gazed upon the chains with reverence and admiration for the man who thus submitted to the mortification of the flesh for the purification of the soul. Father Leo's associates hold the chains as still further proof of the extreme sanctity of the servant of the church who so tragically met his end while performing his religious duties. At the intersection of the rings in both the armlets and the girdles are sharp hooks, so facing as to press into the flesh upon each movement of the wearer. The girdle for the full distance that it traversed the abdomen of the wearer is dull red with the stains of blood, and gives evidence that it must have been in use for years. Whether Father Leo wore the penance chains upon all occasions or only when upon the altar never will be known.

The *Versailles Republican* (Indiana) of recent date had the following notice of the work of Bro. John Zahnd, who is an ardent temperance worker: "A temperance meeting will be held at the Baptist church Thursday evening, the leading feature of which will be an address by John Zahnd, traveling salesman for a well-known implement firm of Louisville, Kentucky. Mr. Zahnd is well known in Milan. Come out and hear the great temperance question discussed from a 'drummer's' point of view. Everybody welcome. No admission will be charged."

The *Emporia Gazette* (Kansas) has this to say of a proposed State wide revival campaign:

"A good deal of valuable advertising is being obtained, without money and without price, by the diligent gentlemen who are organizing a year-long campaign against wickedness in Kansas. There reformers propose to organize an army of evangelists and start a sort of holy war, with the assistance of the regular pastors in the various communities.

Every nook and corner of the State will be subjected to the cleansing process, and it is hoped to break all records in the matter of saving souls, to the greater glory of the professional evangelists. The regularly established ministers who labor in the vineyard all the year round, doing their best to help people along paths elysian, are almost as easily worked as editors, and few of them will have nerve enough to decline to go cahoots with the visiting evangelists in this great work of renovating the morals of Kansas. The local preacher, when one of these spiritual campaigns is on, is expected to take a back seat in his own church, and look as though he enjoyed it when the fluent visitor rants at the congregation and scares people into repentance. The visitor gets all the credit for everything that is accomplished; the home preacher is permitted to sweep out the church after the meetings. It is a question whether the spectacular revival, engineered by outsiders, does any permanent good to anybody but the outsiders; it certainly does no good to the home preacher, who usually suffers by contrast with the frenzied orators, and who usually finds a slump in his congregation when the fury and the tumult have died away. Most towns have all the preachers and churches they really need, and these preachers are almost invariably good, earnest men, who do their work sanely and without tinkling cymbals and sounding brass. They teach both by precept and example; they are neighbors with everybody, and prosper or suffer with the community. It should be their privilege to gather in the stray sheep, and they'll do it eventually, even if they don't use a bass drum for the purpose."

The Straight Road

NEW REVELATION; IS IT NECESSARY?

Does God reveal himself to-day? If not, why?

Objector.—Because he has given us the Bible, which contains enough, and he said no more was to be added.

Answer.—He never said that no more was to be added. He said in Revelation 22, "If any man shall add unto these things." The Deity thus leaves himself free to do as he pleases. "These things," has reference to the book of Revelation which John was just concluding on Patmos; the Bible not having been compiled till about 397, A. D. Why would God reveal himself to his people whenever he had a people from Adam down to John, covering a period of over four thousand years, and then all at once become so different and decide to speak to man no more?

If we go back to the antediluvian world we find that God revealed himself to the different men, as Adam, Cain, Enoch, and finally Noah. By Noah

there was an important work to be done. How did he find out his duty? By a persual of the revelations that had been made to Adam or to some of his predecessors only? No. How then? Why, by *immediate* and *direct* revelation from God. We come to Abraham: how did he learn that the Lord wanted him to leave his native home and journey to a strange land? Did he learn it by recourse to the revelations God had made to Noah and his other predecessors? Undoubtedly he had access to them, for we have access to them at a much later period of time; and Jude in his day (see Jude) makes a quotation from Enoch relative to the second coming of Christ. Of course Abraham was familiar with the revelations God had made to those prior to his day; but did he by an appeal to the same learn what the Lord required of him? No. How then? Most decidedly, by new and direct revelation from heaven.

We come to Moses: how did he learn his duty? He departed from Egypt and escaped into Midian and was there till he was eighty years of age ere he found out that God wanted him to return and deliver Israel. But how did he find it out? Was it through the revelations that God had made to Abraham, to Noah, to Adam? No; only by direct communication from the Almighty.

Soon afterward Israel is brought to Sinai and receives the law, the ten commandments and the ceremonial code, which is placed in the ark of the covenant. It is said that when the New Testament church was established and the gospel system revealed there was no more need for revelation. Likewise we would expect that when the Old Testament church was established and the old covenant revealed, that revelation would cease also, in at least while that code remained in force. But did it? was such the case? O, no! On the other hand God revealed himself to them and had prophets among them, not only during the period of their wanderings after they left Sinai, but for the four hundred years of the judgeship, also during the hundreds of years of the kingship.

We come down to the time of Christ and find that revelations were given both before and after his ascension, to his disciples. While he was with them he personally ministered to their necessities. After his departure he still kept in communication with them "through the Holy Ghost." (Acts 1:2.) We observe that these things were not restricted to the apostles, but we see by reading the epistles and Acts that all the members were entitled to and enjoyed the revelations of the Holy Spirit inasmuch as they lived worthily. (See 1 Corinthians 12 and 14.)

The nature of these revelations may be said to be: 1. Individual. 2. Congregational. 3. Universal. That is, some of them applied to only one individual; others to a congregation of individuals; others still

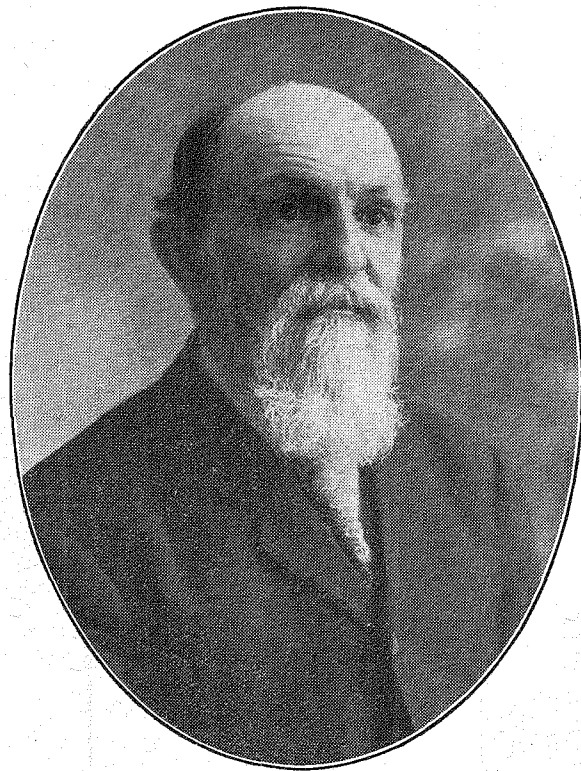
to all mankind, hence universal. "Repent and be baptized" (Acts 2), is universal. "Thou hast lost thy first love" (Revelation 2), is congregational, for it had in view only the church at Ephesus. "Take the young child and his mother and flee into Egypt" (Matthew 2), is individual, because it applies only to one man, Joseph.

If, then, we be asked why we believe in present day revelation, we answer: Because the same want, the same demand, that it supplied in Bible times still occurs. Many revelations were circumstantial in their nature in that they called men to the ministry; pointed out their duties; comforted, reproved, and taught the church; and unfolded to the church the future. And so long as the church is ignorant of the future, in need of comfort, reproof, and teaching, so long as men need to be called to the ministry and their special duties assigned, just so long will the church be unable to subsist without revelation. It is extremely absurd to think that God would be in continual communication with his people for four thousand years and then suddenly cease. We admit he ceased, but, as John Wesley observes, "Because the Christians turned heathens again and had only a dead form left." No revelation, no Holy Spirit, for the very office-work of the Holy Spirit was to "bring things to remembrance," to "show things to come" (John 14 and 16). No one can know "that Jesus is the Lord but by the Holy Ghost" (1 Corinthians 12: 3), and it "is life eternal that they might know" (John 17: 3). Again, Jesus said if they did his will they would know. (See John 7: 17.) Prophets and revelation are inseparable, and 1 Corinthians 12: 28 says that God set prophets in the church; and Ephesians 4: 8-13 says that they were for the perfecting of the saints, and to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." It was by revelation that the church sought to select Matthias (Acts 1); that they knew of the coming famine (Acts 11: 27, 28); that Cornelius was directed to send for Peter (Acts 10: 5), and that Peter was directed to go to him (Acts 10: 19); that they were told to repeal circumcision (Acts 15: 28); that Paul and associates were forbidden to go into Asia or Bithynia and told to go into Macedonia. These manifestations were peculiarly circumstantial in their nature, and who is there but what can see that the same or similar circumstances may arise to-day; that to-day there might be some place where God would prefer for the time being that his servants should not go, and some other place where he would prefer that they should go? ALVIN KNISLEY.

In praying it is better to have a heart without words, than words without a heart.—Bunyan.

Original Articles

CONCERNING THE LAMONI STAKE.



ELDER JOHN SMITH.
President of the Lamoni Stake.

Editors Herald: In response to your request for an article on the Lamoni Stake, in which you desire an answer to eight questions, I hereby make an effort to do so, by taking them in the order in which you have made them.

1. "The present condition of the Lamoni Stake."

This will be better understood at the close of this article than it will be at the beginning.

2. "What is its spiritual condition?"

Taking a broad view of the situation, it would not be proper to say that it is at its best, because, in mortal conditions, that is, during this earth life, there will always be room for additional improvement. No matter how near we get to our heavenly Father, there will be the opportunity to get "Closer, still closer to thee"; "it requires a constant labor his precepts to obey"; for there is no place where we can stop and be safe.

The writer believes that the close observer among the Saints can see a gradual and steady gain in spiritual development, to those higher conditions to which the Lord by his Spirit is constantly seeking to lead his people to occupy, so that they may be as "a city set upon a hill."

3. "How many branches?"

There are sixteen branches,—names and locations as follows:

a. Lamoni, Decatur County, Iowa, membership.....	1,493
b. Pleasanton, Decatur County, Iowa, membership. . .	99
c. Davis City, Decatur County, Iowa, membership.....	106
d. Greenville, Decatur County, Iowa, membership.....	52
e. Leon, Decatur County, Iowa, membership.....	39
f. Evergreen, Decatur County, Iowa, membership.....	113
g. Lucas, Lucas County, Iowa, membership.....	176
h. Cleveland, Lucas County, Iowa, membership.....	79
i. Centerville, Appanoose County, Iowa, membership...	52
j. Hiteman, Monroe County, Iowa, membership.....	117
k. Wirt, Ringgold County, Iowa, membership.....	36
l. Graceland, Lucas County, Iowa, membership.....	22
m. Allendale, Worth County, Missouri, membership....	86
n. Lone Rock, Harrison County, Missouri, membership.	82
o. Pawnee, Harrison County, Missouri, membership....	33
p. Oland, Harrison County, Missouri, membership....	30
Fragments of former branches before the stake was organized.....	18
Total	2,633

When the stake was organized in 1901, the membership was 2,284; the gain to 1908 is 349.

The stake consists of eight counties in Iowa, and three in Missouri, as follows: Decatur, Ringgold, Wayne, Appanoose, Lucas, Monroe, Union, Clark, in the state of Iowa; Harrison, Mercer, Worth, in the state of Missouri.

4. "Their condition?"

Lamoni Branch being the center of the stake, it should be the leading one to which the church could look with a good degree of satisfaction. Its advantages are the best in the stake because of its present surroundings. The college being located here, it brings a large class of young people, principally members of the church, from other places. This winter the enrollment is the largest of its history; and the most of these being in touch with the church, and attendants at Sunday-school, Religio, young people's prayer-meeting and the musical society,—these conditions are all helpful in the spiritual growth of the young.

Residence in Lamoni offers the following opportunities for church life: Sunday morning, Sabbath-school; eleven o'clock, preaching; afternoon, prayer and testimony-meeting, with sacrament the first Sunday of each month; Monday evening, Sunday-school teachers' meeting for the study of the lesson; Tuesday evening, young people's prayer-meeting, in charge of young men who are devoted and deeply interested in the welfare of the young; also on the same evening, a cottage prayer-meeting on the east side of the town; Wednesday evening, prayer-meeting; Thursday evening, prayer-meeting in each of the Saints' Homes; also choir practice in the church; Friday evening, Religio; Sunday evenings there is preaching in each of the Saints' Homes, and on one evening of the week in each of these Homes, there is a class for the study of the Book of Mormon, in charge of competent teachers. If these privileges are improved, it has a tendency to hinder Satan from "finding some mischief still for idle hands to do."

In addition to these, there are the Daughters of Zion, the Mite Society, and one or more select literary societies, all under the direction of good sisters. There is always room for willing and devoted workers in Lamoni.

Pleasanton Branch is located about fifteen miles from Lamoni; a small railroad town, with a church building owned by our people, and presided over by Elder Duncan Campbell. They have regular meetings, with Sunday-school and Religio. The business of this place is chiefly farming.

Davis City Branch is a small railroad town about seven miles from Lamoni, James McDiffit, presiding elder. Our people here own a church building, have regular meetings, and a Sunday-school, and an effort is being made to have a Religio; business, farming.

Greenville Branch is about five miles from Lamoni; Bro. Nephi Lovell, president. Our people own a church building here. They have regular meetings, Sunday-school and Religio. They also have preaching-services some time during each month at the Jack Wood's Schoolhouse, and in a schoolhouse at New Buda; business, farming.

Leon Branch is in the county-seat of Decatur County, a railroad junction. Our people own a church building here, and the branch is in charge of Elder Duncan Campbell. Some years since there was a flourishing branch at this place, but removals from there have left the branch without sufficient persons to properly serve the branch. This place is about eighteen miles from Lamoni; business, farming.

Evergreen Branch is about six miles from Lamoni. They own the church building here; David D. Young, presiding elder. Have regular services, Sunday-school and Religio; also a young people's prayer-meeting; business, farming; nearest railroad point, Lamoni.

Lucas Branch is on the main line of the Chicago, Burlington and Quincy Railroad, between Chicago and the West. This branch owns a church building; Parley Batten, presiding elder over regular services, Sunday-school and Religio. The chief business of the past was coal-mining; but the prospects of the present and future for its continuance are very poor, the mine being closed.

Cleveland Branch is in a mining town three miles from Lucas, on the same railway line. Our people own a church building here; Edward J. Giles, president. They hold regular services, with Sunday-school and Religio. Prospects here for a continuance of work are poor; reports are that the mine will close.

Centerville Branch is located in a prosperous mining town, population several thousand, with a number of coal mines in the immediate vicinity; three railroads through the town. Our people own

the church building; Elder George T. Angell, president. A number of the brethren are miners. Regular services are held; also Sunday-school and Religio.

Hiteman Branch is in a coal-mining town three miles from the main line of the Chicago, Burlington and Quincy Railroad. The church building of the Saints here was enlarged this winter to meet the demands of increased interest and attendance; Elder William Williams, president. They hold regular services, Sunday-school and Religio.

Wirt Branch is located in Ellston, a railroad town in Ringgold County, Iowa, the name of the town having been changed since the branch was organized. There is a need of more branch officers; their meetings are held in a schoolhouse; a preacher being sent to them every two weeks, weather conditions permitting; business, farming.

Graceland Branch is located several miles from railroads, and ten miles north from Lucas. Saints own a church building; Elder John R. Evans, president. They have regular services here, with Sunday-school and Religio; business, farming.

Allendale Branch is in an inland town, about seven miles from the railroad. Our people have a church building here; but they do not have sufficient help to carry on regular meetings; business, farming.

Lone Rock Branch is in an inland town, several miles from the railroad. The Saints own a church building; Elder Price McPeck, president. They hold regular services, with Sunday-school and Religio; business, farming.

Pawnee Branch. This is an inland town, several miles from the railroad; Bro. Frank P. Hitchcock, president. They have regular meetings in a hall; also hold Sunday-school and Religio; business, farming.

Oland Branch was organized October, 1907; Elder Richard S. Salyards, president. A church building is owned here by our people where they have regular services and Sunday-school; business, farming. Several miles from the railroad.

5. "What is being done in missionary work?"

Not all that could be desired, for lack of material; but we believe we are doing very well under the circumstances, with room for constant improvement. There are some counties in the stake where the work has not secured a permanent hold. There are five points within a radius of ten miles from Lamoni, where regular services are held, being supplied with local ministers from Lamoni, and their efforts and work in this direction are very commendable.

6. "How is the stake organized, etc.?" See Book of Rules, page 104, chapter 15, article, "Stakes":

The organizations of stakes are formed under the direct command of the Lord. (Doctrine and Covenants 117:11; 125:10.) They are for the purpose of bringing the Saints

nearer together in their work and the more complete systematizing and honoring of the law of Christ in spiritual and temporal duties, than is found provided for in branch and district organizations. They are defined in the law to be "for the curtains, or the strength of Zion."

The organization of a stake consists of a stake presidency composed of three high priests, one of whom shall be known as president, the others as counselors, ordained and set apart for this purpose; a high council known as the stake high council, composed of twelve high priests duly ordained to act as members of the council, presided over by the stake presidency; a stake bishopric consisting of a bishop and two counselors duly ordained to their respective positions; and a secretary and recorder.

The duties of the stake presidency are to preside over the branch in "the city of the stake" or seat of organization; have immediate charge and oversight of the general spiritual work in the stake, subject to the advice and direction of the general church officers who have general control of the work everywhere by virtue of their office, or special appointment; and look after the welfare and discipline of the members within the confines of the stake.

The high council of a stake is the highest judicial body of the stake, and in addition to its work as an advisory board, in both spiritual and temporal matters of the work within the stake, it also has jurisdiction as an appellate court within the stake, to which appeals may be taken from the findings of the stake bishop's court, where matters have not been settled by that court "to the satisfaction of the parties."

The stake bishop is the chief financial officer within the stake, having immediate charge and oversight of the stake finances, subject to the advice and direction of the Presiding Bishop and trustee of the church, as per Doctrine and Covenants 122:6; he is also a judicial officer, the stake bishop's court having original and appellate jurisdiction of cases of a local character within the stake. Appeals from the action or decision of a stake bishop's court are made to the high council of the stake, and in case of failure of settlement or dissatisfaction by either party with the decision of said council, appeal may be had to the High Council of the church.

The duties of the recorder and secretary of a stake are common to those of like officers in branch and district organizations.

An organized stake may contain within its territory a number of branches organized according to the rules governing the establishment and organization of branches of the church in organized territory; and the duties of branch officers within organized stakes are parallel with those of like officers in other branches and districts of the church.

Change of officers in a stake.—If from any cause a vacancy should occur in the offices of president or bishop of stake, the general officers of the church, whose duty it is to organize and set in order stakes, shall direct in the selection and ordination of the officer to fill such vacancy.

Rules.—The scriptures and the church articles and covenants, with the rules adopted by the church for the conduct of business and guidance of officers and assemblies, shall be the order and guide in the transaction of business within a stake.

"The general officers of the church, whose duty it is to organize and set in order stakes," as mentioned in paragraph 175, are the First Presidency and Twelve. (See General Conference Minutes, 1901, page 414, by "substitute unanimously adopted"), and changes made in the president and bishop of stakes should come through this channel, and then

be submitted to a representative body of the stake for approval or otherwise. This is the present rule.

7. "What are its needs?"

One of its important and pressing needs is that all the members of the stake presidency and stake bishopric should devote as much of their time as possible to stake work, providing the proper authorities can furnish the needed support for their families, and if there are hindering causes that prevent them giving their whole time, arrangements should be made whereby some of their time could be devoted to this purpose.

This would give us six men available for work; and surely both the spiritual and temporal interests of the work would receive constant care; and under this condition, if all could not give their entire time, some one belonging to each branch of the service would be constantly moving among the people, and thus better efforts to feed the flock would be assured.

Under present church conditions, if the above plan was given a trial, the missionaries that are now put in stakes could labor elsewhere, because the best results of labor should follow from those who are in close touch with stake authorities. Whatever methods are adopted, we shall continue to do the best we can, leaving the results with him for whom we labor, and to whom we must render an account of our work.

8. "Is it a good place to locate?"

We answer, Yes, for farmers and coal-miners. It will be seen by what we have written that the stake is located within a profitable and productive farming section of the country, in close touch with railroad lines, with easy access to ready markets, where produce can be disposed of for either cash or trade. Public schools for the education of children are within easy reach, and this all parents should wisely consider so that their children may have the best opportunities for education available, and that they may be well fitted for the battle and struggle of life.

It will be seen by the location of the branches within the stake, that church privileges are excellent for both parents and children, and this combination of the spiritual and temporal conditions for those who love God and desire to keep his commandments, can not fail to produce those results which all good people love to enjoy.

The best places for coal-miners in the stake are Centerville and Hiteman.

There are a number of mines in the vicinity of Centerville, and the coal of that section is in great demand for domestic use, with three railroads entering the town, that make it easy for distribution to market. The public schools are excellent, as is also a modern high school, from which scholars can gradu-

ate to become teachers. (There is at the present time a scarcity of teachers for the public schools in the state of Iowa.) They have a public library, also paved streets, and sewers, electric street lights, and electric cars that pass the Saints' church; homes may be rented or bought at reasonable prices, or land may be bought and persons build their own homes. Several of the brethren who are miners own their residences. Free delivery of letters. Centerville is the county-seat of Appanoose County, which had a population in 1903 of 25,927, and the population of Centerville at the same date was 5,256. The population has since increased both in county and town. (See Cram's Atlas of the World, 1903.)

Hiteman is situated in Monroe County and joins the main line of the Burlington railroad by a spur track that connects at Tower 307. This is four miles from Albia, the county-seat of Monroe County, and three miles from the Tower.

During the past year a good many additional miners have found work at Hiteman; and in the vicinity of Albia there are many coal-mines. The population of this county in 1903 was 17,985, and that of the county-seat, Albia, was 2,289. Both have received additions since then. (See Cram's Atlas of the World, 1903.)

Within the stake there are no large workshops where men, women, and children are constantly employed. There are a few small ones, but their number is limited. This is the reason that farming and mining are the two chief kinds of occupation within the stake, and both of these have been profitable to the Saints when properly conducted.

So far as the writer knows, the United States free rural routes pass through all the towns mentioned where the railroads do not touch, also telephone lines, so that residents can be in close connection with business centers every day.

The following taken from Cram's Atlas of the World, 1903, gives the population in the county, and the population at the county-seat. These have increased since then.

COUNTY.	POPULATION.	COUNTY-SEAT.	POPULATION.
Union	19,928	Creston	7,752
Ringgold	15,325	Mount Ayr	1,500
Decatur	18,115	Leon	1,905
Lucas	16,126	Chariton	3,987
Wayne	17,491	Corydon	1,477
Monroe	17,985	Albia	2,889
Appanoose	25,927	Centerville	5,256
Clark	12,440	Osceola	2,505
Worth	9,832	Grant City	1,406
Harrison	24,398	Bethany	1,500
Mercer	14,706	Princeton	1,575

Any further information will be willingly furnished on application to either the presidency or bishopric of the stake.

JOHN SMITH.

LAMONI, Iowa, February 8, 1908.

MAN'S DUTY.

SERMON BY ELDER HEMAN C. SMITH, LAMONI, IOWA,
JUNE 16, 1907.

(Reported by L. A. Gould.)

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth the rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew 5: 38-48.

There is a thought in this that I want to present if I can. I have hesitated this morning to present it, because of the magnitude of the subject, and the realization of the fact that I can not reach its height, I can not delve to its depth, can not even think, doubtless, of its scope; and yet for reasons which I need not explain, I have decided to present it, or so much of it as I may be able to present. The thought is the principle involved that we should have love for and an interest in all mankind. I shall not try to say how far that interest shall extend, or how deep that love shall be; for I know no limitation. So far as I have been able to comprehend and think out the subject there seems to be no limitation; but we are expected to use our utmost endeavor, all that in us is, all that in us shall be after our development from time to time, for the good of mankind.

Selfishness is to be lost sight of. We are to consider ourselves simply as a part of the grand whole; not as a separate part, but as a component part. So far as our interests agree with the interests of mankind, they should be considered; so far as our interests are separate from others they are not to be considered. In fact, they are not our interests. We may think that our interests are separate from others; but it is not true. We are mistaken if we have thought such a thing as that. Therefore we must not think of ourselves alone, only as a part of the grand whole, and the development of ourselves, that it should be along lines that will benefit others. That seems to me to be the spirit of our lesson, and the spirit of the Christ as manifested in all his teachings. It was the spirit of the Master when, in Gethsemane, he prayed as he did, not only for those who had been with him, and been his companions in his

ministry, he not only asked that they might be sanctified through his truth, (his word was truth,) but giving his mind a broader scope he remembered every one else beside them. He remembered you and me, all future generations, and prayed, saying as recorded here: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

This seems to indicate to me that there can be no real separation. And I have thought, sometimes, that the world will never be happy, or any portion of it will never be fully happy, while there is a soul that is lost. I have no sympathy with a religion that separates us in eternity, no more than I have with a religion that separates our interests here. I believe we shall be fully and completely happy when the whole human race shall be redeemed. I think I need not pursue that any farther, or I may not be called orthodox; but it occurs to me right here that that being the principle upon which our gospel is builded, that being the mission of the Master to save, before the world is fully happy and enjoying to the fullest extent its privileges, we must be saved, and our interests being connected with the interests of others, they also must be saved. I may sometime change my mind in regard to that; but I have seen no reason for doing so yet. Whether we carry it into eternity or not, it is our duty to make it applicable here so far as it is possible for us to do so. Not only in religious matters, but in all other matters that pertain to duty in this life.

I have heard people try to separate their duties. I once heard an individual say that he believed his first, second, and third duty. That duty is one, indistinct—no, I got that wrong. His first duty, he said, was to God, and his second duty to his family, and the third to society, and so on. I don't know how many duties he had; but it set me thinking in regard to it, and I concluded, the more I thought about it, that it was wrong; that there was no such thing as first, second, and third duty. That duty is one, indistinct, and when completed comprehends everything that a man ought to do. I can not do my duty toward my God and neglect my duty to my family. I can not neglect my duty to society, and do my duty toward my family, for my family is a part of society. And if I do that which is for the good of one, I must do that which is for the good of the other. If I serve God I must enlist under the influence and the spirit in which he enlists; I must be willing, so far as lies in my power, to carry out the idea expressed in the language: "He maketh his sun to rise on the evil and on the good, and sendeth the rain on the just

and on the unjust." So far as God shall give me power, I say, so far as my influence extends, this should be my effort, if I am in the spirit of the gospel of Jesus Christ—do good to all men.

And if this principle were carried out in all our dealings with men, there would be many of the difficulties that confront us, and the questions that are to be solved by the community, by the government, solved by individual effort. An individual, for instance, in business, should not enter into it for his own good. If I contemplate going into business in this community, or any other, while remuneration is necessary under present condition, and while I should consider whether the remuneration will be sufficient to supply my wants or not, I have no right to consider that alone. I must consider, if I am honest and a Christian, whether my services to the community will be sufficient to recompense them for the remuneration they give me. If I conclude that though I may get good remuneration out of it, I am doing no good to the community; as a Christian, as an honest man, I should not enter into it, though it might enrich me. No man ought to be willing to take more than he will give. He should be all the time thinking about whether he can do something to recompense those who are doing for him, or not.

Take that principle into business, and it would do away with the liquor traffic, and there would not be the temperance question to be settled. It would do away with all the houses of bad repute. Everything that does the community harm would be done away by individual effort, by the application of this Christian principle that we do what we can to cause the sun to shine upon the evil and the good, and the rain to fall upon the just and upon the unjust. The employee would not be willing to take more wages than he could earn. The employer would not be willing that an individual should work for less than he earns. And all these questions of an economical nature would be settled by individual effort, and they would need no law. And I am of the opinion that they will never be settled by legislative enactment, neither will they be settled by revolution. We shall not settle them by resorting to arms. We shall not settle them by saying, Thou shalt, and Thou shalt not. But we shall settle them, if they are settled, by preaching the pure principles of truth, the principles of the gospel of Jesus Christ, and making them applicable to men, and applying them ourselves, so far as it lies within our power to do.

This disposition fostered and encouraged among men, and applied to all the different departments of human experience, will bring about that happy result when men shall beat their swords into plowshares and their spears into pruning-hooks, and men shall not learn war any more. Only by the application of this Christ principle can this be brought about.

I admire, and have admired ever since I heard it, the answer made by an historic individual of the past generation—almost the present generation,—though a rebel to the Government in one sense of the word, according to our interpretation of it, though taking up arms against the government of the United States, which we believe to be the best government among men. I admire the principle that he advocated when, after the war was over and he was approached by some of the corporations of the East, large insurance companies that we have heard so much about lately, where men have taken princely salaries—more than they could earn. He was approached and was offered an immense amount of money if he would serve them in the capacity of an officer of their company. He said, "Gentlemen, I can not earn it. I am not competent to earn that salary." They said, "Never mind that, whether you earn it or not, your influence in the South is worth that to us." He said, "What little influence I have in the South is not for sale." That is the right principle. That individual was Robert E. Lee. I think if that principle had been carried out in business since, if men who had been approached upon such subjects as this had frankly said, "I can not earn it," and if it were urged upon them, had said, "What influence I have is not for sale," we would have a better condition of things now than we have.

We may not all have the opportunity that he had—may not be offered to us on so large a scale as it was to him. He was beloved by the South, and they wanted his influence with the people that loved him. Our influence is demanded oftentimes, whether it is as extensive as was Lee's or not, and we are approached in one way or another to sell our influence. It may sometimes seem legitimate to us. The individual who is employing us says that it is worth that to him; but if we can not earn it, why take it? It is ill-gotten gain. Let this principle be once established among men, or let business be done upon that principle, as well as everything else, and we will have a better state of affairs than we have, and that which has seemed so strange to us will then seem natural, which it is.

When we read here the statements of the Master in regard to how we are to conduct ourselves, we think it strange. Men are ready to say it is contrary to nature. I have said, and I repeat it here, that when a man says that these statements, "Thou shalt love thy neighbor," and not only that, "Thou shalt love thine enemy," are not natural, I have said, and I say it again, It is he that is not natural. This is natural. It is the highest development of the nature of man. It is our perverted natures that rebel. In the beginning it was not so, and love ran through all creation, it seems to me. And a great deal of confidence was exercised in those days, I am

sure. For whatever was told our foreparents they had confidence in. They believed it though it was told by the serpent—they seemed to take it in all right. But that was an uneducated confidence, of course. This experience enabled them afterwards to judge between the evil and the good better than they could at first; and that education was necessary to their highest development. We ought to exercise the same simple love that they had for all, to the extent that we try to do good to those who are in error. And if you love a person who is in error you will try to do him good. You will not hate them because they do wrong. Your interest will be awakened in them more than in those that do right.

It has been thought that the way to bliss and happiness, the way to success, and the way to a share in that glad millennium when all shall be peace and happiness, is for men to agree, absolutely and entirely agree. And in order that they may be Christian it has been honestly thought that force must be brought to bear to make men accept the right. I trust that time is past, now, for ever. Men have been put to torture; they have been burned at the stake, in order that they might be forced to recant their errors and accept the truth. I think people who did that were honest perhaps, and thought that was the way to do it. They thought that this difference of opinion in the world was bringing about a bad result. Better punish a few men right now and get them in rein, than to let it spread and hurt so many people. That was the idea. They were mistaken. The man that agrees with you does not do you very much good. Not unless you are discouraged. If you feel like fainting, or something of that kind, the man who puts his arm beneath you and holds you up and encourages you, and tells you that you are right, does you a great deal of good. We often need that. I would not discourage agreement when agreement really exists; but when it does not exist, what then? There is no use of trying to make it appear that it does exist. That does no good. It is the man who comes out against your theory, the man who comes against your position hard that makes you think. He does you good. He stirs you up, and you investigate. And if you find that you are right and he is wrong, you are all the better for it. You are better established after that investigation than you were before. If he had said, That is all right, I agree with you, you would not have investigated any further. You would have felt flattered a little; may be you would have been encouraged a little, too. It is all right, if you agree with him to tell him so, encourage him in the thought if you believe as he does. If you do not believe as he does you may do him good after all to tell him that. If he is right you will do him good, because he will examine his position more carefully after he heard your position

than he had before, and he will be established; and it will do you good. You will go to work to prove and show where his error was, and you will fail, and it will do you good along that line.

There is about as much accomplished, anyhow, in this world by failure as there is by success. I do not mean success in the true sense of the word; for success in the true sense of the word is succeeding in the right. But I mean there is about as much gained by failing in doing what we want to do as there is in succeeding in attaining what we want to attain. Because when we fail to do what we want to do, sometimes we learn that it would not have been the best if we had done it; we made a mistake. And to make a mistake and strive to do something that is not the best thing to do, and fail, is a good thing for us, if we will only learn by it.

But our interests, as I said before, should be, and if we are really and truly followers of the meek and lowly One will be, to educate all mankind. Our life is small. Our influence is limited, very limited; but it exists. There is no individual without influence. And I would say that if we are the followers of Jesus Christ, we will let that light shine upon the just and upon the unjust, we will let the refreshing shower of that influence fall upon the good and upon the evil. That is our mission in this world.

Somehow I have an idea—I can not tell you where I got it; but I am going to express it—that there is enough of everything that man needs in this world to supply every demand; that there has been, in the economy of God, provision made for every want, and the very existence of the want provides the way for the supply. The trouble is, sometimes where want continues to exist in one department or another, conditions are not normal, environment is not what it ought to be, conditions and regulations have been tampered with by men, and some are absorbing more than they need, and others go without. There is enough for all. Our heavenly Father supplied enough for all. It is all here. And under the Christian system, though it is sometimes hard to work out the details, this provision will be made. God in nature, so far as we are able to discover, has provided a supply for every demand. He would not have created the eye, had he not created light to illumine it. He would not have created the ear, had he not created means for the transmission of sound. A supply is created for every demand that there is, every legitimate demand at least, among men; and the illegitimate demands are simply perverted legitimate ones. The things we call lust, desires for wrong, are perverted tastes that if they had been directed aright would have been legitimate. They have been perverted, and this perversion must be overcome. If our tastes and inclinations are in the right direction, then will the Spirit of

the Master prevail with us, recognizing the fact that we are but a part of humanity, not a separate and distinct part which must have special favors; but we will work out the problem of human redemption, and we will settle the problem of political economy, and every other question that comes to man for solution. No question in my mind in regard to that.

The gospel of Jesus Christ has to some extent remedied the evils that have crept into the world through perversion and through wrong-doing. I say, to some extent. When I use these qualifying words, "to some extent," I do not mean to limit the influence of the gospel; but I mean to say that the application has been limited or all evil would have been eradicated. The principle is there. It is the business of the church to apply that principle more particularly than anybody else, because they have been enabled to see it. God has organized his church for that purpose. He has called it into existence for the purpose of applying the principles of human redemption, the principles of human relief among men.

Sickness came into the world. Death has come. The gospel is here particularly to overcome them. When evil was operating in the world, and the Lord Jesus sent his representatives to go out and preach the word of God, he not only told them to preach the ordinances of the gospel, but he said, I give unto you power over unclean spirits to cast them out. Still this influence of evil is in the world. To heal all manner of sicknesses and diseases, so that the evil that comes upon man physically was overcome, was partly realized through the gospel. And I say partly, because the application has been only in part. The principle itself, if applied fully, would relieve it entirely. We expect that to come. We have been looking forward to the time when the gospel fully applied should bring about a condition of things when there would be no sickness, no death, no sorrow, no mourning, where all would be peace; when, in the language of the prophet, "the knowledge of the Lord" should "cover the earth as the waters cover the sea." We are looking forward to that time. Are we preparing for it?

That principle of mercy and love, or affection for all mankind, and interest in humanity, must be applied; and until the application is made we will remain subject to evil influences. But if we expect to enjoy that peaceful reign of bliss in the time to come, where no evil shall come, where every man shall sit under his vine and fig-tree, with none to molest or make afraid, we will have to apply it. You need not think you can leave off this application of the Christian spirit, the Christian duty in your intercourse with men, in business capacity or any other way, and still in some mysterious way you will be

transformed by and by into a full-fledged Christian.

Christians do not grow like mushrooms. Things that grow quickly die soon. Things that are of slow growth possess the greatest longevity. You can look at nature and determine that. It is the annuals, the plants that grow up and die in a season, that grow quickly. That that lives through the winter and continues to live and grow and develop for years, grows more slowly and lives longer. That principle will have to be remembered in our growth. But do not take that as an excuse that we ought not to be making an effort to grow, notwithstanding our nature may be that of great longevity. Things that are naturally long-lived die when the principles of their life are violated, and so will we.

It seems to me that we are yet a long way from the mark of the high calling that is in Christ Jesus. I have heard that expression all my life: The mark of the high calling which is in Christ Jesus our Lord. I do not know of anybody that has approached it yet. That is one reason why I hesitated this morning to present these thoughts; I knew I was not there, and that there was much room for development and the education for development along that line before I could reach it. But I concluded a long time ago, several years ago at least, that if the preacher only preached his own attainments he had better quit and go home. Not fit to preach if he can not do better than that. I have heard preachers criticised because of it. I have heard men who preached criticised in this way; They say, "Oh, that is all right; but he doesn't do it; he doesn't practice it. He ought to live up to it himself before he preaches it." I do not believe that. I think there is no more commendable thing for the preacher to do than to hold the standard higher than himself, to say to the people, there is something better than I; something grander than I have ever attained to yet. There is the pattern. There is the exemplar. The mark of the high calling which is in Christ Jesus our Lord! I do not want to hear a man preach that does not hold the standard higher than his own attainments. I like to have a man subject to the criticism that he is not as good as he asks others to be. I think he ought to make the effort with everybody else to get there, to get as near there as possible; but do not wait until he gets there before he preaches the highest attainments that are taught in the gospel of Jesus Christ.

It is not the man so far above us that does us good any way. Why, if you see a man scaling the mountain yonder, way above you,—with agility he leaps from rock to rock, over the rough places—you admire him. Oh, you wish perhaps, that you could do that, could climb as high, do so with the agility and strength that he does. It does not do you any good to stand there and admire him. The man that will

do you good is not the man that is so far up the mountain yonder, but the one who is near enough to reach down the hand and take you by the hand and help. That is the man that does you good. So when you are climbing a hill, and a man stoops down to help you, and points upward, and says, There is the goal of our ambition, do not say, "Don't preach to me until you get there." That is foolishness. Do not make that criticism any more on preachers. Let the spirit of the gospel as contained in the teachings of the Son of God be your law to govern you in your actions towards all mankind. Do what the Master has said—and you do not know what he said, yet, fully. You do not comprehend it. Nobody does. But as you approach it, and see there is more in it than you have before seen, do that. And those very words will unfold themselves in magnitude and beauty and grandeur until they help lead you to heights yet unknown. That has been the chief delight that I have had in contemplating the mission of Jesus Christ. It was not my first conception of Christ and his teaching that has carried me through thus far. My first conceptions of him were very crude. They are yet, no doubt, compared with the fullness of what is to be taught.

When I have seen that with struggling humanity, with the brightest minds that the world has known, making development from time to time, and still the Christ principle is seen in advance, high above them; look where they will, let their mind soar as high, as broadly as they may, Christ has been there before them; that is what causes me to admire the Christ character. It is not the conception of his character that is generally believed; it is the true character.

I think of the words of the apostle when he said, Beloved, it does not yet appear what we shall be; but we know that when he appears we shall be like him; for we shall see him as he is. That is the reason we will be like him. We will not see him as he is believed to be, but see him as he is, comprehend him, understand him, know him. Then we shall be like him.

And the sincere, earnest man that is trying to do right, and I can say everybody else in a sense, are being like him just to the extent that they can see; because when a man does not do what he does see he becomes blinded, and his ability to see is just in proportion to what his efforts are. So to the extent that a man sees Christ he becomes like him. And when we shall see him as he is—oh! what a grand thought that is! What possibilities appear before us! See him as he is! When we shall see him as he is, then we shall be like him. Then will come that reign of peace; then will come the glad fruition of our hopes. Then there will be no enmity between man and man, or between man and the beast of the field, and the fowls of the air. Then peace will reign, plenty will

abound, and all the creatures of God will rejoice together in the redemption made through the atonement of Jesus Christ our Lord.

May God in his infinite love help us, so far as the little life that we live is concerned, so far as the little influence we possess is concerned, that it may, like the evil and the good, shine upon all men, that the world may be better because of the fact that we shall have lived in it, is my prayer.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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Fret Not.

Fret not thyself because of those
Who doeth evil in their way
Nor envy not the workers of
Iniquity; for soon will they
Be cut down, as the grass is cut,
And wither as the herb in time.
Trust thou in God; do what is right;
And thus thy righteousness shall shine.
We saw the wicked in great power,
And spreading like a green bay-tree;
But, lo, he passed, and was no more;
The Lord did laugh his day to see.
Delight thyself in Christ, the Lord;
Thy heart's desire he will thee give;
The wicked one will pass away,
But thou, by righteousness, shall live.
Then fret not, God is ever kind;
Array thyself in purity.
Let no ill thought distress thy mind;
Seek patience and sweet charity,
In mansions high, by Christ prepared,
A crown of life waits there for thee;
Hand over hand the "iron rod"
Will lead thee up to life's green tree.

JANE HEATON.

Reception of Beauty.

"Open the door and let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide it may come this way.
Open the door!
"Open the door, let in the sun;
He hath a smile for every one.
He hath made of the raindrops gold and gems.
He may change our tears to diadems.
Open the door!
"Open the door of the soul! let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with a grace divine,

And their fruit shall be sweeter than that of the vine.

Open the door!

"Open the door of the heart; let in
Sympathy sweet for stranger and kin.
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!"

In the stir of active work we forget the charm and virtue of the simple reception of beauty and goodness. The quiet hour among the hills or by the riverside when we look afar toward the ever-deepening vision of the Highest.

It may be a railroad journey through the heart of some great section of our own land, when the heart-life will reach one of the truest receptive moments—a moment when the past and present is transfigured by the glow of beauty that unfolds in revelations of light. We were speeding through Minnesota one May day—before us stretched the soft, interminable thickets of low, clinging trees, the far, green-clad hills in the background, while through the tangled undergrowth trailed the ribbon of a stream that widened as we journeyed, until in the soft evening glow, the beauty of Minnesota burst upon us. It seemed all one moment of reception—one thought of light and delicate, blended color wrought out in our soul-life—a glorious reception of beauty to ever leave its spiritual impress upon life.

June 9 is Flower-Mission Day the world over—a thought of service caught from the shut-in life of Jennie Casseday, a little invalid, who in one great receptive moment reached the higher meaning of flower-life and for years lived to give that vision out to the world. Thoughts of service laden with the aroma of heavenly joy have been wafted afar from that life.

"Do you remember me, ma'am?" The question was asked Flower-Mission Day by a convict in the state prison. He was one in a line of over a thousand men that filed by our committee, each receiving a gilded Scripture text-card and a potted flower. His face bore the lines of sorrow and suffering, and yet withal there was a light of peace.

The sister replied that she could not remember each individual face, and she added a word of cheer.

The convict then said: "Well, dear lady, I well remember you, for last year you gave me a flower and a Bible. I returned to my cell and determined to read the book and to pray. I found peace to my soul. I had not written mother a line for years, but I began a correspondence with her which has continued and been of much comfort to each of us.

"Both mother and I now look to a blessed home-coming when the dark days of prison life within these grim walls shall have not only ended, but when 'mother's boy' will have been freed from the great prison-house of sin. I can never cease to thank you good women for my deliverance."—Mary P. Denny, in *Christian Home*.

Dear Home Column: I request that on the 8th of March, sometime during your prayer- and testimony-meeting, you may remember my daughter, Jennie Redden, at the throne of grace. She is badly afflicted, and medicine does no good.

MRS. MARY DOROTHY.

TEMPLE, Arizona, February 24, 1908.

"If one admires the patience, gentleness, sweetness and unflinching energy of another; if he finds himself renewed and invigorated and inspired by such contact—why does he not himself so live that he may bring the same renewal and inspiration to others?"

Letter Department

CENTRAL CITY, Illinois, January 27, 1908.

Dear Herald: As I have just returned from Pana, Illinois, where Bro. David Smith is holding debate with Reverend J. E. Prophater, of the Christian Church, I can say the discussion is going off very nicely. I left before the discussion was over to return home. I found wife and the two little ones, and mother, well and happy. We have no branch at this place. I enjoy reading the good sermons and letters. They are food for the hungry and thirsty souls. A word to the Saints in Pana. I thank them for their kindness to me when I was with them. I never met so much kindness in the world before. May the Lord be with Bro. Smith in the gospel work. I desire the prayers of all the Saints that I may do a good work, acceptable to the Lord. If we accept the truth and obey the gospel of the Lord, our hearts will be penetrated with the love of God, and not by fear. Bro. Smith preached Sunday morning at ten, afternoon services at half past two, and preaching in the evening at seven, with a splendid crowd at all the services. I was glad to meet so many Saints. I shall try to get some one to come here and sound the trumpet again before the lost sheep of Israel. I need the prayers of the sisters and brothers in my behalf. Let all of the Saints everywhere be found "laborers together" with the Lord. Oh, may I prove faithful to the end!

Your brother in the faith,

LAFAYETTE L. GOTT.

DES MOINES, Iowa, February 21, 1908.

Dear Herald: Next Sunday night will conclude a series of services of a missionary and revival character that has continued nearly four weeks, during which time the conventions and conference of this district have been held here.

The general expression is that there has never been a series of meetings that has resulted in greater good to the work than have these. The help of Brn. Charles E. Butterworth and Wardell Christy is much appreciated. While none have as yet been baptized, there have been several at the services who have never heard before, and those who have heard have been drawn nearer to the kingdom, and the Saints have truly been revived in their spirits. Brn. N. V. Sheldon and M. H. Cook have rendered valuable help this week. Bro. Christy returned home on account of his wife's health, and Bro. Butterworth felt that circumstances of a very trying nature called him to return to his home. I certainly feel much blessed in the efforts made for the good of the work at this time, and I never have engaged in missionary efforts that have been more satisfactory, had it not been for the bad weather, and considerable sickness in the city.

Some remarkable cases of healing have occurred in the city since my last communication, one of which I will briefly mention. During the district conference Sr. Lela Cushatt, of Baxter, was in attendance; and while her eyes were not strong when she left home, they became very much worse, and while at the conventions and conference she was administered to several times with only temporary help, but returned home and was taken much worse, so that she could not endure the light, and had to be led wherever she went. It was decided by her parents to bring her to the city with the thought of having her examined and, if it was thought help could be given her, treated by a specialist. She requested to counsel with the elders of the church before being examined, and in compliance with her request Brn. M. H. Cook, N. V. Sheldon, and myself met at my place and counseled her to seek the Lord, fasting from the evening meal, and we would unite with her in fasting. This was

done, and after the evening service the sister was led to the chair for administration, not being able to find her way without help, and she arose from the administration with her eyes made strong, and the bright light of the room not troubling her at all. She slept soundly that night, and arose the next morning, her eyes as strong as they had been for years, so that no specialist was consulted save the Lord Jesus Christ. We all rejoice because of the mercy of God and his wonderful works to the children of men.

Next week Brn. M. H. Cook and N. V. Sheldon will hold a series of services at Runnells. Bro. N. V. Sheldon is in much better health than for months, through the power of God manifest during the conference.

Much private work is to be done in the city in following up the interest growing out of the meetings, and we are trying to occupy as God may lead and assist.

The work of the conventions and conference was of a very high order, and much good has been done. Perfect peace resulted from all the business done so far as discerned, and the Saints returned to their local work much encouraged to engage in the conflict. One thing caused some sad thoughts, and that was the report of the death of one who had been severed from the branch here, and had not prepared himself to reënter ere death overtook him. May this not be the sad lot of any other, but may those who have fallen subject to temptation prepare themselves to reënter, doing their first works over again.

My love for the work grows daily, and while I can not now be as active as I once was, yet my zeal has not abated. Would to God that I may do all that God requires of me, and I shall be satisfied, and yet I regret very much that I can not do many times more than I do. As those in the city work, and those who have been in city work know, there are many complications not met with in the smaller places and in the country, yet patient work brings about a continued uplift and growth.

I request the prayers of the readers of the HERALD for the work in the city of Des Moines.

In bright hopes of the triumph of the gospel,
1205 Filmore Street. J. F. MINTUN.

MINONG, Wisconsin, January, 1908.

Saints' Herald: I should be greatly pleased if you will publish the following explanation and apology to the church, for having violated its laws. And my experience may be the means of helping some hesitating friend or brother.

Will the use of tobacco lead a man to the use of stronger stimulants? My personal experience convinces me that it will. Especially so, if a man has a very nervous temperament. Tobacco is a mild intoxicant, and its constant use will keep a man in a mild state of intoxication, which slowly but surely develops a desire for a stronger stimulant. This desire the victim tries to satisfy with stronger tobacco, and goes to excess, but without avail. The stimulating qualities of the weed are not strong enough to appease. The victim, all unconsciously to himself, is adding fuel to the fire within, which can only be quenched for a season by the use of a stronger intoxicant.

During this season of tobacco intoxication, the victim has been undermining his health, sapping his manhood's strength, weakening his memory and will power to such an extent that when he arrives at the point where tobacco ceases to have the power to satisfy his craving for a stronger stimulant, he falls an easy victim to the use of strong liquor, and is more apt to become a slave to its use than is the man whose will power has not been weakened by the use of the poisonous nicotine.

I have a very nervous temperament, and when a young

boy became a slave to the use of tobacco. But realizing then that inhaling the smoke from a cigarette would soon down me, I cast it aside and took to chewing tobacco and inhaling the smoke from the pipe under the erroneous impression, gained from my elders, that tobacco used in these ways would not injure a man. This inhaled tobacco smoke always had a very exhilarating effect upon me, pleasant and soothing while it lasted, but leaving me in a depressed state of mind. The desire to enjoy the first effects grew upon me until a chew and the pipe were never out of my mouth while awake.

It was about this time that I noticed that my memory was growing poor, and that my will power to resist the temptation to drink more than I ought to was growing weaker. It was also about this time that I met my love and married. The responsibility assumed, and the love and respect I had for my wife and family, for some years kept me safe; but I still indulged in the excessive use of tobacco, and felt the desire for strong drink grow more urgent. I tried to fight it off by using stronger tobacco, but without avail. My wife stormed against drinking. It would have been better if she had fought the evil with love. Then I would have had her strength and my own to support me. Every time I indulged in strong drink I felt ashamed of myself, and began to think God had cursed me with a devilish desire for liquor.

About this time my wife and I came in contact with the Latter Day Saint doctrine, and were both converted. My wife joined the church, but I held back. I was ashamed to acknowledge God before my fellows—man's fear of ridicule. I believe God punished me by taking one of our babies. I prayed to God in secret, but was afraid to come out in the open. I prayed to God for light and forgiveness. The command to acknowledge him came to me. I went home and was baptized in Lake Clitherall, by Elder Whiteaker. I was happy to enter the waters of baptism; but I felt a vague uneasiness; for the desire for drink had not been taken away. My wife gave me her tender care, and prayed with me; but the craving stayed with me. We moved to North Dakota, and for six months I fought this terrible craving with a constantly decreasing will power. I would look at my wife and children, and baby who is life of my life, and feel strong in their presence. Away from them I was sick at heart through fear of myself. I sedulously avoided persons and places when I knew liquor was in evidence.

Last Thanksgiving Day, I stepped into one of our boarder's rooms. He handed me a bottle. I had taken a drink before I realized my danger; then it was too late. When I awoke from my stupor, I found I had lost wife, home, and friends, was a man with a family but without a home. For three weeks I wandered about looking for work, almost crazed with grief, remorse, and shame. At times I felt bitter against God and my wife. Then I would feel ashamed of this, and pray for strength and forgiveness. I believe God helped me at these times, or I would have utterly fallen by the wayside into the slough of despond that leads—well, you know where.

Finally, one Saturday night found me in the depot at Duluth, weary and without money. I felt that God had finally forsaken me, and that there was nothing left now but the saloon. There were light and heat and drink—drink that would make me forget my trouble. While still hesitating, I stopped to talk to a working man about work. I told him my circumstances, what I was up against. "Well," he said, "you look all right to me. Come home with me and stay over Sunday, and by Monday you will feel all right again." God had not forsaken me. At the last moment he had raised up a stranger to save me from the saloon. The revulsion of feeling was staggering. Then I pleaded

with God in prayer. I humbled myself before him. I opened my heart to him, and he revealed himself to me. He made me see that my previous worship of him had been too cold, of the mind and not of the heart; that he had chastised and disciplined me for not coming into true obedience to him and humbling myself before him. For denying obedience, while convinced of its necessity, and defiling my body and intellect with intoxicants, he had taken from me the comforts of home and family, and would have demanded of me my very soul if I had not yielded. Even now, after this brief season in which I have enjoyed the knowledge that God has forgiven me, I feel that while the sacrifice was great, it was not too great, if I have gained the salvation of my soul. Peace and happiness may still be mine, if I am faithful; and I earnestly ask all Saints to pray with me and for me that the broken threads of my life may be mended, that I may not have to wander through the balance of my days an outcast from home, and that I may abide to the end, enjoying God's love, that the light of a peaceful life may shine for me.

THE STAR OF BETHLEHEM.

Oh, that we had a guiding star,
Like th' glorious star of Bethl'hem,
As it lighted the wise men from afar,
To the Christ in his humble home,
To guide us, to guide us, out of the night,
Into the blessed and peaceful light
Of a Christian life.

We sinners need a guiding light,
Ever to lead us, day by day,
Away from a life of sin and strife,
Into a happy, peaceful way—
To guide us, guide us, out of the night,
Into the blessed and holy light
Of a Christian life.

All mankind have a guiding Star—
Christ is the Star of Bethlehem.
He'll guide us,—as th' wise men from afar—
To God, in his heavenly home.
He'll guide us, guide us, out of the night,
Into the blessed encircling light,
Of a Christian life.

P. T. LANGDON.

NEW ALBANY, Indiana, January 13, 1908.

Dear Herald: I humbly ask a little space in your dear pages to write a few things that impress my sad and lonely heart in this hour of mourning for our loved and blessed darling father, who has gone and left us. He died the morning of January 5. He was bedfast for six months and thirteen days. He had a desire to tarry till Jesus revealed himself in the clouds of heaven, and so at times prayed to that effect; but after he was taken sick he often expressed a desire to go and be with the loved ones gone before. Then I asked him one day, "Why do you say you want to leave mother and I, when you desired to tarry when you were well?" He answered, emphatically, "I so desired, but got no promise." He bore his sickness with great patience, though at times his suffering was seemingly very great.

A few weeks before his demise he broke the bread of life,—ate and drank of the broken body and spilled blood of our Lord and Savior Jesus Christ. Awhile before he left, he went into a deep sleep. We thought he was gone. After one hour he awoke and said, "What did I come back for?" He continued, "I came back to tell all of you to prepare; for the Lord is soon coming to reign on the earth a thousand years." Then he began to tell the glories he had seen.

"Tongue can not tell," said he, "the grandeur of the place which is prepared for the faithful, the pure, the tried, and true Saints of God." Then he glorified God, and said, "I am soon going back, I came to stay with you a little while." And the night before he left he was giving comfort to us, and said he was writing; told me not to speak to him only as he asked me something. I then asked him to read the writing. He said one would not do for me to know,—he could not tell; but one he would read to me. It was with regard to our family. It was named Confidence. He exhorted us to trust in God; and gave us many comforting words before he left; sung and prayed so beautifully. When he had done this he asked God to take him; for he was ready. Asked me to turn him over, laid himself out, closed his eyes, and went to sleep without a move of hand or foot; not a groan or sigh, but with a sweet smile and a loving good-bye.

Dear Saints, we feel as though it is hard to part with our loving father; but God gave me to know five years ago that my father would pass beyond soon. I dreamed my brother, Monroe, and I were together, talking of the last days, and what would be, and he said in five minutes more my father's work would be done here, and then he could come where he would be more useful; and he came after him, riding a horse, and leading one for my father. He appeared to be an officer in the army, with epaulets on his shoulders, and the large black horses champed their bits, and were equipped with saddles, bridles, and trappings similar to those of war horses. I turned to my father and said, "No, don't go." He looked down sadly. Brother Monroe still urged him to go, and he began to get ready. He went into the house for a short time, and came back ready. Both walked to the gate, Brother Monroe helped him mount the big high horse. Brother said, "Hurry up, father; hurry up," with his horse going off at a fast trot. Then father's horse started, and they were soon out of sight. I turned to mother and said, "Father is gone." Then I awoke and wept.

Dear Saints, the blessed Father does nothing to grieve or distress his children, without making known to them before time, that they may be enabled to bear up. My dear brother has been gone five years last November. The February following he came to me telling me our dear father had only five minutes more to work here, then he would be taken where he could do greater good.

Pray for us, dear Saints. My aged mother, who is eighty-four, is sad and lonely, and needs your prayers. My desire still is to try to hold fast to the rod of iron.

I will ask all who can to help us a little, if it is only twenty-five cents, to cancel the debts and the doctor bill. We want to pay all as soon as we can. I am reminded that when dear Bro. Joseph Smith was in debt my dear father said, "Come, let us all help do what we can." He was always ready to lend a helping hand in time of need.

Your sisters in gospel bonds,
BARBARA A. SCOTT.
LUCY A. SCOTT.

Green Valley Road.

MANITOWANING, January 14, 1908.

Editors Herald: I take all the church papers and find they are a great blessing and a help in traveling the road to Zion, or the city of our God.

We have a small branch organized here on the Manitoulin Island, with a comfortable little church twenty-one feet by thirty-six feet, and dedicated by Elder R. C. Evans at a district conference held here in June, 1905. We had then about fifty members. Since then many have left and gone to other parts of the country. Some few got letters of removal; some have gone the way of all flesh, and a few more have come in; so now we have fifty-one names on our record, and only

fourteen that are within attending distance of the church. About twenty-two left last fall for North Shore, Sault Ste. Marie, Little Current, and other places. However, the few that are left, though feeling lonely, still continue to keep up all the meetings; five each week: Religio, Sunday-school, two prayer-meetings, and preaching Sunday evenings.

Yours in bonds,
W. R. SMITH.

PENSACOLA, Florida, January 8, 1908.

Editors Herald: We live in a new place, near Pensacola. My husband and I are the only Saints here, beside Bro. Chestnut and his wife. Our good old Bro. Edward Powell has visited us twice. He just left yesterday morning for Pensacola; but he is to be back the 30th of this month on his way to Baldwin County, where he expects to stay a month and preach. He preached last Sunday about a mile from here, in the Bellview schoolhouse. Not very many hearers, but all seemed to be interested. I think good could be done here. We would be glad to have any of the elders visit us. We are poor, but we love to see the elders come; they are ever welcome to our home. I ask the prayers of all the Saints that I may be healed, for I have been sick four months, most of the time in the bed; but thank God I am better now.

Your sister in Christ,
ROXEY COOPER.

WELLSBURG, West Virginia, February 24, 1908.

Editors Herald: The church papers are a comfort during this winter weather. I bless the Lord God for ever showing me the way into the church of the Firstborn and for the Spirit which guides, and for the health that I have, though I am old in years. I love this work of the Lord's. Brethren, this is the church of the Firstborn continued up to this time by the same God that made the worlds and inhabited them and keeps them in place by his great power; but the heavens, yea, the firmament will be folded up as a garment and this old earth will pass out and there will be no place for it; but the new earth, in which shall be righteousness, shall inhabit that heavenly place, and righteousness and holiness are all that will inhabit that new earth. So brethren, it behooves us to watch and pray lest we enter into temptation.

Our conference meets with branch, March 7 and 8, in this the Wheeling and Pittsburg District.

Yours in the conflict,
J. H. HUFFMAN.

DES MOINES, Iowa, February 17, 1908.

Dear Herald: The district conference season is an important one to all of the Saints of our district, and the conference just closed in the city was very largely attended. The church on Sunday was filled to its seating capacity, and it will not be long until a larger building will be needed here in the city. Des Moines Saints enjoy having the conference meet with them, and we believe that they extended a hearty welcome to all present.

The Sunday-school and Religio conventions met on Friday and good interest was manifested in these departments of work. Each organization selected delegates to the General Convention, and elected district officers. Representatives on the district library board were chosen. Thursday evening previous to the convening of the conventions was taken up with Religio work, and Friday evening service was in charge of the Sunday-school.

The district conference session on Saturday was full of interest, the reports being quite complete and showing the work of the district to be in fair condition. All of the branches reported showing a total membership of nine hun-

dred and seventeen, but the Sunday-school showed the greatest gain, making our total enrollment four hundred and thirty-nine.

Elder C. E. Butterworth has been in the city three weeks, during the series of meetings which were held previous to the convening of conference, and about one hundred received their patriarchal blessings under his hands. He thus endeared himself to all our people, and his visit to the city will be long remembered.

Services were continued at the church during the week after conference, and that closed the special missionary effort. The conference was as pleasant and profitable as any held in the district and all look forward to a prosperous year in the district. The branch at Runnells, and also the one at Boone, asked for the next conference, a majority favoring Runnells; and the first Saturday and Sunday in June was the time set.

It is expected that a good many will attend the General Conference at Independence.

Very kindly,
A. A. REAMS.

LLANSAMLET, South Wales, February 11, 1908.

Editors Herald: Herewith I inclose you small cutting from South Wales *Daily Post* newspaper, giving a brief account of our recent conference at Llanelly. This is a very favorable comment, and this with other evidences we have had clearly indicate to me the people and press are being moved upon by the spirit of inquiry and search for truth, and God will vindicate his cause in this land. Our conference passed without any sentiment of illfeeling or selfishness, the spirit of peace and unity being manifested by all. Bro. Rushton was present in charge and preached us a wonderful sermon on Sunday night in memory of our aged Sr. Treharne whose death occurred January 30, most of the bereaved family and friends being present. Brn. G. T. Griffiths, J. W. Rushton, William Lewis, and E. B. Morgan were chosen to represent the district at General Conference. A committee was chosen to arrange and provide for a joint conference of the eastern district of Wales at Whitsuntide, if possible. A few visitors were present from Nantyglo, of old time acquaintances. Much sickness has prevailed of late among our people, and Bro. Edward Williams of Pontyates has recently broken his leg in a colliery accident. Conditions are more hopeful in Wales than I have seen before for our people to get the truth before the honest in heart, and God is again marshaling his army here.

With kind regards to all old friends, and the Saints,
Your colaborer,

HENRY ELLIS.

SALINA, Kansas, February 4, 1908.

Editors Herald: I am right in the battle here at present, and feel my weakness, but I put my trust in One who is able to help me, and gives me his Spirit. I believe that good is being done here; but our elders who have been here have all been discouraged, and one told me to let them alone. He thought all had been done that could be done, but we have only had two weeks' preaching at one time and ten days' at another in the seven years we have lived here. I do not wonder they were discouraged at that time, as they did not seem to care for religion. I have quite a few investigating, and some are quite anxious to have our elders come here to preach. We have been having a three-week meeting by the United Brethren. They organized a class of nine members, and they worked hard to get some to go forward. I did not try to interfere in any way by giving out our literature until the last night I went to one man they had been working so hard to get. I had wondered why he resisted so many, as two of his brothers had gone forward and joined the church. I told

him now the rest were through with him I wanted to give him some reading. I wanted him to read carefully and then come and talk it over. He said, "I will." I had not talked to him or thought of him knowing our faith. He said he had had three talks with my husband on religion and felt satisfied there was but one true church, so I found out why their preaching did not affect him more. He tried to make me promise I would try to get one of our elders to come here to preach. He said we needed the gospel preached here. If we could have an elder not easily discouraged and strong in the faith I believe lots of good could be done. We have a fine large schoolhouse, new and heated by furnace, that is open to us whenever we can get any one to preach. We organized Sunday-school there last Sunday. I have five children at home and one married, living near us, that I would like to have hear the true gospel preached. They are left without a father's care. It will be three months the tenth of this month since he was taken from us, but I try to say, God's will be done. There are no Saints here at all, and it is so lonesome to have no one of our faith, but we have good neighbors, and I long to see the time when there will be some of our faith here. It is my daily prayer that if there are any honest-hearted here, they will accept the gospel in its fullness.

Your sister in the faith,

Route 1.

MRS. ANNIE HARRIS.

MONTE VISTA, Colorado, February 18, 1908.

Dear Herald: We came here December 31, and received a warm welcome from the few Saints. We held three Sunday afternoon and evening services in the opera-house, beginning January 12, and some cottage-meetings during the week. There being no other public place available, we thought to leave for some other point. We had made application twice to the mayor for the use of the town hall, but had been refused; but it seems the Lord was working, and that it was not time for us to leave this town. On January 30, the mayor phoned to some of the friends not of the church, telling them to have us call at his office in the First National Bank, that he had concluded to let us have the hall. Of course we were more than pleased. The agreement was that we pay for fuel and lights, and have the use of the hall free. We held forth three Sunday afternoons and evenings; and yesterday, when we called upon his honor, the mayor, to settle our bill, he informed Bro. Russell there were no charges to pay, and that at any time in the future the hall was open to us. You may be assured we felt real good. Our congregations have ranged in number from thirty-five to one hundred and fifty, with the best of attention, and no disturbance whatever. Some of our religious friends have given us some trouble by tearing down and destroying our advertising matter; but we have advertised in a way that every house in town has known of our meetings. We have posted our faces all over town, beside putting them into the houses. Bro. Russell preached twice on the Book of Mormon, and we sold eight books. Frank is a whirlwind on the Book of Mormon. We have made many friends, and we think the name Latter Day Saint has raised quite a good deal in the town of Monte Vista. Have organized a Sunday-school, and there is prospect of further advancement. A number of young ladies, friends of the Sunday-school secretary, who are members of other churches, have promised to attend the Sunday-school. They think our methods are superior to those employed by others.

Two young ladies attending the high school have invited us to their home, near Center, when we return, to hold services in their schoolhouse. And so we feel that the heaven is working, and the seed sown will bear fruit in the near

future. Bro. Russell left for home last night, and the writer goes to Antonito to-morrow. We expect to labor in this vicinity until district conference in Denver, March 7.

Your brother,

E. F. SHUPE.

NEVADA, Missouri, February 19, 1908.

Editors Herald: I am at home helping take care of our sick daughter, Iva, who is very low at this writing; but in last twenty-four hours she seems to be resting easier. She has been bedfast six weeks. My wife had typhoid fever six weeks in November and December. Twelve weeks of sickness we have had this winter so far. While in Nodaway District, I was warned that a severe trial awaited me. We have had some experiences in these afflictions which we will always remember.

One day, while our daughter was suffering very much, God sent his messengers into the room, every power not of God was driven out, the room filled with the Spirit of God. We all wept under its power; and not an ache or pain remained upon our daughter.

Bro. W. E. Haden, through his influence, and the dear Saints in Nodaway District, have raised the money to buy me a new suit of clothes. Many thanks to one and all who have assisted in this as well as looked after my temporal wants while among you; also in southern part of Far West District, and at Perrin, Saints did well financially. May God bless all who have been so kind.

Dear Saints, please remember us in your supplications.

I have lost more time from my field this year than since we had smallpox in our family. I hope my hands will soon be loosed, and I back in the field preaching.

In gospel bonds,

F. C. KECK.

CHRIGHTON, Alabama, February 19, 1908.

Dear Herald: My husband and I are still living in the faith of our God. I know this work is true, and I feel that God has blessed us, and am grateful that he led us in this way of truth and glory. I know that God does love his people and will save them at last, if they will trust him. We have had some great troubles in our early life, but that makes me stronger in the faith, for I know that my Redeemer liveth and will bring things right with us another day; then we shall see it was all for the best. I can see it now, for it has brought me nearer to God. I loved our baby much and will never forget her. When one has to come down to some things and experience them it is hard to undergo, but if we will trust our God who gave the dear little ones to us we shall meet them again in that beautiful home with our Savior who died for us all. He died to bring us nearer to his Father, and it is sometimes that way with us, the Lord takes from us in order to bring us nearer to him; but I shall never cease to serve him, for the interest that we have in heaven is great. I ask the prayers of all the Saints, and am praying that we shall all meet in a better world some day.

Your sister,

F. PETERSON.

NUCLA, Colorado, February 17, 1908.

Editors Herald: It has been so long since I wrote to your valuable pages, and I feel so lonesome spiritually in this place that I do not know what I should do if it were not for the help of the blessed HERALD. I came here to make me a home in the Rocky Mountains and I find it a big proposition. We are isolated; forty-five miles from railroads, and there are no doctors, lawyers, ministers of any faith, and no ministers of law and order here. There are no religious meetings, and there are about three hundred in this part, godless, and

striving to gain a foothold on earth without hope of heaven. I find it a trying time to keep the spark alive. I do not think I shall stay here long. I have been isolated for nearly eight years, during which time I have not heard a sermon on our faith. I am planning a trip to the HERALD Office town this summer for a vacation and spiritual benefit, and to spend a few days in worshiping with the Saints. I became involved too deep in politics for my spiritual benefit, and by the help of God and the prayers of the brothers and sisters, I am going to make a better fight for salvation and victory. Any communications from Saints gladly received.

Your brother,

JAMES D. FARNER.

COMSTOCK, Nebraska, February 18, 1908.

Editors Herald: Thinking some would like to hear from one of the new missionaries, I take this means to inform the anxious minds I am progressing very slowly; but am making a sure footing, I hope, upon which more rapid growth will be made in the future.

It seems to be my good fortune to be associated with an "old-timer" at the business, an able tutor, Elder J. R. Sutton, and under his care a great number of kinks are being straightened out. I assure you Bro. Sutton has a job on his hands, too.

We can not complain as to our work, for we expected no great advancement to be made the first year; but if the good Lord will continue his blessing in the way of giving light and wisdom we will be satisfied with the results, whatsoever they may be, and to God be all the praise.

The main object I have in bothering your columns is to call the attention of general missionary force to one of our little branches, and that is Columbus, Nebraska. Bro. George Murie has charge of the work there, and he is badly in need of assistance. Please make it a point if you can, in going to and from General Conference, to stop over there and give them a lift. Brother Murie lives only seven blocks north of the Union Pacific depot. Write him when you are coming, and he will meet you, make all arrangements for meetings, etc. Columbus, Nebraska, is on the main line of the Union Pacific, from Omaha, Nebraska, to the western points.

Please bear this in mind, and I assure you the Lord will bless everybody concerned.

Ever in the conflict,

HALE W. SMITH.

VANCOUVER, Washington, February 17, 1908.

Dear Herald: Never having seen any communication in your columns from the Vancouver Branch, I will send you a few items. We were organized a year ago last December, with eight members, by our district president, William Johnson. We have now grown to a membership of twenty-four, besides having several Saints with us who are not members of the branch. At present Elder N. T. Chapman is our branch president, but being handicapped by having to labor for the support of his family, he can not accomplish what he would otherwise. Several of the missionaries have visited us, but at the time we had no place of meeting where they could hold forth except on Sunday, but now, I am happy to say, we have rented another hall and have full control of it, and will be glad to have any of the missionaries come this way at any time, as we are anxious to have the gospel presented to the people in this place. Surely there are some honest-hearted souls to be found here. We have a nice little Sunday-school of about forty members, also Religio, and the sisters organized a willing helpers society last October, and are trying to add their mite towards advancing the work here and are being blessed both temporally and spiritually. Our

young brothers, George Stover and Harry Davis, who recently went east, will be greatly missed by us. May the Lord of heaven bless and prosper them, and always give them such a portion of his Spirit that they may always do what is required of them in the gospel work.

General Conference will soon convene. Oh, how I should like to attend! But can only hope and pray that it will be governed by God's Holy Spirit and all will be well. As this is my first letter to the HERALD I shall not weary you.

Your sister in the gospel,

MARY H. HARVEY.

LOUISVILLE, Kentucky, February 22, 1908.

Dear Herald: I love to read your precious pages for the good news from all the Saints all over the world. Bro. Metcalf and the writer have been holding some very good cottage-meetings in the suburbs of Louisville, Kentucky. Our branch of the Saints here is moving upward to the higher calling in Christ Jesus, and we are having some very good meetings on Sunday nights in New Albany, Indiana, with the Saints over there. Bro. Metcalf is in charge of the work here and in New Albany, Indiana. I feel that the work will make progress in this wicked city with the priesthood we have now; for there have been two fine brothers, a teacher and a deacon, added to our list of warriors for the truth. We hope the work will go forward this year, and may there be many added to the church, and the servants of God be prepared for the work; for I feel that they will have to work hard to present the gospel to the people. But our heavenly Father has promised to the ministry, if humble and faithful, that the day is not far distant when he will pour out his Spirit in power that will enable them to stand before the world and break the bread of life as they have never been able to do before. So let us go forward, brothers, in this great cause.

Yours in gospel bonds,

1897 Seventh Street.

WM. N. HANNER.

Request for Prayer.

Editors Herald: I write to request prayer for my two grandchildren, Florence and Inez Gowers, who are sick with a fever, that God will heal them.

I am still in the faith. Bro. Biggs comes and preaches for us every other Sunday, and Bro. Shinn once in a while. Bro. Craig preached nine sermons. We hold services in the Christian church.

E. J. LEESON.

SHINNSTON, West Virginia, February 25, 1908.

News From Branches

ST. LOUIS, MISSOURI.

At our last sacrament service the Saints fasted and earnestly prayed for the benefit of Sr. Billinsky, who has been so seriously afflicted for so long. Manifestations of the blessed Spirit pertaining to her condition were given through Elder Archibald and Sr. Brown. Sr. Billinsky was greatly strengthened in Spirit and, though still very weak in body, she felt marked improvement from the prayers and administration which took place after the service when several of the elders went to her home and attended to that rite.

We have been strengthened and edified from the instruction received, as God's servants have occupied during the past month, also from the blessed hours of prayer and social services.

The Sunday-school and Religio are doing excellent work among the young. Their annual district conventions convened here February 22 and 23. Officers were elected for the ensuing term, and delegates were appointed for the

General Convention. Very entertaining programs were rendered Sunday morning and afternoon.

The mite society gave a bazaar, supper, and entertainment, February 25, and, judging from the large attendance, good results in a financial way were realized.

Bro. J. E. Betts, Sr., of Bellville, Illinois, has been very ill for some time. On the afternoon of February 9, a special prayer service was held and he was administered to. He has been improving quite nicely ever since. How merciful is the Master when we trust in him!

We enjoyed the short visit of Bro. R. B. Trowbridge recently.

Your sister in Christ,

E. M. PATTERSON.

Miscellaneous Department

Conference Minutes.

SOUTHERN INDIANA.—Ninety-sixth conference convened with Byrnmville Branch, February 15, 1908. Called to order by F. L. Sawley. J. W. Wight, missionary in charge, chosen to preside. Leavenworth Branch reported present membership, 50. Letters of removal were granted to Barbara Ann Scott and Louisa A. Scott. By motion Bro. John Eaton was granted six months in which to make reconciliation. Bishop's agent's report: Receipts, \$130.59; expenditures, \$130.27. Motion prevailed to further effect organization of district by choosing district treasurer, and the secretary was chosen as treasurer, and by motion a collection was taken up. District president was authorized to set time and place for next conference. F. L. Sawley's resignation as district president was accepted, and J. J. Boswell was chosen to fill unexpired term. Delegates to General Conference: J. W. Wight, J. W. Metcalf, C. E. Harpe, F. L. Sawley, James Baggerly, J. J. Boswell, James P. Sappenfield, O. J. D. Byrn, Sr. O. J. D. Byrn, Huron Tyler, Herman C. Byrn, Ed. O. Byrn, Edward Martin, Harbin Kepley, Helen Kepley, Stephen Mosier, Andrew Mosier, and Charles Sappenfield. Delegates to cast majority and minority vote in case of division. Motion prevailed that in the opinion of the conference the sacrament should not be administered to those outside the church. Motion prevailed that in the opinion of the conference wine for sacramental purposes should not be purchased from a saloon. Ed. O. Byrn, secretary.

LAMONI.—Twenty-first conference convened at Lamoni, Iowa, February 15, 1908, 10 a. m. Called to order by John Smith. Missionaries in charge and stake presidency were chosen to preside. L. A. Gould and W. R. Dexter, secretaries. Branches reporting: Lamoni 1505, Centerville 57, Lone Rock 76, Oland 30, Evergreen 111, Pleasanton 97, Leon 39, Cleveland 80, Hiteman 117, Graceland 22, Davis City 108, Wirt 38, Lucas 173, Greenville 52. Ministers reporting: John Smith, J. F. Garver, J. R. Lambert, D. C. White, Price McPeck, R. M. Elvin, R. S. Salyards, William Anderson, J. S. Snively, David Keown, A. S. Cochran, John Lovell, George Hicklin, Levi Atkinson, J. R. Evans, Moroni Traxler, C. W. Dillon, Duncan Campbell, H. A. Stebbins, F. B. Blair, R. J. Lambert, Edward Rowley, Parley Batton, S. D. Shippy, W. T. Shakespeare, J. C. Cackler, E. E. Long, John Shippy, J. A. Gunsolley, Nephi Lovell, D. D. Young. Reports received from Sunday-school and Religio associations. Recommendations, approved by the presidency and stake council, from Cleveland Branch, W. T. Shakespeare, to office of elder; Lamoni Branch, Charles B. Woodstock to office of elder, and William R. Dexter to office of priest; Lucas Branch, J. W. Talbot to office of priest, were approved and presidency authorized to provide for ordination. Bishop William Anderson reported: Balance last report, \$114.20; receipts, \$7,183.08; expenditures \$7,179.63. Duncan Campbell was selected as member of library board. E. E. Long was chosen to fill vacancy in auditing committee. Delegates to General Conference: Heman C. Smith, W. H. Kelley, John Smith, C. E. Morey, O. W. Parker, T. J. Burch, Alexander H. Smith, John F. Garver, Leon A. Gould, Elizabeth Blair, Alice Cobb, Margaret Campbell, Kate E. Smith, Estella Wight, Sarah Fisher, Carrie Silsbee, Sr. F. B. Blair, Roxanna Anderson, J. G. Smith, V. W. Gunsolley, I. A. Monroe, David Williams, Lillian Williams, Duncan Campbell, Sr. J. R. Lambert, Sr. Fredericks, Anna Dancer, David Young, James Martin, Sen., Laura Hackett, Sr. Talbot, J. J. Watkins, Sr. J. J. Watkins,

S. D. Shippy, Rufus T. Willey, J. R. Lambert, Moroni Traxler, Sr. B. A. Greer, W. A. Grenawalt, Sr. W. A. Grenawalt, Nellie Anderson, Mary Banta, Alta Mather, Lucy L. Ressegue, Columbus Scott, William Anderson, Sr. D. C. White, Francis White, R. M. Elvin, F. M. Weld, David Keown, Frank Hitchcock, Price McPeck, Charles Jones, H. A. Stebbins, Sr. H. A. Stebbins, Sr. D. F. Nicholson, Aletha Tilton, Vida Morgan, J. W. Wight, S. K. Sorensen, Charles Harpe, W. R. Dexter, Hessel Vanderflute, W. J. Mather, C. F. Church, Lorenzo Hayer, J. S. Snively, John Weedmark, W. H. Stafford, Martin Danielson, Nephi Lovell, Roscoe Willey, O. B. Thomas, Sr. J. A. Gunsolley, W. A. France, F. A. Smith, R. S. Salyards, Sr. R. S. Salyards, C. B. Woodstock, Sr. C. B. Woodstock, Sr. S. M. Reiste, D. F. Lambert, Dan Anderson, W. A. Hopkins, C. I. Carpenter, A. L. Keen, J. R. Evans, Sr. Morant, Fred Blair, Joe Danielson, Sr. Joe Danielson, E. B. Morgan, Arthur Lane, E. A. Steadman, R. J. Lambert, Edward Rowley, Roy Young, G. T. Angell, A. Boden, James McDiffit, Sr. Carter Scott, Bro. and Sr. Walters, G. W. Blair. Delegates authorized to cast full vote of stake, and in case of division, majority and minority votes. Time and place of next conference left with presidency. At the Sunday afternoon prayer-meeting, William T. Shakespeare was ordained elder by John Smith and W. H. Kelley; William R. Dexter, priest, by Heman C. Smith and John Garver; Charles B. Woodstock, elder, by W. H. Kelley and John Smith. By unanimous vote the following was adopted: "Resolved, that we invite the General Conference to hold its session for 1909 at Lamoni, Iowa."

ALABAMA.—Conference met with the Pleasant Hill Branch near McKenzie, February 15, 1908, at 10.30 a. m. President J. R. Harper in the chair, assisted by J. M. Stubbart. Elders reporting: J. R. Harper, J. M. Stubbart, J. G. Vickrey, and G. O. Sellers; Priest W. A. Odom; Teacher G. E. Wiggins. Branches reporting: Lone Star 142, Pleasant Hill 226. Bishop's agent's report: On hand last report, \$295.20; received since, \$139.00; paid out, \$177.00. T. C. Kelley, J. M. Stubbart, J. G. Vickrey, G. O. Sellers, J. J. Hawkins, C. J. Clark, Sr. C. J. Clark, Martha McPherson, and D. B. Sellers were elected as delegates to General Conference. Auditing committee reported agent's book correct; but report shows \$8.00 short in expenditure item. Conference adjourned to meet with the Lone Star Branch, Saturday, May 6, 1908, at 10 a. m. M. S. Wiggins, secretary, McKenzie, Alabama, R. 2.

SOUTHERN WISCONSIN.—Conference convened February 22, with the Saints of Evansville, at 10 a. m., J. O. Dutton and W. A. McDowell presiding. Branches reporting: Janesville, East Delavan, Buckwheat Ridge, Flora Fountain, Excelsior, and Wheatville. All branch presidents reported official labor to district presidency. Bishop's agent reported on hand, and receipts, \$1,283.81; disbursements, \$558. District treasurer reported on hand, and receipts, \$14.02. Delegates to General Conference: Bro. and Sr. Farber, J. O. Dutton, W. P. Robinson and wife, G. J. Brookover, J. W. Wight, W. A. McDowell, J. T. Hackett, David Spease. Delegates authorized to cast full vote, and in case of division to cast majority and minority vote. Adjourned to meet at call of presidency.

DES MOINES.—Conference convened in the Saints' church in Des Moines, Iowa, February 15, 1908. The district presidency, M. H. Cook, W. Onrifty, and E. O. Clark, chosen to preside over the conference; A. A. Reams, secretary, assisted by J. R. Epperson. The work in the district reported by the officers in good condition. The committee to purchase a gospel wagon for missionary work reported eighteen dollars collected for that purpose, but advised against the purchase of the wagon. Reports from the following branches received: Boonesboro 102, Clear Creek 39, Concord 56, Des Moines 306, Oskaloosa 71, Packard 22, Richland 51, Rhodes 66, St. Charles 17, Des Moines Valley 101. Total gain in the district, 29. Ministry reports: C. B. Brown, John Hall, Henry Pratt, E. O. Clark, J. E. Laughlin, Samuel McBernie, James Troughear, C. F. Merrill, John Clark, Frank Walters, Jesse Roberts, O. L. Sherman, J. R. Epperson, Fred Chandler, W. Christy, James McKiernan, N. V. Sheldon, J. S. Roth, C. E. Butterworth, M. H. Cook, and J. F. Mintun. Bishop's agent's report showed total receipts for the year 1907, of \$2,536.02, with a balance now on hand of \$472.66. Reports from the Sunday-school and Religio convention were received. The *Journal of History* was provided for the city library of Des Moines. The disorganization of the Richland Branch

was left with the district presidency. The St. Charles Branch disorganized. Delegates to General Conference: M. H. Cook, J. F. Mintun, W. Christy, A. A. Reams, N. V. Sheldon, Fannie Grows, Emma Park, Pearle Shannon, Frank Walters, William Rogers, H. A. McCoy, Sarah Rogers, Mattie Hughes, T. J. Hughes, Joseph Buckley, Harry Pratt, H. T. Watson, John Hall, Lydia Hall, Sadie Castings, William Park. J. G. Carpenter was chosen as a member of the district library board. Conference adjourned to meet at Rummels the first Saturday in June. A. A. Reams, secretary.

CENTRAL ILLINOIS.—Conference held at Taylorville, Illinois, February 15, 1908. Meeting called to order by district president, Luther Simpson; James McKiernan chosen to assist. The branch reports showed an increase over last report. Branch officers reporting showed an increase in their labors. Bishop's agent's report showed a balance of \$172.76. Delegates were elected to General Conference. Adjourned to meet at Beardstown, Illinois, June 13, 1908. Chas. C. Simpson, secretary-treasurer.

NORTHEASTERN TEXAS AND CHOCTAW.—Conference convened with the Wilburton Branch, January 17, 1908, at 2 p. m., district president, S. W. Simmons, in chair. Branches reporting: Holdenville 26, Jacksonville 81, Wilburton 176, Haileyville 56. Elders reporting: William Davis, J. D. Erwin, A. Z. Rudd, John S. White, H. H. Hampton, S. W. Simmons, P. B. Bussell, J. W. Jackson, J. M. Simmons, C. E. Irwin, and E. A. Erwin; priests, C. C. Crisman, B. F. Jones, and C. E. Goss; teacher, W. T. Peacock; deacon, J. H. Sils. Delegates to General Conference: S. W. Simmons, John White and wife, J. M. Simmons and wife, E. D. Bailey, E. A. Erwin, William Davis, H. R. Harder, Sr. Bertha Harder, Doctor and Dora Dalby, C. E. Goss, Peter Adamson, Jr., J. W. Jackson, Bro. and Sr. J. H. Eutler, B. F. Jones, C. E. Irwin, C. T. Sheppard, Bishop Short, J. D. Erwin, J. P. Brannon, T. J. Sheppard, Will Gooch, B. R. Hixon, J. S. Moore, Ed. Goodman, D. O. Harder, H. O. Harder, J. W. Hufford, Bro. and Sr. Lilly. The district president was empowered to ordain Bro. C. E. Goss to office of elder. Conference adjourned to meet August 8, 1908, at Holdenville, Oklahoma. D. O. Harder, secretary.

NODAWAY.—Conference convened in Guilford, February 15 and 16, 1908, with district president, A. E. McCord, in chair; W. B. Torrance, secretary. Elders reporting: A. E. McCord, I. N. Roberts, Charles Harpe, George Day, W. E. Haden, E. S. Fannon, T. A. Ivie, R. K. Ross, R. Lorensen, C. C. Nelson, Joseph Powell, J. Ford, A. Jacobson. District historian, E. S. Fannon, made a short report. Bishop's agent, R. K. Ross, reported: On hand, December 31, 1906, \$308.30; received, 1907, \$920.10; paid out, \$972.00. By motion the action of last conference regarding the reporting of the lesser priesthood was rescinded. Moved and carried that the district hold a reunion some time in August. Moved and carried that the chair appoint a committee of three to locate the reunion, and they, in counsel with the district president, provide other committees necessary for the carrying on of the reunion. Moved that we require all persons, priesthood, committees, etc., who report after this conference to do so in writing. Carried. The district Sunday-school association presented a report to the conference through the district superintendent and secretary, which was accepted. A committee of three was appointed to draft blanks for the priesthood to report to conference on. E. S. Fannon, W. B. Torrance, and Eber Hawley were named as committee, who obtained a blank of Bro. I. N. Roberts used by the Far West District as a sample, which was by committee reported to the conference as good, and the same committee was named to see about getting one thousand printed for use of the district. Delegates to General Conference: W. E. Haden, E. S. Fannon, R. K. Ross, Joseph Powell, J. T. Ford, Sr. Tena Ivie, C. C. Nelson, R. F. Hill, R. Lorensen, W. B. Torrance, George Day, Charles Harpe. Those present authorized to cast majority and minority vote. Officers for ensuing year: A. E. McCord, president; E. S. Fannon, first counselor; Joseph Powell, second counselor; W. B. Torrance, secretary and recorder. By motions the Bishop's agent, R. K. Ross, and the district historian, E. S. Fannon, were sustained. E. S. Fannon, T. A. Ivie, and Joseph Powell were named as the reunion committee, and by motion were instructed to report at June conference. Auditing committee reported a few errors in bishop's books, and by motion the committee was continued. Statistical report, as follows: Guilford 101, Ross Grove 45, Sweet Home 64, Bedison 79. Conference ad-

joined to meet with the Bedison Branch, June 13 and 14, 1908. W. B. Torrance, secretary.

Convention Minutes.

DES MOINES.—Religio met in Des Moines, February 14. A fair representation of the district was present. Reports from the five locals were read, the locals all using the new form of record books. Convention adjourned to meet at the call of the district officers. Delegates to the General Convention: M. H. Cook, J. F. Mintun, W. Christy, N. V. Sheldon, Emma Park, Fannie Grows, William Rogers, and Frank Walters. District officers chosen: President, A. A. Reams; vice president, Hattie Clark; secretary, Sarah Rodgers; treasurer, Mae Huffaker; librarian and member of the district library board, J. R. Epperson. The home department work was reported, as also mention of the normal work. Sunday evening session was spent in the study of the lesson and a short program. Sarah M. Rodgers, secretary.

SEATTLE AND BRITISH COLUMBIA.—The Saints of the Seattle and British Columbia District met in Centralia, Washington, at 9.15 a. m., February 8, 1908, for the purpose of forming a district organization of Zion's Religio-Literary Society. Meeting was called to order by Elder William Johnson, and No. 34 of Zion's Praises was sung. Prayer was offered by Elder Holman. William Johnson was chosen chairman pro tem., and Arthur W. Gorbutt secretary pro tem. Moved and carried that we proceed to organize. After some speaking in favor of organizing, F. W. Holman, of Seattle, was elected president. Jesse Ward, of Chehalis, vice-president, and Leonard Rhodes, of Centralia, secretary; Hattie Ward, of Chehalis, treasurer. Collection amounting to \$3.65 was taken. Duly carried that Religio officers request Sunday-school officers to divide the day with us at their next convention (to be held in Centralia, August 7, 1908). Normal work was discussed, and a pamphlet on teacher's training leaflets was read upon request. Leonard S. Rhodes, secretary, Centralia, Washington, Box 871.

LAMONI STAKE.—Sunday-school association convened Thursday and Friday, February 13 and 14, 1908, at Lamoni, Iowa, John F. Garver presiding, with Rufus T. Willey, assistant. Fifteen schools reported a membership of 1,238. D. F. Nicholson was chosen to serve on library commission. Officers elected for the year 1908: Superintendent, Rufus T. Willey; assistant superintendent, W. T. Shakespeare; secretary, Nellie Anderson; treasurer, John Lovell. Delegates to General Convention: A. L. Keen, Sr. B. A. Greer, Alice Cobb, Bess Blair, J. F. Garver, John Lovell, W. T. Shakespeare, Rufus Willey, Mary Lovell, Anna A. Dancer, L. L. Resseguie, Carrie Silsbee, Letha Tilton, Estella Wight, Ruby Summers, Sr. S. K. Sorensen, Elizabeth Blair, Anna Salyards, Callie Stebbins, D. F. Nicholson, Sr. S. Shakespeare, Omer Blakeslee, Sr. James Martin, Kate Smith, Mary Banta, Sr. W. A. Grenawalt, W. A. Grenawalt, James Thomas, Sr. S. M. Reiste, Lillian Williams, D. J. Williams, Edith Cackler, Viva Keen, Vina McHarness, Lenore Christy, Hattie Danielson, Price McPeck, Charles Jones, Jesse Morant, Pearl Hatcher, Minnie Mader, Sr. H. A. Hartshorn, Alice Marble, Veta Scott, T. Walters, Mrs. T. Watters, Roxanna Anderson, Nellie Anderson, Margaret Turnbull, C. B. Woodstock, C. Linse, Flora Scott, Alta Mather, W. J. Mather, Audentia Anderson, John J. Watkins, Alma Watkins, Duncan Campbell, Jessie Campbell, Ella Barrett, James Martin, Jr., W. E. Shakespeare, John R. Evans, J. A. Gunsolley, D. A. Anderson, Vida Smith, Nina Grenawalt, Lee Campbell, Vena Edwards, Sr. D. F. Nicholson, Albert Boden, Sr. C. B. Woodstock, Roy Young, Sr. R. Garland, H. C. Smith, R. M. Elvin, G. W. Blair, F. B. Blair, Wm. Wilson, Fay Burke, H. A. Hartshorn, G. Juergens, J. G. Smith, Susie Hayer, Vida Morgan, Columbus Scott, E. B. Morgan, Sarah Fisher, John Smith, M. Traxler, Edward Rowley, W. R. Lane, W. E. Williams, Lulu Scott, J. R. Lambert, Sr. J. R. Lambert, A. M. Turnbull, R. Nyswonger, Jane Stanley, Sr. Fredericks, J. W. Wight, Sr. J. W. Wight, Lorenzo Hayer, Sr. Lorenzo Hayer, R. S. Salyards, Sr. R. S. Salyards, Gus Bergman, Jr., Sr. F. G. Bailey, Oliver Hayer, Oscar Anderson, J. C. Danielson, Zilpha Monroe, Grace Fleet, Annie Allen, Anna Blakeslee, Martha Martin, D. D. Young, Birdie Lovell, Rose Gray, A. H. Smith, J. A. Lane, Earl Hall, Sr. E. Hall, Sr. D. A. Anderson, J. Arthur Lane, Earl Hall, Sr. E. Hall, Sr. Daniel Anderson. Authorized to cast full vote and in case of division majority and minority vote. Adjourned to meet same place and pre-

THE SAINTS' HERALD

ESTABLISHED 1860.

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vious to the stake conference in October. Nellie M. Anderson, secretary.

Convention Notices.

The Independence Stake Sunday-school association will hold its semi-annual convention on Friday, March 13, 1908, at the Second Kansas City church located at Twenty-third and Holly Streets. The convention will open at 10 a. m., and continue throughout the day. Important subjects will be discussed by efficient members. Let us have a large representation. Mrs. J. A. Gardner, stake secretary.

Notices.

At our last Sunday-school convention, a motion prevailed that the district superintendent select delegates to General Convention. In accordance with such provision, I herewith submit list of delegates. Membership of district, 190. Delegates: E. S. Fannon, F. A. Hawley, John Rowlett, W. B. Torrance, W. T. Ross, Tena Ivie, Frank Powell, Vina Powell, T. A. Ivie, Sr. F. A. Hawley, W. S. Bond, Earl Ross, May Bond, Alexander Jensen, Eber Hawley, Emma Nelson, Alma

Nelson, Jacob Hansen, R. K. Ross. Those present empowered to cast full vote of district, or majority and minority vote. Respectfully, W. B. Torrance, superintendent, Nodaway District.

The Saints of the Vancouver Branch hold services in hall, corner of Thirteenth and Ingles Streets. Sunday-school, 10 a. m. Preaching, 11.30 a. m. Prayer service, 6.30 p. m. Thursday evening, prayer service; Friday evening, Religio. N. T. Chapman, president, 1506 Park Street. Mary H. Harvey, clerk.

Blessed.

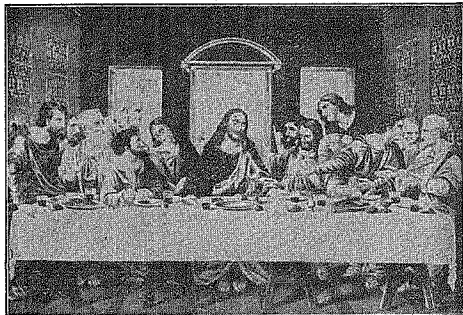
The infant daughter of George H. and Florence E. Skinner was blessed at the home of Samuel and Agnes McCullough, Plano, Illinois, February 22, 1908, under the hands of Elder F. M. Cooper, and the name, Jessie Sarah confirmed. Jessie Sarah is a beautiful baby.

Died.

SHORT.—Sister Elnora Short, wife of Bishop Ellis Short, died at her home in Independence, Missouri, at 3.40 a. m., February 1, 1908, after an illness of almost twelve months. The funeral ceremonies were held at the home on the afternoon of February 2, in charge of Elder F. M. Smith; sermon by Elder W. H. Garrett. Interment in Mound Grove Cemetery. Sr. Elnora Short, the daughter of Elder and Mrs. S. V. Bailey, of Lamoni, Iowa, was born June 24, 1862, at Concord, Minnesota. Was baptized in June, 1873, at Coldwater, Michigan, by Elder William H. Kelley. On October 19, 1887, at Lamoni, Iowa, she became the wife of Bishop Ellis Short, and with him lived at Stanley, Indian Territory, until about eleven years ago, when they became residents of Independence, Missouri. Sister Short enjoyed a wide acquaintance among the Saints, and was much beloved because of her unostentatious but constant kindness. She was largely instrumental in the organization of the Stanley Branch, Indian Territory, where her work will be long remembered. Her home was characterized by genial hospitality, and the traveling missionary never failed to find a warm welcome at her door. She will be greatly missed by her friends and relatives. She leaves a husband, one son, Ellis, Jun.; father, mother, two brothers, and five sisters.

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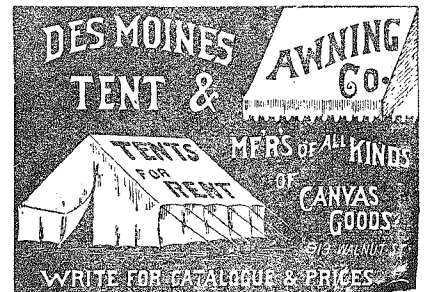
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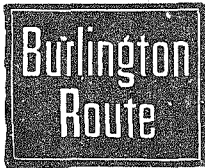
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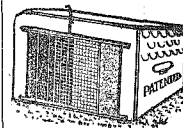
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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LAMONI, IOWA, MARCH 11, 1908

NUMBER 11

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

JOSEPH SMITH, Editor
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Editorial

JOSEPH SMITH'S MOTHER IS "PESTERED" BY AN EVIL SPIRIT.

A great many writers make it their business to poison public opinion against the latter-day work. Some of them overdo the dose and their product becomes a literary emetic. The *Pittsburg Sun*, January 16, 1908, contained an article entitled, "Mother of Joseph Smith," from the pen of Reverend Thomas B. Gregory. We quote it in full:

Should any reader of this newspaper wonder why it is that Joe Smith is put down among the "great men," let such reader bear in mind the fact that there must be something extraordinary in the makeup of the man who is able to found a religion that shall attract a world-wide attention, command the absolute and unquestioned devotion of millions of men and women, and endure, possibly, for hundreds of years.

If the man who is able to achieve such a thing is not entitled to be called "great" it will certainly be admitted on all hands that he is entitled to be called remarkable.

Joseph Smith, the founder of Mormonism, was indeed one of the most remarkable men that this country, or the world, has ever produced, and looking into his life-history, we find the same old story of the influence of the mother.

Lucy Mack, daughter of an old Revolutionary soldier, and the mother of Joseph Smith, was just the woman to mold such character as was manifested in the case of the founder of Mormonism.

To begin with, she was an epileptic. The very brain stuff through the mediumship of which she did her thinking was diseased.

She was given to fits and convulsions, during which she would claw the earth and foam at the mouth like a mad-man.

The diseased brain tissue made diseased thought. Without being downright crazy, she was in a state of perpetual hallucination.

She heard voices, saw visions, dreamed dreams; and the voices, visions, and dreams she mistook for solid realities.

Quite unable to distinguish between subjective realities and objective facts, between the things that actually existed and the things that existed only in her distempered fancy, she was ever the dupe of a remorseless credulity.

She believed anything, everything; and the more extraordinary the thing happened to be, the more ready she was to accept it as a part of her creed.

She had never heard of logic. She had not the remotest knowledge of reason or reasoning. Of small mentality and meagre education, her small world was full of ghosts and goblins, of spirits and voices, and by these creations of her fancy she was dominated all her life long.

In addition to all this, she was the victim of melancholia.

When not racked by the terrible epileptic fits or pestered

"Some one quoting the hackneyed sarcasm, that 'between Protestantism and Romanism there is but a paper wall,' the reply was, 'True, but the whole Bible is printed on it.'"

by the innumerable "spirits" she was moping with the "blues," despondent to the verge of self-destruction.

And it was under the guidance of such a mother that Joseph Smith grew up.

Knowing this, it is as easy to account for the founder of Mormonism as it is to account for the frost on the window pane.

Growing up in an atmosphere of superstition and credulity, drinking in, along with his mother's milk, the story of dreams, visions, and voices, the boy took to religion-making as naturally as the duck takes to water.

The son had all of his mother's superstition and credulity, all of her capacity for seeing and hearing of supernatural, plus the executive ability, in which she was deficient; and it was as good as settled that he was to become famous, or infamous, as the founder of the Mormon cult—a cult which after more than three quarters of a century of life is as virile and militant as ever, and which may continue to survive for a good long time to come.

Lucy Smith certainly has been "pestered" by "innumerable" evil "spirits," the latest of which is the Reverend Thomas B. Gregory.

We have carefully read the above quoted article and (perhaps because of having inherited the small mentality referred to) we are unable to discover therein any evidences that Gregory rightfully bears the title of "Reverend."

Looking at his conduct with the most powerful microscope, about how large does it appear? Observe: it is generally conceded among men, that some reverence is due women, as women, and that the *lowest* insult is to traduce a man's mother; it is generally conceded among men that one should be somewhat forbearing when speaking of the dead. Gregory and individuals of his kind show no respect for womanhood, for motherhood, or for the dead. They tempt one to believe the charge made by certain irreverent ones that the modern clergy are a little below the average standard of manhood; we would not urge such a charge against the clergy as a whole, but evidently some individuals are preachers because they could not quite arrive to the stature of manhood.

The work of Joseph Smith precipitated a great controversy that still rages. Intellectual giants came out and pitted themselves against him in argument. Rough frontiersmen came out to do physical combat with him. The latter shot him to death, the advantages all being on their side. Yet in a way they were men, compared with others who have offered battle. Presently comes Gregory, and others of the kind, and project themselves into the conflict. They do not take up matters of logic, or look for able-bodied, strong-minded men to wrestle with; they single out a woman, one that they think is of "small mentality" and withal dead and unable to defend herself,—that is about their size. A dog may defile the grave of a saint.

The question of logic is raised by the statement that Lucy Smith "never heard of logic." Let us

give a passing glance at the logic displayed in the article referred to. In the ninth paragraph, "subjective *realities*" and things that "exist only in a distempered fancy" are spoken of as being synonymous; that does not indicate that Mr. Gregory is a good judge of logic. Moreover, he argues that a remarkable religious cult, that is "virile" and "militant" after three quarters of a century, and apparently destined to hold its own with cults founded by Wesley, Campbell, Luther, and Calvin, had its real origin in the "diseased brain stuff" of an ignorant woman of small mentality who was hardly "virile" and "militant" enough to maintain her own existence. We are reminded of Senator Carmack's charge against Senator Tillman, "His premises are on one side of the earth, his conclusions on the other, and no bridge between."

Joseph Smith was a church-builder; and Mr. Gregory admits that he was quite remarkable in his field of operations. He was one of many church-builders. For the sake of argument, we will omit all reference to inspiration. We will say that in common with other church-builders he looked around and was not satisfied with what he saw in the religious world.

Like others he set to work to found a church that should be more nearly like the New Testament church than any that then existed. It occurred to him to organize his church with apostles, prophets, evangelists, seventies, elders, pastors, bishops, teachers, and deacons,—in fact all the officers undeniably found in the New Testament church. 'Tis ridiculously simple; but such an idea had *not* occurred to the others. It occurred to him to take his doctrines bodily from the Bible, notably as found in the sixth chapter of Hebrews. It can not be denied that others had overlooked some of those doctrines. It occurred to him that his church might well enjoy certain spiritual manifestations that certainly were given to the New Testament church, mentioned in the twelfth chapter of 1 Corinthians and the sixteenth chapter of Mark, and elsewhere, as being perpetual benefits. Others had overlooked these things.

Now the conclusion is obvious. Something was wrong with a religious reformer who could use such simple ideas instead of going ballooning off into the clouds of mysticism in search of the North Pole. Something was wrong, and we may as well "blame it onto his mother." Obviously she was a woman of small mentality and never heard of logic. The symptoms induced in Mr. Gregory by a consideration of these facts reminded him of epileptic fits.

But if Joseph Smith who saw, seized, and used the ideas above referred to, was illogical, what shall be said of the illustrious reformers who overlooked them? What of their maternal origin?

Now we feel no hesitancy in pronouncing Mr. Gregory's article a tissue of falsehoods, and withal unutterably mean. Lucy Smith was an average American mother. She was the mother of a large family of children, and none of them were deficient, either mentally or physically. If it were possible, it would be interesting for Mr. Gregory to engage one of her sons in argument and permit an intelligent jury to decide whose mother was a stranger to logic.

He has raised the question of heredity, and in view of some of the things that he has written we are tempted to say that his own paternal origin is stated in John 8: 44; but we will not be so uncharitable, though to be candid we feel that by his vile attack upon a woman he has forfeited any claim to decent treatment. Nor will we trace his maternal origin, because it is not likely that his mother, if she could see his conduct in its true light, would crave publicity. We prefer to think of her as being unfortunate. Certainly she would not be proud to think that her son, as a minister, entered into a theological controversy, and made his first attack upon the character of an opponent's mother.

Reference to this article was delayed while one of the brethren wrote to Mr. Gregory asking for documentary evidence in support of his statements. No reply has been forthcoming.

Perhaps the article in itself is not worthy of notice. Yet it is one of a class, and we could not forego the pleasure of stating our opinion of the class.

ELBERT A. SMITH.

NOTES AND COMMENTS.

Elders J. R. Sutton and Hale W. Smith have succeeded in getting before the people of Comstock, Nebraska, via the Temperance League, as will be seen by the following from the *Comstock News*:

"The Comstock Temperance League met last Monday night, as announced in these columns, and the program as published, with a few omissions and additions, was carried out. . . . The solo by Reverend [Elder] H. W. Smith, also by T. H. Bryant, as well as the duet by Messrs. Allen and Butler were applauded heartily. The lecture by Reverend [Elder] J. R. Sutton was listened to attentively and was full of food for thought and reflection. The meeting was pronounced my many the best one of the season."

I think it must somewhere be written, that the virtues of mothers shall be visited on their children, as well as the sins of the fathers.—Dickens.

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True popularity is not the popularity which is followed after, but the popularity which follows after.—Lord Mansfield.

Elders' Note-Book

PREACHING FROM NOTES.

Preaching from notes is a custom very extensively practiced in the religious world. Some have their entire sermons written or in a printed form, which have been carefully prepared and revised from time to time.

Almost invariably the minister, before presenting his sermon to the audience, asks the Lord to give him of his Spirit that he may present such thoughts as will be food for the assembly.

In my judgment there is no consistency in asking the Lord to bring to his (the minister's) mind that which shall be food for the congregation, when he has before him all that he intends to present. It brings to my mind the following:

Little Johnnie heard his mother teaching his sister, younger than he, the prayer, "Give us this day our daily bread," when he said, "Mamma, I don't see why we should pray like that every day." "Why, dear?" "Because you baked eight large loaves of bread yesterday. They will last us one week, and father brought six sacks of flour from the mill, today; besides I heard him tell Uncle John that he has fifty bushels of wheat yet, in the granary, and if he didn't harvest any this year he had enough for bread for one year."

The prayer referred to was taught by the Savior to his disciples as he sent them out into the world without purse or scrip. Hence, it was very appropriate for the disciples and all who did not have their daily bread, or the means by which to purchase it. And to be consistent, the minister should first exhaust the stock in hand, before asking for more.

"Well," says one, "I do not believe in presenting stereotyped sermons. To me it is not interesting. It may be advisable to have notes or head-lines to bring to the mind certain lines of thought that have a bearing on the subject to be presented." Another says, "If it is advisable to have the skeleton of the sermon, why not have the entire thing, and give the audience a finished product? It is much better for the minister to prepare his sermon before delivering it to the audience, and by so doing he can revise and see that the grammar is perfect and no conflict in what is said. By this method the sermon is free from errors and sound in doctrine, and has much better effect with the thinking class than the sermon delivered extemporaneously." So, on this, as well as other matters, people differ.

The late Dean Howell, of South Wales, said, "There never was so much preaching, but what about the effect? The preaching is able, masterly, has marks of scholarship, but with little unction accompanying." It is true that the preaching in the reli-

gious world has the marks of scholarship, but lacks in spirituality, and is not sound in doctrine, but it may be free from errors as far as grammar is concerned. The divided, conflicting creeds of the day are strong evidence that with all the masterly sermons, which have the marks of scholarship, the clergy are preaching for doctrine the commandments of men, and that by the wisdom of man, and as Dean Howell says, "with little unction."

How is it with us, who are called to preach the gospel, not in word only, but by the power of the Spirit? Shall we follow in the footsteps of those who depend upon their notes and manuscript? or shall we conform to the instructions of the great teacher, Jesus Christ? "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20. Upon condition that they teach all that he commanded, he promised to be with them unto the end of the world; and in order that they might be able to do so, it was necessary for them to become acquainted with his commandments, informing themselves of his mission—study the writings of the prophets, so that from a Bible standpoint they could preach Christ, as we find Peter does on the day of Pentecost. (See Acts 2:14; also 7:1-53.) Stephen here covers much scripture in trying to convince the people of the mission of the Savior. By these chapters, we can see that Peter and Stephen were well informed. Jesus promised to be with his ministers, not in person, but by the Holy Spirit. "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of truth."—John 14:16, 17. And in the twenty-sixth verse we learn what this Holy Spirit shall do. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." When shall the Spirit do this? Is it when we read what the prophets had said? No, for when we inform our minds of his truths by reading, there is no necessity for the Spirit to bring it to the mind. It will give us light and confirm the truthfulness of what we read.

The promise is that when his ministry are teaching whatsoever he commanded, that he by his Spirit will be with them, and bring to their minds such as will be proper food for the occasion. Not only in the preaching of the word, but when they are arrested and brought before the courts for the truth's sake, he has promised, then, to be with them, as we note in Mark 13:11: "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour, that

speak ye: for it is not ye that speak, but the Holy Ghost." Similar language is used in Matthew 10:18-20.

One writer says, "This appears to be a special provision for extraordinary occasions, but, of course, can have no reference to the ordinary preaching of the gospel. In fact, if this were to be the general rule, there would be no necessity for giving this specific instruction to apply upon the occasions referred to." How can it be for a special occasion when it is in harmony with the promise of John 14:16? "I will pray the Father, and he shall give you another Comforter, that he may *abide* with you, (not only on this special occasion) for ever." What shall it do? Verse 26: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Not only when brought before the courts of the land for the gospel's sake, but in the presentation of the word of God, and officiating in the ordinances of his church.

In my judgment, the reason why the Savior promised so minutely as to what they could depend upon, was because of their surroundings when their lives were at stake. He knew that they would need strength and counsel, and it was indeed consoling to them: not only in the teaching and preaching of the word, would the Holy Spirit bring to their minds such as was necessary, but while they may be bound, hand and foot, by their enemies. Yes, the Master knew that they would be persecuted, and brought before tribunals, and sentenced to die, and he gave them to understand that the Holy Spirit would be present then, as it had been upon other occasions when presenting the truth. I consider the promise timely, but can not indorse the statement that it was for a special occasion, and not for the ordinary preaching of the gospel.

As further evidence that the Spirit is promised to the ministry of Christ, in all their ministerial work, as well as upon the special occasion referred to, we read section 42, paragraph 5, Doctrine and Covenants: "And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit, and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach."

From this we learn that the elders are to teach the principles of the gospel, as contained in the books; they are to be directed by the Holy Spirit. The Spirit is promised when sought for by the prayer of faith; and if they have not the Spirit,

they shall not teach. From this we infer that there may be times when the Spirit will be withheld. Yes, we know by humiliating and valuable experience that such has been the case, for good reasons, some of which may be that the audience was not in a proper frame of mind to receive the word, or, the speaker was not worthy. The speaker may have indulged in light speeches, fault-finding, evil-surmising, jealousy; or he may have had much success in his labors and the favorable comments by his hearers caused pride to enter his heart and he became exalted. All of the above are displeasing to the Lord, and are just and good reasons why the Spirit is withheld.

Paul says, By the spirit of man, we understand the things of man; the things of God, by the Spirit of God. Hence, we see the wisdom and safety in the command, "If ye receive not the Spirit, ye shall not teach."

"And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, . . . Therefore, take no thought for the morrow, . . . neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man."—Doctrine and Covenants 83:13, 14. This is given as a general rule, not alone as a provision for extraordinary occasions, "when they shall lead you, and deliver you up," or when making a defense before magistrates. It has direct reference to the preaching of the gospel by any and all of the faithful who are called to the ministry, as stated in verses 13 and 15. "Well," says one, "it is very humiliating to enter the stand and speak ten minutes, have the mind become blank, and have to sit down, when if I had notes of what I wished to present I could continue and present thoughts that would be new to some." Upon the other hand it is very tiresome and not edifying to the audience to listen to the minister from forty-five to sixty minutes, preach from notes in the absence of the Spirit. As the late Dean Howell has said, the sermon may have the marks of scholarship, but what about the unction? Have both, and the audience as well as the speaker is edified.

Paul says, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."—1 Thessalonians 1:5. In section 68, paragraph 1, the ministry are promised the Holy Spirit. He is to be their instructor. Second, they shall speak as they are moved upon by the Holy Ghost. Third, whatsoever they shall speak when moved upon by the Spirit shall be Scripture, will, mind, voice, word, and power of God unto salvation. Fourth, this promise is unto all the faithful elders of his church. If we are of the faithful we

ought to trust him and not depend upon our notes. Often we have heard brethren say, that were called on short notice to preach, "I had excellent liberty. My mind was enlightened, and I could see grand thoughts. Yes, they came as fast as I could deliver them, and the audience was interested and edified, and it was a feast to all concerned." Why? Because the Spirit was present, bringing to the mind of the speaker that which was necessary for the congregation. This same brother may be appointed to speak one week later, and he reads and stores the mind with useful knowledge, and not having had light as to what subject he shall speak upon, and for fear that he may not have the liberty that he had on the former occasion, he writes some headlines of that which, in his judgment, would be the proper matter to present. His subject is, "Baptism," and he divides it up under the following heads: First, baptism, a command of God; second, its object; third, who are proper subjects; fourth, the mode; fifth, who may officiate. He has a plain, simple subject, and lest he forget to bring out all the above points, he makes notes, and in order that he may not take up too much time, he concludes to speak fifteen minutes on the first, ten on the second, five on the third, fifteen on the fourth, and fifteen on the fifth. He looks on his paper and is pleased with the arrangements. The inquirer asks, "What more could be done? Is there anything wrong in the above arrangement?" I answer, "The brother so far, in my judgment, is in harmony with 2 Timothy 2:15, Study to show thyself approved unto God. A workman that needeth not to be ashamed, rightly dividing the word of truth."

The speaker enters the stand, and announces his subject, confines himself strictly to the arrangements made on the paper. When through he is not satisfied. He has noticed that part of his remarks were not interesting to the audience, and that the attention was not given as he expected it would be. On part of the subject he had excellent liberty, and could have spent more of the time in presenting valuable information, while he labored at great disadvantage along other lines. What was the cause of this? The notes to blame? No, not any more than if he had marked certain passages of Scripture and was determined to present them all, or if he were speaking from a chart. The speaker made the mistake in following out his notes; he should have followed the leadings of the Spirit. He was blessed with liberty along certain lines, and the audience was interested. He should have continued, if he never said one word about either of the other four headlines to his subject. Not only that, the elder when he enters the stand should be free, not bound to any particular subject. If he has chosen one and he finds in his opening remarks that his mind is led in another

direction, speak on. Paul says, "The spirits of the prophets are subject to the prophets." He may prophesy and he can quench the Spirit, so it is with the minister; he may preach as he is led by the Spirit, or he may speak from notes that which the Spirit does not give him the liberty to speak of.

The results are, that when man of himself speaks, however eloquent he may be, if he confines himself strictly to his notes in the absence of the Spirit, his sermon will not be edifying along gospel lines; while he that speaks under the influence of the Spirit, though his language may be imperfect, that which he says will be life and encouragement to all that hear, if honest in heart.

We must not persuade ourselves that because we have charts or notes upon certain subjects, that we may use them at our will to an advantage. The promise is that the Spirit will direct us. Neither must we conclude because we had excellent liberty in one place, that we will have the same experience upon the same subject at another place; for what may be beneficial to one congregation may not be essential to another. Hence, the wisdom and safety of following the leadings of the Spirit and not our notes. The command is, "If ye receive not the Spirit, ye shall not teach" (notes or no notes, Bible or no Bible).

In section 50, paragraph 5, "Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth, or some other way? and if it be by some other way, it be not of God."

SCRANTON, Pennsylvania.

WM. LEWIS.

There is no liberty in Romanism, for its principle is domination and subjection.—There is none in atheism, for it denies God and the world to come.—It leaves us with no faith except in ourselves, limited to earthly wants, and with no motives but our appetites and passions, whose slaves we thus become.—Protestantism is our only escape from Romanism; and it will be found to be our only escape from atheism. Deliver us from both, for they are our worst enemies.—Paul Bonchard.

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How easy it is for one benevolent being to diffuse pleasure around him, and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles.—Washington Irving.

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One man's word is no man's word; we should quietly hear both sides.—Goethe.

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A proverb—"The wisdom of many, and the wit of one."—Lord John Russell.

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF J. H. N. JONES, OF AUSTRALIA.



ELDER J. H. N. JONES.

"I trust that this sketch may catch the eye of some stubborn one who is resisting the power of God, and cause him to yield to the pleadings of that 'still, small voice.'"

I was born the ninth day of December, 1866, in a little township (Frankston) on the shores of Port Philip Bay, within thirty miles of that great city of the southern hemisphere, Melbourne, in the state (then colony) of Victoria.

My father, the late Evan G. Jones, Sr., was a native of Key West, Florida, U. S. A., and my mother, Mary Barry, of County Cavan, Ireland.

I was the third child of a family of eight, composed of four of each sex, and when still a child my parents removed to a little fishing village called Hastings, which is situated on the shores of Western Port Bay, about fourteen miles from my birthplace, and forty from Melbourne.

My father at first engaged in the fishing industry, but afterwards had built a large boat, or small cutter, and engaged in a cargo and passenger trade across Western Port.

At the time of Glaud Rodger and C. W. Wandell's sending to Australia as the first heralds of the Reorganization, my father was plying between Hastings and the little seaport town of Queensferry, which lies on the southeastern shores of the bay. His boat many times carried the elders and Saints, to and fro,

free of charge, between the above-mentioned places. Queensferry was the first place in Victoria that received the message, Glaud Rodger baptizing there Bro. and Sr. McIntosh, who still live and are faithful.

My first recollection of the latter-day work dates back to the time when Glaud Rodger, on his return from Queensferry, preached in the Hastings Mechanics Institute.

I did not attend those meetings (except to take a peep through the open door), but my father did, and I have since heard that he remarked after the service, "Mormons or not, that's the first time in my life I've heard the fullness of the gospel," or words to that effect.

Father had previously been a Methodist local preacher, and subsequently a baptized believer in the *so-called* Church of Christ.

Bro. Woolley (then Mr. Woolley) who is now an elder of the church at Hastings, tells of how he saw an old man on the Hastings wharf, where the fishermen dry and mend their nets, and upon hearing that he was a Mormon went up to him and said: "I hear, sir, that you are a Mormon." Glaud Rodger replied, "We are so called." "Well," said Bro. Woolley, pointing to my father's house, "go you there and you'll find a man who will talk Bible to you." Bro. Woolley at the same time chuckling to himself in anticipation of the gruelling the "Mormon" would get at the hands of my father; but subsequent events proved that both my father and Bro. Woolley received their quietus—their theological Waterloo—at the hands of the latter-day elders. I was brought up in Methodism, and any religious sympathies I had were for that people; but owing to my father having severed his connection with that body, we as a family also were somewhat alienated and thrown out of touch with that people. I sometimes attended their meetings, but I must confess more out of idle curiosity and to meet the young people than with any desire for religion or worship.

When about fourteen years of age, I well remember a striving of the Spirit with me which caused me to seek God upon my knees in my private chamber; but having no one (earthly) to direct me, I found not the straight way.

Subsequently, at a revival meeting held at the local Methodist church, I, in company with others, was induced to "go to the penitent form"; but I am sorry to say my going out was more through the power of a magnetic young lady, who came and put her arm 'round my neck, and cried with me, than the power of God. Needless to say such a conversion did not last, nor did the magnetic young lady's religion prove very deep, for in turn she flirted with all the young men converts, fascinating them, and in turn jilting them. I was one of the innocents. It was about this period of my life that I first learned the use of pro-

fane language, and was not delivered from the habit until I came into the church.

About this time my father united with the Latter Day Saints, and being, at that time, the only one in the village, was, of course, singled out for the usual persecution and social ostracism. I often wondered why father would persist in following a religion which brought such odium upon the family.

His erstwhile coreligionists were perhaps the most bitter, and even their children at school would brand the younger members of our family as "Mormons," and vomit forth the spleen which they imbibed at home.

These were not pleasant days for our family, and I am sorry to now say that I was not at all in sympathy with my father's religion, though I would always defend it as best I could when attacked and no Saints were present.

I passed the state school standard at the age of thirteen and shortly afterwards entered the great army of the world's workers, following the occupation of a fisherman, being in company with my late brother, E. G. Jones, rather successful in a financial way. We were boat and gear owners before I was nineteen years old. I might here mention that my late eldest brother joined the church shortly after my father; but he was always religiously inclined, and when he came from Methodism to the Latter Day Saints, would persist in going to the Wesleyan meetings to tell them of the blessings of the restored gospel, with the result that they would "sing him down." He soon tired of that and separated himself entirely from them.

A branch was formed in Hastings through the efforts of Glaud Rodger, J. W. Gillen, Joseph F. Burton and wife, T. W. Smith and wife, and my father was installed as president of it, which position he occupied at the time of his death. I became more or less acquainted with the brethren named, also with those who followed them, viz.: Brn. Wight and Butterworth; but I always studiously avoided any conversation with them, lest it should drift onto theology, which I did not desire. I had no time for it. When "afloat" my whole energies were concentrated upon my work, and when "ashore" upon cricket, football, etc. I always took an active part in public affairs, and in later life was often chosen as representative speaker of the class to which I belonged. I thus developed early the talent for public speaking, which I inherited from my father.

When about twenty-two years of age, I first met my wife Hypatia, her father, Doctor Rohner, being a local medical practitioner. There is a romance of real life in connection with our coming together that I can not relate here. We married when I was twenty-four and she twenty-one years old, and settled in Hastings. My father was very fond of my

wife and when I would be away would visit her and teach her the beautiful principles of the gospel. So worldly was I, and so thick was the crust that by this time I had developed, that he could not speak of the gospel in my presence, and I am pleased to say he always had sufficient respect for my feelings to refrain from doing so. I, during single life, in my father's home, always avoided the Saints; and, although I respected some, I must confess that I had a strong dislike to others. When my mother knew the Saints were coming she would always give me meals beforehand, fearing lest I should treat them with contempt or incivility. Yet beneath the surface of my indifference and stubbornness, or whatever you may please to term it, there was a knowledge of weakness, and the real reason of my attitude lay in the fact that if I let them penetrate my armor I would have to come to a decision, for I realized beneath it all that their work was of God.

No one could get even the thin end of the wedge of truth through my armor. I had determined to shut out all light and was therefore like a man in a cave. But the great wheel of human life and fortune keeps turning, and each turn brings changing conditions to all, and so it proved in my life.

My father took ill, and in a short time passed into the unseen, and it was then that the first impressions of future work in the church seized my mind.

Dying in a comatose state, he could not give us any "last message," but the Spirit of God which followed him and his people came to me at his bedside, and breaking through the barrier of pride, worldliness, and sin, said to me, in a "still, small voice"—"If your father could have spoken and expressed his dying wish it would have been that you take up his work where he through death has laid it down." I do not remember telling these impressions, to any person, for I still desired to pursue my old life. I attended father's obsequies, which were conducted by Elder C. A. Butterworth, and yet did not make up my mind to step forward as prompted.

I shall never forget one Sunday afternoon, about a week after my father's decease, when attending a Sunday afternoon sacrament-meeting of the Saints I heard a Bro. Thomas Baxter prophecy to a sister recently baptized. I immediately recognized the Spirit of prophecy, and was thereupon fully convinced that the Saints' contention, "These signs shall follow them that believe," was true. There was a Spirit here that was not of man, and it was something totally different from anything I had ever seen in the Methodist, or any other church.

At this time quite a revival was being experienced among the Saints, and under the direction and preaching of Elder Butterworth over twenty persons were added to the church in a very short time.

There was also considerable persecution from the

Church of England, Methodist, and Catholic peoples, who would repair to the place of baptism on the banks of a little creek called Warrungite (a native name) and jeer, scoff, and ridicule the Saints. It was upon the banks of that creek that I first showed to the public where or upon what side I intended in future to stand. It was there that I made (to me) the great concession of standing with the Saints, instead of with the scorners, whilst the service was in process. That was the turning-point with me. I had identified myself with that despised and hated sect. But why? Because the Spirit told me they were being persecuted for righteousness' sake; that they were being persecuted for believing in and practicing ordinances instituted by the Lord himself, whom these deriding Christians were professing to follow but by their works denying.

How could I hold aloof longer? And yet I did not give my name in for baptism. I well remember the entire breaking down of my pride. I had not prayed for years, but I felt the time had come when I must bend the knee, so I said to Hypatia, my wife, "Come, let us kneel together and seek the Lord's guidance, for I am filled with the thought that I must take my father's place among the Saints." We accordingly knelt and I prayed, vocally, my prayers being, no doubt, "few and short," but I rejoice to say effective in obtaining the needed guidance; so upon one Friday evening after preaching service I asked Bro. Butterworth to baptize me. Even then my pride almost caused me to leave the meeting without asking him, for I had to resist a strong impulse to leave the church. But something said to me, "It's not manly to do so. Rise from your seat and go straight up the aisle to the brother." I obeyed, and Bro. Butterworth accompanied me home to make arrangements.

It was conference week and the Spirit had told me, "If you will obey mine ordinances, there is a spiritual message awaiting you which will be delivered at this conference, and through it the whole course of your life will be altered." Bro. Butterworth, in conversation with me, said, "We understand by the Spirit that at this conference *some one* will be called to the office of elder, to fill the place of your deceased father, and I *think* it will be Bro. Mackie. But the Spirit said to me, "Thou art the man." Bro. Butterworth is right relative to an elder being called, but he is wrong in the person, for I am to take my father's place.

When Sunday came, the day appointed for my baptism, the wife having informed me that she would not obey though she had long believed, and would not obey without me. Now she felt the Spirit did not lead her; but upon the last moment she decided to accompany me, much to my delight. Though I told no one, I still had a strong aversion to

being baptized. Oh, the humiliation of it! To go out and be publicly dipped and joined to a hated sect. I must confess I would have preferred secrecy rather than publicity, but I must do it, so went forward.

Wife was in a delicate state of health, and rumors went round the town that she died in being baptized; but though eleven years have passed she still lives and loves the work of God. But for it, I verily believe she would long since have passed from mortal life.

We repaired from the waters to the church, and among others, who had been baptized previously, were confirmed by the laying on of hands.

I had scarcely taken my seat when I heard a sister's (Sr. McIntosh from Queensferry) voice speaking to me in prophecy, and telling me that I should be called to preach the gospel in the islands of the sea and upon the top of the mountains.

Immediately, as the sister resumed her seat, Bro. Thomas Baxter, before referred to, arose and said, "Yea, verily, I say unto you, my servant, you are called to follow in the footsteps of your father. This brought with it truly a baptism of fire, which I shall never forget, for a warm power seemed to encircle and fill me, and I was almost literally forced to my feet and caused to testify that I knew the work was of God. And I did know absolutely and positively; not of man, but, as Peter of old, by the Father's revelation.

The same Spirit that had spoken to me inaudibly at my father's bedside here spoke in audible voice declaring exactly the same thing, though I knew they, the human instruments used in conveyance, knew nothing of the Spirit's previous communication to me. Even if they had known, under what obligation, humanly speaking, were they to believe my impressions correct and predict my future work to be in harmony with my own intuitions?

No one but those who have passed through a like experience can know with what convincing power and effect the Spirit burned that message into my heart and soul; yea, into every tissue and fiber of my whole being; and many times since when the clouds of spiritual darkness have hovered over and shadowed my spiritual horizon, that experience, or rather the ever green memory of it, has been as a "sheet anchor" to my soul.

Queensferry conference soon came around and the Hastings Branch sent in a recommendation thereto that Bro. J. H. N. Jones be ordained; but they did not specify to what office.

When the matter came before the conference some debating as to the wisdom of ordaining me to a lower office than my father had occupied obtained; but I knew they could not do it, and so it proved.

Bro. Woolley stood up in the conference and said,

"I understand by the Spirit that the brother is to be ordained to the eldership," and Bro. William Craig, whose acquaintance I had only a few days previously made, stood and said, "The prophecy said the Bro. is to follow in the footsteps of his father, and I second Bro. Woolley's proposition that he be ordained an elder." Not another word of discussion passed, but the whole assemblage voted for my ordination to that office, which ordination was accomplished on the following day, Sunday, January 5, 1896, under the hands of Brn. C. A. Butterworth, W. McIntosh, J. A. Read, and, I think, A. Woolley.

Upon my return to Hastings a few days later, and at the first regular meeting of the Hastings Branch after my ordination, I was chosen president in lieu of my late elder brother, E. G. Jones, who had occupied as presiding priest since father's death, and I was thus installed in the place vacated by my father. Only three months after joining the church I had the responsibility and care of a branch numbering seventy souls placed upon my shoulders.

I was ably assisted by Brn. Baxter, Woolley, and others, being continually directed and strengthened through prophecy and dream. It was a hard task for one so young in the faith to stand up and preach, teach, and exhort those who were "old hands," as it were. What success or failure attached to those efforts, I leave those ministered to, and God, to judge. I did my best, and for six long years continued directing (under God) the fortunes of the branch.

Many were the difficulties experienced, and no doubt my inexperience created some of them; but God had called me to exactly that position, and though, upon one occasion, I tried to throw off the responsibility by sending in my resignation, a prophecy, delivered to the branch through Sr. Baxter, whipped me back into line, and I have not since endeavored to shirk duty, however unpleasant. From that branch sprang many Saints, old and young, who have carried the message to the cities of this commonwealth.

During 1902, Bro. A. H. Smith, presiding Patriarch of the church, and Leon A. Gould, his stenographer, came to Victoria and gave blessings. When blessing me the same Spirit that had been present at my calling to the ministry caused him to say: "Because of the sterling integrity of the heart of thine ancestor, and thine own, thou shalt be recognized as one of the servants of God who is upbuilding the kingdom of God, and giving his substance of life and strength to it. . . . And if thou art faithful thy calling shall be increased, and the responsibility of higher position shall be placed upon thee, and thou shalt be made an instrument in God's hands of winning many souls for the fold of Christ. Enter in and occupy every opportunity that presents."

During that same year I was appointed managing director of the Victorian Fishermen's Association, the duties of which position led to my traveling considerably, thus gradually drawing me away from local work. Bro. Butterworth requested me to go to Adelaide upon a short mission of one month.

I did not at first care much for the mission, but when my wife pointed out that clause in my patriarchal blessing, "Enter in and occupy every opportunity," I could not refuse, so consented; came here and baptized three sisters, Cole, Lane, and Hahn, all ex-Brighamites.

It was while upon this month's mission that the Lord made known to me my future work, and consequently upon my return I offered myself for mission appointment and was accepted.

A remarkable happening occurred at the Victorian conference preceding my second departure for Adelaide mission. Bro. McIntosh, the district president, resigned; and, despite my protest, the Saints chose me to fill the vacancy. In vain did I protest, "I'm going to Adelaide, over five hundred miles, on a permanent mission, and how can I fill it?" I was sorely perplexed, thinking "some one had blundered," and upon returning to our lodgings, I asked the wife what she thought of the day's work. She replied, "It's all right!" "How?" I asked. She said, "Didn't the Lord say you were to follow in your father's footsteps, and you were about to leave Victoria without filling the position of district president, which he had for a time filled." "Oh," I said, "I see it all now." Those people were unconsciously led to fulfill the word of the Lord; for I am sure they had no thought of my calling, and they never again appointed me.

I had truly followed in all the offices held by my parent, and now I was to go into a larger field.

Wife and self left Melbourne upon our first mission in February of 1903, supposing that Elder Mackie, who preceded us thither by one month, was to be our companion in labor in opening up this new field.

But I can not describe the feelings of misgiving that overwhelmed me when Bro. Mackie told me that he had orders to return to Melbourne.

I was thus left in a city of one hundred and seventy thousand inhabitants on my first mission, and only about five persons to support me. They were all sisters, but they were noble ones. I shall mention them. Firstly, one aged Sr. Lane, who a short time ago passed to her long rest; then Sr. Cole; Sr. Eliza Lane (who came from a Brighamite family, some of whom are in Utah) and Sr. Vernon; Bro. and Sr. Hughes coming later.

We returned to Melbourne in 1905, and it was while there that intimations of higher office were given. One night, while preaching upon the streets

of Richmond, Bro. E. Davis said to me, "The Spirit indicated to me to-night when I heard and felt the power of your preaching, that you will soon be called higher." I said, "Possibly; some day." He said and insisted, "When you return to Adelaide, in some way you will be raised to higher position."

I came to Adelaide a month later, in May, and when conference news came to hand my name was among those chosen for seventy. Thus the "responsibility of higher position" has been placed upon me; and what rejoices me more, I have been instrumental in God's hands in "winning many souls for the fold of Christ."

It was some time during the month of March, 1905, that Bro. Davis, upon the streets of Richmond, declared I should soon be called to higher office, and in May or June of the same year HERALDS reached me showing my name among those called to seventy.

This emphasizes powerfully the thought expressed by the Apostle Paul in the 4th of Ephesians: "There is one body and one Spirit." Surely, this is the "one Spirit," when the calling of a man is made known in Australia and America simultaneously. Thus when the word came I had no hesitation in accepting it, and was therefore at a later period ordained by Elder C. A. Butterworth.

I must here, in closing this brief sketch of my spiritual life, pay a tribute to my wife, Hypatia, who has sacrificed everything in life for the gospel. Her patient demeanor and fervent zeal for the cause of God has, even when physically unfit through a dreadful chronic complaint, caused her to brave all opposition to aid me in my work. God has blessed us in our labors in this city of churches, raising around us many noble souls to aid in the prosecution of the gospel work.

This ends my short ministerial experience; and truly this work has been to me "a marvelous work and a wonder"; and I pray God will give strength and light sufficient to enable me to continue therein until the end of mortal life. I trust that this short sketch may catch the eye of some stubborn one who is resisting the power of God as manifest in this great latter-day work, and cause him to yield to the pleadings of that "still, small voice," which would lead him into complete rapport with God the Father, Son, and Holy Spirit.

In gospel bonds, faithfully yours,

J. H. N. JONES.

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Poverty is no disgrace to a man, but it is profoundly inconvenient.—Sydney Smith.

• * * •

A strong and faithful pulpit is no mean safeguard of a nation's life.—John Hall.

WHO PRESIDES?

Bro. G.—Mr. Chairman, I rise to move that the district president be recognized as the president of the conferences, without a vote calling him to that position at every session.

Chair.—The above is moved, and is now before you.

Bro. G.—Mr. Chairman, it is customary in most districts, at the convening of each conference, to call the district president by vote to preside, which right I believe he holds by virtue of his election to the district presidency, which I will try to prove, and if I fail or am mistaken, I hope to be set right. Custom does not always make right, so it will not do to argue that it is customary. In the Rules of Order, page 6, (new edition,) I read relative to district organization: "The officers elected should at once assume the authority and enter upon the discharge of their duties, and the temporary officers retire to the body of the assembly room."

Here it is stated that notwithstanding there had already been an election, calling a man to preside temporarily, as soon as a district president is elected the president of that meeting is requested to retire.

Again, page 3: "The rules governing the general assembly of the church in its deliberations, should also govern branch meetings." Now turn to page 100: "The branch officers are to be *the* officers who shall preside over, and have charge of these meetings; and none others shall preside, except," etc. These are business-meetings. And on page 101 a further explanation occurs. This ought to settle the matter of who presides so far as the Rules of Order is concerned; and it, having been adopted by the church, is law.

Now, let us go to Doctrine and Covenants and see if there is harmony between the two books.

"There should be no conflict or jealousy of authority between the quorums of the church." And there will not be when the law is understood. If it is the duty or right of the Twelve to preside in district conferences when present, then it is the right of the seventy also, a claim which I never have heard made. Listen: "The seventy when traveling by the voice of the church, or sent by the twelve to minister the word where the twelve can not go, are in the powers of their ministration apostles—those sent—and in meetings where *no* organization exists should preside, *if* no member of the twelve or presidency be present."—Doctrine and Covenants 120: 3. Here it is stated when and under what conditions it is the right and duty of an apostle to preside and that is, where no organization exists. "In both branches and districts the presiding officers should be considered and respected in their offices."—Paragraph 4. Where is their office? Rules of Order says the branch officers *shall* preside and *none* other.

This ought to locate presiding officer. But says some, Are not the Twelve the regulating authority? So they are, and so are the seventy; but where is it stated that they shall preside at a district conference? I have failed to find it; but I do find it stated that they (the Twelve and Seventy) "being the regulating and advising authorities," "should when present in branch or district be regarded and considered as the leading representatives of the church, and be respected as such." I have stated that this included the Seventy. Now for the proof:

"The traveling presiding councils [in the plural] of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church."—Doctrine and Covenants 120: 4. I understand that, if the Seventy were not included in the word *councils*, the word *counselors* would have been used. A quorum as a body is called a council, and two quorums would be councils (see section 104, paragraph 12 to 16). I understand that the regulating power is resident in the body. Doctrine and Covenants 17: 11: "The teacher shall see that all the members do their duty." Doctrine and Covenants 41: 1 and 2: "Ye shall see that my law is kept." "In matters of personal importance and conduct arising in branches or districts, the authorities of these branches and districts should be authorized and permitted to settle them; the traveling councils [not counselors,] taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council [not counselor, the one in charge representing his quorum], may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty." Doctrine and Covenants 120: 7.

The above citations, it seems to me, are sufficient to establish the fact that branches and districts have the power to regulate themselves, and that the traveling councils have no right to interfere in personal affairs arising in branches or districts, *except* local authorities neglect, or refuse to adjust them. How are the Twelve a presiding, regulating, and directing council? Read Doctrine and Covenants 120: 1; 104: 17.

Bro. P.—Mr. Chairman, I rise to move that this matter be tabled.

Chairman.—All favoring the motion say, aye.

Motion is carried.

Adjourned.

J. L. GUNSOLLEY.

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Nothing is harder to direct than a man in prosperity; nothing more easily managed than one in adversity.—Plutarch.

DIVORCE AND REMARRIAGE.

"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119: 105.

Because of the fact that the marriage bond is so easily broken and dissolved by court decrees, and that remarriage is becoming so common in our land, it has become a subject of deep thought and concern in the minds of thinking and observing persons, both within and without the church.

The spirit of adultery seems to be rife in the world, and is being encouraged and increased by the ease with which it is seemingly made legal and honorable by divorce decrees and remarriage for other than scriptural causes. That it must be met and barred from the church upon scriptural grounds, by a strict enforcement of the law of God as revealed unto us in his word, seems to be the only remedy for saving the church from its evil results.

When man was created and placed in Eden God said it was not "good that man should be alone; wherefore, I will make an help meet for him," which, when he had done so, and the woman had been received by Adam, the declaration was made, "Therefore shall a man leave his father and mother and shall cleave unto his wife, and they shall be one flesh." There is nothing on record to justify the thought that God ever intended man and wife to be separated.

Under the Mosiac law a very liberal law of divorcement was allowed. When Christ came to establish the gospel—the celestial law of God—and the Pharisees came and temptingly asked the question whether it was "lawful for a man to put away his wife for every cause," he said unto them, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery, and whoso marrieth her that is put away, doth commit adultery."—Matthew 19: 3-9, Inspired Translation.

Matthew 5: 36, Inspired Translation, records Christ as saying, "Verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery."

Mark records it thus: "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."—Mark 10: 2-10, Inspired Translation. Luke 16: 23, Inspired Translation, says: "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her who is put away from her husband, committeth adultery." Mark and Luke both omit mentioning any

justifying cause whatever for divorce and remarriage; but as Matthew does mention one, and only one, and that is fornication, we conclude that it is only an omission on the part of the other, and taken altogether Christ did teach that fornication was a justifying cause for divorce and remarriage. But it is also just as clear that unless the crime of fornication was committed that the putting away of a companion in wedlock and marrying another was committing adultery.

Further comment on what is recorded in the New Testament as the teachings of Christ seems to us unnecessary.

The Book of Mormon, page 447, paragraph 10, says that Christ taught "that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced, committeth adultery."

We see no reason from what is recorded in the Book of Mormon to conclude that Christ taught that any other cause save fornication would justify divorce and remarriage.

A writer in HERALD of April 10, 1907, page 307, in writing on marriage and divorce, and pleading for leniency in administering the law, says: "The aggregate of Bible testimony and of things reported as authoritative and binding to-day that were written for the condemnation of pious adulterers and frauds in Moses' time need thought and adjustment before hasty and unjust conclusions are settled upon. We are barely saved from the injustice of Romish decretal by what Matthew *happened* to say on this matter and that which the manuscript collectors have gotten into the canon. But of all that Christ did say and that *may not* be reported upon this question but may be reserved until the other ninety-nine parts of those things which 'Jesus truly said and did among his disciples' or—better still—*may* state to his church, is had, we may do well and please God as well if we make haste to go slowly in judgment. . . . What *would* Christ say if he were to speak to-day? That is the question for us to earnestly desire to know. What of affirmation or explanation of what men have reported of HIM?"

Latter Day Saints claim that God has spoken "to-day"—in this generation and dispensation—and we find it in perfect harmony with what ancient writers have "reported of him" having taught in their day.

Behold, verily I [Christ] say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be

watchful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.—Doctrine and Covenants 42: 20.

Here we find that if the crime of fornication has been committed, that the innocent party is justified in again marrying, but no proof that any other cause is justifiable.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Doctrine and Covenants 42: 16.

The scriptures above alluded to evidently mean the Bible and what Christ taught as recorded therein, and we think is an "affirmation" of the same.

I am come a light into the world, and whosoever believeth on me shall not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.—John 12: 46-50, Inspired Translation.

In Compilation of General Conference Resolutions, No. 66, adopted April 10, 1866, we find it to be strictly in harmony with the records as we have quoted them. Resolution 272, adopted April 9, 1884, is also in harmony with the written word, and recognizes only one cause for justifiable divorce with a view to remarriage—that of fornication.

Resolution No. 412, General Conference Resolutions, which covers some five pages of printed matter on the subject of marriage, divorce, etc., etc., we never could understand, nor have we found any one who could explain the same, therefore we can not pass an intelligent opinion about it.

In a recent editorial in the HERALD we find the following language used in reference to marriage and divorce: "We have no other suggestion to offer other than that it must be apparent to every thinker that Jesus did not intend that the innocent should suffer unnecessarily for the crimes of the guilty."—HERALD for May 1, 1907, page 371.

Also one in *Ensign* for May 23, 1907, which is arguing for leniency on the law relative to the matter under consideration. The feeling of sympathy and pity for the unfortunate in wedlock may appeal to us strongly that we should not cause them suffering by requiring them to submit to the strict letter of the law which forbids remarriage for any other cause than fornication. We question the propriety of modifying God's law simply upon the ground that it is severe upon those that may be affected thereby.

We agree with a writer in HERALD for June 19, 1907, page 546, who says:

It is as possible, aye, probable, that the Reorganization may fail of its purposes as the organizations of the past have done. Our safety lies in hewing to the line and executing all of God's plans. We are not called upon to become apologists for the Almighty. It is not pleasing to him for us to seek to do his will after the ways of the world. The duty of the hour is to apply here and now the law of God relating to the present time, leaving the things appertaining to the life to come to the disposal of the Almighty.

We have been counseled just recently through the gifts of the gospel that we should keep the law of God to the "very letter." (See *Ensign* for April 4, 1907, page 3.)

The history of God's dealings with mankind in the past does not justify us in expecting that he will not execute his law because of those having to suffer who are not guilty. The flood in Noah's time and the fire at Sodom destroyed all—the innocent with the guilty—excepting a very few. When King Saul was commanded of God to destroy the Amalekites, not excepting the innocent, and his men failed to do it, evidently with his knowledge, he was severely rebuked by the prophet Samuel, who declared:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he has also rejected thee from being king.—1 Samuel 15; also read Numbers, chapter 15, from verse 32 to end of chapter, in connection with chapter 16, verses 1 to 35.

In this case the pleading for not too great strictness is keeping the law did not avail with the Lord, and the innocent also suffered because of the guilty. When David got displeased because God smote Uzza when he unthinkingly violated his law, we have no record that God ever apologized to David. (See 1 Chronicles 13: 10, 11, in connection with Chronicles 15: 11-15 and Numbers 4: 15.)

When because of the transgressions of latter-day Israel they were driven out of Zion, the innocent suffered equal with the guilty. God hath declared that "my word . . . shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it."—Isaiah 55: 11.

Ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you.—Doctrine and Covenants 41: 2.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken I have spoken, and I *excuse not myself*; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by my own voice, or the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true,

and truth abideth for ever. Amen.—Doctrine and Covenants 1: 7, 8.

The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight, and his course is one eternal round. Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.—Doctrine and Covenants 2: 1, 2.

God hath declared (as we verily believe) through Bro. Joseph Luff that "men *within* and without my church shall yet learn that but one pattern hath been given by which ye shall build, if I shall accept your labor; and but one line hath been given by which to measure; and whosoever shall not gauge himself thereby and crucify himself to the world, shall yet be gauged thereby and shall lose his all—for, 'whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it shall grind him to powder.'"

"I have spoken! few have heeded!
What remains for me to do?
Warnings old wait vindication!
Man must learn that God is true."

Yours for the truth,
JOSEPH FLORY.

Original Poetry

Speak No Evil.

Speak no evil of thy neighbor,
Though his sins seem black as night;
If thine own are under cover,
Why bring other's to the light?

Advertise not once thy brother,
When his faults thou mayest see!
Seek his good, and with him labor,
Labor for eternity.

If thou would expose all evil,
Brand thine own sins first of all;
Slipp'ry is the road of gossip,
Take care, brother, lest thou fall.

When thy soul is bathed in sorrow,
Wounded by thy friends of clay;
Pray the Lord that ere the morrow
They may walk the nobler way.

Revenge? Never! Thy goal, heaven,
There the conq'ring throng will be:
Each good deed to this world given
Shall be multiplied to thee.

Where the wicked cease to trouble
And the weary are at rest;
God will gather all his humble,
In the land for ever blest.

INDEPENDENCE, Missouri.

JOSEPH FERRIS.

Mothers' Home Column

EDITED BY FRANCES.

Notice.

All locals of Daughters of Zion Society, and others who have donations for the aid of general work of Daughters of Zion; also those contemplating sending money to the society for children's home fund, please do so by March 25.

MRS. M. E. HULMES.

INDEPENDENCE, Missouri, 909 West Maple Avenue.

Advisory Board Daughters of Zion.

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Work for God Can Never Die.

Ho! ye who spend your strength for naught,
And slight the blessings Christ has brought,
Toilers for earth, and time, and sense,
O, what shall be your recompense?
Of all that's done beneath the sky,
Little hath immortality;
What's done for earth fails by and by,
What's done for God can never die.

Ho! ye who join the eager strife,
For gold, or fame, or pride of life,
Indulge the lusts of flesh and eye,
And for the world with worldlings vie;
Death shall undo your toils so vain,
And leave you no abiding gain;
What's done for time ends by and by,
What's done for God can never die.

Scepters and crowns will mock our trust,
Monarchs may crumble back to dust;
By moth, or rust, or thief, or fire,
Treasures will flee, and hopes expire;
Desire shall fail, and strength decay,
The world itself shall pass away;
What's done for sense fails by and by,
What's done for God can never die.

When comes the King in royal might,
To crush the wrong and crown the right;
When all the saints in glory meet,
No more to die, no more to weep;
When thrones are set and crowns are given,
With all the rich rewards of heaven,—
O, in that glorious by and by,
What's done for God can never die.

—Edward Upton Marvin.

The Opening Gates.

The human heart asks love; but now I know
That my heart hath from Thee
All real, and full, and marvelous affection,
So near, so human! yet Divine perfection
Thrills gloriously the mighty glow;
Thy love is enough for me!

There were strange soul-depths, restless, vast
and broad,
Unfathomed as the sea;

An infinite craving for some infinite stilling;
 But now Thy perfect love is perfect filling!
 Lord Jesus Christ, my Lord, my God,
 Thou, Thou art enough for me.
 —Frances Ridley Havergal, in *Christian Home*.

"There were strange soul-depths, restless, vast, and broad." Oh, the longings of life as they beat restlessly against the shores of time toward the eternities. There is a silence that surrounds the immortal faculties; an invisible line that severs the spiritual essence of the soul from the material world.

A soul out in the silence, alone in the dark, struggling with yearning, with desires that can have but an infinite fulfillment.

"An infinite craving for some infinite stilling." Oh, the cry out through the empty voids of earth for an answer which only Heaven can give.

The answer when the infinite touches the soul, when the light and glory of the Highest answers the immortal longings of life.

Frances Ridley Havergal unfolding the vision of her verses breathes out the beauty of his indwelling: "It is when the King has really come in peace to His own home in the 'contrite and humble spirit,' (not before) when He has entered in to make his abode there (not before) that the soul is satisfied with him alone, and is ready to let any Ziba take all else, because all else really seems nothing at all in comparison to the conscious possession of the treasure of treasures.

"Sometimes this is reached at once, in the first flush of wondering joy at finding the King really 'come in peace' to the empty soul which wanted to be 'his own house.' Sometimes very gradually, as year after year we realize his indwelling more and more, and find again and again that he is quite enough to satisfy us in all circumstances; that the empty corners of the 'house' are filled one after another; that the old longings have somehow gone away, and the old ambitions vanished; and that the old tastes and interests in the things of the world are superseded by stronger tastes and interests in the things of Christ; that he is day by day more really filling our lives, till he leads us on to the rapturous joy of the 'Yea, doubtless,' and 'all things!'"

"Now, have we got as far as saying 'some things,' without being quite sure about 'all things?' Do you see that it all hinges upon Jesus coming into the heart as 'his own house'—altogether 'his own?' For if there are some rooms of which we do not give up the key, some little sitting-room which we would like to keep as a little mental retreat, with a view from the window, which we do not quite want to give up; some lodger whom we would rather not send away just yet; some little dark closet which we have not resolution to open and set to rights, of course the King has not full possession; it is not all and really 'his own'; and the very misgiving about it proves that he has therefore not yet 'come again in peace.' It is no use expecting 'perfect peace,' while he has a secret controversy with us about any withholding of what is 'his own' by purchase. Only throw open the doors, 'and the King of Glory shall come in,' and then there will be no craving for other guests. He will 'fill this house with glory,' and there will be no place left for gloom.

"Is it not so? Bear witness, tell it out, you with whom the King dwells in peace! Life is filled with bright interests, time is filled with happy work or peaceful waiting, the mind is filled with his beautiful words and thoughts, the heart is filled with his presence, and you 'abide satisfied' with him. Yes, 'tell it out!'"

Elizabeth Barrett Browning once translated the soul-longing answered in the simple words "Our Father!"

"Two words, indeed, of praying we remember,
 And at midnight's hour of harm,
 'Our Father,' looking upward in the chamber,
 We say softly for a charm,
 We know no other words except 'our Father';
 And we think that in some pause of angel's song,
 God may pluck them with the silence sweet to gather,
 And hold them both within his right hand, which is
 strong."—Mary P. Denny, in *Christian Home*.

How They Began.

Recently, when two hundred or more men who acknowledged themselves drinking men—many of them habitual drunkards—were gathered in a meeting by the Breakfast Association, a speaker asked that all who had begun to drink after the age of twenty-one would raise their hands. Six responded.

He then asked that all who had begun to drink before twenty-one would raise their hands; a sea of hands were raised. By saving the boys from the saloons, we can go far toward saving the next generation. It is not the drunkards who sustain the saloons. The real drunkard earns nothing, and has nothing to spend. The saloon is sustained by the moderate drinker, the man who works one day that he may drink the next; who works six days, that between Saturday night and Monday he may pour his earnings into the gorged till of the saloon. It is sustained by the young man, just beginning to drink, who, in his newly-found enjoyment is eager to *treat* all his friends.

Letter Department

SCRANTON, Pennsylvania, February 29, 1908.

Dear Brothers and Sisters: I did not expect when I sent my letter to the HERALD, last December, that I would receive kind and sympathetic letters from so many of you. Some have inclosed money, and did not send their addresses, so I have not been able to answer their letters. I thank them very much for their kindness in the hour of need. My heart is full of gratitude to the Lord for his kindness to me.

Truly has the promise been fulfilled that my dear husband made to me in that vision, mentioned in my letter of December 25, 1907.

Our branch here is in very good condition. Nine were baptized last month, and they are of the good soil. There is some talk of trying to build a house of worship in the near future. The hall in which we hold our meetings we can only have on Sundays and Thursday evenings, and the second and fourth Tuesdays, for which we have to pay ten dollars per month. There are several good people interested, and if the unity and peace that now prevails continues, we look for them and others to unite with us.

Sunday, February 16, is a day long to be remembered by many of us here. The Lord truly blessed us with healings, prophecies, and visions. The presence of the Holy Spirit was enjoyed in a marked degree.

Three of our young brethren, viz.: Walter Lewis, William Davis, and William Evans, were appointed delegates to the conference, which convened at Philadelphia, Pennsylvania, February 22, 1908. They returned home highly pleased with what they saw and heard. By request of this branch, the next conference will be held here.

February 26, 1908, our aged brother, J. J. Morgan, was laid to rest. He was in his seventy-seventh year. Oh, how I wish that my dear husband could have been spared to see that ripe old age. It seems to me I would be one of the happiest persons on earth; but the Lord willed it otherwise,

so I must take courage, and if we can have health, in a few years some of my little ones will be able to help to support the others.

In answer to several inquiries I will say that I have three daughters, ages thirteen, twelve, and eight years; four boys, ten, four, two years, and baby George, eight months old.

February has been a cold, stormy month, with much snow. It has been hard on poor people that had limited means to purchase fuel. I have been very fortunate. The D. L. & W. Coal Co., in whose mines, my dear husband lost his life, has furnished me fuel free, since his death, for which I am very thankful. Now, dear Saints, I again thank you for your kindness, and pray that you may always have an abundance of the necessaries of life, and especially the communion of the Holy Spirit.

414 Decker's Court.

Your sister,
ELLEN MORRIS.

PLYMOUTH, Massachusetts, February 16, 1908.

Editors Herald: I am somewhat interested in your pages, as they come weekly to my home, gathering from the great fountain head rich stores of knowledge, knowing the gospel reveals the righteousness of God; and when I learn from the experience of others in the gospel work, I am convinced that we are taught by the selfsame Spirit. This work comes to us as a marvel, and when I consider my weakness before him, in my finite condition, I tremble to think that such a wonder-working God as he is should select me to represent him. If I could only strip myself of every selfish act, how gladly I should do it! I love his name; I love his word. Oh, how I want to be Zion indeed! The thought was expressed, "It is hard to keep sweet sometimes under environments"; it is true. But the Lord has said we should be cheerful in our warfare, that we may be joyous in our triumph. Over what? Over all things. The Apostle Paul says we can do all things through Christ that strengthens us. I hope and pray that at the General Conference proper steps will be taken to adjust some things that have been agitated, not because it disturbs my peace, but that every one should be respected in his office. We all believe the gathering time is upon us, and we should try to have all things prepared before us. I hope that I shall have the Zion spirit, for we are informed that Zion is the "pure in heart." I know that there will be no excuse for me if I do not become pure through this message. I feel sad, at times, when I compare myself with the standard, that I have made such little advancement. I hope that I shall be more useful to his work in the future than I have been in the past. I was in hopes that I could attend the General Conference next April, but I can not. I shall wait the due time of the Lord. I want to be associated with those from whom I can learn the rules and order of the church; for if there is anything that I am proud of in this life it is the angel message. I hope that I may be able to conduct myself in the future so that I shall not bring any spot or blemish on the work. I want to be willing to pass through anything that the divine mind would have me pass through. The words of Job were, "He knows the way that I take. When he has tried me I shall come forth as gold." May the Lord direct, make things better in the coming conference, and may his choice blessings be upon all the Israel of God, is my prayer.

Your brother in the faith,

N. R. NICKERSON.

SHIP ISLAND, Mississippi, February 23, 1908.

Editors Herald: I am at work at Ship Island, and it is very lonesome out here. This island is located in the Gulf of Mexico. My home is in Biloxi, Mississippi, about twelve miles from here. My father, mother, two brothers, and

four sisters all belong to the church, except one. I have been in the church about six years. I like to read the letters in the HERALD. We have no church building at Biloxi, and only a few Saints; but we meet every Sunday at the house of a brother and have church and Sunday-school. We also have prayer-meeting every Wednesday night, and God blesses us in what we try to do. I miss church and Sunday-school while away from home, but try to get home once every two weeks.

Your brother,

CHARLIE ENTREKIN.

FAYETTE CITY, Pennsylvania, March 1, 1908.

Editors Herald: Have some outsiders investigating our claims. I was privileged to preach for them nine nights; then their preacher had me shut out of the church, after Sunday night, but I left the people mostly in favor of us. Took a vote at the close of our meeting Sunday night. All voted in favor of continuing our meeting, except four, the number being between thirty and forty. These parties were in favor of the other preacher, and one of them held the key, and so locked us out. The people seemed quite indignant over the matter, and said they would see the lady that owned the building and get it for me if they possibly could, if I would promise to come back. I promised them I would. The building belongs to a rich widow lady whose husband built it for any denomination to preach in, except the Catholics, and was never dedicated to any denomination. The only terms required were good order and the consent of the majority of the people. It was admitted that we had the best order that was ever had there, and preached more Bible than they ever heard before; and we certainly had the majority with us, as the vote showed. The old preacher talked debate, so I left propositions for him to consider. This place is located on the Monongahela River about six miles from New Salem, Pennsylvania.

Bro. Baldwin has been holding a series of meetings here at Fayette City. Three have been baptized, the result of a series of meetings held just prior to and after holidays. Others are near the kingdom. Think they will be with us soon. Among those that were baptized was a Mr. Davis and wife, he being a Disciple or Campbellite preacher in high standing among the people here. But, oh, what a change! He is a Mormon now, and deluded. Poor fellow! The papers are giving us lots of free advertising at present. So the good work goes on. To God be all the praise. The weather is somewhat changeable here at present; plenty of mud as a rule. Hope to be able to attend General Conference this year, and take a view o'er the land of Zion, the hope of the Saints. May God bless his work everywhere, is our prayer,

JAS. C. MCCONNAUGHY.

FALCON, Colorado, February 19, 1908.

Editors Herald: I was appointed to labor in the Colorado mission this year, but on account of conditions at home I have not been able to do much in the way of traveling. However, I have been making good use of my time in a local way. In May I began preaching in the schoolhouse at Falcon, which is seven miles away, and I was having a good attendance and a splendid interest when I was notified by those in charge that I was preaching too much doctrine, and unless I would quit preaching doctrine I would have to hunt new quarters. This did not suit my congregation, as they were getting interested and wanted to hear more. So I secured the use of a schoolhouse three miles south of Falcon, and invited all to come. As a result I am having from forty to sixty outsiders out to every meeting.

I am also holding services the second and fourth Sundays of each month eleven miles east of here in another school-

house. At this place I am having a good interest also.

I see in the account of the "Burr-Prophater debate," as published in the HERALD, that Prophater makes the statement that he "met Curtis in Colorado and finished him in proper shape."

I met Mr. Prophater at Vernon, Colorado, which is about fourteen miles southwest of Wray. Bro. S. D. Payne, of Nebraska, debated with him two nights on the Book of Mormon, and then we got him to sign church propositions, and I debated with him six nights, commencing March 15, 1907, and ending March 20. I affirmed our church the first three nights, and then when it came his turn to affirm his church he wanted to quit and not debate any more; but he had signed the propositions, so we held him to it. His efforts in affirming his church were a failure, as he would not affirm anything. So we had to set up his church for him and then show the weakness of their position. As a result of the debate the Saints of Wray, who attended, were strengthened, and many outsiders expressed themselves as being favorable to our side. The last night of the debate (which was held in their church), I challenged him to meet us in the Saints' church in Wray on the same propositions. He flatly refused to do so, stating that he "was satisfied." And I guess he was (to quit).

The last night of the discussion before going to sleep, I had the following vision: I saw an old shack of a building that was almost ready to go to pieces. There was only one nail in each end of each board and they were loose and almost ready to fall out. The building had no foundation at all, but was sitting on a bed of loose sand. The wind was blowing and the sides of the building were swaying back and forth two or three feet on each side. Just then Prophater appeared on the scene in his shirt-sleeves, and he had three men with him, and they were trying to keep the building from tumbling down by putting props against it; but no sooner would they leave their props and start to get another, when the sides of the building would heave and out would go their props. They could not get a single prop to stand. Finally the building collapsed. Before the vision was taken from me an audible voice said, "This building represents the church Prophater is trying to uphold."

If this is the way he finished us in proper shape, then we are willing to be finished again at any time.

I rejoice in the work of the Master, and have been wonderfully blessed by his Spirit while preaching. My desire is to live so that I may be accounted worthy to assist in the redemption of Zion. Ever praying for the advancement of God's work,

Sincerely,
J. D. CURTIS.

MARLETTE, Michigan, February 24, 1908.

Dear Herald: Though we are but few in this town, enjoying the blessings of this latter-day work, we feel as though we are God's children. We have no branch here; but we have a nice little Sunday-school of about thirty. We have only ten Saints here. We have Sunday-school every Sunday at half past ten, and prayer-meeting at half past eleven, and every Wednesday evening. We are enjoying the blessings of our dear Master. We are praying that the time may not be far distant when we shall have a branch raised up here, so we may have more help in this work.

Bro. Grimes was here with us before Christmas for a few days, and was back again last week, so we feel quite encouraged and built up, and rejoice in this good work, and feel to go on serving the Master. We can truly say that we are thankful for the restored gospel.

Bro. George M. Shippy and Bro. David Dowker were the first to open up the work in Marlette, a year ago last Sep-

tember. They had the tent here. We were baptized, and two others. They each have been here once since they took the tent away. We have not had any preaching since, only as an elder would come through occasionally and stay a few days. Still we feel as though we are not as bad off as some others. We have a building here now where we hold our Sunday-school and prayer-meeting; and if an elder can come and give us a call we would be pleased to have him come, as we will only have the building until the first of April unless we can make further arrangements. Ever praying for the welfare of God's people, and the advancement of the cause,

Your sisters in gospel bonds,
AVIS WESTOVER.
ROSA MESSACAR.

SOUTH ADDISON, Maine, February 24, 1908.

Editors Herald: Since I joined this church last August, I have not seen a letter in the church papers from this place. I enjoy reading the letters from other brethren and sisters. They are generally the first I read when the *Ensign* and HERALD come. They are such good food for the hungry in Spirit. We should not live by bread alone; but by every word that proceedeth out of the mouth of God. I also take the *Autumn Leaves*, *Religio Quarterly*, and *Sunday-school Quarterly*. Could not get along without them. They banish the desire for worldly reading. We do not have much preaching here, only once since last September, by Uriah M. Kelley. I wish some of the elders would come here. They will always be welcome. Some are interested. I enjoy the Mothers' Home Column, and the Daughters of Zion. They do help mothers who get discouraged. I feel to thank God every day that he has shown me the right way; and I pray I may show it to others. If they will believe and do his will, they shall know of the doctrine. Hoping and praying I may always be found faithful, and not wrap up my talent in a napkin,

Your sister in the one faith,
BLANCHE REYNOLDS.

CALGARY, Alberta, February 20, 1908.

Dear Herald: I wrote through your columns last month, and have received so many inquiries I find it impossible to answer them all separately. If you will kindly publish this along with the homestead law of the province, I am sure it will be of great help to the poor of the church.

I am sorry for poor people, and this country offers a home to every energetic person. Some of the inquirers asked me to send them literature printed for distribution. I do not care to send it to any one, for it is misleading, and I do not want to have any one come to Alberta thinking every one here is going to work for the benefit of new settlers. The board of trade sent to the old country telling the people they could have their choice of a coal mine or a gold mine on their homestead. You can imagine their disappointment when they were applying for a homestead. Of course they preferred a gold mine. Who would not? And as I have read the literature that is now ready to send broadcast, I do not think it is justice to the people who are depending on it as true.

In the eight years we have lived here, there has not been a total failure of crops. Last year, all through, was the worst, both for grain and cattle. The winter started November 1, and was very cold all through the winter months. There was about a foot of snow, and as no one had ever needed to feed their cattle before they had not put up enough hay to feed all winter, and the snow covered the range, so the cattle starved. The mercury registered the lowest, forty-two degrees [below zero, we presume] on February 22,

1907. None of the literature gives this kind of items. Every other winter has been very nice. This year has been exceptionally mild. There is no snow, no cold weather, and sunshine every day. There are many homesteads, not near the railroad, but it will be but a short time till the railroads will be finished to every district. Then, of course, homesteads will be at a premium. There is a lot of land just opened up for homesteading; five hundred in number, and is east of the town of Carstairs. That town is thirty-nine miles north of Calgary. Land all through that district sells for twelve and fourteen dollars per acre. I would not advise any who have written to me to buy improved land or to rent. No one rents in this country. It is no way to do. A man is just working for some one else by renting. I do not advise old people to come, especially when they have only a few hundred dollars.

This section is settled for miles all around the railroad, both north and south. Take a map of Alberta and locate the railroad now built, and the ones just being constructed, then you can see how thickly it is settled. We have, as a rule, good, honest, industrious citizens, a great many Americans, and Englishmen right from the old country, and settlers from the older provinces. One hundred and thirty miles to the south is Raymond, where the Salt Lake people are settled. They are all law-abiding people. We never hear of their making any trouble. You timid ones need not be afraid of the people here. We are all civilized.

The wage scale is fairly good. Farm hands get \$40 a month and board; women \$20 to \$30, according to work required. Servant girls in the city, \$15 to \$25; restaurant and hotel waitresses, \$25 to \$30. Schoolteachers \$50 a month in the country schools, and \$750 to \$900 a year in the cities. But remember you Yankee teachers would all have to go to normal to qualify here, before you could get a school at all. Living is rather high this year, as produce is very high; but on other years it has been cheap enough. Some of the market prices are: Beef, 5 to 7 cents; pork, 10 to 12 cents; chickens, 20 to 22 cents; butter, 30 to 35 cents; eggs 35 to 40 cents per dozen. They have never been lower than 20 cents, and they have been as high as 75 cents a dozen. Potatoes 75 to 90 cents a bushel. They are high this year. Usually they are 40 to 60 cents. Carrots, 75 cents; parsnips, 75 cents; beets 60 to 80 cents, according to quality. Cabbage 3 cents a pound. All garden stuff grows well here. I grow everything, in fact, but corn and fruit. Strawberries and raspberries grow wild; and I think could be cultivated with care.

South of here are great coal mines, and timber on the rivers and creeks. North, there is lots of timber and wood and coal. Water is reached at different depths in different locations. One could not answer for the whole province, as it is about four hundred miles wide by six hundred miles long; but in places of which I have knowledge, water is found at from thirty to sixty feet. The country is a rolling land, with rivers, creeks, and small lakes, making it an ideal cattle country. There are vast, level plains, or bottom lands, that yield the finest hard winter wheat. Wheat will yield 35 to 50 bushels per acre; barley, 30 to 40; oats, 50 to 90.

Horses and cattle will be high this spring. Some years horses are very cheap. They will be about \$225, and up, for a team. Every one expects cattle to be very high this spring, although there are lots to be had for \$20 to \$30 each. Harness, single, \$25 to \$30; double, heavy, \$40 to \$60; wagons, \$60 to \$80; plows, \$16 to 20, etc. These prices apply to new implements; but there are many opportunities to pick up second hand things. Settlers are allowed to bring in one or two cars of settlers' effects. Your home emigrant

agent will give you a list of the things you are allowed to bring across the line.

Lumber is very high, as it is in all prairie countries, as the timber here is too small to make into lumber. It is used for fencing and wood. You can build a six-room house for about one thousand dollars; that is the very outside figure, and will be well finished. The majority build a four-room or log house at about three to four hundred dollars.

Wild game is plentiful; but it is protected and can only be killed in the fall. There is an abundant supply of fish in the rivers and creeks.

As to the coal shortage,—so many have asked about—there is no shortage. We have coal, both hard and soft, and enough to supply the world for hundreds of years. The shortage was due to the cars all being used to carry the immense wheat crops away and as the Canadian Pacific Railway has everything its own way they bring coal from the mines just when they please. But other roads are being built. Coal, at the mines, is \$3.00 a ton; here in Calgary, \$6.50. Groceries are very reasonable; so is clothing, and have the very best goods money can buy. Very few here want cheap, shoddy goods. Everything a person can want is here to supply the demand. I believe I have covered most all the questions, except one from Colorado, who wants to know if we have to use snow shoes or stilts to get around in the snow. You have more snow there in Colorado than we do here. It is not over eighteen hundred miles to the home of any one who has inquired, and your ticket will not be over \$35 or \$40. Trusting this letter will satisfy each one, I am,

Yours in gospel bonds,

MRS. NELLIE WILSON.

SYNOPSIS OF CANADIAN NORTHWEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-Agency for the district in which the land is situate. Entry by proxy may, however, be made at an Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of road allowances crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself, must notify the Agent for the district of such intention.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa, of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

PURYEAR, Tennessee, March 2, 1908.

Dear Herald: We have been blessed with many good sermons this winter by Brn. Wight, Kelley, and Tucker. Their many words of cheer and encouragement have been truly appreciated. I had the pleasure of attending the debate between Bro. J. W. Wight, and Mr. Tant, of the Christian Church. At first Mr. Tant thought he had an easy task to tear down the faith of the Saints; but he soon learned the Reorganized Church of Jesus Christ had a firm foundation, unmovable as the Rock of Ages. He asserted their church was founded on the day of Pentecost; but Bro. Wight showed them their work started at the root of a tree by Mr. Thomas Campbell, in the year 1811. Mr. Tant would not stay on the church proposition, but rambled off, trying to cry down Joseph Smith and the Book of Mormon. Bro. Wight had no trouble in meeting every assertion against the truth, and made many friends to the latter-day work. Even Mr. Tant grew ashamed to say J-o-e S-m-i-t-h, but would call him Joseph Smith. He said it was in the Book of Mormon that John the Revelator was alive; but when asked to show the proof, he did not. Finally he had to go to Braden and Bays to occupy his time, reading their Mother Goose stories, which have been refuted twenty years ago. Bro. Wight was prepared on every point. We watched with much interest, and the words came forcibly: "How are the mighty fallen," when we witnessed Mr. Tant and his moderator look sick and forsaken when their last little prop went down. He tried hard to prove the name had been changed from *saint* to *Christian*, even went so far as to read the name *saint* in the Corinthian letter. But when Bro. Wight read part of the letter to them, they found many things therein new to them which they did not believe or practice. It was proved that Paul addressed the people of the church as saints always. Mr. Tant simply let the fourth chapter of Ephesians alone. "So it is there yet." Many of the Christians said, "That fourth chapter of Ephesians will be a hard one for him to get over, but if he don't mention it we will know he can't." So at the close they acknowledged to some of the Saints that he did not touch it. Mr. Tant publicly acknowledged that the Reorganized Church of Jesus Christ does not teach, preach, or practice polygamy, and is a separate and distinct church from the one set up by Brigham Young in Utah.

Much good was done. Some said, "We think more of you Latter Day Saints now than we did before." Many came to Bro. Wight and cordially invited him to come and make their houses his home while in this part of the country. I am satisfied many of the Christians learned much more than they are willing to acknowledge.

Bro. T. C. Kelley met a Missionary Baptist in discussion at Austin Springs the 25th ult., Bro. Tucker acting as moderator. I have not learned the particulars, but feel sure the more our opponents try to rub the truth the brighter it will shine.

Our work is improving some. Sunday-school is doing fairly well, considering the weather. This is the place for plenty of rain and sticky mud. I sometimes wish I was in Alabama, especially when I loose my rubbers in the mud.

A sister in the faith,

MRS. D. E. TUCKER.

Extracts from Letters.

Mrs. M. Houck, Janesville, Wisconsin: "If it should be convenient for an elder in Kansas City to go to Greely,

Kansas, on the Missouri Pacific Railroad, I should be pleased to have one go and preach there, as I have a daughter and a son-in-law living there, Mr. and Mrs. George H. Moore. There is also a family there by the name of Johnson, who are acquainted with the word. I gave them the *Ensign* to read, and they always like to hear me talk on the gospel."

Miscellaneous Department

Conference Minutes.

SOUTHEASTERN ILLINOIS.—Conference of the Southeastern Illinois District met at Springerton, February 15 and 16, 1908. Henry Sparling, missionary in charge, in the chair. Elders reporting: I. A. Morris, M. R. Brown, and C. Lowry; priests H. Rankin and H. F. Ellis; teacher, George Rocket. Branches reporting: Brush Creek 317, Springerton 150, Dry Fork 32. F. M. Davis elected district president; A. H. Burroughs, secretary and treasurer. Secretary ordered to secure the records of Alma and Kibbie Branches, disorganized. Delegates to General Conference: H. Sparling, F. M. Davis, S. H. Fields, F. M. Slover, Geo. Ellis, Sam Hoover, L. M. Edmonds, M. E. Harris, A. H. Burroughs, C. Lowry, Frank Bensing, Wm. Gersbacher. Adjourned to meet at Bellair, Saturday, June 13, 1908. A. H. Burroughs, clerk.

FAR WEST.—Conference convened with the St. Joseph Branch, Saturday, February 22, 1908, T. T. Hinderks in the chair; Charles P. Faul and S. H. Simmons, secretaries. Branches reporting: St. Joseph 625, Stewartsville 256, Far West 44, Cameron 61, Delano 93, Edgerton Junction 53, Kingston 101, DeKalb 68, Pleasant Grove 77, Second St. Joseph 60, German Stewartsville 79. Ministers reporting: Elders M. Shaw, S. H. Simmons, D. E. Powell, William Lawrence, B. R. Constance, C. P. Faul, T. T. Hinderks, J. S. Constance, F. C. Keck, V. M. Goodrich, W. P. Bootman, T. J. Mauzey, R. Jeffries, C. E. Harpe, I. N. Roberts, A. W. Head, W. P. Pickering, George Day, J. L. Bear; Priests C. W. Ethridge, D. H. Schmidt, H. J. Friend, E. M. Bryant, A. R. Daniels; Teachers E. T. Atkinson, Robert McFee, Fred Uphoff; Deacon J. S. Andes. Bro. Coleman Snider was recommended to be ordained to the office of elder, and D. D. Dodge to the office of priest, from the Kingston Branch, which was granted and district president requested to make arrangement for ordinations. Officers elected: D. E. Powell, president; W. P. Pickering, vice-president; Charles P. Faul, secretary; Charles P. Faul, sustained Bishop's agent; B. J. Dice, treasurer. Delegates to General Conference: V. M. Goodrich, Sr. V. M. Goodrich, D. E. Powell, T. T. Hinderks, Sr. Lehman, Carrie M. Lewis, C. E. Harpe, M. M. Ballenger, Sr. V. White, N. S. Brooks, Bro. and Sr. W. P. Pickering, F. C. Keck, W. P. Bootman, Mary H. Hinderks, Fannie Ehlers, Laura Ehlers, B. J. Dice, G. W. Mauzey, I. N. Roberts, T. J. Sheldon, John Davis, Bro. and Sr. Coleman Snider, Mary Smith, Charles P. Faul, D. C. Kinnaman, Sr. Cork, Sr. I. N. Roberts, Mary Owens, Ella Gortsich, James Young, Sr. Carpenter, Ruby Jackson, Zilla Moore, Emma Lewis, D. C. Wilke, Charles Householder, A. R. Daniels, Sr. Hutchinson, J. S. Constance, Bro. Taylor Laun (colored), Sr. Freda Sloan, Bro. and Sr. G. W. Mauzey, E. T. Atkinson, Sr. M. J. Gilliland, J. W. Adams, Swen Swensen, Bro. and Sr. G. W. Bush, R. Jeffries, John Stade, V. White, R. E. Stone, C. W. Ethridge, S. H. Simmons, M. Shaw. Those present to cast full vote of the district, and in case of division, majority and minority vote. A request came from Alma Booker, of the Mobile District, to have Bro. N. Booker ordained to the office of elder. This was left for the president of district and missionary in charge to act in the matter. Pleasant Grove Branch report referred back for correction in dropping one of its members. Resolved, and carried, That hereafter the priesthood in the branches report their labors to the branch presidents, and the district president summarize them, and embody them in his report to the conference. Work of Religio association was reported, and report spread on the minutes. Adjourned to meet with the Stewartsville Branch, June 13 and 14.

MASSACHUSETTS.—Conference convened at Fall River, Massachusetts, Saturday and Sunday, February 15 and 16, 1908, in charge of U. W. Greene, M. C. Fisher, J. D. Suttill; clerks, W. A. Sinclair, S. E. Sinclair. Most of the

ministry reported: Sermons, 131; services attended, 457; presided over, 221; baptized, 3; confirmed, 11; ordained, 1; married, 3; children blessed, 6; administrations, 158; families visited, 61. Statistical reports: Attleboro 51, Brockton 32, Boston 178, Cranston 37, Dennisport 69, Fall River 157, Haverhill 24, New Bedford 29, Plymouth 41, Providence 272, Little Compton 13; scattered members, 78. Total membership last report, 968; present number, 982. Financial Reports: Bishop: Income, \$4,132.22; expenditures, \$3,860.63; tithing and offerings, 3,297.80; sanitarium, \$204.67; children's home, \$26.50; Graceland College, \$21.25; redemption fund, \$582.00. Treasurer: Income, with balance, \$66.23; expenditures, 65 cents. The auditing committee on Eastern reunion accounts reported a deficit of \$36.73 in the commissary department, due to the fact that the cost of labor was thirty-three and one third per cent of gross receipts—\$386.61; also a heavy expense on freight and cartage from Touisset Point to Highland Lake. Total receipts of reunion, \$889.08; expenditures, \$866.49; net gain, \$22.59; total debt, \$135.98. The conference contributed \$50, leaving the debt, \$85.98. All the live motions on the district record were presented for the consideration of the conference and reaffirmed or altered as necessity required, a copy of which will be furnished the presidents of mission, district, and branches as soon as convenient. Recommendations for ordination were received from Haverhill: A. Carl Koncilman, office elder, referred to missionary in charge. Leon E. Jordan, office deacon, provided for. From Plymouth, Benj. W. Leland, office priest, deferred. Election officers: District president, J. D. Suttill; counselors, M. C. Fisher, H. W. Howlett; clerks, W. A. Sinclair, S. E. Sinclair; treasurer, Walter Bullard; auditors, S. M. Fisher, S. E. Sinclair, Florence Hill. Delegates to General Conference: U. W. Greene, G. T. Griffiths, M. C. Fisher, F. E. Fisher, Clara McPhee, Chas. Douglass, J. D. Suttill, A. B. Phillips, R. W. Farrell, A. Carl Koncilman, Herbert Leland, Julia C. Busiel, H. J. Davison, S. F. Cushman, Mary O. Lewis, E. Perry Roberts, Fred Roberts, F. M. Sheehy, H. A. Koehler, S. Wentworth, Ora V. Whipple. Delegates present to cast full vote of district, in case of division, majority and minority proportionate vote. Next conference to be held in Providence, Rhode Island, October 10 and 11, 1908. W. A. Sinclair, M. D., clerk.

NORTHERN WISCONSIN.—Met with Frankfort Branch, at Porcupine, Wisconsin, February 15, 10.30 a. m., W. P. Robinson presiding, associated with L. O. Wildermuth; Archie Hook, secretary pro tem; Leroy Colbert, assistant. Ministry reporting: W. P. Robinson and L. O. Wildermuth; besides branch presidents gave summarized reports of their respective branches. Reports from branches: Reed 75, Searles Prairie 64, Frankfort 113, Fox River 30. Bishop's agent, L. O. Wildermuth, reported: On hand last report, \$78.25; receipts, \$222.40; paid out, \$238.32. J. A. McGinnis, district treasurer, reported: On hand last report \$7.76; paid out, \$7.25. By motion he was ordered to send \$1.05 for blanks to assist branch presidents in reporting. Two-day meetings were appointed at each branch but Porcupine, time to be set by presidency of district. Delegates to General Conference: W. P. Robinson, J. W. Hooker, L. O. Wildermuth, A. L. Whiteaker, Leroy Colbert, S. E. Livingston, Archie Hook, Sr. A. L. Whiteaker, J. W. Wight, Murray Shedd, P. L. Richardson, W. A. McDowell, Orlando Colbert, Geo. Hewitt, Nalmer Johnson. Delegates to cast full vote, and in case of division cast majority and minority vote. Motion carried that we refrain from ordaining any brother to any office who uses tobacco; motion to go into effect now. Preaching by W. P. Robinson, A. L. Whiteaker, and L. O. Wildermuth. Adjourned to meet at Porcupine, time to be set by district president. Rillie Moore, secretary.

OKLAHOMA.—Conference convened near Piedmont, Oklahoma, February 15, 1908, R. M. Maloney in the chair, assisted by J. E. Yates. Ministerial reports: Elders Hubert Case, J. E. Yates, H. C. Hughes and E. B. Stafford; Priests F. M. Hancock and H. K. Rowland. Branch reports were read from Piedmont, Canadian Center, Oak Grove, and Davidson. On motion the Clear Creek Branch was declared disorganized, all the members having removed from the locality, with the exception of one family. The books of the branch were ordered to be turned over to the district authorities, and the district clerk authorized to grant letters of removal to those requesting them. It was moved that due notice be given in *Ensign* and *HERALD*, at the time of publishing date and place of next conference, that action will be taken at

that conference, upon the matter of disorganizing the district. Motion carried. It was further ordered that the next conference be held at Ripley during the reunion next August. Delegates to General Conference: Hubert Case, T. L. McGeorge, Mrs. McGeorge, Bernice McGeorge, H. K. Rowland, Mrs. Rowland, W. M. Aylor, Delcie Bly, J. E. Yates, Mrs. Yates, R. M. Maloney, J. H. Baker, A. M. Chase, Roy Hughes, D. S. Crawley, Mrs. Crawley, I. N. White, R. L. Herring. In case of division delegates instructed to cast a majority and minority vote. Adjourned as per resolution. Alice M. Case, clerk.

NORTHEASTERN KANSAS.—Conference convened with the Fanning Branch at 10.30 a. m., December 28, 1907, Samuel Twombly presiding. Reports from branches: Atchison 77, Blue Rapids 110, Fanning 95, Topeka 49, Scranton 94, Netawaka 51. Ministry reporting: Elders Samuel Twombly, F. J. Pierce, Mahlon Smith, A. L. Gurwell, W. H. Murphy, Frank G. Hedrick, William Menzies, Henry Green; Priests John Cairns, A. C. Ingle, W. A. Gurwell, J. W. Burns, H. C. Shriner, T. H. Barrett; Teachers Albert J. Carney, B. F. Thomas, Geo. R. Ketchum, L. W. Shay; Deacons Ben Shriner, C. Lonestine, T. J. Ervin, H. B. Sprague, W. C. Blunt. Twenty-one local ministers reporting, did work as follows for the three months: Meetings attended, 549; preached, 55; assisted, 159; baptized, 4; confirmed, 1; administered to sick, 38; children blessed, 7. Delegates to General Conference: Samuel Twombly, M. F. Gowell, F. J. Pierce, Frank G. Hedrick, W. E. Peak, Lillian Gowell, J. W. Burns, Flo McNichols, Bettie Twombly, W. H. Murphy, John Cairns, H. C. Shriner, Geo. R. Ketchum, Joseph Green, Ethel Bays, David Williams, C. F. Jeschke, James Baillie, Emma Hedrick, Elmira Miller, Anna Murphy, and Sarah McGalliard. Conference adjourned to meet with Atchison Branch in the light of the moon in April. Frank G. Hedrick, secretary.

Convention Minutes.

NEW YORK AND PHILADELPHIA.—A special convention of the New York and Philadelphia District convened at Philadelphia, Pennsylvania, February 22 and 23. O. T. Christy presiding; E. B. Hull, clerk. The following schools were represented: Philadelphia 214, Brooklyn 75, Broad River 22, Baldwin 67, Scranton 47. Delegates to General Convention: U. W. Greene, Walter W. Smith, Eunice Smith, Anna Zimmermann, O. K. Fry, Arch. D. Angus, W. H. Lewis, John Zimmermann, Sr. J. Lawrence, Bertha Lawrence, Wm. Lewis, Arthur H. Koehler. The delegates were instructed to present to the convention a resolution asking "that the General Association provide a suitable diploma for the use of schools in establishing a 'Golden Roll of Honor,' as an incentive to perfect attendance; this diploma to be awarded for perfect record, such record to consist of attendance at Sunday-school for fifty-two Sundays in succession, or for giving sufficient reasons for absence." The convention voted to join the District Library Commission, and elected Benjamin R. McGuire to represent the Sunday-school. A part of Sunday morning was devoted to a Sunday-school institute, consisting of addresses, essays, and singing. E. H. Fisher, of the General Association, was present and made an address; also one by Doctor Frank W. Lange, the General Secretary of the Philadelphia County Sunday-schools. E. B. Hull, secretary.

LITTLE SIOUX.—Convention of the Little Sioux District convened at Moorhead, Iowa, February 6, 1908. Reports show a gain of more than one hundred, and a general increase in interest. Convention chose one to constitute library board in connection with Religio and church. Home class superintendent was appointed, new officers chosen. Sixty-three delegates were chosen to the General Convention. Adjourned to meet in Woodbine, May 28, 1908. Anna Stuart, secretary.

NORTHERN WISCONSIN.—Held at Porcupine, Wisconsin, February 17, 1908, district superintendent, W. P. Robinson, in the chair. Reports were read from officers and superintendents of schools. Motion carried that we elect our local Sunday-school officers annually. Motion carried by unanimous vote, that we of the Northern Wisconsin District refrain from electing any one to any office pertaining to Sunday-school work, either as officer or teacher, who is addicted to the use of tobacco. Delegates to General Convention: W. P. Robinson, L. O. Wildermuth, A. L. Whiteaker, A. Hook, L. Colbert, W. Livingston, S. E. Livingston,

J. W. Hooker, C. Wicks, Sr. Whiteaker, and Nalmer Johnson. Officers for ensuing year: W. P. Robinson, superintendent; L. O. Wildermuth, assistant superintendent; Archie Hook, secretary and treasurer; Sr. Ivy Fisher, librarian. Adjourned to meet Monday, following next district conference. Archie Hook, secretary, Nekoosa, Wisconsin.

GALLANDS GROVE.—Sunday-school association met at Deloit, Iowa, February 7, 1908, at 2.30 p. m., Superintendent J. L. Butterworth in chair, assisted by Orman Salisbury. Reports from all Sunday-schools in the district were read; also all the district officers reported. Delegates to General Convention; J. L. Butterworth, O. Salisbury, D. A. Holcomb, Floy Holcomb, C. J. Hunt, Etta Hunt, C. E. Butterworth, Nellie Hall, Jas. Bullard, David Brewster, W. A. Carroll, Sr. W. A. Carroll, John Jordison, Arthur Spence, A. H. Rudd, May Rudd, Nelson Sheldon, Sr. Nelson Sheldon, J. C. Crab, and Fred Hansen with authority to cast majority and minority vote. Officers elected for ensuing year: Superintendent, Orman Salisbury; assistant superintendent, J. L. Butterworth; secretary, Floy Holcomb; treasurer, Etta Hunt; member of library board, J. L. Butterworth; Nellie Hall appointed home class superintendent. On motion it was made a standing rule that the executive committee meet during conventions and arrange program for the following convention. Two sessions of normal work were held; also instructive and entertaining literary parts were rendered. Adjourned to meet at call of the executive committee. Floy Holcomb, secretary.

GALLANDS GROVE.—Religio association of the district convened at Deloit, Iowa, February 7, 1908, at 10.30 a. m., vice-president, A. H. Rudd, in the chair; Floy Holcomb, secretary. Locals, home class superintendents, and district officers reported. Librarian reported 2,385 pieces of literature distributed. Delegates appointed to General Convention: C. J. Hunt, C. L. Butterworth, D. A. Holcomb, Floy Holcomb, Nellie Hall, A. H. Rudd, May Rudd, Arthur Spence, J. T. Spence, and C. E. Butterworth, with authority to cast majority and minority vote in case of division. District officers elected: President, Jay G. Myers; vice-president, A. H. Rudd; secretary, Floy Holcomb; treasurer, Fred F. Jackson; member of library board, Floy Holcomb; Etta Hunt, elected to have charge of the good literature work in the district. Moved and carried that hereafter the executive committee of the Religio confer with the executive of the Sunday-school during conventions to arrange programs for the convention following. Religio and Sunday-school prayer service was held; also two joint sessions of Religio and Sunday-school work, the nature of which was papers, talks, normal work, reading and musical numbers. Adjourned to meet at the call of the program committee.

NORTHEASTERN MISSOURI.—Sunday-school convention met at Bevier, February 7, 1908, district officers in charge. Reports from officers were read. A balance of \$18.43 was reported in district treasury. Delegates to General Convention: P. J. Raw, Louise Palfrey, Charles Edmunds, F. T. Mussell, Paul Byers, Kate Rogers, R. O. Self, Elizabeth Evans, W. B. Richards, W. S. Macrae, F. A. Docstater, Ellen Davis, M. J. Thomas, O. R. Miller, Daniel Edmunds, Christina Edmunds, T. E. Perry, William Vaughn, Clarence Tremain, Charles Cowen, L. M. Lilly. Adjourned; time, place, and character of our next meeting being left in the hands of district officers. Willie May Chapman, secretary.

Third Quorum of Seventy.

Some time ago I sent blanks to each member of the Quorum, for their reports. If any have not received theirs, please notify me at once, and I will send others without delay. Send address where mail will reach you quickest. Remember we are required to report March 1.

J. W. DAVIS, Secretary.

4215 Eighth Avenue, ROCK ISLAND, Illinois.

Eighth Quorum of Elders.

On January 29, report blank, circular letter, and tentative program was mailed to each member of the quorum. If you have not received yours advise the secretary at once. The following letters have been returned unclaimed, and if any one knows where these brethren can be found, we shall be very glad to know: John O. Skinner, Thalia

(Foard County), Texas; Frederick S. Ward, Gaylord, (Smith County), Kansas. The above addresses are old ones, and so not correct. S. A. BURGESS.

1626 Pierce Building, St. LOUIS, Missouri, February 28, 1908.

Fourth Quorum of Priests.

This is to notify all members of the Fourth Quorum of Priests that annual report blanks have been mailed to the last given address. If you fail to receive blank please report at once, anyway, as I am out of blanks. State in your report if you will attend General Conference. Our president, Bro. George Edwards, is at the hospital in a critical condition. Remember him in your prayers.

JAS. D. SCHOFIELD, Corresponding Secretary.

STANBERRY, Missouri, March 3, 1908.

Conference Notices.

The St. Louis District conference will convene in St. Louis, Missouri, at the Saints' church, 1240 Glasgow Avenue, Saturday and Sunday, March 14 and 15, 1908. The secretaries of the branches in the district are requested to be sure and include in their reports the number of scattered members as per request of the General Church Recorder. As there will be matters of importance come up, among which will be the election of delegates to the General Conference, a full attendance is desired. Secretaries will please send reports by the 12th of the month, so I can have my report complete, and know the number of delegates we are entitled to. Let all come who can.

C. J. REMINGTON, secretary.

Addresses.

E. C. Briggs, 209 East Fourth South, Salt Lake City, Utah.

J. M. Terry, 1362 Grove Street, Oakland, California.

Notices.

To the Saints of Arizona, New Mexico, and Adjoining Territory: We take this method of informing the isolated Saints in the above-named region of country, that our people in Bisbee, Arizona, have recently purchased a lot and building, and expect soon to have a church of their own in which to worship. We are also authorized to solicit your aid in this needful enterprise. This we do more cheerfully because we are not unacquainted with the enterprising and generous spirit characteristic of Western people, and because we know you will not consider the building of a church in Bisbee as of local importance only. While it is of local importance, we know you will at once recognize that it is of more than local importance, and that a church in Bisbee will give our work prestige and permanency, in all this section of country, as nothing else can. Bisbee is already the chief city in Arizona, and is destined to become the great mining center of the Southwest, if not of the United States. We were fortunate in securing this property so cheaply. Our entire indebtedness, when the building is seated and ready for occupancy, will be about \$750. We hope to pay this by June 1. This is your opportunity. You will not neglect it, of course. Do not hesitate to help us because you live outside of the territory described above. If you have any interest in us and the work we are striving to do, "show us." You know where we are "from." If any one wishes to assist us, and has not the money at present, please write us how much you desire to give and when you can send it. Do this at once so we can better estimate when payment can be made. Send all communications and contributions to the undersigned, and he will receipt you for the same. Use box number in addressing envelope. Will S. Pender. Bisbee, Arizona, Box 1796.

Marriages.

FORDHAM—PANKEY.—At the home of the bride, Santa Ana, California, February 18, 1908, Bro. M. S. Fordham and Sr. Margaret L. Pankey, Elder A. Carmichael officiating. Both parties are well known church workers, and their large circle of friends will be pleased to hear of their marriage. Bro. Fordham hails from Spokane, Washington, and went quite a ways from home to find his mate. We congratulate him on his choice. Sr. Margaret has for years

been one of Southern California's faithful and efficient workers. Spokane, you are in luck. Jots, shake. May the blessings of the Master attend them.

Died.

WINSHIP.—Alta Mary, infant daughter of Bro. Jesse and Sr. Dena Winship. Five months and eleven days old. Services conducted by Elder C. Edward Miller, at Wheeling, West Virginia.

PANKEY.—Sr. Nancy E. Pankey, at her home, February 4, 1908. Our sister was born October 24, 1853, in Kaufman County, Texas. Was married to Bro. Henry S. Pankey, January 18, 1872. Baptized in the church by Elder J. C. Clapp, July 24, 1876, and has since been a faithful and consistent member. Not only her branch, but the whole district will keenly feel the loss. Many times she has ministered to the wants of the traveling missionary force, her home always being a place of rest and cheer for God's tired servants. Funeral services conducted by Brn. T. W. Williams, F. M. Sheehy, and A. Carmichael, Bro. T. W. Williams preaching the sermon. The very large crowd present testified to the esteem in which Sr. Pankey was held. May the peace of the Master assuage the grief of the loved ones left behind.

HANSON.—Sr. Eliza Hanson, wife of Christian Hanson, died at her home in Standish, Michigan, at 3:30 a. m., February 7, 1908. Funeral at the Congregational church February 10, in charge of J. A. Grant, who also preached the sermon. Sr. Eliza Hanson was born at Kingston, Ontario, March 23, 1858. Was baptized in February, 1875. She has been a great sufferer for years; but bore it all with patience until death came to her relief. She leaves husband, three daughters, and two brothers.

BROWN.—John J. Brown, after three years of illness, died at Centralia, Washington, February 15. Deceased was born October 27, 1856, in Morgan County, Missouri; baptized November 30, 1907, at Castle Rock, Washington. He leaves to mourn his removal from this earth, wife, two boys, and four girls. Sermon by George W. Thorburn, assisted by S. P. Cox.

DEWALD.—Bro. Milton Dewald was born at Moreland, Pennsylvania, January 20, 1848. Was married to Miss Lucinda Adams, February 10, 1873. Of them were born five sons and five daughters. He was baptized November 26, 1890, by J. S. Roth. Died February 24, 1908. Was buried at Fairbanks, the 26th; sermon by J. S. Roth, in the Methodist Episcopal church, before six to seven hundred people. Reverend Hann opened with prayer. His choir sang for us, using the Hymnals. Bro. Dewald was a noble Saint. He never missed an opportunity to present the gospel to his neighbor by word and deed.

MORGAN.—John J. Morgan was born in Merthyr Tydfil, South Wales, September 15, 1831. He united with the church in boyhood. Like thousands of others in that land, his love waxed cold because of the iniquities of Brighamism. In 1856, he married Miss Catherine Jenkins. Of this union there were four sons and five daughters. In 1862 he came to Scranton, Pennsylvania, and shortly afterwards united with the Reorganized Church. He had unshaken faith in the angel's message, and was a man of friendly disposition. On the evening of February 23, 1908, the summons came. Service in charge of William Lewis.

PRATT.—S. V. Pratt was born in Chattanooga County, Georgia, April 10, 1852; died September 22, 1907 at Hays, Kansas. Deceased came from Georgia in 1869 to Omaha; and to Pottawattamie County, Iowa, the same year. Was baptized June 20, 1880, by R. M. Elvin, at Crescent. Was ordained elder November 25, 1893, by C. Derry, T. W. Williams, and Joshua Carlile, at Hazel Dell. Removed to Kansas, 1898, March 6. Was married to Maggie T. Currie, 1878, of whom were born fifteen children, of whom nine boys and five girls are living. He leaves four sisters and three brothers to mourn their loss. He was laid to rest in the Mount Allen Cemetery. Services at the Lutheran church, conducted by Reverends Weist and Brown.

TREHARNE.—Elizabeth Treharne was called to rest January 30, 1908. She was born July 12, 1830, at Llanelly, Wales; baptized July 16, 1866, by J. Harry, and confirmed by B. Thomas. She lived an exemplary life and was for forty-two years a faithful member of the church. The

funeral was at Rose Cemetery, Llanelly, February 4, in charge of Henry Ellis, Bro. Rushton preaching the funeral-sermon Sunday, February 9. The bereaved family have the sympathy of all the Saints.

NELSON.—Bro. O. C. Nelson was born April 24, 1860, in Denmark. He united with the church in 1887, and lived an upright life; was highly esteemed by the Saints and men of business of the world. He died at his home in Council Bluffs, February 16, 1908. Funeral at their home, February 19, 2:30 p. m. Sermon by M. M. Turpen.

BIGGER.—Amelia Louisa, was born at Niagara Falls, Ontario, July 26, 1860. Baptized, October 5, 1896. Leaves a husband, two sons (W. H. and L. C. Bigger), also two daughters (Gertrude and Flossie), to mourn their loss. After a year's illness, she passed peacefully away. She lived to see her children rejoicing in the latter-day gospel. Funeral services conducted by G. C. Tomlinson of St. Marys, Ontario, assisted by D. MacGregor, of Stratford, Ontario, to a large concourse of friends and relatives.

GILL.—Harold James, infant son of Harry D. and Mattie Gill, died February 20, aged 17 months. Services conducted by Elder C. Edward Miller, at Wheeling, West Virginia.

GRIFFIN.—Albert Griffin was born February 24, 1876, in Henry County, Tennessee. Died near Paris, Tennessee, February 12, 1908. To the grave he carried with him the respect of all his neighbors, both in and out of the church. He was buried in the Foundry Hill churchyard, near Puryear, Tennessee. Sermon by T. C. Kelley; D. E. Tucker in charge.

SMITH.—Annie L., was born July 5, 1863, at Jonesport, Maine, and died February 28, 1908. She was baptized by S. O. Foss, November 16, 1886. She lived a consistent and faithful Christian life. Her sudden departure brings sadness to husband, children, her aged parents, brothers, and sisters. Address by S. F. Cushman.

HALL.—At Shenandoah, Iowa, Jane M. Hall. Was born August 4, 1848, near Chambersburg, Pennsylvania; passed peacefully away January 30, 1908. She leaves two daughters and seven stepchildren. Was married to Hyrum G. Hall, January 14, 1883, at Lamoni, Iowa. He departed this life about five years ago. Notwithstanding the afflictions of life, she manifested a lovable disposition, being kind and devoted to all her family. Was beloved of all that knew her. She united with the church a number of years ago, and remained faithful to the end. Buried in Rose Hill Cemetery. Funeral service by Joseph Arber.

BAKER.—At the home of his brother in Chillicothe, Iowa, February 4, 1908, N. A. Baker, formerly a resident of Des Moines, later of Ottumwa. He was born near Nevada, Story County, March 17, 1856. He obeyed the gospel early in life, and died firm in the faith. When he was about nine years of age, his father's family moved near Ira, Jasper County, whither his remains were taken for burial in the cemetery adjacent to the Union Chapel, near the home of his youth, in which the funeral services were conducted by Elder O. B. Thomas, on the 8th.

CHILES.—Minnie Chiles was born January 27, 1854, at Monmouth, Illinois. She fell asleep in Jesus, February 9, 1908, at Climbinghill, Iowa. Funeral-sermon preached in the Woodbine church, February 11, 1908, in charge of S. B. Kibler; prayer by Charles Derry; sermon by W. A. Smith. She leaves three sons, one daughter, a number of grandchildren, five sisters, and three brothers to mourn their loss. Her body was laid in the Valleyview Cemetery to await the resurrection of the just.

Resolution of Condolence.

"Whereas, The beloved wife of our Bishop, Bro. Ellis Short, has been removed by the hand of death, be it

Resolved, That in the removal of Sr. Elnora B. Short, we, the members of the Spring River District, feel the loss of a personal friend, whose kindly consideration and loving administrations have extended wherever the Master indicated her ability to assist; and we acknowledge and appreciate the tender thoughtfulness extended many times by her to the members of our district.

Resolved, further, That we hereby extend our heartfelt sympathy to the bereaved husband and family, and earnestly pray that memories of the one gone before may serve yet more and more to center their desires on that heavenly home where she awaits their coming."

MOLLIE DAVIS, Secretary.

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In Memoriam.

Assembled again in our annual Religio convention we are called upon to note the absence of Bro. David Morgan, who, at the time he was first stricken down, was in active Sunday-school service, an esteemed officer of the Lamoni school, and who, at the time of his death, was a stake officer of the Religio association.

The memory of his pleasant presence still lingers with us, and his gentleness and patience should be an inspiration to us. As a convention we express our respect and love for our brother, who has gone into his Father's home of light and love, and we sympathize with those to whom he was especially dear, who are left to walk a little while longer in the pathways of the earth life.

May we all so live that we shall have part in the great final gathering of the Saints of God.

Respectfully submitted,

FLORA L. SCOTT,
VINA MCHARNESS,
ANNA SALYARDS,

Committee.

LAMONI, Iowa, February 14, 1908.

The Star of Bethlehem Sunday-school has been again invaded by death, and our Bro. David L. Morgan has passed on to that glorious rest. He was a worthy brother in Christ, beloved by all, and his labors as a member and officer were acceptably and willingly offered.

Now we, the Star of Bethlehem Sunday-school, hereby give expression to our appreciation of his noble, self-sacrificing

labors in our midst. And, as evidence of our sorrow at his departure from us, we dedicate these lines to his dear memory, and extend our heart-felt sympathy to his relatives, and his wife and child who are left to mourn the loss of a loving husband, a kind and upright father, a Saintly companion, a servant of the Master, a child of God. We sorrow not at his departure, to move on in higher and more glorious spheres, as those without hope, but humbly submit to the Divine, who hath received him into glory.

And while our loss is his gain, we cherish his memory, and seek to emulate his example of humility, and Christ-like nobility of character, and willing service to the Master.

Signed

J. A. LANE.
DOLLIE GRENAWALT.
FLORA L. SCOTT.

IN OTHER FIELDS.

Dedicated to the memory of David L. Morgan.

In other fields he walks to-day,
Where one who loved him led the way,
His steps are bounding plains of peace,
Where strength and gladness never cease.

Chorus,

In other fields, in other fields,
The sunny, restful, promised fields,
All tireless, love's sweet labor now,
Where those eternal summers glow.

In other fields his voice rings clear,
With accents tender as when here
He tells the story old and true,
'Neathskies for ever soft and blue.

Chorus.

In other fields his kindly eyes
Behold the hills of promise rise.
For him eternal mornings beam
Fair as his fondest earthly dream.

Chorus.

(Original poem by Vida E. Smith.)

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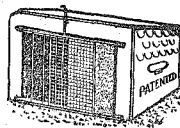
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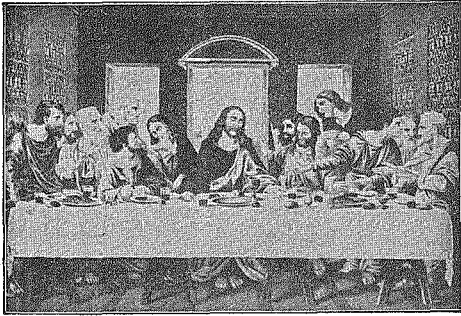
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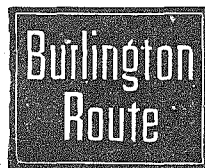
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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Editorial

CONFIDENCE IN PUBLIC MEN.

We are impressed with the idea that men who have been before the public as public servants for any great length of time, and who have during the time of their service so conducted themselves in private life and the discharge of their public duties as to become established in public confidence, ought not to be subjected to suspicion, unless by some act or public expression they should have given just cause for complaint. It is humiliating to the mind of an honorable man to feel that after he has been engaged in long and arduous service of the public that he is the victim of suspicion, either from the pettiness and ignorance of those by whom he is surrounded and with whom he may be associated, or as the result of a spirit of malicious envy, or jealousy. It ought to be an absolute certainty that a man should have given evidence of unworthiness of trust either in his private life or in his public service, before he should be subjected to the shadowing of suspicion or malicious prosecution. A man who in his private life conducts himself as a son, with filial regard to his parents; as a brother, if he has brothers and sisters; as a husband, if he has a wife; as a father, if he has children; and as a citizen, in accordance with the principles of honesty and uprightness, would be entitled to a continuance of confidence in him in these various positions; and if such a man is a public servant, and he has in public life given evidence of honesty of intention, earnestness of character, freedom from cupidity or undue ambition, and has conserved the interests of the public intrusted to him, faithfully, and according to the best of his ability, he should also be entitled to the continuance of public trust, whether his usefulness for the cause or causes which he has served has come to an end, or may be further continued or not.

It is said that republics are ungrateful. It is possible that this axiom is the result of the conviction which is usually held by most men that republics are made up of humanity of all classes, and that there is such a spirit of speculation in pecuniary affairs, and of overreaching ambition in economic and political affairs, that men become more or less poisoned with the miasma of greed for place or

There are many that say: "Give us the morality of the New Testament; never mind about the theology." Aye, but you can not get the morality without the theology, unless you like to have rootless flowers and lamps without oil. And if you want to live as Paul enjoins, you will have to believe as Paul preaches. The divorcement of morals and piety is characteristic of all pagan religions.—D. J. Burrell.

• * •

Who hath not known ill-fortune, never knew himself, or his own virtue.—Mallet.

power, that they lose that portion of innate honesty with which they may have set out in their public career; and the idea that all men have their price is far too prevalent among men. And while it may be that it is too true in the affairs of this world, the same axiom ought not to be made to apply to men who are serving public interests in which there is neither time, place, nor opportunity for what is popularly called now, "graft," or the emoluments of office in the form of empty honors, or the dispensing of patronage.

There are now in the public councils of the church a number of men who have served the interests of the cause from early manhood unto gray hairs and declining years; they have given the best years of life unto the public service; they have asked for no reward; they have sought for no position for the love of place or of power; they have sacrificed the ambitions that usually characterize men, and have earnestly endeavored to serve the interests of the cause which they held dear with honesty of purpose and without fear, favor, or affection. These men have in private life shown to their neighbors and their associates in office the elements of probity and uprightness of conduct, economy in the use of the things of this life, and deference to the principles of humanitarianism in the affairs which have been intrusted to them. Many of them have held themselves aloof from the service of the public in offices of political trust, have neglected or refused to enter into the pursuit of business affairs, where speculation was possible, or where speculation was rife. They have shown a desire for good to men, and have endeavored earnestly that private life should bear testimony to their public speech. If any one of them has failed in the discharge of duty toward his children, it has been through the influence of his earnest intention to serve the cause to which he was devoting his life, through which possible neglect may have resulted at the time that fatherly influence and care were needed by the growing members of the family. This should not be held against them as if they were blameworthy, for the conditions under which they have labored have frequently been adverse to their wishes, and over which they have had no control. These men in public life have attracted to themselves the attention of men within and without the church, and have been subjected to the closest scrutiny by many who would have been too willing to have found them unworthy of trust because of conflicting difference between their precept and their example. It is a fact worthy of consideration that these men have proved themselves during all the years of their service as being worthy of the trust that has been imposed in them. It may be that some have met the spirit of detraction manifested in others because of difference of

opinions which may have been strenuously offered and maintained; but such strenuousness is in itself a principle worthy of commendation. For as all must answer to one source whence come preferences as laborers and authority to labor, there is no possible reason to suppose that any one is entitled to more consideration for honesty of purpose and integrity of intention than another. It should be a bond of common unity that each man serving in a cause is as much entitled to the credit of earnestness of purpose and honesty of intention as any and every other coworker; and it is almost an absoluteness of assurance that if such principle should prevail that there would be a more general appreciation of each other's labor and a more equal popularity for each and all.

Why should the virus of suspicion, the malice of envy, or the evil-mindedness of jealousy be permitted to mar the peace, contentment, and happiness of any colaborer, or harass and torment the mind of any one honestly intent on doing the Master's will, and accomplishing the most good within his power? Why is it that men, laboring together in a cause, should suffer themselves to forget, not only the admonition of the apostle where he declares "Charity thinketh no evil," "is not puffed up," but seeketh another's good, but also to be neglectful of the prime foundation of all human thought and conduct, couched in the Savior's direct commandment: Do ye unto others as ye would that others should do unto you?

No man will consent to himself that he is willing that his efforts should be hindered, his prospects clouded, or his good intentions overpowered, by the shadowing suspicion of envy or jealousy on the part of a coworker. No man is willing to believe himself justly to be condemned while he is not conscious of anything within himself justifying the exercise of these evil propensities against himself. Why then should he allow himself to burden his own life, and disparage the life of another, by giving way to those things to which he objects as applied to himself? We have often wondered at this, and we confess that we can not see why any man in any position should, either in public or in private, give voice to the spirit of detraction as to the worthiness of the labors of others. It is contrary to the religion which we profess. It is contrary to the teaching of the law. It is contrary to the best instincts within us, and he who gives way to it is opening the doors of his soul for the incoming of a spirit that will sooner or later subject him to infinite loss, bring in a spirit of discontent, that will, soon or late, altogether poison his life and render him a source of annoyance and vexation to all with whom he comes in contact.

A man who for years has carried himself in

private and in public life above suspicion should be free from the spirit of detraction, and should be sufficiently at peace with himself and at peace with his coworkers to give every man the due meed of credit to which he is entitled; and further than this, whatever his position may be, however great his influence may be, he should never, under any circumstances, allow himself to exercise his official character or position to the disparagement of another, or to overawe by threat of compulsion any one, whatever position he may hold inferior to his own.

Jealousy is said to be as cruel as the grave, and we believe there is no jealousy so mysterious, so fraught with evil results to the public usefulness of a coworker, as that which we denominate as official jealousy. Such jealousy should find no place among officers of the church. These above all other men, should seek to give due honor to their coworkers. These of all others should give expression in their official life to the words of the apostle, "In honor preferring one another."

It may be thought derogatory to the dignity and official position of a man to have others say wrong things about him, or to offer criticism which he may pass without resentment; but it is too often the case that disparaging remarks made of a coworker are made mischievous by being repeated to the person of whom they have been made, who upon the influence of a sense of injustice or irritation, gives place to the spirit of resentment, when there are two parties in contention at once. As "evil communications corrupt good manners," so does this spirit of resentment create friction where the application of the proverb, "A soft answer turneth away wrath," would result in a better understanding, and strife be avoided. Great men should be above small things, and there can scarcely be anything smaller in great men, than the disposition to belittle others, or to resent the envious criticisms and remarks of others smaller than themselves. The man who stands upon the height overlooking the inequalities around him, should avoid stumbling over them; so should men in high places, holding positions of honor or of trust, looking over the field of his usefulness and occupation, avoid injuring others and hurting himself by stumbling over the evidences of smallness that he sees developing in others. Better to hear and pass in silence, than to hear, resent, and make trouble for himself and others.

THE MAN TO WATCH.

Rudyard Kipling is reported to have voiced the following sentiments in an address before the students of McGill University, Montreal:

When, to use a detestable phrase, you go out into the battle of life you will be confronted by an organized con-

spiracy which will try to make you believe that the world is governed by the idea of wealth for Wealth's sake, and that all means which lead to the acquisition of wealth are, if not laudable, at least expedient. . . . You will live and eat and move and have your being in a world dominated by that thought. Some of you will probably succumb to the poison of it.

Now I do not ask you not to be carried away by the first rush of the great game of life. That is expecting you to be more than human. But I do ask you, after the first heat of the game, that you draw breath and watch your fellows for a while.

Sooner or later you will see some man to whom the idea of wealth as mere wealth does not appeal, whom the methods of amassing that wealth do not interest, and who will not accept money if you offer it to him at a certain price. At first you will be inclined to laugh at this man, and to think that he is not smart in his ideas. I suggest that you watch him closely, for he will presently demonstrate to you that money dominates everybody except the man who does not care for money.

You may meet this man on your farm, in your village, or in your legislature. Be sure that, whenever or wherever you meet him, as soon as it comes to a direct issue between you, his little finger will be thicker than your loins. You will go in fear of him; he will not go in fear of you. You will do what he wants; he will not do what you want. You will find that you have no weapon in your armory with which to attack him; no argument with which you can appeal to him. Whatever you gain he will gain more.

I would like you to study that man. I would like you better to be that man, because from the lower point of view it doesn't pay to be obsessed by the desire of wealth for wealth's sake.

If more wealth is necessary to you, *for purposes not your own*, use your left hand to acquire it, but keep your right for your own proper place in life. If you employ both arms in that game you will be in danger of stooping; in danger also of losing your own soul.

It is to be presumed that Mr. Kipling gave the students of McGill University the very best that he had in store; and indeed we find no fault with that part of his address here quoted, believing that it is sound, logical, and true.

But there is one peculiar coincident: Some years ago Mr. Kipling wrote an article in which he went to great lengths in ridiculing the Book of Mormon. Yet in one place in that book, namely, in the Book of Jacob 2: 4, 5, we find sentiments regarding the acquisition of wealth almost identical with the best that came from the lips of the noted novelist before the student body of McGill University. A writer in the *New York Times* book review, October 26, 1907, noted that Mr. Kipling had borrowed the title to one of his novels, "Kim," from the Book of Mormon, without giving credit. How quickly would Joseph Smith be charged with plagiarism if conditions were reversed.

Mr. Kipling, coming to this New World, finds the people obsessed with a love of wealth for its own sake and not for the good that can be done with it. He gives them some most excellent advice, as quoted above. Many hundreds of years ago, Jacob, the

brother of Nephi, found a similar condition obtaining among his brethren in the New World. He made an address, not before the students of a university, but in the temple, to the assembled people. He declared to them that they had come to a rich land and that they had begun to accumulate gold and silver and costly apparel, to be proud, and to persecute the poor.

Jacob was a man who did not love wealth for its own sake, and his "little finger was thicker than the loins" of the money grubbers when it came to a direct issue. Yet Jacob did not despise wealth; he valued it when it was sought for and used for right purposes. He argued, like Kipling, that a man should reserve himself for noble purposes, and if he sought wealth he should seek it for purposes not his own. Two sentences from Jacob's address read like this:

But before ye seek for riches, seek ye the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.

Mr. Kipling is an author of world-wide fame; he has traveled all over this old world, from Greenland's icy mountain to India's coral strand; he has seen the very depths of poverty and degradation, and the extremes of idle luxury and bloated wealth; and he can not improve on the sermon that Jacob preached. In fact he might well have taken the text for his Montreal address from the Book of Mormon.

Be that as it may, there are ideas in this second chapter of Jacob, and in Mr. Kipling's address as well, that are worthy of our careful study, as touching our efforts in building Zion. We recognize truth in both of these addresses; and a truth is a truth "wherever found, on heathen or on Christian ground,"—referring to the Book of Mormon under the latter head, and making no application of the former.

E. A. S.

VEILED SARCASM OR BLASPHEMY, WHICH?

At the close of chapter 9 of Don Carlos Musser's story in exposition of the Utah philosophy of plural marriage he has the two following paragraphs, which, to the outside barbarian, or the not too interested looker on, assume the form of either veiled sarcasm or too apparent blasphemy. These paragraphs are as follows:

And I want to say unto you, dearly beloved, that though there may seem to be considerable truth in the assertions of our enemies, that we have broken our sacred pledges, there is really nothing to the charge. We made no sacred pledges. We only appeared to do so in order to fight the Devil with his own weapons. We do not make sacred pledges to people who do not know what sacred things are; and if we have made statements under oath it was an oath without weight—sworn

before a false god, and no Latter-day Saint can be bound by it. Sacred pledges, indeed! Are our persecutors such profound idiots as to suppose that the Lord's appointed servants would make sacred pledges to disobey his commandments? Surely, if they are, they deserve to be hoodwinked, and I thank God that our leaders have enough of the divine Spirit to be able to hoodwink them.

Does not the Spirit burn within you, dearly beloved, when you contemplate our venerable prophet preaching the new and everlasting covenant right in the very halls of Congress? And are you not more than ever proud of your religion when you think of your leader and prophet standing in the presence of senators and defying their man-made laws? And does it not fill your hearts with gratitude to the All-father to know that it is through his kindness and mercy that you have a testimony that Brother Joseph F. Smith is the anointed and divinely commissioned vicegerent of the Christ? Does it not fill your soul with love and veneration to know that your leader, your prophet, priest and king, is above the law and can break it with impunity, as he has done for lo! these many years?

It is said that comparisons are odious. It may be that comparisons are odious, as stated; but it sometimes happens that it is only by comparison that truth and right are made apparent, and we venture a comparison by inference.

The language of Don Carlos Musser, as employed by him in these two closing paragraphs of his chapter 9, presents one of the most vivid pictures in contrast that we have seen in public print for a good while. Under the veil of a solemn appeal to a class of beings whom he calls, "dearly beloved," he presents the picture of a reverend, titled, and revered leader, in company with others, his associates, who have made pledges to the nation under the laws thereof, sealed by an oath or affirmation, which pledges were taken as having been made in good faith: and yet in this fervid appeal and exhortation, ostensibly made by some one to his dearly beloved brethren, the statement is made that these pledges, sacred as they might have appeared to have been when made, were made deliberately for the purpose of hoodwinking and blinding those to whom they were made. So cunningly is this done, that one is led almost to admire the shrewdness and the craftiness of the writer; but what shall be said of the appeal made to these same "dearly beloved" that their souls should be filled with love and veneration by the knowledge that their reverend leader can break the law with impunity? And of course this impunity means to do so without being called to answer before the courts for such breaking of the law.

For the purpose that the reader may see what may be covertly meant by what we have quoted from Don Carlos Musser, we offer a supposition. It is known that there is in the field of religious controversy a body of people known as the Reorganized Church, but nicknamed by the church of Utah through its eldership, as Josephites. Let the readers

of the HERALD paraphrase this fervid appeal of the one impersonated by Don Carlos Musser by inserting in their imagination the leader of this Josephite division, even calling him by name. What would be thought of such a presentation? Would not the great mass of the men and the women of the Reorganized Church, thus appealed to, be filled with feelings of disgust, and protest against such an exhibition of departure from the grounds of moral uprightness, and the common virtue of fealty to pledges made to one's associates and fellow men? Under what cloak of sanctity could such a leader hide and be safe? Would it be possible for him to so seclude himself from public observation that his sin would not find him out, and he be punished at the public request of the men and the women whom he had so grossly betrayed.

If the Editor of the HERALD, the President of the Reorganized Church, or any recognized leading man in that body of people, were known to be guilty of a breach of faith in regard to pledges made to the people of the State or the Nation, or to be a malefactor justly condemnable under the laws of the State where they are living, and where they have their citizenship, would he be allowed to retain his moral standing with the people whom he would, by such acts, morally betray? Is it not a moral certainty that such a man would lose his moral and spiritual standing in the church which he would be misrepresenting, and would he not be compelled, by significant movements in the body to either desist from such acts, or be deposed from his position? Further than this, is it not also equally morally certain that he would be made to answer at the hands of the courts, and receive merited punishment? The conclusion is inevitable.

COMMUNISM AND PRIVATE OWNERSHIP.

As the readers of the HERALD well know, we have ever been on the lookout for anything which will lead to an understanding of the philosophy of communism, whether of an economic form or of a semi-socialist political character. The following taken from the current press dispatches of the day will lay before the readers of the HERALD the opinion of one who has been experimenting under apparently fair conditions. We make no comment, but simply give it as a matter of news, and the expression of opinion by one interested in the sociological developments of the period.

PRIVATE OWNERSHIP BETTER.

NEW YORK, March 8.—Presenting his views on practical communism as a remedy for existing sociological conditions, before the Civic Forum at Carnegie Hall to-night, Frederik Van Eeden, the sociologist, poet, and founder of the communistic colony in Walden, Holland, declared that common possession of the soil was utterly worthless unless the com-

munity to which the soil belonged was well organized. Mr. Van Eeden said:

“Private ownership in the hands of a good landlord is eminently preferable to common ownership in the hands of a badly trained and poorly organized community.

“Organization, strict, powerful, functioning organization, that is the all-commanding condition of communism, and of land-communism in the first place. In an absolutely perfect organization to which the human race will perhaps adapt itself in a thousand years, the idea of private property or possession will have lost its meaning altogether.”

JOSEPH SMITH.

JOURNAL OF HISTORY.

The first number of the new magazine has been mailed, and already we are receiving letters expressing satisfaction and appreciation. This publication should be in the hands of all who desire to be well posted on church history. It is not only educational, but good, interesting reading as well. We are satisfied that a large number will yet desire to begin their subscriptions with the first number, and, to accommodate such, we have printed quite a number of extra copies, and for some time at least subscriptions will be started with the first number of the magazine. However, after our present supply is exhausted, the first number can not be furnished. The subscription price is forty cents for a single copy, or one dollar and fifty cents for one year.

HERALD PUBLISHING HOUSE.

The pleasure and delight of knowledge far surpasseth all other in nature. We see in all other pleasures there is satiety; and after they be used, their verdure departeth, which showeth well that they be but deceits of pleasure, and not pleasures; and that it was the novelty which pleased, not the quality; and therefore we see that voluptuous men turn friars, and ambitious princes turn melancholy. But of knowledge there is no satiety, but satisfaction and appetite are perpetually interchangeable.—Bacon.

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He fancies himself enlightened, because he sees the deficiencies of others; he is ignorant, because he has never reflected on his own.—Bulwer.

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Pray to God, at the beginning of all thy works, that so thou mayest bring them all to a good ending.—Xenophon.

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To be perfectly just is an attribute of the divine nature; to be so to the utmost of our abilities, is the glory of man.—Addison.

• * •

Watch lest prosperity destroy generosity.—H. W. Beecher.

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER VINTON M. GOODRICH.



ELDER V. M. GOODRICH.

I have been made to partake of the power and goodness of God; also I have been made to drink of the bitter cup of Satan, and tremble under his power, . . . but with Christ I have power over him and can overcome him and the world.

I was born April 18, 1859, at Byer, Jackson County, Ohio. Obtained a common school education of the time; became interested in religion early in life; I united with the Christian or Disciple Church, in my fifteenth year, after which I can of a truth say that my conscience answered me clear, and I rejoiced, believing that I had done the will of God; viz.: baptized for the remission of sins. I ran well for a season, and did the best that I knew, but the time came when I was known by the brethren as a "backslider," inactive and caring but little, if anything, for religion.

In my twenty-second year I was married to Marianne Arnold, at Tuscola, Illinois, soon after which I again felt out after God and tried to live a consistent life so far as I understood it, remaining in the same church until the year 1890, when my companion was taken in death, which proved altogether too much for my faith. I became skeptical, and doubted even the existence of a God. From this time on I had no further use for a religion of faith and faith only, with nothing of a supernatural

power to confirm my faith. I concluded that if there was a God that I did not know him, for I could not understand why he should thus deal with me, together with his ill-defined purposes and his painful reticency. In this time of great sorrow as well as hitherto, I felt that something was wrong. I remained in this condition for several years, notwithstanding my brother J. L., (who is an elder,) at various times attempted to talk and reason with me; also urged me to read the church literature, but all to no avail, or at least as pertaining to final results.

One day I found on the counter in my place of business, a tract, the title of which read, "Sincerity seeking his way to heaven." Who put it there I did not know, neither do I now remember who wrote it, nor have I seen a tract like it since; but think it a good one: albeit, it was the means of attracting my attention, and marked the turning point in my life in a sense; the sense at least of unstopping the deaf ear and softening the cold and indifferent heart. About this time, as near as I remember, I had a dream unlike any which I had before experienced; a feeling of peace and hallowed influence associated with it and the subject matter so vividly brought to mind the next day. At intervals this dream was repeated, more than it was increased in magnitude and grandeur; feeding as it were a hungry soul.

After reading the little tract referred to, I became convinced that the Saints had the gospel in word if not in power; but of the latter I was very doubtful indeed. 1. I thought it too good to be true. 2. I thought it impossible for a people to have such a fearful reputation in the world and yet be the people of God.

The first sermon I heard was in the summer of 1889, by Elder T. W. Williams, then a priest, in a schoolhouse the use of which I was instrumental in obtaining. At the beginning of the discourse I had an experience which is vivid to my mind at present. It was this: There came, as if from above, a communication to this effect: This is the first time you have heard a true servant of Christ. I told my experience to my companion after I returned home, who showed much displeasure at what I said and the impression it had made on me. She told me that if I joined the "Mormons" she would leave me. This came to me as a thunder-clap from a clear sky, it was so unlike her and our former happy, congenial life. I was nonplused for a moment, but recovered presently, and with a full determination to resist the monster who had so audaciously raised to bind the liberty of my soul, then and there made a vow, calling on God to bear me witness, that if God would indeed make me know that this was his church, and this people his people, and his power working with them as they claimed, I would unite with the church,

although it may cost me my wife, my whole family, every cent which I have, and my own life also.

Some four years passed away, and my companion also. At this time two of the brethren came to our little city, desiring to hold some gospel tent-services, and asked me if I could furnish a lot for the purpose. This I did and furnished a home for the elders also. It was during these meetings that I witnessed the power of God working with the elders. My wife (for I had married the second) had been sick for several months, and was bedfast and low in strength. She had been doctoring with Doctor McClellen, a specialist of Columbus, Ohio, who pronounced her case tuberculosis, and told me that I might prepare for the worst, as there was no hope for her.

Through the prayers of the elders (Brn. H. R. Harder and my brother, J. L.,) and the anointing with oil, my companion was completely restored to health, and not one drop of medicine was taken by her after the first prayer was offered. Doubt had now for ever fled. I believed with all my heart; but, oh my sins! I felt the weight of them and my unworthiness to that extent that I feared that I had sinned my day of grace away. About this time I again had the beautiful dream vision presented, before mentioned; and, oh the peace,—such blessed influence and power resting upon me the next day,—words and language fails me to describe. It must be felt to be realized. At noontime the next day, while I was alone at my desk, pondering over what I had experienced, and the beautiful words which were given to me in the dream, their meaning, the purpose for which they were given, and the sweet hallowed influence which was all around me at the present time, I exclaimed in my soul, Why should I have this beautiful experience and influence; what does it all mean? Why should such beautiful words, and the purpose for which they were given (for I understood the purpose) come to me, and why should I have this glorious and happy feeling and power upon me now, for I know that I am a sinner? The answer came so clearly, so distinctly, that I shall never forget: "God loves you," and I said, "Lord, is that so?" (For I was astonished to learn that God loved sinners and men while they were in sin.) "Why, I am ashamed, for I have not loved you, but will try to love you from now on." While I made this covenant and formed a resolution to reform, still I scarcely knew what to do, or what my privileges were, if any. Before the healing of my wife and the last experience named, I felt myself a little above the Saints, and was ashamed of them, or to be seen in their company very much. But now there was a complete change. I felt entirely unworthy to be named among them; felt that I would be a disgrace to the work, and an injury to the

church of God. Truly, I felt that I ought to go to hell, that justice demanded it, and I did not wish to rob justice, and really I felt willing to go; but had not changed my mind in the least as to trying to love God. If hell was my doom, I had made up my mind to go there like a gentleman, and to be a gentleman after I got there; for I believed that God would not send me there unless it was right to do so; and if it was right he could not do otherwise.

I said to the Lord, If it is possible, I would like to be saved; and if you will make it known to me that you will accept me, I will be very thankful. I set in operation to the best of my understanding a life of reform, fully determined to carry it to the very gates of hades, if there was nothing better for me. And while I would have been satisfied, and really expected an answer to come through some of the brethren, God in his wisdom had provided a better way, one which I shall never forget. Some weeks passed, and I had been tried, and overcome those besetting sins, and had kept my promise with God. One night, about two o'clock, while I was upon my bed in deep slumber, there was a person who appeared to be just over and above me, although I did not see any one, but I was aware of a presence, who said to me, "Go forth in obedience, and if they persist to hinder you from my work, I will remove them from the face of the earth if necessary." At the conclusion of this message I was fully awake, with all my faculties aglow, aroused as it were by the touch of an unseen hand. The necessity for this wonderful message and revelation to me may be seen, for the reasons: 1. That I had asked if God would accept me, and if so to make it known. 2. There were some persons under whose influence and power I was, to quite an extent, whom I believed would make it impossible for me to serve God if I united with the church, hence I was under great fear of them, which the Lord well knew. With this assurance I went to H. R. Harder, who had returned to our neighborhood, and demanded baptism at his hands, and who, I am glad to say, waited upon me in performing this rite, which occurred on the fourteenth day of October, 1894, at Bierlytown, Ohio. Oh, that day! A day above all other days of my life. After I arose from the watery grave, and was confirmed, peace filled my soul, and a new song was indeed in my heart. I loved much, for I knew and realized that I had been forgiven much. I now knew that Christ lived, and that he had dealt wondrously with me to bring me to the knowledge of him and his great work of these last days. I knew that his Holy Spirit filled my soul, for indeed my soul was filled to overflowing. I knew that Christ was my friend, yea, my best friend, my true friend, and I knew that I was "free indeed," evidence of the gift of the Holy Ghost.

After retiring for the night, after returning from the baptism, so great was my joy that I felt sleep had for ever fled. I was in continual and incessant prayer and rejoicing. Far in the night, perhaps two o'clock, I said, "Lord, give more of this great joy." I was answered, "You now have all you are able to bear." To which I replied, "Lord, then let thy servant sleep in peace." So far as I then knew the last request was answered at once, for the next thing that I have any recollection of was that I awoke, and the sun was well up in the heavens.

At noon of the next day after baptism, I was reading the second chapter of Acts, and my attention was particularly called to the quotation made by the Apostle Peter, of the prophecy of the Prophet Joel. It appeared to me that the apostle was making the claim of the entire fulfillment of this prophecy upon this occasion, which conclusion the King James translation seems to warrant. In the quotation the sun is to be darkened, the moon to be turned to blood, etc., which phenomena did not occur on the occasion, according to the record. Realizing that the apostle was speaking by the power of the Holy Ghost, and that the prophecy was given by the Holy Ghost, and there seemed to be a conflict in the two, I was in a quandary and strait of mind, for it never occurred to me that there could be anything wrong with the Bible or any omissions in it. I said, "Lord, is it possible that the Apostle Peter made a mistake?" This was given to me, by the Spirit: "In part." This made it clear to me; and the reading would be as corrected: "But this is in part that which was spoken by the Prophet Joel." I again offered a prayer of thankfulness; and why should I not? I realized the fulfillment of the promise of the Scriptures, viz.: "And ye shall receive the gift of the Holy Ghost." And again, "Even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."—John 14:17.

I have been taught since, many times, by the direct voice of the Spirit, have had many spiritual dreams and visions, to warn me of danger, to encourage, to show me my duty, and how to adjust and deal with things much complicated in the pre-siding line.

Having been blessed with so much evidence and divine guidance, and favors, it may be in place to say a few words along another line.

I, too, have been tried, being made to feel forcibly the evil power. So pungent have been my sorrows and trials, that I despaired of life, and my spirit even shed tears. I at one time asked God to remove me from the earth, and its wicked men, not because of physical disabilities, but because of the wrath of Satan and his influence over wicked men, and

false brethren, all of which I do not love to dwell upon or think about; hence I will forbear, by saying, that I have been made to partake of the power and goodness of God; also I have been made to drink of the bitter cup of Satan, and tremble under his power. I can, therefore, because of these experiences, discern between the two powers. I fear Satan, I know his power is greater than that of my own, when left alone, but with Christ I have power over him, and can overcome him and the world.

On the twenty-ninth day of October, 1894, two weeks and one day after I was baptized, I was ordained to the office of priest, at Vales Mills, Ohio, under the hands of Apostle G. T. Griffiths. The same brother, at Limerick, Ohio, on the 20th of September, 1896, ordained me an elder. At the General Conference of 1899, I was set apart for a high priest, and was ordained to that office June 21, 1900, by Apostle W. H. Kelley, at Davisville, Ohio. Received my first missionary appointment at the conference in the year last named. All, save five months only, since my first appointment, I have labored in the missionary field, and for this time I asked to be released for secular purposes. I hope to serve with profit my God, my church, and my brethren, until God in his goodness says, It is enough.

V. M. GOODRICH.

ST. JOSEPH, Missouri.

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LIFE ETERNAL.

Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.—John 15:4.

In consideration of life eternal, we of necessity are forced to resort to the teachings of Christ, who said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." In the language of Job, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" We believe that all the teachings of Christ were only such that they appealed to the intelligence of every man. Therefore through obedience to certain divine principles, we believe in the gospel, which is the power of God unto salvation. And through its ordinances God will supply the necessities relative to our spiritual development.

But before we can receive the necessities for our spiritual growth, it will be necessary for us to consider the *conditions* relative to this growth. We notice, first, the statement of Christ to Nicodemus, "Except a man be *born again*, he can not see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Passing over the natural birth, we note the spiritual, "being born again, not of corruptible seed, but of incorruptible, by the word of God, which

liveth and abideth for ever." (1 Peter 1: 23.) "Of his own will begat he us with the word of truth."—James 1: 18.

It is revealed in Doctrine and Covenants 85: 9:

All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom, and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions.

Consequently, there is in the spiritual organism a principle of life, but it is not self-existent. There are certain bounds and conditions: it requires a second factor, a something in which to live and move and have its being. In other words, an environment. Thus it is not a strange thing for the soul to find its life in God.

The soul, then, is a living organism; that which produces life. "Abide in me, and I in you," is the word of Christ. The soul then is furnished its living substance as Christ stands between the Father and man, in a Mesozoic condition, that is, holding the middle forms of life. And in him was the life of men and the light of men. (See Doctrine and Covenants 90: 1-5.)

Things are natural or supernatural simply according to where one stands. To illustrate: We hear the expression: That was a miracle. But in reality, it was not a miracle; we are only living in an unnatural condition. When the heart of man is again seized upon by the quickening Spirit of God, no further violence is done to natural law. It is another case of the inorganic, so to speak, passing into the organic. The plant is made of materials which have once been inorganic. Thus an organizing principle, not belonging to their kingdom, lays hold of them, and elaborates them until they have correspondences with the kingdom to which the organized principle belonged.

Therefore, it takes the divine to know the divine. But in no more mysterious sense than it takes the human to understand the human. The analogy, indeed, for the whole field here has been finely expressed by the Apostle Paul: "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."—1 Corinthians 2: 11. An eternal life demands an eternal environment. This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3.

Life eternal, then, is to know God. To know God is to correspond with God. To correspond with God, is to correspond with a perfect environment. And the organism which attains to this, must live for ever. Here, then, is eternal existence, and eternal knowledge. But grant a spiritual organism in

perfect correspondence with a perfect spiritual environment, and the conditions necessary to eternal life are satisfied.

There lies a something at the back of the correspondences of the spiritual organism, just as there lies a something at the back of the natural correspondences. The ear as an organ of hearing demands something to hear. God has supplied the demand. The same with the eye as an organ of seeing. And again, the inherent desire for eternal life; God shall supply that demand. If not, why not? "As the hart panteth after the waterbrooks so panteth my soul after thee, O God."—Psalms.

In this world only the cornless ear is seen; sometimes only the small, yet prophetic blade. The sneer at the Godly man or woman for his or her imperfections is ill-judged. A blade is a small thing, at first. It grows very near the ground. It is often soiled and crushed and downtrodden, yet it is a living thing. But this small blade, it does not yet appear what it shall be. All beings who abide not in those conditions, are not justified:

For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things: he comprehendeth all things, and all things are before him, and all things are around about him; and he is above all things, and in all things, and through all things, and is round about all things: and all things are by him, and of him; even God, for ever and ever. (Doctrine and Covenants 85: 10.)

This, then, is indeed the very environment of the soul; and from the things stated herein, is it correspondence. "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine." We believe that the apostle expressed the thought on this wise: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thessalonians 5: 23.

The body, then, should be under the control of the Spirit. And of the whole, we understand, that redemption and salvation are accomplished through obedience to law. Consequently, God will furnish that which, if properly received, brings us back into a state of purity and peace and eternal bliss.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the

resurrection from the dead. And the Spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things.—Doctrine and Covenants 85: 3, 4.

And this redemption and salvation must be brought about through the power of the gospel. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Romans 8: 11.

GEORGE J. BROOKOVER.

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CHARITY.

Charity is a principle incorporated in all exercises, social, religious, or political. It is not only incorporated in, but it is one of the fundamental principles of all established institutions, whether of God or man; and it is the cement of society, without which all institutions would dissolve and utterly fail of the accomplishment of their purpose. Charity is one of the abiding principles that clusters around God's throne, by which all of heaven's retinue are bound together in the accomplishment of the grand purpose for which they were created. Charity is the principle that moved heaven's infinite wisdom, when we were in a helpless condition, for God to give up his dear Son for us in order that we might be redeemed. It is the cement and basis of all civilized governments, that inspires confidence to trust one another in all the positions of honor; and binds, as with a golden cord, to one common interest. From the lack of charity, distrust, discontentment, and finally, disorder and dissolution will occur. From the lack of it, we may justly attribute the present condition of the Christian world. Charity will enable us to have a proper regard one for the other in the science of literature, and assist one another in the accomplishment of the highest attainments possible, for the accomplishment of the greatest amount of good to all, being destitute of hate or envy. Charity is a principle of infinite importance, more to be desired than gold or rubies. It has within it the power of assimilation, and if cultivated will develop and grow to a marvelous extent. It enables us to master our own dispositions, and to have a proper influence over our friends. Charity is an abiding principle, as we are informed by holy writ: When all else fails, it continues and abides for ever.

Charity is a detective, and enables us to discern if any one is acting from an improper motive. It enables us to judge the acts of all by the motive that prompts the actions. It also enables us never to act from an improper motive. It has immortalized the names of those in the past who have been governed by it.

As a principle it is external, and by abiding in the bonds of it, we will accomplish the greatest good here, and attain the highest condition hereafter.

If it were possible to speak with the dialect of angels, while destitute of charity, it would profit us nothing. Should we attain the highest position in the science of literature; and, like the philanthropist of the ages past, bestow of our goods for the benefit of the poor, if charity be absent, we would be found like tinkling brass, an empty sound.

If we are in the possession of charity, its attributes will predominate in our moral characters. As we are informed in divine writ, "Charity suffereth long and is kind; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own; is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." It was present at the dedication of the heavens and earth, when the foundations thereof were laid, when the morning stars sang together; and all the sons of God shouted for joy.

Let us cultivate and develop under its influence, and success is ours; we will be beneficial to society, and the world will have been bettered for us having lived in it.

M. R. SCOTT, SR.

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MISSIONARIES IN CHARGE.

THEIR DUTIES AND RESPONSIBILITIES UNDER THE LAW, AND THEIR RIGHTS IN THE PREMISES.

The law of the Lord is perfect.—Psalm 19: 7.

There is no conflict in the law.—Doctrine and Covenants 120: 6.

All Latter Day Saints will admit that the law of the Lord is perfect, and consequently, as stated in the Doctrine and Covenants, there is no conflict nor can there be any conflict in the law; and, as a further consequence, there should be no conflict between the officers of the law in their duties and responsibilities under that perfect law, which nowhere conflicts with itself. Hence the propriety of the counsel given that "there should be no conflict or jealousy of authority between the quorums of the church; all are necessary and equally honorable, each in its place." (Doctrine and Covenants 120: 3.) This being true, there should also be no conflict in authority between any of the officers of the church, when the perfect law under which they are working is properly understood, and each one is working in his proper sphere.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.—104: 44.

That there is a conflict between a missionary in charge and district officials is manifestly the case, judging from an article in HERALD for October 2, 1907.

We will say that the writer has never come in conflict with any missionary in charge in respect to the question under consideration in this writing,

therefore he is not writing in self-vindication, but will simply give his views on the matter as it appears to him from his standpoint of view as an elder in the church.

The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews.—Doctrine and Covenants 104:12.

This means something. Just how much and how little we shall attempt to show from the parts of the law.

Evidently the writer of the article in the HERALD above mentioned, takes the position that the missionary in charge, inasmuch as he is a member of the "traveling, *presiding* high council," has the right to preside whenever and wherever he is present at a district conference. Upon the other hand, it is possible that district and branch presidents—officers of local organizations—when they read that branches and their officers, districts and their officers, are to be considered as provided for in the law to carry on the work of the ministry in caring for the membership of the church, and to relieve the Twelve and Seventy from the vexation and anxiety of looking after local organizations when effected, would conclude that the missionary in charge has no right whatever to preside in local organizations, or their assemblies, under any conditions of affairs that might exist in those local districts or branches. Were that which we have quoted all that is written, it would be difficult to show that there is no conflict in the law; but we find that the respective duties of both sets of officers are more fully defined in the law; and, as thus defined, we conclude that the rights of both the missionary in charge, and of local—district and branch—officers are limited just so as to allow of no conflict in authority between the two classes of officers. And that when both work along the lines designated, there will be no conflict in the respective duties of their offices. We read:

In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law. . . . In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church were involved, and the general interests of the church are concerned. Where cases of difficulty are of long

standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered.—Doctrine and Covenants 120: 4, 7.

In those two paragraphs we have very clearly defined just where the authority of local officers ends, and those of the missionary in charge begins in districts and branches. "In matters of personal importance," the local authorities are to be "respected in their offices," and be "authorized and *permitted* to settle them." The missionary in charge, if he should be present, at a meeting of either branch or district which had met to adjust or settle "matters of personal importance and conduct," would have no official business or right to step in and claim the right to preside; but he should, as the law directs, "authorize" that the branches and districts be "permitted to settle them," without any interference on his part. Should, however, questions of law, or the usages of the church be involved in the district or branch, and the general interests of the church be concerned, then the missionary in charge should be allowed to exercise his official rights and duties under the law, and be allowed to preside without let or hindrance on the part of local officers, by respecting the higher officer in his place and in his calling and duties.

Section 120, paragraph 7, further authorizes the missionary in charge to act "in cases of difficulty of long standing," other than those in which the law and usages of the church are involved, when the local officers do not act of their own accord, or when by him "required" to do so for reasons given in paragraph 7.

In paragraph 4 of section 120, where it says, "The traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected," etc., etc., must, we believe, be understood in the light of their duties, rights, and powers as explained in paragraph 7 of the same section. And unless there is something to regulate—something out of order in which the law and usages of the church are involved, and which needs regulating—they have no official business there, and have no right to preside because of their official standing in the church.

Webster says regulate means "to adjust by rule, method, or established mode. To put in order." If there is no disorder in a branch or district to be regulated, what need have we of a regulator—an officer whose business it is to regulate—what need

of such an officer to preside, when there is nothing in his line of business to be done? To us it seems useless, and not only useless, but it would create disturbance and disorder for any one to claim that he has a legal right to preside; and, unless through courtesy he was thus invited to preside at a district conference or branch business-meeting, he would not in the least be humiliated before the law if he took a seat in the congregation with the rest of the Saints.

If my watch keeps good time, it needs no regulating. If my body and mind are all in good order they do not need a regulator. But if either becomes disordered, then it will need some one to apply the means necessary to regulate it, and set it in order. Just so with a branch or district of the church. So long as it is in line with its duties, and in harmony with the law, it needs no one in the church whose business it is to regulate disorder to interfere with its authorized officers, whose duty it is to preside, and deprive them, even temporarily, of their position as presiding officers of their branch or district. But in case disorder does exist, then they are empowered by the law, their office and calling, to go in and act in that capacity, and regulate whatever may need regulating. Taking this view of the matter, it seems to us that all parties would be properly respected in their office and calling, and none would be humiliated before the law; but would in all things be honoring the law, and thus bring honor on themselves and the work. Taking this view of the matter, we think it is in perfect harmony with the following:

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past. That part of the law which says: "It is the duty of the twelve, also, to ordain and set in order all the other officers of the church," is to be understood by the revelation which went before and in accordance with which it was written; and which follows after it in the book; and when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside [over branches and districts, as the context in this and preceding paragraph clearly teaches—J. F.]; the twelve and seventy administering as those prosecuting the work of preaching with the warning voice [to the unconverted world—J. F.], baptizing, organiz-

ing and setting in order [new branches and districts—J. F.], then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.—Doctrine and Covenants 122: 7, 8.

From the foregoing two paragraphs in the Doctrine and Covenants, it is certainly taught with clearness that the Twelve and Seventy and such others of the high priests and elders that constitute the missionary force of the church are to "push" their work into "new fields," open up the work there, "baptizing, organizing and setting in order" new branches and districts, and "then pushing their ministry into other fields until the world is warned." Were these two paragraphs taken separately from what is written elsewhere, we might conclude that the missionary in charge had no right to preside in either branch or district, after they were once organized. But when we take paragraphs 4 and 7 of section 120 into consideration, we must conclude that in case of disorder in either branch or district, then, and *then only*, will he have such right.

In this connection, and in perfect harmony with the law, as we understand it, we quote, with but little further comment, from Doctrine and Covenants 122: 9, 10, as follows:

The quorums in respect to authority are designed to take precedence in office as follows: The presidency, the twelve, the seventy in all meetings and gatherings of the membership, *where no previous organization has been effected. Where organization has been arranged* and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons order; high priests, elders, priests, teachers, and deacons. . . . Should the church fall into disorder or any portion of any of them to take measures to correct such disorder; through the advice and direction of the presidency, the twelve, the seventy, or a council of high priests, in cases of emergency.

In section 122, paragraph 7, which we have already quoted, we note again the statement that the "missionary quorums" of the church should leave the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons *so far as possible*. Now, is it not possible to leave them alone just so long as they do not become disordered? We certainly think so. Then the traveling, presiding quorums have no official business whatever in branches or districts until they do become disordered, and then unques-

tionably they do have authority and the legal right to go in, take charge, and set the same in order.

One or two thoughts more, and we are done. Is it not more reasonable that a branch or district president would have a much better understanding of local affairs pertaining to their particular locality than one whose mission and business is in the field, to preach to the world? And consequently they would be better qualified to do the local business under ordinary or normal conditions, than the higher officers in the church would. Hence, we see the beauty and perfection of the law that respects every man in his own office and calling, and allows no one to encroach on his rights.

Joseph the Martyr has said: "We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion."—Doctrine and Covenants 121:39, Salt Lake edition, 1886. This statement is perhaps just as applicable to those high in authority—the missionary force of the church—as to the standing ministry of the church, district and branch officials; the one, Diotrophes like, who "loved to have the preëminence among them"—loved to exercise the authority of those above him; and the others who, though not named, were disposed to disrespect those who were in less authority, and deprive them of their rights, or, in other words, were inclined to be "lords over God's heritage." (1 Peter 5:3.)

Hoping and praying that the time say soon come when Zion's watchmen may see eye to eye.

HANFORD, California.

JOSEPH FLORY.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Notice.

All locals of Daughters of Zion Society, and others who have donations for the aid of general work of Daughters of Zion; also those contemplating sending money to the society for children's home fund, please do so by March 25.

MRS. M. E. HULMES.

INDEPENDENCE, Missouri, 909 West Maple Avenue.

Notice.

The Daughters of Zion are making arrangements for a public meeting to be held some time during the General Conference, where the character of the children's home, that is soon to be established, will be considered, and it is hoped

that visitors to the conference will come prepared to discuss the matter intelligently.

We also expect to hold the business-meeting of the General Society of the Daughters of Zion on Tuesday morning, April 7, and trust that the sisters will try to be present.

MRS. B. C. SMITH,
President Advisory Board.

A Dream.

In my dream, a few nights ago, I thought I was in one of the houses here in Taronia, as they used to be; and hanging against the wall was a beautiful new silk dress of a light brown shade. I was showing it to some of the sisters as having been my wedding dress; though in fact my wedding dress was white; and this one had the appearance of never having been worn. Along with the dress was the long white veil, and wreath of orange blossoms, the same that I had worn; they also looked crisp and new. I laid the dress on the bed, and arranged the folds of the veil to fall gracefully over it to show the sisters how it looked when they were worn. Some one then called me to go into another house, where there were two sick persons. I was attending them, when I became aware that the twilight was deepening, which caused me to leave the house hastily, saying that I could not stay another minute. I must go home, which seemed to be somewhere in America; but I had to go on foot, and alone, and it was a long way. I started walking very rapidly. At first my way lay close beside a car-track, so close that it was difficult to walk. Now I had left the car-track and was on a road that took many steps to make much distance on account of cradle-hollows—a road that was very familiar to me in childhood. After a while I came to the foot of a mountain, a long, gradual incline. Here I lost sight of the ground altogether; I entered what seemed to be a broad snow-shed, at least there was a broad, high, flattish roof from base to summit, which made the way a shade darker and more gloomy. Beneath this roofing there were several ways, like so many car-tracks, which, though being side by side there, led out to very different places; and all was so literally bestrewn with logs and timbers of all lengths and sizes that the different paths could not be seen, and I was afraid of verging onto a wrong track. I had not slackened my pace; and since this driftwood, as it seemed to be, lay lengthwise of the road, there was always foot room to walk between it, but no room to spare. When more than half way through, a man passed me on a wheel, but he did not shoot past on account of my rapid gait. He also was wheeling between logs. While passing I said, You lead off on the way that leads out at the top of the hill, and I will follow; for I could easily keep him in sight. He went straight ahead for a while, then turned off to the left. I said within myself, I will not go that way, I will keep straight for the top. Then I did not see the wheelman any more. He went suddenly down out of sight. It was only a little while till I found myself at the end of the shed, and on the top of the hill; and such a surprise opened to my view that I stood still in an ecstasy of delight. It was no longer twilight. I thought at first it was moonlight; but it was not like the pale, silvery light of the moon, neither the bright glare of the sun, but a creamy, mellow light that cast no shadows. And oh, the beauty it revealed! I can give but a poor description of it! I saw that I was standing about in the center of, and on the highest elevation of a short chain of mountainous hills; and as far as the eye could reach was scenery of great natural beauty. The sloping hillsides, the clusters of trees, while others again stood out by themselves, with broad, spreading branches; the lovely valley at the base, with pretty nooks and shady dells along the foot-hills; the tender,

green grass that covered both hillside and valley was as smooth and even as a well-kept lawn; no dead branches on the trees, no dry leaves or withered grass to mar their beauty. I said within myself, I have often looked at this high, saddle-shaped peak in the mountains, but never thought I would come over it. As I said those words I could see without turning or looking back, the way I had come, from the time I left the house to the place where I then stood; there was no road visible, neither tracks, it was as though my passing along had left a mark; and, thank God, it was as straight as an iron rod. When drinking in the scenery before me, the thought flitted through my mind, this is not of earth; and yet the outline of all seemed familiar. Then in the sloping distance, I beheld my home; and lo, it was our house on Mount Olivet, in California. Yes, it was the same outline of country, but so perfected that I did not at first recognize it. I commenced to descend the smooth green in front of me, apparently too nice to step on. Presently I discovered beautiful flowers, more beautiful than I had ever beheld, growing in little clusters here and there; not on bushes or high stalks, but like artistically arranged bouquets of a variety of flowers deposited among the soft grass; the leaves were not green, but of a delicate salmon color. While descending, I flitted from one cluster to another like a delighted child, gathering some from each. When about half way to the house, and where the flowers grew in the richest clusters, I perceived two or three groups of young maidens, some sitting on the ground, and some standing. They were dressed in loose dresses such as the natives wear, and they looked like the native sisters, only their faces were not dark. They looked at me and smiled. I said, Perhaps I ought not to gather these flowers, but they are so pretty I can not help it. Here the dream ended. It seemed to have been a glimpse of the purified earth, and it left a happy feeling with me for days, notwithstanding my wedding dress was not white, the flowers were not white, neither were the maidens dressed in white; nothing that typified the righteousness of Saints. But the track made over the rough road was straight, and it terminated on the top of a high mountain.

There have been many excellent articles in our church papers of late. I do not know what our spiritual condition would be without the renewing brought about by the coming of those papers. They are indeed "helps." Bro. Isaac Smith's "Fruit of your doings" was food for thought. How I did wish the Saints here could read it! We have been having some good meetings of late, in which the gifts were manifest to the encouragement and instruction of all. Some of the erring ones have returned.

Bro. and Sr. Lake are with us again. The Lord has preserved them through all the perils that beset their going, from island to island, and brought them back in even better condition than when they started. Praise his name!

PAPETE, January, 1908.

E. B. BURTON.

To be, or not to be: that is the question:
 Whether 'tis nobler in mind to suffer
 The slugs and arrows of outrageous fortune,—
 Or to take arms against a sea of troubles,
 And—by opposing end them? To die: to sleep:
 No more; and by sleep to say we end
 The heartache and the thousand natural shocks
 That flesh is heir to, 'tis a consummation
 Devoutly to be wish'd. To die, to sleep;
 To sleep: perchance to dream: ay, there's the rub.
 —Shakespeare.

Letter Department

PAPETE, Tahiti, February 17, 1908.

Editors Herald: Our mail arrived on the 14th, and, among the letters we received, was one from the Presidency, which was very comforting to all the Saints here; but the HERALDS are still unread, though they were opened and hastily looked through, as were all the church papers; but some of them are missing.

The Saints are beginning to gather for the conference, which is to meet on the 6th of March this year. It was changed to give the divers time to get to the diving islands before the diving commenced. And as the time for the diving has been changed again by the government, we may meet in conference on March 6 and then adjourn till April 6, if the Saints desire to.

When our Sunday-school convention meets, we hope to perfect arrangements for printing Sunday-school lessons for the coming year; and the young missionaries, with Emma's counsel, will give an impetus to the Sunday-school work here; and we also expect to start the Religio again in accordance with a resolution of the Religio convention of April, 1905, which discontinued the Religio until the new missionaries arrived from America, as it was accounted unwise to leave the society in operation without an American missionary to oversee and regulate them.

And we also expect to begin the work of filling up Taronā shortly after conference, and divide the land of Taronā among the districts of the mission and the few Saints of the Taronā Branch, and soon we may have a nice chapel and conference house and homes for the people of the church, who may come here from the different islands outside of Tahiti, and from this island also, where they can rest and worship the great Father according to his word.

Bro. and Sr. Lake are here now, and they and Emma are fairly well, and are enjoying the meeting of the native brethren who are beginning to come to conference from the various islands.

May God's peace and blessing rest and abide upon the Israel of God.

Your brother in Christ,

JOSEPH F. BURTON.

NEOLA, Iowa, March 10, 1908.

Editors Herald: I enjoy reading the letters in the HERALD, and have often wished I could write as others can; or, that I could arise in testimony-meeting and express my desires as others. But to do so is another thing. Perhaps it is not always as easy for others as it seems, and

"Must I be borne to paradise,
 On flowery beds of ease,
 While others fight to win the prize?"

I remember attending a prayer-meeting where no one seemed to have a desire to take part, and it was a drag from the first. I thought if Bro. ——— would only arise and speak, it would change the meeting. I felt impressed to sing something, and perhaps he would arise. When I had finished the verse, I looked up to see if he had arisen; but no, he was still sitting. So I sang another verse; but he still kept his seat. Having so great a desire for him to arise, I sang one more verse. I looked up. He was standing, waiting till the singing ceased. About the first thing he said was that he had fully made up his mind to take no part in the meetnig. His talk had the desired effect, as many took part after that, and the meeting was no longer a drag.

Dear Saints, do we appreciate the blessings we receive?

I often think, How long will the Saints be permitted to live in peace as they do now? and, will we be able to stand when trials come?

Some time ago I had the following dream: It seemed that I, with others, was riding along in a carriage, going to attend a large gathering or meeting. Before we reached the meeting-house we had to go up a large hill. As we neared the foot of the hill, we saw some men come over the top, pour something on the ground, then turn and go back. On reaching the top, we found they had been pouring water on the road. As it was cold weather it soon froze, making it very icy. The carriage slued round, so it was almost impossible to go on. They they began to throw mud and ice at us; but we did not mind that, as we were slowly making headway, and soon reached the meeting-house. When we drove up, we saw that there was no one in the churchyard, the crowd being in the street, in front. We wondered why they did not go in, but as we came closer we saw that there was a large ditch to cross before we could get in the yard. There seemed to be a path made of short, narrow planks, that led to the ditch; but the planks that laid over it were so short that they would scarcely reach, making it very dangerous to cross over. As we came up (intending to walk over) a man stepped up, picked up all the planks, and, in a loud voice said, "You will have to pay five dollars for every plank you walk on." We knew then why the crowd had not gone over. As we stood there, not knowing what to do, a lady came and touched me on the arm, and said she had prepared a place of safety for Sr. ———, and as I and the lady with me were the only women there, she asked us to go, too. She took us to what seemed to be a large tent. I thought, What a queer place to call a place of safety. If those men came that way they could destroy it in a few minutes. There were only a few inside (all women). Though I felt safe, I was not satisfied, as I had left dear brother behind, and I wished so much to have him with me. So I asked the lady who had been so kind in bringing us there, if I could go and bring brother, too. She said I could. But I still did not feel satisfied, as there were others left behind, whom I would gladly have asked, but dare not.

After having this dream, I thought of what is written in my patriarchal blessing, "Difficulties will obstruct thy pathway, but let thy feet be found steadfast, and thou shalt know God is thy protector."

Dear Saints, I ask an interest in your prayers, that when these difficulties arise, I may be counted worthy to be favored of God.

Your sister,
CORR SCOTT.

VINCENNES, Indiana, February 25, 1908.

Editors Herald: I will report the Baggerly-Albright debate, which commenced January 30 and closed February 3. The debate was on church propositions, drawn up in the usual way, J. M. Baggerly affirming the Reorganized Church and J. M. Albright affirming the Christian Church. Bro. Baggerly showed their church up as it was, and then left it without either head or feet or even any body. Then he set our church up in such a manner that a little child could see that it was in perfect harmony with the apostolic church. Bro. Baggerly is an able defender of the angel's message, and Elder Albright was a perfect gentleman in every respect; only had to be called to order twice during the ten nights. He acknowledged his defeat, and is investigating our doctrine, and said that he will come in if everything proves all right.

When the Campbellites saw their defeat, they planned to take us out, or scare us away, by shooting and throwing through the window. Satan raged, heathens howled, but

we made many friends, and some are ready for baptism, I will send you a clipping from the Vincennes *Commercial* that will show what the people at large thought of our victory. They got the name of our brother wrong. It should be James M. Baggerly instead of Jeremiah. May the Spirit of God enlighten all mankind, is my prayer,

R. F. D. 9.

JOHN A. DAVIS.

HAD HOT OLD TIME.

HAZELTON, Indiana, February 14.—A ten-day debate between the Reverend James Albright, a Christian minister, and Jeremiah Babberly, a Latter Day Saint, at Glass Ridge Church, lower Knox County, was won by the Mormon expounder. Seven arrests followed the conclusion of the ten-day argument; and five men, accused of disturbing the meetings, have been fined.

Charles Ferguson, the only man to plead not guilty, had his case continued by phone, while John T. Skinner, the alleged leader in the disturbance, has not yet been found. The defendants paying fines included James and Frederick Davis, Glenn Guess, and Burr Thompson. Otto Dixon, fined \$19.60, and who failed to pay, was removed to jail at Vincennes. The trials were had before Squire Charles Glenn. The judges of the debate were John Davis, Thomas Martin, and Theodore Morris.

SHABBONA, Michigan, March 8, 1908.

Editors Herald: We, as a little body of Saints, are trying to keep the banner floating; but sometimes we feel that there is a cloud that darkens the rays of the sun. But after the darkness passeth, the light will appear more beautiful to the eye. We have been greatly benefited by the elevating and inspiring sermons delivered by Elder G. F. Grimes, realizing much good has been accomplished through his efforts here. We hope to advance, step by step, spiritually; and live in obedience to God's laws and commands, that we may more abundantly receive of his favors.

This gospel is dear to us; and, without the hope there is in the gospel, we feel all would be darkness. How well we remember when it was first brought to this vicinity by Elder William Davis. He came here a stranger; but now many a door is open to him, and friends are waiting to welcome him back.

One more was taken into the fold and kingdom in the person of Sr. Groombridge. Thus they are coming in one by one. We hope to be humble, and faithful to our covenant, that when Zion shall be redeemed we may be worthy to be gathered in.

CELIA M. LORENTZEN.

COMSTOCK, Nebraska, March 3, 1908.

Editors Herald: Bro. Prettyman lives here, and through his untiring efforts has broken down the hard feeling against our people; and when Elder J. R. Sutton and myself came here Elder Evans of the Congregational Church asked Bro. Sutton to occupy his pulpit one Sunday evening, and myself to occupy in Wescott Church some four miles from here. On Monday, the 24th, the Temperance League met at the Congregational church, and Bro. Sutton gave the address, by request of Elder Evans. Bro. Sutton gave the people of Comstock to understand that we, as a church, sent no one to represent us in the world that used liquor in any form. A good feeling existed between our people here and the other churches.

While Bro. Sutton and Bro. Rumel were laboring near Kennard, Nebraska, a Reverend Warren, of Kennard, told a story concerning our people in order to keep his people from going out to hear the brethren. The story came to the ears of our brethren, and Bro. Sutton sent a statement to

Clearwater, Nebraska, which came back signed by the four principal business men of Coldwater. The statement follows this letter.

It will please both Bro. Sutton and Bro. Rumel if you will send a marked copy of the HERALD in which you publish the statement to Reverend Warren. I write by the request of Bro. Sutton concerning this matter.

HALE W. SMITH.

A STATEMENT OF FACTS.

Whereas, one, Reverend Warren, one time pastor of the Methodist Episcopal church, in Clearwater, Nebraska, but at present located as pastor of the Methodist Episcopal church, in Kennard, Nebraska, having made statements to certain parties of Kennard, Nebraska, that while he (Reverend Warren) was pastor of the church in Clearwater, Nebraska, he held a public debate with the Latter Day Saints, in which debate he vanquished the Latter Day Saints; and also that the Latter Day Saints offered one thousand dollars to any one who would find a statement supporting polygamy in any of the standard works of the Saints, and that he (Reverend Warren) having found such statement, the Saints recalled and would not meet the argument, we, therefore, as citizens of the town of Clearwater, Nebraska, being acquainted with the Reverend Warren during the time of his stay as pastor of the Methodist Episcopal church, in Clearwater, Nebraska, do affirm that no discussion occurred between Reverend Warren and the Latter Day Saints at this place, and also that the offering of money as a prize, as stated above, etc., is false.

Signed,

J. C. FERGUSON.
JAMES H. SMITH.
M. C. BRESSLER.
C. M. TYSON.

September 7, 1907.

TORONTO, Ontario, February 8, 1908.

Dear Herald: This is my first letter for you since we entered upon the duties of a missionary in October, 1907. This is certainly a strange change of work for me, having spent twenty-eight years shoeing horses, never sparing myself as to wringing from my brow the sweat, and now no physical exercise only walking around. The strain of studying, not having a trained mind, is more wearisome to me than the hardest day's shoeing; but having been called by revelation to give up the anvil, I enter upon the new life with reluctance. For many years I desired to spend my entire time in defense of this latter-day work, and would have counted it the joy of my soul to go, but God wanted me at home till conditions were ripe, and then when the time came it took the word of the Lord to chase me. That seems to be the way in this work. Paul's experience was similar when he says, "What I would, I do not; and what I would not, that I do." I find it much easier to sing, "I'll go where you want me to go, dear Lord," than it is to act it out; but I must not misrepresent myself. Yes, since coming into this great work, I have and will go and do or stay and do. All we ask, is the assurance that God is behind our work. On one occasion, when at a conference, during the election of the district officers, five of us were nominated for the office, and during the discussion I wanted to pull out with the consent of my nominators, fearing I might be elected (without positively declining) and in the heat of debate over the question a high priest who sat near me wrote on a paper and sent over to me the following:

"How ready is the man to go
Whom God hath never sent;
How timid, diffident, and slow,
God's chosen instrument."

They elected me, very much against my wishes, and so it is, I presume, were I to speak for the Prophet, his counselors, the Twelve, and every man or woman that is heart and soul in this latter-day work. Could they have their choice of position they, with the writer, would say, "Lord, let me occupy in the back seat as an onlooker." "I would rather be a door-keeper (deacon) in the house of the Lord." Never have we felt so insignificant and unqualified to occupy as now.

At present we are laboring on the outskirts of Toronto, and it is wonderful the number of people that have heard the gospel through Elder Evans in the Majestic. There is a great work being done there. The crowds never tire.

GEORGE BUSCHLEN.

BELLEVILLE, Illinois, March 9, 1908.

Herald Readers: I arrived at this place the 3d. Found the Saints as usual, except Grandpa Betts. He has had quite a hard spell of sickness. But thanks to God for divine help, he is fast recovering. There are a few noble souls at this point, who are interested in helping the work along. There are several young people who would be a great help here, if conditions were more favorable, and they received more encouragement from older members. I am sorry to see such a lack of interest toward helping our young Saints. I would like to see conditions change for the better.

My labors for the past two months have been in company with Bro. F. M. Slover, in the Southern Illinois District. I find Bro. Francis to be a noble fellow workman, well liked by all in his old field. He is ever ready to prefer his brother in the pulpit, or anywhere else, where he thinks it will do the most good. And the writer prefers his brother to do the baptizing, so we got along real fine. We held some very interesting meetings, especially at Bellair and Springerton. Some noble souls, and earnest workers at both places.

We had the pleasure of witnessing the baptism of eight precious souls into the kingdom at the latter place. We had a very large congregation, and we were well supplied with preachers, as Bro. I. M. Smith was with us, who is also one of their old missionaries. All seemed to be very well pleased to see and hear him again.

Bro. Francis and I went south to Tunnel Hill Branch. Roads very bad; yet we had a few meetings, which we hope were productive of good. I leave here for Bourbon, Crawford County, Missouri, to hold meetings. H. SPARLING.

COLLINWOOD, Ohio, March 5, 1908.

Editors Herald: This morning breaks after the blackest night in local history. One hundred and sixty-five of the school children here met death in its worst form yesterday, by panic and fire! The story is being read ere now on two continents; but will the lesson be heeded? Some persons, not yet determined, have been negligent, or unwatchful, or both; many scoffers will lay the result as an interrogation point, written in blood, against the word of God, and yet how often does the warning sound forth, "Take heed!" "Take heed to yourselves!"

When disaster and death is focused down to one central point, it causes humankind to stop in its mad rush a moment and stand appalled, forgetting the while that the death-scourge is abroad in the land; and even though an hundred babes meet death to-day in fire and frenzy, we do not heed as we should that every day they are meeting death by their thousands, often by longer sufferings!

These things should not be! The all-wise Father has 'warned and forewarned us.' He has promised immunity to the heedful, even that the destroying angel might pass us by.

Is the light of revelation a real and practical asset in our lives to-day, or are we unwatchful and negligent, and thus courting disaster?

Bro. Tapping moved from this ill-fated school district, to this side of town but recently, else this latest disaster might have touched the Cleveland Saints, his little girl formerly attending the school.

Bro. Robert Miller, our deacon, will be a busy man in this trouble, as his insurance business carries him among the greater number of the stricken families, and many of the poor little ones he personally knew. As a true Saint should, he carries a warm and sympathetic heart, and we pray he may be inspired to speak words of comfort and hope to the bereaved and soul-sickened ones.

At Kirtland, the district conference afforded the Saints in this country a pleasant reunion, peace and harmony prevailing throughout. The G. A. R. Hall, acquired by the Saints there, was dedicated on the afternoon of Sunday, March 1, Bro. Greene preaching the sermon, and branching out along a line of very practical instruction, such as we only too seldom hear from the pulpit, though the divine counsel provides a most solid and important vantage-point of this kind for our use, instruction, and *protection*.

Let us occupy the higher ground—God would never have called us thereto were it beyond our power of accomplishing, nor need we expect “more light!” “more light!” until we can show appreciation for that which he has given, which we are prone to wrap in a napkin and hide till the coming of our Lord!

Meanwhile, “My people perish for lack of knowledge,” while the “great treasures of wisdom” go abegging. In like manner, as we deal evasively with his divine counsel, so we meet retribution in the rejection of our work by the world; we can and must win only by the fact that we are called to be like unto a city set on a hill—the world, the sincere part at least, will turn to us for safety. Will we be able to care for them?

Looking forward to and working for that perfect day when for ever will

“Hushed be the accents of sorrow and mourning
Zion, in gladness, begins her mild reign!”

I pray God's favor on his people.

EARNEST WEBBE.

SAN ANTONIO, Texas, February 25, 1908.

Editors Herald: Possibly a few words from this part of the Lord's vineyard would be interesting to some, and especially those that have labored here. I have been laboring for some weeks in the western part of the district. Among other places, I visited the place where Bro. S. S. Smith held a ten-day debate last June with the Christians, or Campbellites, and I am proud to say we have not an enemy in that neighborhood. Even the Christians are our friends. The Christians have never preached a sermon at that place since the debate. There are several very near the kingdom at that place. I also preached at Ariola, Texas, where Bro. M. G. Wallace and wife and daughter have lived for some years. Bro. Wallace was in very bad health and had been for some time, and just one week after I left his place a phone message reached me that he had passed away, and his request was that I should preach his funeral-sermon. He passed away February 17, and the remains were brought to Pearsall, Texas, and on the morning of the 18th I preached the funeral-sermon to a large crowd, and was blessed in trying to tell the people the hope of the Saints of the latter days. Indeed the promises that are vouchsafed unto us in the gospel law are a great consolation under such circum-

stances. A great deal of prejudice is being removed in Texas in regard to the latter-day work. Very often when visiting new places they think I am from Utah; but when I make them acquainted with the fact that I was born and raised in Southwestern Texas, they seem to be surprised. Usually, I get to tell them something about the latter-day work; if not in their church buildings, I take the advantage of the street or in their homes.

Ever praying for the success of the work and the redemption of Zion, I remain,

Your brother,

D. S. PALMER.

LYNNVILLE, Kentucky, March 5, 1908.

Dear Herald: Weather conditions for the past two months have been very unfavorable for the prosecution of mission work. Excessive rains, and consequent muddy roads, have made travel difficult, and hindered attendance at the services we have been able to hold. Then, too, there has been a great deal of sickness throughout the country. From Kentucky to the Gulf of Mexico there seems to be a general complaint among the people. They seem to have “bad colds,” or “the grippe”; and in some places it seems to be almost epidemic. I have heard of a great many fatal cases, but none among the Saints. I rejoice in this; not that others are taken, but that the Saints are spared. I believe if we would observe the Word of Wisdom more closely, we would enjoy still more of the Master's blessing; both from a temporal and spiritual standpoint.

The spirit of debate seems to be in the air throughout this mission. Nine discussions have been held during the conference year just closed; besides, the first two days of the year were the closing days of a debate that had commenced four days previously, between the writer and Doctor J. F. Love, of the self-styled “Church of Christ.” This debate was held at the Santa Rosa church, near Berrydale, Florida, February 25, to March 2, 1907. In October I met the Doctor again, at Bay Minette, Alabama, and from December 31 to January 3, I was engaged with Elder S. A. Pain of the Primitive Baptist order, and February 25 to 28, with the Reverend I. N. Penick, of the Missionary Baptist Church. During the forepart of February 1908, Bro. J. M. Stubbart held a debate at Van Cleave, Mississippi, with a Missionary Baptist, Reverend B. M. Bogard, of Little Rock, Arkansas. During the year, Bro. J. R. McClain held one debate with a Mr. Jones, and Bro. C. L. Snow held two with the same man, and one with a Mr. Hargroves, of the same faith and order. January 28 to February 1, was held, near Cottage Grove, Tennessee, a five-day discussion between Bro. J. W. Wight and Elder J. D. Tant of the so-called “Church of Christ.” The writer acted as moderator for Bro. Wight. The agreement was to debate church propositions; but Mr. Tant, from the first, abused, with more or less virulence, Joseph Smith, and the Book of Mormon, seemingly thinking that all he had to do to sustain his church, and also to down his opponent, was to show some defect in the character of Joseph Smith, or in the “Book of Mormon,” as he called it. Bro. Wight gave him choice of propositions, agreeing to affirm Joseph Smith a prophet, or the church question. Mr. Tant chose the church question, and the expectation of his people, and some others, was that the church propositions would be discussed, from a Bible standpoint. But Mr. Tant went back on the agreement; brought in Joseph Smith's prophetic claims, the Book of Mormon, and resorted to as many filthy, slanderous stories, as he could rehash, in order to prejudice, as far as he could, the minds of the people. But Bro. Wight was able to meet him on all points, and made friends of practically all who heard the debate. One or two outsiders voluntarily con-

tributed to Bro. Wight's expenses. Others manifested their friendship and high esteem by hearty invitations to their homes. All in all, the debate will do us good in the vicinity where it was held. Bro. Wight's manner, as well as the clear, straightforward, logical arguments presented by him, were in striking contrast to the manner, and incoherent, illogical arguments, of pretended arguments, of his opponent; so much so that, as stated above, practically all who heard (except it be a few who were too prejudiced to be fair in judgment) were able to see that Bro. Wight had outdistanced his opponent on all points.

We were sorry that the unfavorable weather and muddy roads kept so many of the Saints from hearing Bro. Wight preach at the few points where we sought to hold meetings in the district. Those who heard him in the debate, or in preaching, were very favorably impressed with him as a defender of the truth.

I heard none of the other brethren in the discussions wherein they took part, so can not speak from personal knowledge of any of them. Suffice to say, that so far as I have learned from all sources, about all these ten debates, the only change in the faith of the Saints is, they have been strengthened, and quite a number of friends to the cause have been made.

The brethren in the field have done a fairly good year's work, in addition to the work of debating, and I am pleased to be able to state that there are evidences of improvement, for which I am glad to give the brethren in the mission field credit. Also to local workers, who help as their circumstances admit, here and there. Marked improvement along Sunday-school lines of work is noticeable, in some places. May it continue, is our prayer. The sweet influences of the Holy Spirit are often felt, and give us much "courage by the way." For this we feel very thankful to the good Father above. May peace abide with Zion's children everywhere.

T. C. KELLEY.

REAGAN, Texas, February 26, 1908.

Dear Herald: I thought as we are having some very interesting meetings here at the Philadelphia Branch I would contribute a few lines to your columns. It is so cheering to me to read the grand and spiritual letters that you bring to me, and the comfort that I get in reading the inspiring thoughts of others is a source of strength to me; for I see those who, with myself, have not been as diligent as we should have been, now arising to diligence, and I hope and trust that the good work will roll on till all the honest in heart are gathered. There have been two baptisms in this branch of the church since this meeting has commenced.

Your sister,

MRS. W. W. SQUIRES.

PENSACOLA, Florida, February 26, 1908.

Dear Herald: As I read the many good and interesting letters which appear in the HERALD the thought comes to me that perhaps a few lines from this part of the Lord's vineyard might be of interest to some of its readers. We have had some fine preaching by Brn. E. Powell and N. L. Booker. We have no branch here yet, but I hope we will soon. There are four families of the Saints here and all seem to be in good spirits. As for myself, my intention is good, for I know this work is true.

We live eight miles from Pensacola, and will be glad to have any of the elders visit us at any time; for I think some of the outsiders are interested in the work. I ask the prayers of all the Saints that I may come up higher.

Your sister in the one faith,

ROXEY COOPER.

CLARE, Michigan, March 6, 1908.

Editors Herald: As I have not the opportunity to meet with the Saints the thought came to me this morning to write this letter. There was a hard rain- and ice-storm here last night. It has been very cold and stormy weather this winter.

Well, dear Saints, I was baptized into the Reorganized Church at Farwell, August 29, 1877. I have never regretted that I found this beautiful gospel. I have had many things revealed unto me to show me that this is the church, and is truly the work of God. I have been healed of many severe diseases by the prayers of the Saints and the laying on of hands, and have had dreams and visions to show me the work is true. Although I feel my weakness and unworthiness, and many times step aside from the right way, yet the Lord is merciful to me; he blesses me day by day. It is the desire of my heart, and determination, to live a better, purer life in the future than I have in the past, with God's grace assisting me. Pray for me, dear Saints, that I may receive more spiritual strength and be able to overcome every besetting sin, and at last be gathered with the blest. My prayers are for all his people.

Yours in Christ,

SR. MARTHA HARPER.

Over the Mountains.

Editors Herald: My former correspondence was from the rarely beautiful city of Logan, Utah, in the first autumnal month—September. Elder Stead and I had gone thither to preach on the street. We found on arrival the baby of the resident missionary dead. Ere the arrival of the father from his far mission, we had conducted its funeral and laid it away in yonder hill beneath the whispering leaves.

About the 20th of the month the writer left Logan and the two missionaries and came to Oxford, Idaho. There I remained for a couple of weeks, preaching once in the Mormon church by permission of the bishop, the Mormon organist playing for me. I requested the church for another service, but the bishop had other use for it. Oxford is a point from which snow is visible the year around on the lofty heights westward. There are two families of Saints there, who intend to come Zionward, some of them at least, as soon as the way opens up.

One brother gave me an account of what he relied on as a spiritual dream in relation to the Brighamite church. He saw the time come, as it was pictured before him, when the Brighamites were coming in this church "in bunches," with that rapidity that there could scarcely be found, in the mission, sufficient of our elders to baptize them, to wait on them in the administration of the gospel ordinances. I am inclined to credit his dream, whatever time will elapse before it is fulfilled. I believe that a trend of astonishing events will awaken conviction in a great many; that such events will exhibit the contrast so favorably to us that the observing who are intelligent and honest of heart can not but see it. When our temple rears its spire in the heavens, when we have begun the vicarious ordinances therein, when our ministry go forth with that increased power, when our people are gathered in the holy places in great numbers, and other multitudes coming, with little inclination or movement on the part of Mormons in that direction, and when in this situation the judgments of the Lord are being poured out without measure upon the wicked outside cities in a remarkable manner, when that which happened San Francisco is seen to be but an example of that which is to follow upon other cities—then I suspect there may be such a crisis in the Mormon church as was depicted to the brother. And even then it is not likely to be a general stampede, but a small minority. Just think of one twentieth—or much less

than that—of their population of three hundred and twenty-five thousand coming into the Reorganized Church. Of course they do not get their statistics the same as we do; and if we derived our statistics the same as they do it would put us way beyond the sixty thousand. If all the Mormon apostates were stricken from their lists, and if no one but baptized converts were reported, it would mean a tremendous reduction in their numerical strength. And if they enforced the laws of morality—profanity and drinking for example—it would cut them down so that I have no hesitancy in saying that they would come nowhere near paralleling us.

I baptized two at Oxford and came farther north. By way of Pocatello I visited Blackfoot and other points on the St. Anthony branch of the O. S. L. railway, including the Teton Basin. At Blackfoot, which I venture to say beats anything I have seen for fantastic Indians, I had a couple of friendly conversations with Ex-senator Dubois, who showed me much courtesy and friendship. He is a resident of the town and invited me to his home. He said he was about to start a paper in Boise, in which after it obtained headway he would publish on his own accord the difference between the two churches. The paper has since been started and he has carried out his promise. The Mormons hate him like leprosy, and think he is as crooked as Snake River, which, for the first time, I saw at Blackfoot.

It was about potato and sugar-beet time when I was up that line. It was interesting indeed to see the constant hauling of those roots for weeks and weeks to the factory, the first of which description I ever had the opportunity of going through, a Mormon institution. Potatoes, I never saw so large as they grow them along that line. It is quite a common thing to find a single potato weighing three or four pounds. One woman said they had six which made a half bushel in weight. One was captured at Rigby, same region, which weighed ten pounds and a quarter. Now, beat that in Missouri, will you?

The Teton Basin is near the corner of Yellowstone Park and near the three Teton peaks, famed far and near. Too late to enter the park, which opportunity we might have enjoyed had we landed there earlier in the season. People go through with covered wagons, taking necessaries for subsistence with them, which renders the tour inexpensive. Utah and Idaho are great for covered wagons and long drives. In Utah I met a sister who, with her husband, had taken a fourteen hundred mile drive during the summer, to some extent speculatively, and for the comfort and recreation there was in it. I do not blame them. In said basin we have two branches; one the best, I presume, in Idaho. There I met Elder John Condit and got acquainted with him, who can tell the story of Idaho in connection with our work.

Some of the Saints on that line will probably come to Zion this spring. Some, I believe, have left for the East since they saw me. Do not think from this that I am unduly urging the gathering, let alone a precipitate flight.

Mr. Dubois had said: "If you come to Boise we can both help each other." I determined to try Boise for the winter, since it was so easily within my reach to have a warmer winter than ever before. Setting out for there I came part of the way and found in the first place by a letter in the HERALD to which my attention was called by a brother, that Sr. Gill from Nebraska, with her family, had settled at Heyburn, which is about twenty miles from Minidoka, on a branch line, and that she would appreciate to be called on. I allowed myself to be sidetracked there, began preaching in the schoolhouse, and have been there most of the time from that time (November 28) to now (March 5). And it is at Heyburn, Idaho, were I indite these words, where also I

expect to be till the last week of this month, thence to Independence, possibly first attending the conference at Hagerman.

I have preached about thirty sermons in the schoolhouse here, and gave a series in the school at Minidoka, where reside Bro. Benson and wife, formerly of Iowa, who has charge of the steam pump; also their son, Doctor J. L. Benson, and wife, at the present time. Doctor Benson, an accomplished, up to date dental surgeon, is thinking of the East, and will undoubtedly yet pull teeth for the Saints in Zion or her regions.

Here and at Minidoka, the teachers being temporarily laid off by illness, I taught by request for three days, one here and two there, and realized in remuneration eight dollars and seventy-five cents, which, of course, I could not shut my eyes to in a mission like this.

At my concluding service here, ere an absence for three weeks to Minidoka, a Mormon elder thought he would play a clever trick. He arose after my dismissal, and delivered a little harangue in which he pronounced us as out of line of succession; thought to convert the impression I had made to do favor to the Mormon church. I had already made an announcement for the Sunday evening three weeks hence, so after he had his say I arose and stated that as the hour was late—I having talked near two hours—my subject in the next service would be the differences between us and the Mormon church. I also stated that I had as far as possible, or in general, evaded those issues as there was only one or two Mormon families in the neighborhood, thinking that what was to be done with them might be done in conversational capacity, but that their conduct of the evening licensed me to take a different attitude toward them.

On my return a large crowd was in attendance, for it had been reported that they were going to have a representative man there to meet me. But he did not come, notwithstanding they had struggled desperately to have one; had sent to Salt Lake and different places, but all to no purpose. So the same local elder came. I invited him to the front, told the audience he was welcome to half the time and the last say, which privilege I would readily accord to Joseph F. himself if he were there. A timekeeper was appointed. We then had our tilt of half hour alternations, but only for that night, as he acknowledged that his leaders had counseled him to have nothing to do with me; and besides, he said, I had made fun of him and had not acted strictly gentlemanly. I went on then for several nights, preaching on Mormonism, and they are groaning under its paralysis in that neighborhood. One recent day I met the gentleman whose misguided temerity impelled him to put forth his frail hand to steady the ark, and he gave me the following advice: "If you ever go into a neighborhood again to make an opening, let other churches alone, and don't do like you have done here, or you will not make one d—d convert."

But now the aspect of the case has changed. We have another enemy to deal with. Soon after my arrival in November, and old Adventist preacher came into the neighborhood, they having a few members on the scene. He had one meeting between a couple of mine, but saw that he had to fight or run, so he left promising to return in the future. Recently he returned, respectfully requested me to give way to him for a few sermons to lay down his platform before the people, as he had not had anything like the opportunity there that I had, and then he would possibly engage me in debate, as it had been insisted on by a great many people when here before. I consented, believing it would be the best for me in the end, and most for the conservation of my influence. On Sunday evening, 23d ult., he attended my service. I announced that in answer to a request of

Mr. Oliver the day preceding I would not announce any sermon, that I would give way to him, whence I would resume again. Thus far he has preached four or five sermons, in which he has attacked us directly and indirectly. I am attending and taking notes. I told him I would review him. He said, "I expect that." The people are anxiously awaiting my announcement, which I expect to make to-night. He must come up to half-hour alternations or back down.

Had the Mormon kept his mouth shut, the people of the neighborhood would have known a great deal less of their hideousness and corruptions than they do now. Had the Advent stood back, the people would have known a great deal less of the plagiarisms of Ellen G. White—of the "shut door," of Sunday being the mark of the beast, of their time-setting failures, of the source of their authority, of their denial of baptism for the remission of sins and the literal restoration of the house of Israel, of the false prophecies of Mrs. White, who enriched herself with her husband (Joseph F. like) with her book sales, of the fact that Adventism stands or falls with the writings of Mrs. White, than they do now. My experience has been that I never have been able to do successful labor in any place without the adversary sending a picket. This place is not an exception. His first sermon was to me the blowing up of the Maine, the first shot on Fort Sumter; and is to be treated as such; no compromise.

I have been called away from here twice for administrations, to Blackfoot and to Mountain Home; five hundred miles of riding. Sr. Gill's daughter has been teaching in the school where I have been preaching; and, to her credit, she has shown more love for the truth than for popularity by not missing one service so far, and by rendering solos from time to time in the opening of services. I feel well, strong, and courageous. May God bless our General Conference.

ALVIN KNISLEY.

Miscellaneous Department

Conference Minutes.

KIRTLAND.—Conference convened in the Saints' chapel, at Kirtland, Ohio, Saturday, February 29, 1908, at 10 a. m. Apostle U. W. Greene, assisted by district presidents, G. A. Smith and Eben Miller, were chosen to preside; E. E. Cozadd, secretary. Ministry reporting: J. C. Farnfield and G. A. Smith. Branches reporting: Cleveland 107, Akron 97, Youngstown 31, Conneautville 58, Baldwin 24, Temple 81, New Philadelphia 85, Sharon 90. The Bishop's agent reported a total income of \$1,256.07, with an expenditure of \$1,162.22; balance on hand, December 31, 1907, \$93.85. The officers of the district were all sustained for another term as follows: G. A. Smith, president; Eben Miller and T. U. Thomas, counselors; E. E. Cozadd, secretary-treasurer; Brethren Webbe, Topping, and Haynes, auditing committee. Delegates to General Conference: F. J. Ebeling, P. M. Hanson, G. A. Smith, Sr. G. A. Smith, U. W. Greene, L. W. Powell, Sr. L. W. Powell, James McConnaughy, Eben Miller, Annie Allen, J. C. Farnfield, A. E. Stone, G. T. Griffiths, R. Baldwin, A. Koehler, Earl Erter, J. A. Becker, T. U. Thomas, O. B. Thomas, R. Etzenhouser, A. R. Manchester, Harry Kozman, Fred Haynes, Morah Headly, J. H. Lake, Sr. Keck, Sr. Morley. Delegates present were instructed to cast full vote of the district, and in case of division to cast a majority and minority vote. At 2.30 p. m., Sunday, March 1, the building in which we met was dedicated, the sermon by U. W. Greene; dedicatory prayer by J. H. Lake; address by A. E. Stone, giving a short history of the building and presenting the keys to Bishop's agent, Eben Miller, who in a neat address gave them to the deacon of Temple Branch. Conference adjourned to meet in connection with the reunion at New Hamburg, Pennsylvania, August 15 and 16, 1908. E. E. Cozadd, secretary, Springboro, Pennsylvania.

NEW YORK AND PHILADELPHIA.—Conference convened in the Saints' chapel, Philadelphia, Pennsylvania, February 22 and 23, 1908. Meeting called to order by the district presi-

dent, Archibald D. Angus, at 4 o'clock, p. m. U. W. Greene, missionary in charge, was chosen to preside over conference, with Walter W. Smith, sub-missionary in charge, and A. D. Angus, district president, associates; R. E. Hockman and E. B. Hull, clerks. Branches reporting: Philadelphia 175, Brooklyn 169, Scranton 86, Baldwin 75, and Broad River 44. Ministry reporting: Joseph Squire, Sr., John Zimmermann, William Lewis, Walter W. Smith, George Potts, Ephraim Squire, Lot Bishop, Archibald D. Angus, Daniel C. Carter, James Wilson, Evan Lewis, Homer Buttery, Benjamin R. McGuire, George Baty, William Plunkett, Daniel T. Shaw, Henry Carr, M. O. Matthews, Richard Hawkins, Walter Lewis, George Morris, E. B. Hull, and Judson Cable. Bishop, John Zimmermann, reported: On hand from last report, \$631.37; receipts, \$4,869.74; expenditures, \$4,489.50. Collected for Graceland College, \$16.50; children's home, \$1.00; old folks' home, \$3.00. Treasurer's report: Balance on hand from last report, \$24.07; receipts, \$15.11; expenditures, \$26.07. As per resolution of conference, the custom of reading elders' and priests' ministerial reports at district conference was abolished, and that hereafter, these reports when received by district secretary, be, by him, transmitted to district president, who shall submit to conference a tabulated report of all the ministerial labors performed in the district. In order to enable the president to make a complete report of the above, it is requested that the ministry report to district secretary at least two weeks prior to the convening of conference. As per action of conference, \$25 was donated towards the liquidation of the debt incurred by the Eastern Reunion Association. During this conference, Ellsworth B. Hull and Henry Carr were ordained to the office of elder; Ira Humes and George A. Fowler to the office of priest. Delegates to General Conference: A. D. Angus, U. W. Greene, W. W. Smith, W. H. Lewis, G. T. Griffiths, A. Koehler, Anna Zimmermann, Bro. and Sr. George Potts, Bro. and Sr. Charles Harris, Bro. and Sr. J. Lawrence, William Lewis, O. K. Fry, John Zimmermann, Eunice Smith, Jonathan Carter, and Sr. William Lewis. Delegates instructed to cast the full vote of the district and in case of division to cast the majority and minority vote. Archibald D. Angus was reelected president of the district; Benjamin R. McGuire and Daniel C. Carter, counselors to president; R. E. Hockman, secretary; John Zimmermann was sustained in the offices of bishop and treasurer. Adjourned to meet at Scranton, Pennsylvania, at the call of the district presidency. R. E. Hockman, secretary, 156 West Ontario Street, Philadelphia, Pennsylvania.

FREMONT.—Conference convened with the Tabor Branch, near Tabor, Iowa, February 15, 1908, at 10 o'clock a. m., Amazon Badham presiding officer. Prayer by E. A. Stedman, who was chosen to assist the presidency. Minutes of last conference read and approved. Branch reports were read from: Glenwood 71, Shenandoah 122, Hamburg 71, Bartlett 42, Tabor 72, Henderson 89, Keystone 34, Riverton 56, Thurman 198. Ministerial reports were received from Elders George Kemp, Joseph Arber, Joseph Roberts, Frank Goode, E. S. Wilcox, James Comstock, N. L. Mortimore, Frank Becksted, Daniel Hougas, T. A. Hougas, C. M. Roberts, J. C. Moore, J. B. Cline, Amazon Badham; Priests J. R. Wight, J. E. Claiborn, John Huston, F. B. Knight, L. C. Donaldson, R. S. Hillyer, C. W. Forney; Deacons S. S. Clark, William Elyer; Teacher M. H. Ertleman. Conference ordered that part of J. R. Wight's report where he refers to administering to the sick by offering prayer, be stricken out. Also the report of Jonas Druey to be referred back to his own district, the Southern Nebraska. Afternoon session, E. A. Stedman chosen to preside, and Eli Hayer associated with presidency by vote. Report of district Sunday-school convention read and adopted, and ordered spread on the minutes. The following resolution was adopted: "Whereas, It is written in the law that high priests are the standing ministers unto the church, and as such, have the right of presiding over branches and districts, and, Whereas, Fremont District has no resident high priest qualified or in condition to take the presidency of the same, therefore, we, the members of the church, and residents of the said district in conference assembled, ask the appointing powers of the church, the Presidency and the Twelve, to appoint a high priest to labor in this district and take the presidency and oversight of the work in the same." The secretary was instructed to draft the sense of this resolution and send a copy to the Presidency and the Twelve. Delegates to General Conference: J. W. Peterson, Joseph Arber, Eli Hayer, E. A. Stedman, H. O. Redfield, T. A. Hougas

and wife, M. W. Gaylord and wife, A. Hall, G. H. Hilliard, Comstock and wife, Marian Dunsdon, Mamie Pace, Minnie Burton, Ella Vanderpool, D. Hougas, N. E. Goode, N. L. Mortimore and wife, Lorena Leeka, Sarah Hills, F. Becksted and wife, M. W. Gaylord and wife, A. Hall, G. H. Hilliard, Laura Gaylord, S. S. Clark. Authorized to cast a majority and minority vote. The following resolution was adopted: Moved that the present district officers hold over until the next conference, and that thereafter district officers be elected at the spring conferences, and that all resolutions conflicting herewith be and are hereby rescinded. Reunion committee decided time for holding the next reunion of the Fremont and Pottawattamie Districts to be the last two Sundays in August, 1908, and the place, the vicinity of Council Bluffs. Summary of reports shows membership of district to be 757; sermons preached, 197; marriages, 2; official visits, 54. Adjourned to meet with Hamburg Branch, June 6 and 7, 1908. C. W. Forney, secretary.

CLINTON.—Conference convened at Nevada, Missouri, March 7, 1908. Brn. George Jenkins and J. W. Paxton chosen to preside. Ministry reporting: Elders George Jenkins, J. W. Paxton, James Moler, G. W. Beebe, A. C. Silvers, T. R. White, W. H. Lowe, J. A. Wagoner, J. B. Gouldsmith, S. C. Andes, A. Lloyd, C. H. Athey, A. I. Roberts; Priests W. E. Reynolds, A. R. Moore, G. W. Breeze, S. C. Williams, A. T. Higdon. Branches reporting: Nevada 80, Fort Scott 55, Eldorado Springs 143, Coal Hill 73, Rich Hill 149, Wheatland 84, Taberville 51, Veve 101, Walker 18, Iowry City 101. Bishop's agent, G. W. Beebe, reported: Balance on hand last report, \$48.47; received, \$327.22; paid out, \$391.58. District treasurer reported: Balance on hand last report, \$1.29; received, \$1.12; paid out, \$1.41. Delegates to General Conference: George Jenkins, James Moler, R. T. and Lizzie Walters, J. W. Paxton, W. H. Kelley, H. C. Smith, F. C. Keck, Lee and Lizzie Quick, A. C. and Lucy Silvers, A. Lloyd, T. R. White, J. T. Higdon, J. W. and Ida Noyes, Sadie Dempsey, Sr. Lloyd Gouldsmith, Sr. H. S. King, G. W. Beebe, Ammon White, James Dugan, Carrie Nafus, Elizabeth Andes, Bro. and Sr. Lyon, C. W. Keck, A. C. Dempsey, T. C. Welch, Mina Kearney, Jimmie Oliphant, Bert Short, J. A. Wagoner, S. N. Matthews. Next conference will be held at Rich Hill, Missouri, June 6, 1908. A. C. Silvers, secretary, Walker, Missouri.

Convention Minutes.

DES MOINES.—Sunday-school association met in convention February 15, 1908, at Des Moines, Iowa. A prayer service was held at 9 a. m. with the Religio association. Business-session at 2 p. m. Number of schools in the district, 14; all reporting. During the year 1907 three new schools were organized and one disorganized. Present membership of the district is 439. Election of officers for the year of 1908 and of delegates to the General Convention were the most important events of the convention. Election of officers: J. F. Mintun, superintendent; Hattie Clark, assistant superintendent; Pearle Shannon, secretary; Emma Park, treasurer; A. A. Reams, librarian. The convention adjourned to meet at the same place and on the day preceding the next district conference. Pearle Shannon, secretary.

POTTAWATTAMIE.—Convention met at Crescent, Iowa, February 28, 1908. Meeting in charge of J. A. Hansen, prayer and social service. Paper, "Woman's work," by Blanche I. Andrews. Paper, "Work of the priesthood," by J. A. Hansen. Minutes of last meeting read and approved. Report of superintendent and secretary read and accepted, also reports from various schools. The following officers were chosen for new year: Superintendent, C. B. Bardsley; assistant superintendent, J. A. Hansen; secretary, Cora Scott; treasurer, J. R. Lapworth; librarian, Floy Wind; Sr. Stella Harding was chosen superintendent of home department. Paper, "Children's work," by Julia Christensen. Delegates to General Convention: Bro. and Sr. G. J. Hansen, Bro. and Sr. J. R. Lapworth, S. Harding, Sr. H. N. Hansen, Kate Rasmussen, Joseph Arber, S. K. Sorensen, J. W. Peterson, M. M. Turpen, Laura Rasmussen, H. M. Liles, D. Parish, Joshua Carlile, Josie Carlile, Cora Scott, Floy Wind, Bro. and Sr. P. W. Frederickson. Delegates instructed to cast majority and minority vote in case of division. Adjourned to meet on day previous to and at same place as next district conference. Cora Scott, secretary.

FAR WEST.—Religio convention met in St. Joseph, Missouri, February 21, 1908, at 10.15 a. m. Vice-president, Sr. Zilla

Moore in the chair. Reports from the following locals were read: Cameron City, Far West, Stewartville, St. Joseph, and Edgerton Junction. The Kingston local which had been inactive for some time was reported as being active again, with Bro. W. P. Pickering as president. A resolution was passed that the district instruct its delegates to request the General Association to consider the feasibility of providing a junior quarterly. Delegates to General Convention: Bro. and Sr. W. P. Pickering, Asa Daniels, S. H. Simmons, Zilla Moore, I. N. Roberts, D. H. Schmidt, T. T. Linn, Sr. Freddie Sloan, Carrie Lewis, Emma Lewis, J. L. Bear, Bro. and Sr. G. W. Mauzey, Ollie Worden, Lizzie Kinnaman, George Swenson, Bro. and Sr. V. M. Goodrich, C. P. Faul, Mary and Ethel Kinnaman, Bro. Bootman, B. R. Constance, Ruby Jackson, David Wilke, Jacob Andes, Sr., Ella Gartside, Mary Worden. Authorized in case of division to cast majority and minority vote. At 8 p. m. a fine program was rendered by the St. Joseph local, which was enjoyed by all. Fannie L. Ehlers, secretary.

EASTERN IOWA.—Sunday-school convention convened at Muscatine, Iowa, February 14, 1908, at 10 a. m. In the absence of the superintendent and his assistant the secretary called the convention to order and C. G. Dykes was chosen as chairman. Six schools reported, namely: Muscatine, Marion, Zion's Hope of Clinton, Fulton, Baldwin, and Green Valley near Onslow. Delegates to General Convention: Warren Turner, J. B. Wildermuth, James McKiernan, Robert Smith, L. B. Moore, F. B. Farr, Sr. F. B. Farr, L. E. Hills, Sr. L. E. Hills, W. Lowe and wife, Richard Nabb, E. W. Voelpel, William Potter. A good spirit was enjoyed throughout the convention. Convention adjourned to meet with the Oran Center Saints some time in August, 1908, one day prior to district conference. Cora E. Weir, secretary.

Order of Evangelists.

Dear Herald: There is something that I wish that you would say to my brethren of the Order of Evangelists, and I take this way to say it, using your bright pages as the medium of communication.

I wish you to say to them, Greeting in the name of our Lord and Savior. May the peace and love of God be with you, now and evermore.

The time for the assembling of the General Conference of the church is fast approaching, and the Order owes the church a recognition of its assembling.

Our labors for the past year should be reported, and the rules of reporting are such that it is better that a report from each member of the Order should be forwarded to the presiding officer of the Order, that he may be able to formulate a general report covering the necessities of the work, and report to the First Presidency of the church, and through them to the conference.

For this reason I would like to have my brethren of the Order report to me in time for me to make my general report, before the actual convening of the conference. Report to me as elaborately as you wish, and I will try to see that your report will not be cast out. I would be especially pleased if our brethren of the Order in Great Britain would favor me with a report. I have never received a report from them, and I would like to get in touch with them in our great work. I am a stranger to them; and save from the report of the authority appointing and ordaining them, I do not know them, and I would like to get closer to them in the spirit of our great work.

Please say to those who can conveniently attend the General Conference, that I wish them to attend. There are some questions of importance that ought to be canvassed by us, and the sooner that we get together, the better will we be able to leave a good record. And while the thought of a record is on my mind, I wish to say to my brethren, it is very important that correct records should be kept of all blessings given, for as time passes we can see of what importance they will be in the future.

And now for the benefit of my brethren of the Order, I will relate a very pleasing experience I had when meditating upon our calling, and wondering why there was nothing said about patriarchs or evangelists in the Book of Mormon, objections having been made to our work on account of this seeming omission.

I was sitting by my fireside thinking upon this matter, when an influence seemed to say, "Read your Book of Mormon." I roused up and looked around, but did not heed the impression, when again the influence seemed to say with

some assertive feeling, "Read your Book of Mormon." I had the book on the table by my side. I put out my hand and laid it on the book, but my memory of my readings in the book seemed so clear, I thought it no use; and the third time the impression came with more vehemence than before, "Read your Book of Mormon."

I took up the book and opened it at the place where Lehi gave his son Jacob his last or dying blessing and read it: "Oh, I said to myself, that is too general for my use, as evidence," and shut the book up and laid it on the table, when distinct to my senses, as an audible voice, came the command again, "Read the Book of Mormon." I again took up the book and it opened to the place where Lehi gave his son Joseph his blessing. I read it through carefully. I read it twice. I was surprised, yet I was not satisfied, and said, "But Lehi was not a patriarch," when quick as a flash came the voice, "Lehi was both prophet and patriarch." A feeling of satisfaction and peace came over me, and I was satisfied. Let me recommend the reading of Joseph's blessing by his father, Lehi; I think it is one of the most important and prophetic blessings I ever read, not excepting Jacob's blessing of Joseph's sons, Ephraim and Manasseh.

With kindly greeting to all,
ALEXANDER H. SMITH, Presiding Patriarch.
OMAHA, Nebraska, March 3, 1908.

Church Secretary.

To Presidents and Secretaries of all Quorums of Elders, Priests, Teachers, and Deacons: Not having received annual circular letters, as requested, from the quorums above named—except from the Fifth and Eighth Quorums of Elders, I hereby request that the presidents and secretaries of such quorums will at once make up and forward to me at Independence, Missouri, alphabetical lists of the names of their members. Such lists will be needed in checking up the lists of ordained officers by those to whom has been assigned the work of reorganizing the quorums. They are also needed to check up with other records, as quorum records contain items not obtainable elsewhere.

Please see that these lists are forwarded to reach me not later than April 6; earlier if possible. Prompt attention to this matter is urged. We need the lists, and on time.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 9, 1908.

Graceland College Museum.

As curator of the museum I desire to get into correspondence at once with any one having relics, curios, or specimens, who would be willing to give or to loan them to the museum. We especially desire those which may have a bearing on the history of the church, evidences of Indian civilization, the development of this and other countries, specimens of animal and plant life which may be characteristic of certain parts of the world, etc.

The museum is now nicely located on the third floor of the college, is being reclassified, labeled, and rearranged, and we are preparing a catalogue of exhibits which we hope soon to have published. Few people realize the extent of the present exhibit, and we need only a general cooperation to make this a prominent adjunct to the college, as well as a valuable property for the church.

Please let me know what you have. If convenient to bring or send your contribution to General Conference, it can be given to me, or to Bro. F. B. Blair, from whom you will receive a receipt for same, and it will be properly placed in the museum.

CHARLES B. WOODSTOCK.

LAMONI, Iowa, March 7, 1908.

Addresses.

D. L. Shinn, Clarksburg, West Virginia; R. F. D. 1.

Correction and Explanation.

In HERALD for January 22, 1907, in Bishop's report, on page 41, in the South Dakota children's home fund report, the writer is credited with \$10.00. The mistake is made by omitting the names I sent, which are as follows:

Catherine Crosley 40c.; Mary Crosley 30c.; Mrs. Hines 30c.; Cornelia Mosher \$1.00; Anna Crosley \$5.00; Matilda Lytle \$1.00; D. R. Lytle \$1.00; Elizabeth Kelsey \$1.00.

EDWARD RANNIE, Bishop's agent, South Dakota.

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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

Notices.

Any one knowing of the whereabouts of Bro. Samuel Messer, formerly a member of the Little River Branch, near Pleasanton, Decatur County, Iowa, or having other knowledge of him or his children since he left that place in 1878, will confer a great favor upon a daughter, then a baby, left with Mary E. Moffet (Thomas), by sending such information to Mrs. O. B. Thomas, Lamoni, Iowa. Bro. Messer started for Arkansas when leaving Pleasanton.

Died.

HALLIDAY.—Alice Garrett was born at Bolton, England, December 24, 1822. Her mother died in 1831. Being left alone, she made her home with her brother, Robert Holt, until she was seventeen years old. November 15, 1843, she united with the Church of Jesus Christ of Latter Day Saints, being baptized by Elder Peter Mayew. February 14, 1847, she was joined in marriage to John Seddon. Of this union two children were born, Joseph and Rachel. In February, 1848, she, with her family, emigrated to America, coming to Cincinnati, Ohio. In 1850 they started to go to Utah, expecting to find the Zion of the Lord there. Arriving at Council Bluffs, Iowa, July 3, 1850, they concluded to stay there, and settled on a claim near there. August 12, 1850, her husband died, leaving her stranded with no visible means of support. She struggled along as best she could and kept her children together. August 19, 1855, she was united in marriage to Henry Halliday, near Council Bluffs. In the spring of 1856 they moved to Florence, Nebraska. Of her union with Henry Halliday, five children were born: Elizabeth A.; Mary Ellen; Henry S.; Rebecca M.; Catherine P. In 1857 they moved to Genoa, Nebraska, and remained there until 1863, returning then to Florence. Here the Reorganized Church of Jesus Christ of Latter Day Saints found them. They moved in the spring of 1864 to near where Persia now is, where she has continued to reside until her death which occurred February 14, 1908, on the sixty-first anniversary of her marriage to John Seddon. She was aged 85 years, 1 month, and 21 days. October 8, 1864, she united with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by President Joseph Smith. She lived a consistent Christian life, always bearing a strong testimony to the truth of the gospel and God's unending love, and died in full faith of a part in the first resurrection. She leaves to mourn her departure, one son, three daughters, thirteen grandchildren, eight great grandchildren, one step daughter, six step grandchildren, and seven great step children, with a large circle of other relatives and friends. Funeral services were held at the residence of I. J. Copeland, February 16, 1908, in charge of Elder Sidney Pitt. Sermon by Elder Charles Derry to a large assembly of relatives and friends.

PHILLIPS.—Sr. Louisa M. Phillips passed away at her home in Oakland, California, February 21, 1908, after a few days of illness with pneumonia. She came to California in 1901, from Brockton, Massachusetts. She leaves one son to mourn the loss of a good mother. She was a devoted member of the church. She had a desire to go to the Saints' Home, in Lamoni, but the Father took her to

the one in Paradise. Funeral-sermon by J. M. Terry; prayer by Elder J. M. Rigby, of the Utah church, of which the son is a member.

CAMPBELL.—Jairus M. Campbell was born in Holt County, Missouri. Came to Iowa with his parents when small. Grew to manhood in their prairie home, near Council Bluffs. Was married near Moorhead, Iowa. Moved to Washington where he has since resided until his death, which occurred at Seattle, Washington, December 14, 1907. His body now rests in the Bay View Cemetery.

He rests at last, life's pain and cares all ended; A short life done,—few joys with many heartaches blended. He went from us imbued with buoyant life and hope; Too soon, with life's hopes blighted, in dark despair to grope. Was it for faults of his he suffered so?

O Hidden Page, your secrets here we may not know. He murmured not, but did the task God gave to him. When joys of life had passed, the hope of life grown dim, He returned no more to those who love him well; Too proud to come again, his blighted hopes to tell. He sleeps in a lonely grave, far from his childhood's home, Where the night winds softly sigh, as they about it roam; And the dews of heaven fall upon that silent spot As tears by loved ones shed, to say you're not forgot. O Nature, rear a flower to bloom above his grave— Too far away for loving hands to plant one there, to wave. And go, ye wildwood warblers, and chant a tender lay Above his resting-place, at the closing of each day. We leave you, loved one, to your peaceful rest. We know not, but our God knows best; For the record there, each life's work will show, And what here from us is hidden, we there shall know.

CARR.—Sr. Minnie L. Carr was born January 23, 1862, Redland, Bossies County, Louisiana. Married to J. J. Carr

November 25, 1884. Of them were born three children. They went on before to await her coming. Sr. Carr was baptized June 24, 1894, at Webb City, Missouri, by Stephen Maloney; confirmed by Stephen Maloney and C. R. Duncan. Died February 11, 1908. Funeral-sermon by George Jenkins. Text: Isaiah 26:19.

PARISH.—Jessie May Parish was born April 15, 1891, in Boomer, Pottawattamie County, Iowa. Was baptized August 23, 1906, by Frank Hough. Died March 5, 1908. She leaves to mourn, a father, three brothers, one sister; her mother passed on before to the better land. Funeral in charge of Frank Hough. Sermon by Joshua Carlile.

LEACH.—January 14, 1908, at Florence, Nebraska, of whooping cough and pneumonia, Florence E., daughter of Bro. and Sr. Frank D. Leach. Services in the Presbyterian church, conducted by Edward Rannie.

Unbiased Political News.

During the campaign now opening, the Des Moines Register and Leader will publish, impartially, all the political news of interest to Iowans. While its views in regard to the different candidates and policies will be expressed on the editorial page, its news columns will be free from bias. Readers of the Register and Leader will be kept fully and reliably informed on the Iowa and national political situation from day to day.

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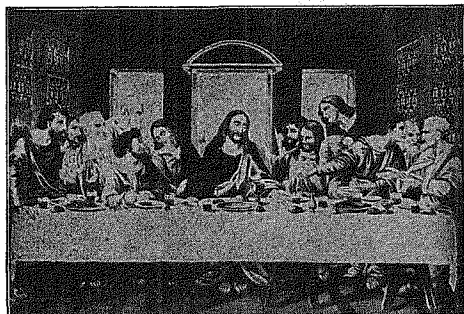
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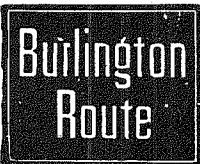
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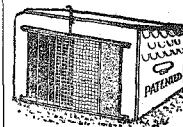
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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Editorial

ONE POINT AT WHICH JOSEPH SMITH TOUCHED THE HISTORY OF HIS NATION IN HIS PROPHETIC CALLING.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos 3: 7.

Here we find the statement made that the secrets of God are revealed unto his servants the prophets. These secrets are of a varied nature. The prophet may be made aware of some plan that God has formulated regarding his (the prophet's) nation; it is a secret, *i. e.*, not yet known to the people, and it may or may not be the will of God that the prophet shall make it known. Sometimes there is an educational or religious principle to be promulgated, as yet unknown to men, and God commits to his servants the prophets the work of teaching and expounding it. Or perhaps an organization or further development of the church and kingdom of God is to be accomplished, and the fact is revealed to some chosen prophet.

Revelations along all of these lines have come to prophets in the past; and in an especially striking way they have been given an insight into the secrets of futurity as affecting the nation where their lot has been cast. Of course this is not true of all prophets, because their work differs according to their surroundings and the period in which they live. But glance back over the past: Joseph in Egypt was enabled to foresee the periods of prosperity and of famine that were to come upon that land, and as a result was able to do a work that justly entitled him to be called "the preserver of his people,"—primarily of his own people, secondarily of the Egyptians. To Samuel was revealed the purposes of God regarding the Israelitish kingdom. Jeremiah foresaw the fall of Jerusalem and the seventy years of captivity in Babylon, and with that knowledge was able to give good sound advice to the kings of Judah and to the people of Judah. Daniel in Babylon was shown the future of the world down to modern times; and especially was he given to understand the future of Babylon. Christ himself predicted the fall of Jerusalem and the dispersion of the Jews. The prophetic calling of these individuals is proved by the fact that they foresaw prominent events. God revealed things to them that at the time were secrets.

There is a perpetual frost in the pockets of some rich people; as soon as they put their hands into them, they are frozen so they can not draw out their purses.—Had I my way, I would hang all misers; but reversing the common mode, I would hang them up by the heels, that their money might run out of their pockets.—Rowland Hill.

Coming, now, to the matter in hand, did Joseph Smith touch the history of his nation at any point in such a way as to demonstrate his prophetic calling? Did God reveal any secrets to him regarding the future of the United States? We answer, Yes. His inspiration was demonstrated in a most striking manner along this very line. He foresaw the greatest crisis that has occurred in the history of the United States since the adoption of the Constitution. Not only did he foresee this crisis, but he warned the people and did what he could to bring about conditions that would avert it; while the crisis was inevitable if certain policies were persisted in, it might have been avoided if they had been abandoned.

As early as December of 1833 he was given a revelation which contained the following words:

It is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—Doctrine and Covenants 98: 10.

We notice but briefly the statement that God raised up wise men to establish the Constitution. While the wisdom of these men is conceded, the *réal* glory is ascribed to the Divine Being who stood back of them and directed the affairs in which they were concerned. This is quite in contrast to the attitude of religionists who argue that man has climbed to such a high plane of education and enlightenment that God no longer needs to interfere in his affairs by way of inspiration or revelation. If we admit that God inspires one individual and reveals himself to one individual in this age, we must admit that he *may* to another, and that it is still an age of inspiration and revelation. Sectarianism then loses a favorite argument, namely, that the work of Joseph Smith must of necessity be a fraud because the day of inspiration is past.

However this revelation may harmonize with the views of modern religionists, it harmonizes perfectly with the views of George Washington, who was one of the most prominent of the men who established the Constitution, as will be seen by the following:

It was recalled, many years afterward, how General Washington had stood in the midst of a little group of delegates, during the anxious first days at Philadelphia, while they waited for commissioners enough to justify them in effecting an organization, and had cried, "Let us raise a standard to which the *wise* and *honest* can repair. *The event is in the hands of God.*" (A History of the American People, by Woodrow Wilson, vol. 3, p. 71.)

That was the opinion of Washington, and his importance at that particular period is shown by the following quotations:

It gave it [the convention] great dignity that Washington had presided over its councils and was heart and soul for the adoption of the measure it proposed. His name and

quiet force had steadied the convention on many an anxious day when disagreement threatened hopeless breach. (A history of the people of the United States, by Woodrow Wilson, vol. 3, pp. 69, 70.)

"The opinion of General Washington was of such weight," said Count Moustier, the French minister to the United States, "that it alone contributed more than any other measure to cause the present Constitution to be adopted." (Ibid., p. 79.)

The finger of an overruling Providence, pointing at Washington, was neither mistaken nor unobserved; when, to realize the vast hopes to which our revolution had given birth, a change of political system became indispensable. . . . This arduous task developed on citizens selected by the people, from knowledge of their wisdom and confidence in their virtue. In this august assembly of sages and patriots, Washington of course was found; and as if acknowledged to be most wise where all were wise, with one voice he was declared their chief. (From funeral oration by Richard Henry Lee.)

The revelation of 1833, before referred to, declared that God had established the Constitution; it was even more specific, and declared that he had established it in the interests of liberty because it was "not right that any man should be in bondage."

The prophet at that point put his finger on the thing that the Constitution stood for, namely, human liberty. And yet at that time many of the people of the United States believed in slavery and advocated it as a heaven-ordained institution. This was the thing, (with other conditions not necessary to mention here) that precipitated the crisis of which we have spoken and brought on the great Civil War. Those who advocated the institution of slavery and those who abhorred it met in armed combat to determine the right or wrong,—or rather to determine what attitude the country should maintain, because God had long before determined the right and wrong of the matter and had revealed it to his servant the Prophet. This conflict was the greatest scourge that the nation had ever experienced, and for a long time apparently threatened its very existence.

God foretold the coming of this great war in a revelation given to Joseph Smith December 25, 1832. Therein he named the place where the struggle would begin, and foretold many of the details of the conflict. We quote:

Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call on other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations.

And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war.

And it shall come to pass also, that the remnants who are

left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies.

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.

The authenticity of this revelation can not be controverted. As we write we have before us a copy of the Pearl of Great Price, published in Liverpool, in 1851. It contains this revelation exactly as we have quoted it above. We also have in our library a copy of the SAINTS' HERALD in which it appeared nine months before the breaking out of the war that was thus predicted. Also it was referred to by enemies of the church, in books published prior to the war, as a revelation that had not been fulfilled and so was false,—thus do men rush in and become involuntary witnesses to the truth of the thing they are opposing.

True to his calling, the Prophet exhorted the people of the land to repent of this and other evils, and repeatedly warned them of the impending danger. He sounded his warning so far and so widely as he could, even entering the political arena as a candidate for election on the side of the right. He entered into correspondence with prominent politicians of the day, including Henry Clay, J. C. Calhoun, and Martin Van Buren, and in 1844 issued a pamphlet setting forth his views regarding the destiny and policies of his nation. Of course many questions were covered in these utterances; but we will refer only to the one now under consideration. We quote direct from his pamphlet, a copy of which is before us (also see Church History, vol. 2, pp. 714, 722):

The Declaration of Independence "holds these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness"; but at the same time, some two or three millions of people are held slaves for life, because the spirit in them is covered with a darker skin than ours. . . .

Petition also, ye goodly inhabitants of the slave States, your legislators to abolish slavery by the year 1850, or now. . . . Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands. . . . Break off the shackles from the poor black man, and hire them to labor like other human beings; for "an hour of virtuous liberty on earth, is worth a whole eternity of bondage."

The people did not heed his warnings and the war followed. Abraham Lincoln, the great war

President, stood in the storm center of that hurricane of death, and what he saw and endured convinced him that it was a scourge sent from God.

In the *Circle* for February, 1908, appears an article by Colonel Alexander McClure, entitled, "Lincoln as a politician." Colonel McClure was one of Lincoln's personal advisers during the entire war and writes from personal knowledge. From his article we learn that Lincoln proposed practically the same methods of emancipation that Joseph Smith had advocated several years earlier; but it was then too late. We quote:

Lincoln had the courage to propose compensated gradual emancipation to the border States in the early stages of the war, but he was not heartily supported either by his cabinet or by his party leaders, and the Union men of the southern border States had not then advanced to the point where they could see the necessity of bowing to the inevitable. It was one of the most brilliant conceptions of statemanship exhibited at any time during the war. It would have saved Kentucky, Tennessee, the Virginias, and Missouri from the terrible sacrifice they had to accept, and would have given them the freedom of slaves that was then assured sooner or later, without financial loss to the people of those States, and it would at the same time have so weakened the Confederacy that its overthrow would have been easily accomplished. Lincoln's appeal to a large number of border State representatives to plant themselves upon the platform of compensated gradual emancipation in the border States was one of the most eloquent and earnest utterances of his life, but the movement failed, at a fearful cost to the people of the States involved. . . . He wanted the South brought back not as conquered and servile subjects, but as men of a common brotherhood with ourselves, and it was for that reason that he proposed, only a few months before the close of the war, to pay the South four hundred millions if the insurgent States would accept emancipation and resume their fellowship with the Union.

I saw that proposition in Lincoln's own handwriting at the White House in August, 1864, when he was a candidate for reelection. I was astounded, and said to him that if it were known that he would propose such a measure to the South, his defeat would be overwhelming. He admitted that the country was not prepared for it, but he gave reasons for it which none could answer. He feared that when the Confederate armies were absolutely defeated, with only desolated homes and fruitless fields where they once lived in comfort, in utter despair, would spread anarchy throughout the South. He said that we wanted these people back; we wanted them to come with some sympathy with the Government; that that could only be accomplished by extending to them substantial sympathy; we wanted them to restore prosperity to the South to help pay our national debt; and he added that the war, which was then costing nearly four millions a day, would cost us the four hundred millions, in addition to the sacrifice of life and property, in little more than a hundred days, and the war could not be ended within that time. He was absolutely right in his proposition, and one of the very few of our statesmen who possessed the higher qualities of statemanship that would enable them to grasp so grave a question in the tempest of popular passion.

In his second inaugural address Lincoln declared:

Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman's

two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, that the judgments of the Lord are true and righteous altogether.

The justly celebrated Wendell Phillips is reported to have said in a speech shortly after the assassination of Lincoln:

These are sober days. The judgments of God have found us out. Thirty years ago none heeded the volcanic fires that slumbered below. It was nothing that a giant sin gagged our pulpits; that its mobs ruled our cities, burnt men at the stake and hunted them like wild beasts. . . . None stopped to consider; none believed. But what the world would not look at, God has set to-day in a light so ghastly that it dazzles us blind. What we would not believe, God has written all over the face of the continent with the sword's point in the blood of our best heroes. We believe in the agony of the slave's hovel when it takes its seat at our own board.

He said that thirty years before none heeded the volcanic fires that slumbered beneath; yet almost precisely thirty years before that date Joseph Smith received the revelations that we have quoted. Others might not have dreamed of impending disaster, but God revealed his secrets to his servant the Prophet.

Joseph Smith came in contact with the history of his country in such a way as to demonstrate his prophetic calling. ELBERT A. SMITH.

PRECEPT OR EXAMPLE, WHICH IS THE STRONGER?

The man that shields the wrong-doer, or that sympathizes with his wrong-doings is guilty of wrong himself. God does not look upon sin with any degree of allowance. . . . The man that condones evil, and protects him who is doing evil, is as guilty in the eyes of God as the man who commits the evil.—Joseph F. Smith at Morgan, Sunday, February 16, 1896, as reported in the *Deseret News*.

The church can not fellowship evil nor its perpetrators.—*Deseret News* editorial, November 17, 1886.

We use the foregoing for the purpose of illustrating, if we may, possible difference between precept and example. No one need to question but what the precept contained in these extracts is most excellent. But when it is known that the chief officer of the church of which the *Deseret News* is the organ, has publicly testified before one of the most august tribunals that ever sat in this Government or any other among men, that he was living in known contravention to the statute law of the State of which he is a citizen, and in so doing had disregarded the law of God given to the same body of people through revelation which prohibited the acts which he was doing and by which he was breaking the statute law of the State, of what value is the precept? How is it to be made forcible? If the old trite saying, "Acts speak louder than words," is true, may it not justly be expected that every officer of the church, from the reverend head who thus has testified to his

wrong-doing and his intention to so continue, to the lowest officer known to the church, would take advantage of the act and expressed intention to continue the acts, and himself assume the role of law-breaker in a similar manner? Have the members of the church any guarantee whatever that there will be found any officer to whom the example of their leader may come, who will be any more observant of the law and order of the statute enactments than that leader himself is? Are not what are called the Gentiles, the outside elements, both in the secular and religious world, the citizens surrounding the church in the State and those occupying in the States surrounding the State where this law-breaking is going on, warranted in the belief that the pledges which have been made and are being made that the people of that church are law-abiding, are untrue, and that there is no intention of keeping the pledges which have been made? Are they not justified in believing that the same elements which have been disregarding the law will continue to do so, and that the statute enactments must necessarily be dead letters on the statute books? If the leading exponent of the church faith and its policies has disregarded the rule of honorable faith and practice, and is disregarding them still upon the hypothesis that their Gentile neighbors do not know of his individual transgression, and will not inform upon him before the proper courts because of their lack of actual evidence, however firmly they may be persuaded that there is strong evidence of moral guilt, and also is trusting to the overconfident trust of his followers that they will not inform upon him, though they may know of his transgressions, will not this same principle of dependence upon the forbearance of the outside element and the tacit consent of the inside element apply equally to every other officer in the church, from the leader down, that it does to that leader himself? And further, if one statute enactment making certain acts misdemeanors or crimes, may be set aside as the result of moral turpitude, will not the same rule apply with regard to every other misdemeanor or crime in the statute enactments of the State?

For instance, if the leader of the people may go unwhipped of justice, though he is absolutely living a daily life in what is known in the statute as unlawful cohabitation, is it not fair to presume that other officers of the church are living in the same condition, and escape punishment for the same reasons? And is it not a logical sequence that men who choose to disregard the law in any respect under the influence of the example of such a leader will disregard the open precepts, though they may be spoken from the housetops as well as from the pulpit, and take the example so set as the guide to their conduct in disregard of law?

The outside barbarian who is accounted as an enemy to the church by those within, can not fail to follow the thought expressed herein in the form of a question, and come to a moral conclusion that the example is stronger than the precept, and has a more pernicious influence against law and order than the precept loudly uttered can have for truth and right. And if the outside barbarian justly may draw such inference, how about the honorable men by which the church is surrounded in the State and the States of the Republic surrounding it?

We leave this as a subject of thought.

THE TWO-STORY BOOK.

The Herald Publishing House has just issued a new book entitled *The Two-story Book*. As the name indicates, it consists of two stories: First, "An instrument in his hands," by Mary Leland Carter; second, "The minister who was different," by Elbert A. Smith. The first named appeared in *Autumn Leaves* during the past year and was very popular. The second is now running in *Autumn Leaves*. The book is for sale at the low sum of fifty cents, cloth binding.

These are gospel stories and the *Two-story Book* will be valuable to the Saints, both for reading in the home and to loan to friends and neighbors. It will gain an opening where a tract or sermon would not be considered. Once made you can follow up the advantage with gospel conversations.

The *Two-story Book* is not published for profit, but to do good. Send in your orders, and make the best possible use of it. Address the Herald Publishing House, Lamoni, Iowa.

MORE FRUIT, LESS HOG.

The Creator in his wonderful economy always constructs with a purpose. He has distributed fruits all over the earth, and has caused them to mature at a season when the solid and carbonaceous foods are not needed by the body. The latter, when taken during the warm season, only clog and obstruct the vital machinery, resulting in disease; whereas, the juicy, stimulating properties of fruits keep the vital forces properly balanced and regulated.

Probably the most generally diffused fruit is the apple. According to chemical analysis, this fruit has eighteen per cent solid matter and eighty per cent water, while milk has only thirteen per cent solid matter, and oysters the same. Cabbage, the great stand-by of the laboring man, has only eight per cent solid matter and ninety-two per cent water. Pears have about the same amount of solid matter as apples. Peaches have twenty per cent solid matter and eighty per cent water; while pork has only twenty-four per cent solid matter. We see therefore that fruits are richer food than milk or oysters, and approximate that of pork. Yet the laboring man thinks that he must have his bacon and that he can not work without it.

The operatives of Cornwall, in England, consider apples nearly as nourishing as bread, and more so than potatoes. The laborers there assert that they can stand their work

on baked apples without meat, whereas a potato diet must be supplemented by meat or fish. The French and Germans use apples extensively, and rarely sit down to a meal without them in some form, even at the best tables. The laborers and mechanics frequently dine upon sliced apples and bread.

Besides contributing sugar, mucilage, and other matters as food, apples by their acid and aromatic principles act powerfully in the capacity of tonics and antiseptics, and when freely used at the season of ripeness by rural laborers and others, they prevent debility, strengthen digestion, correct the putrefactive tendency of nitrogenous foods, avert scurvy, and strengthen the powers of productive labor. If our friends will only provide themselves with plenty of choice apples, we venture that not one man or woman in fifty will care for animal flesh to eat.

The alterative effects of fruit are wonderful. When you think you need a sugar-coated laxative pill, select some mild acid fruit, such as the apple, grape, fig, or tomato. But as each fruit does not affect all persons alike, each one must find out by careful experiment what is the most suitable to effect the desired end in his or her particular case. There are very few cases of diarrhoea in children or adults which will not, if taken in time, yield to pure black-berry juice. The fresh fruit is excellent for the same purpose. The tomato is recommended for torpid liver; the luscious watermelon for derangement of the kidneys and bladder. Very often when the tongue is coated, a bad taste in the mouth, and symptoms of biliousness, one can find relief in sucking a lemon. Here one acid seems to correct another. During the vintage season in the south of France many invalids go there to drink the pure fresh juice of the grape direct from the press. Most of these are sufferers from nervous dyspepsia. The pure fresh juice tones up the system and sets the vital machinery to running aright. How many farmers in the South have grapes for the use of their families? Fruit also supplies the body with pure uncontaminated water. The cause of the prevalent malarial diseases of the lowlands of the South is not so much the air you breathe as the water, teeming with decomposing vegetable matter which you drink. In all localities where pure water is difficult to obtain, you should use freely juicy well-ripened fruits. By proper selection a succession of such can be had, from the ripening of the strawberry to the melon and late apple.

Probably fifty per cent of the people of this State ignore the use of fruit, and none is ever seen upon their tables. With them it is bacon three times a day, and a firm faith that unless the hog is freely used no physical labor can be accomplished. Yet more western hog means more outlay for provisions, more doctor bills, and less money in the pocket. More fruit means a less quantity of western bacon, better health, cleaner intellect, and more money in the pocket.—Doctor J. P. H. Brown, before the Georgia Horticultural Society.

If all the misfortune of mankind were cast into a public stock, in order to be equally distributed among the whole species, those who now think themselves the most unhappy would prefer the share they are already possessed of before that which would fall to them by such division.—Socrates.

• * •

It is difficult to say who do you the most mischief, enemies with the worst intentions, or friends with the best.—Bulwer.

Elders' Note-Book

DO DEBATES PAY?

This question is susceptible of two answers, Yes, and No. It is often necessary to invite discussion between persons of different opinions in order to elucidate truth. Truth may now and then lose a battle, but it can never lose a war. God, speaking to the opposer of truth, said: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." Such an invitation is to invite debate. Again: "Come now, and let us reason together, saith the Lord." This could hardly be done without debate. Debate, in our General Conferences, or in Parliament, or in Congress, often elicits the most striking truth; truth that would have lain dormant, probably for years, if it had not been brought to light through debate. The *wrong* lies not in debate; but the "striving unlawfully" for "masteries." In "olden times" certain men were trying to turn the grace of God into lasciviousness, thus denying the truth to save. In order to meet such opposition, Jude, a servant of God, said: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." These instructions could hardly be carried out without either debate in private, or public, or both. Later along, in our day, when the truth commenced to materialize more perfectly through a restoration, opposers from pulpit, press, and forum, arose and put in a vigorous protest. The Lord, to be like himself in former times, said to Joseph Smith and Sidney Rigdon, in the month of December, 1831:

Now, behold, this is wisdom; whoso readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power; wherefore, confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest. Wherefore let them bring forth their strong reasons against the Lord. Verily thus saith the Lord unto you, There is no weapon that is formed against you shall prosper, and if any man lift his voice against you, he shall be confounded in mine own due time; wherefore, keep my commandments: they are true and faithful.—Doctrine and Covenants 71: 2.

This was not given alone for Joseph and Sidney, but to others—"whoso readeth," and "unto him that receiveth it." Many of the elders in the church have been governed by these sayings, and acted in accordance, and the results have been, as I personally know, overwhelmingly in favor of wisely conducted debates. Paul warns us of "perilous times" to come in "the last days." "Men shall be lovers of their own selves, . . . boasters, . . . false accusers, . . . despisers of those that are good, . . . Having a form of godliness, but denying the power thereof." This places them in the ranks of religious opposers, who have to be met. We are further

warned to avoid "foolish and unlearned questions." "Strive not about words to no profit, but to the subverting of the hearers." "Shun profane and vain babbling: for they will increase unto more ungodliness." This is equivalent to saying debates are admissable, but a warning of what to avoid. Such men as "Jannes and Jambres," who withstood Moses, and resisted the truth, must be met. Hence, we are commanded to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Later, in our day: "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study, and also by faith." This is a "key" to what kind of text-books are most needed in a debate. The main standard of evidence should be the written word of God; all other should be correlative evidence. All persons seeking after truth will see the fairness in this. Apostle Paul, speaking of those who would oppose truth in the last days, said: "Ever learning, and never able to come to the knowledge of the truth"; and while "evil men and seducers shall wax worse and worse, deceiving, and being deceived," we are admonished to stand steadfast in the "Holy Scriptures, which are able to make thee [us] wise unto salvation through faith which is in Christ Jesus"; and, that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Debates pay, when they are demanded by the public on purpose to elicit truth, to see which of the two contending parties (if either) is on the side of the right. Public preaching will not always meet this demand. Sometimes, even through the most careful preaching, public sentiment will demand a public debate. At such time it will pay. At all times care should be taken in formulating propositions, and in selecting competent and fair-minded men, if at all possible, to do the debating. All ministers of the gospel are not debaters; neither indeed can be. I do not wish to be understood that none but *experienced debaters* should be chosen to carry forward a debate in order to make it a success. Inexperienced men must have a chance to get experience. Yet, there are men that are not endowed with a natural tact for debate; and, hence, never would make successful debaters, even with ever so much experience. There are others that are blessed with the "gift of debate." Here, we can "prefer our brother" to ourself to the protection of the work we love so well. Yet, this "gifted," inexperienced brother may be somewhat awkward in handling his first debates; yet, he may be like the "awkward farmer boy," that chanced to be in town, and was decoyed by a crowd of men and boys

to the street to witness a champion wrestler bantering the crowd to a "tilt." This awkward boy was prevailed on to step into the ring; they clinched; but the athlete was not up to the awkward passes of the farmer boy, and before he got his "hand in," he found himself lying on his back, with the awkward boy on top, to the chagrin of the experienced wrestler, and the amusement of the crowd. The boasting Goliath, "a man of war from his youth," said, "Am I a dog, that thou comest to me with staves? . . . Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." But the trusting young David, with his sling in hand, and without experience in war tactics, replied: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied."—1 Samuel 17:44, 45. Victory is not always to the strong and mighty, but with the meek and humble, when on the side of the right.

INDEPENDENCE, Missouri.

I. N. WHITE.

Original Articles

WHO SHALL PRESIDE?

As the question as to who shall preside at district conferences is open for discussion, I would like to present a few thoughts as they present themselves to me upon reading the law. To my mind the law as accepted by the church is supreme, and has been given to govern the church in its work; and it is only by keeping the law that success can come to us in gospel work. As to district organization I find the following in Rules of Order, page 2, paragraph 3:

In all promiscuous assemblies of the Church, where there is no organization (branch or district), it will be well to observe the rule, "The highest in authority shall preside"; and where there are several present who hold the same authority, other things being equal, preference should be given primarily, to the eldest in rank, and secondarily, to the eldest in years.

This is for temporary organization, and when one has been so chosen, they then proceed to permanent organization, and on page 6, Rules of Order, we find the following:

The temporary organization having been completed, the desire for more permanent organization should be presented by those favoring it; and if it be decided upon, the assembly should proceed to make choice of one of their number to act as president of the district, whose duty shall be to have supervisory charge of the several congregations forming the district. One or two vice-presidents may also be chosen if deemed advisable, and a secretary, and the organization will then be complete. The officers elected should at once assume authority and enter upon the discharge of their duties, and the temporary officers retire to the body of the assembly room.

To my mind this is quite plain, and speaks for itself. So if the President of the church was present,

and should be chosen to preside at the temporary organization, he would, when the permanent has been effected, take his seat with the body. He would not feel humiliated in so doing; for he believes in honoring every one in his office and calling.

In Doctrine and Covenants 120:2, it is written:

Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district.

So if an elder should be chosen president of a district at its organization, he would take his place and preside, although the President of the church and members of the Twelve should be present. I have attended several district and stake conferences when the President of the church has been present, but have never seen him preside over either one of them. This question as to who should preside at district conferences was presented to the Presidency of the church, and they gave their decision at the conference of 1906, and it was that the "primary right belonged to the district president; but when the general officers of the church were present, they should be respected as such." Their report was adopted by the body, and as such is a part of the law to govern the body,

But how are they to be respected? Let the law answer. Doctrine and Covenants 120:4:

In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law.

The statement in this that in both branches and districts the presiding officers should be considered, and respected in their offices, is just as strong as that the traveling councils should be respected in theirs. One has no right to interfere with the rights and privileges of the other; and, to my mind, no one in the church has any rights except those guaranteed in the law. Then the question as to what are the rights and privileges of a district president. "One who is appointed to preside and control the proceedings of a number of others." "The chairman or chief officer of a company, board, society, or office." "The highest officer of state in a republic." According to this definition, the district president would be the highest officer in the district organization, and the primary right to preside would belong to him. A district conference is a part of the work of a district; for it is the outgrowth of the district organization. It is written in the law as already quoted: "In both branches and districts the

presiding officers should be considered and respected in their offices." This means, of course, when they are acting in harmony with their calling. But if presidents of branches and districts are out of order, then the traveling councils of the church would have the right to step in to regulate and set in order, for the law makes this their duty. It seems to me that it is not necessary for a member of the traveling council to take the platform to preside in order for him to be recognized as the highest traveling authority present. All know that he is the highest, and are willing to respect him as such. Of course it would be an act of courtesy to request him to preside, or to ask him if he would like to preside. And if so requested by the branch or district president, it would be showing just as much respect as to have the body vote for him to so act. In my work as branch or district president, I have, when those in charge have been present, always asked them to preside. I have done this as an act of courtesy to them. But on the other hand, when, as district president, I have attended branch business-meetings, and been requested to preside, I have refused, desiring rather to sit with the body, that I might the better take part in the work before the body. Also that those officers might better qualify themselves for their work by presiding. I have never felt humiliated by so doing. I have tried to "prefer my brethren," and encourage each to perform his own duty. I have held in the past, and still hold, that the deacon of a branch is entitled to just as much respect in the performance of his duties, as any other officer of the church is in the performance of his; and believe that all should act along this line. The law makes the Twelve and Seventy the leaders in the missionary work; and where no organization has been effected they have the right to preside. (See Doctrine and Covenants 120:3.) Section 122, paragraph 8, reads:

That part of the law which says: "It is the duty of the twelve, also, to ordain and set in order all the officers of the church," is to be understood by the revelation which went before and in accordance with which it was written; and which follows after it in the book; and when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside; the twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; Yea, verily thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between

the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.

It seems to me that this is so plain that there is no need of any misunderstanding about it. The negative reasoning of this would be, that peace and good will will not come to the people until it is complied with. The legitimate reasoning of this paragraph would be, that where organization has been effected, and high priests and elders have been set to preside over large branches and districts, they should be left to care for these under the direction of the Presidency of the church. But should anything get out of order, then it would be the duty of the Twelve to step in and aid in regulating and setting things in order. That is, when difficulty has been of long standing, and local officers have not been able to settle it. (See Doctrine and Covenants 120:7.) I believe, also, that when one of the "traveling council" is present at a district conference it would be all right to associate him with the district president, as the presidency of the conference; but it would be entirely out of order for him to take the place of the district president, as the primary right belongs to him. In conclusion I wish to say that I believe that every one should be respected in his office and calling, and that each one should strive to learn his duty, and do it in meekness and good will to all.

E. A. STEDMAN.

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WHILE WE WAIT.

Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands.—Doctrine and Covenants 102:3.

The Lord further states there that he will fight certain battles for the people, and in the following paragraph tells some of the means which he will employ to fight those battles and prepare, "not many days hence," the lands which have been consecrated for the gathering of the Saints.

This awful visitation of the destroyer, to lay waste the wicked by the judgments of God, with the besom of his wrath, has been foretold, not only in this prophecy, nor yet in this book alone, but in the Bible as well; and though the slowly creeping years may whisper a lull, which seems to softly say, "Not yet, but by and by, if ever"; yet the fact remains that such is the word of prophecy, and we know not how soon these things may come.

The last word the church as a body received from the Lord (April 14, 1906) directed that our activities concerning the gathering of the Saints to those consecrated lands should be in accord with a previous revelation which was received on Fishing River. We diverge to say that God at one time com-

manded Noah to build an ark, Moses to lead Israel, and Joshua to overthrow Jericho; but that we would be considered a little behind the times should we be found trying to build an ark, or looking for rams' horns to blow at the downfall of some imaginary Jericho, simply because God commanded these things to be done once upon a time. History of other men's achievements and failures afford us valuable lessons; but what most concerns us is God's commands to us in the *now*. What are some of those commands which are applicable *now*? Strangely enough, when we attempt to answer that question, though the machinery of our investigation may have been running smoothly all along, through the examination of the works of others in the past, when it comes to ourselves, in the present, if there is to be any friction at all, there is where we will be sure to find it. So we need not be surprised to hear a squeak in the machinery now and then, and even sometimes a screech, as bearings which need the lubricating-oil of the law of the Lord proclaim with a shrill note their friction.

It is from the last named revelation, the one given on Fishing River, which is the one above all others pointed out by the Lord as applicable now, that we quote the Lord's instruction to "wait." Ah! what a soothing balm for a slightly irritated conscience—"wait!" Simply wait. How easy. Easy for the self-satisfied and fortune-favored; but no doubt a harder task for others.

But while we wait for the cherished redemption, and, incidentally, for the less-to-be-desired preparatory judgments, it might be worth our while to casually observe why this delay—why we are waiting, and that this same revelation which says wait, says a few other things, too. One of the other things is that the Lord tells us *why it is necessary to wait*. Hear him: "*In consequence of the transgression of my people*" they should wait for a season, and so on.

Then, by this statement, and others similar, we see that *transgression* is the first, last, and only cause for the delay—for the waiting. Transgression in what? Stealing horses? No. The Lord has not accused his people of that (though they have been accused of stealing sheep, by some men, I believe; though no wool having been found in their teeth); but there has been a transgression somewhere. What was it? Plundering and robbing? No. Rejecting the principles of faith, repentance, and baptism? No. What then? Let the Lord answer in the revelation last named; the one we are straightly commanded to be in accord with NOW: "They have not learned to be obedient to the things which I require at their hands . . . and are not united according to the union required by the law of the celestial kingdom." Ah, there is the bridge in the right-of-way which we are required to build while we wait; and

the construction company has promised under bond to clear up all of that old wreckage in the way yonder, when we get enough of this waiting and perform the task assigned to us. After the waiting shall have been endured by the Lord long enough, all of that old wreckage and obstruction will begin to move, according to decree, wrath; and under bonded contract, paragraph 4, section 102, Doctrine and Covenants; also latter clause of paragraph 3, same section, and other parts of the agreement too numerous to mention. This part of the agreement will surely be performed, whether we live up to our covenant or not; and if we are not awake and on the alert, many of us will be caught in the rubbish when the powerful machinery of God sets to work in the aforesaid clearing.

"Come let us reason together." We see what the cause of the waiting is. Seventy-eight years have passed since the Lord said transgression was the cause, and that his people should continue to be chastened, till—till, when? *Till they learn obedience*. If the same character of transgression is to any degree indulged to-day, we will act the part of the wise to frankly admit it, and labor to correct our error, rather than to lull ourselves to sleep with the dreamy thought that the "unity required" in temporal things, means equality according to ability to acquire; and that, therefore, we are living up to the letter and spirit of the law nicely. And, by the way, that principle (equality according to ability) has been lived up to with astonishing exactness in all the history of the world, with about three exceptions. That is, if it is truly that which pleases the Lord, it is astonishing to see it flourish so much like a green bay-tree; for it is not thus with many of the principles of righteousness among men.

There are at least three notable exceptions to the rule, however, where, if that is the Lord's plan, they failed miserably. One was in Enoch's time, where they *all* had and shared alike; both those who were able to acquire and those who were deficient in ability; both the weak and the strong. What a pity, indeed, that Enoch's people could not have been up to the average of the rest of the world in this matter, so as to have let every man hover this world's goods according to his capabilities to hover, holding down everything in reach, and inventing laws to keep the other fellow off of everything in sight; putting a tribute (payable to the able) on everything you can think of, and some things you can not think of! What a pity that Enoch's people did not learn all of this; for since it is said that God will finally reward the able and proficient an hundred fold, we are learning to take judgment in our own hands and to see to it that the poor, unfortunate wretch, born under the pressure of the world's financial lever, without one chance in a thousand of learning how to get hold

of the long end—we (the world at large) seem to feel it a self-imposed duty to see to it that the poor, unfortunate wretch pays the penalty for not having ability, tact, shrewdness, or luck enough to worm out on top, to help squeeze down somebody else. But if the Lord was displeased with the way Enoch's people were running things, upon a basis of equality, with no poor among them, and no rich—for all were alike,—if he was displeased he never mentioned it to anybody, and he finally took them to himself. Would to God latter-day Israel could see the necessity of measuring to the same line.

Another instance where the unequal kind of equality was not in demand is briefly sighted in Acts 2:44, 45, at the time when "*they continued steadfastly in the apostles' doctrine and fellowship.*" The glorious time when "fear came upon every soul and many were the signs and wonders that were wrought." At the time when, as a legitimate result, the sick were healed in the streets (see chapter 5, verse 15), believers were added to the Lord in "multitudes," and prison doors and stocks of captivity refused to retain the servants of the Lord.

If this narrative is all visionary, and only a myth, well and good; but if it was literal and true, how it ought to inspire us with a hungering and thirsting for the same manner of recognition of the Lord, which, like every other cause and effect, is but the legitimate result of an unchangeable law. And the God that lived in Paul and Silas' time is just the same to-day.

Upon American soil, about the year 68 A. D., we have another instance where the usual rule of the world, of every man for himself and the Devil catch the hindermost, was broken; and they too, fell into the folly (?) of not giving their consent that every man should possess and control all that he was able to corner. But they were equal in their possessions, no poor among them, and the Lord's displeasure at their error in that matter was never made manifest; but they were blessed by the usual outpouring of wonderful spiritual power, which was a sure token of the pleasure of the Lord in their doings, rather than displeasure. See the narrative in Book of Mormon, 4 Nephi, chapter 1. "And surely there could not be a happier people among all the people who had been created by the hand of God."

With these instances before us, and with the demands of justice in right-thinking, it is clear, and ought to be if nothing ever had been written by command of the Lord, that any law or interpretation of law, which assumes to conserve the rights of any individual to acquire, and protect him in holding more than his brother, is founded upon a wrong basis, and lacks several degrees of coming to the line of union required by the law of the celestial kingdom. And Zion can be built up by no other law

than the celestial law; for the Lord has said so (see Doctrine and Covenants 102:2).

So while we wait for the promised redemption, also for those attendant sorrows which as a forerunner must strike terror to the wicked, let us call black, black; and white, white. Neither confusing the colors nor slighting the work will shorten the waiting.

JAMES E. YATES.

RIPLEY, Oklahoma.

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SOME POINTS TO BE NOTICED CONCERNING THE "WOMAN" OF REVELATION 12.

1. The woman represents the church, (Inspired Translation,) the organic form being strongly suggestive of life, purity, and fruitfulness.

2. The woman was clothed with the sun, representing the higher light, which no doubt is present revelation, or the gospel light.

3. She was crowned with a crown of twelve stars, evidently representing the authority or priesthood, as vested in the twelve apostles—but not the twelve apostles themselves, for they are to be found *in* the organization—"but now hath God set the members every one of them *in* the body." (1 Corinthians 12.)

4. The woman was a live, active institution, capable of performing the functions of her being.

5. The "man child" could not have been simply the priesthood, because she was already crowned with that, before she brought forth the "man child." If she was not, then she was simply a human institution, and if one human institution can produce the priesthood, what is to hinder others doing it? So why find fault with other churches on that score? Furthermore, the woman still remained intact, unprevailed against, after the man child was caught up to God, and was nourished twelve hundred and sixty years, and came forth, "clear as the moon, fair as the sun, and terrible as an army with banners." (Doctrine and Covenants.)

6. The man child was not to preach the word and rule or govern in the affairs of the church, but was to rule the *nations* with a rod of iron ("word of God."—Book of Mormon). God took that prerogative up to his throne. He may bestow it upon the church later. (See Revelation 2:26, 27.)

7. The dragon persecuted the woman, but did not prevail against her. Do not forget that. The dragon was angry at her and would have carried her away in the flood of his own production; but it did not harm her. For she had given to her, wings, etc. Besides, the earth helped the woman, and not the dragon to overwhelm her.

8. The woman "fled"—flew, got away from—the dragon. Where to? To *her* place. Not to the Devil's place; but to her place that God had prepared for her. Query.—Where is the place that God has

prepared for his Son's "bride" until the "marriage" takes place?

9. "The dragon was wroth with the woman." Did not make love to her, or entice her away with him and his minions; but angry because she had escaped him, now goes about to make war with the remnant of her seed, *i. e.*, that which was left. The woman had fled. He could persecute her no longer. She had gone home to her place. But the remnant of her seed was left. Who are they? When the last who hold the priesthood have passed away, then the church has gone. The hundreds of women and men who do not hold the priesthood, who remain scattered and unorganized, can well be called the "remnant of her seed."

10. The "scarlet" woman of Revelation 17, can not be the woman of Revelation 12; because she was in league with the dragon, and was drunken with the blood of the Saints. The very material that composed the former named woman—as well as the remnant of her seed, in fact drove her off the earth. Again, that woman that went into the wilderness, say in the sixth century, came out, or began to come out in 1829 (see Doctrine and Covenants 5:3), whereas, that Babylon woman remains yet much as she was, and is to be destroyed later on. They are both upon the earth to-day. And so the cry is, Come out of her (Babylon) my people (the honest in heart) and become members of the true church,—the "woman" that came out of the wilderness.

11. The woman with wings fled into the *wilderness*, not Babylon. And when she appeared again, she came out of the *wilderness*, not Babylon. Indeed God could not call his church, the Lamb's bride, out of Babylon, because he had none there. No true organization, no fullness of the gospel, no priesthood authority—hence no church of his. But he had one somewhere else.

Note.—It may be thought that the scarlet woman was in the wilderness, too, because of Revelation 17:3. But the reader will notice that it was John who was carried away in the Spirit into the wilderness, not Babylon, and he saw future developments from that standpoint. Perhaps the same as Enoch from Mount Simeon. He did not see all these things in the mount, Simeon, but he saw them in the vision of the future, while he was there.

John could not have seen those things as they actually existed, then, from any place, because they had not been transferred as yet. But he could see them in spiritual vision, from any place where the Lord might take him. Paul knew a man that was caught up to paradise, and heard things, and perhaps saw things. He speaks of that experience as "visions and revelations"—and why not John?

HOLMES J. DAVISON.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Reading for Daughters of Zion Locals.

A PROTEST AGAINST CORPORAL PUNISHMENT.

From Captain W. P. French, U. S. A., one of our esteemed contributors, we have received the following earnest and thoughtful protest against corporal punishment of the young, which we take pleasure in publishing, as admirably expressing our own views and ideals for which the *Arena* has long contended.

"That apparently sane, kindly, decent, and respectable people should seriously advocate corporal punishment in the public schools of a twentieth-century democracy is incomprehensible, and it is a disagreeable and shameful reminder that some of us, at least, are still brutal and stupid barbarians badly disguised by a thin veneer of civilization.

"Are the gentlemen and ladies who propose a return to the discredited methods of the Dark Ages, Christians? Are they believers in the teachings of the gentle, loving Nazarene?

"'Spare the rod and spoil the child' is the maxim of a coward, a weakling, or a coarse-grained tyrant.

"The teacher that can not maintain discipline without the rod is unfit to teach, and should apply for a position as wielder of the knout in Siberia, slave-driver to the Sultan of Turkey, or executive officer of the Delaware whipping-post.

"No well-poised, just, self-controlled, warm-hearted man or woman needs to, wants to, or would, beat a child.

"The best children I have ever known came from families where no blows were ever struck, the worst from so-called homes where might made right, and cruel strength striped its own flesh and blood.

"I have handled boys (several hundred of them) for four years in a great school where I am the head of the military department. Their ages ranged from seven to twenty-one, they were not exactly lambs, some were very difficult to manage, and a few extremely difficult to deal with. But (one occasion excepted) neither I nor any other member of the faculty ever laid a hand in anger on one of them; and a better disciplined, franker, nicer or more loyal lot of lads it would be hard to find (they can not be found in a school where the lash is used). The excepted occasion was when an ill-balanced, weak, and irritable teacher slapped a boy at inspection for wearing dirty gloves. The boy stepped out of the ranks and knocked the teacher down. The lad was sustained by the school authorities, the man apologized to him, and, at the end of the term, the master was replaced.

"In my opinion, no human being is good enough to be trusted with the dangerous power to inflict corporal punishment upon children, especially upon another person's children.

"Kindness, firmness, self-control, and even-handed justice (with a little wise toleration of ignorance, fun, and young spirits) will make and keep good discipline in any school or any home.

"Force, fear, and punishment may suppress the symptoms, but they intensify the disease.

"Guidance, affection, and reward, justly and generously used, will remove the cause, and make the black sheep such a light gray that anybody but a child-beater would mistake him for a serviceable white.

"Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?

They are leaning their young heads against their mothers,
And that can not stop their tears."

—The Arena.

THE PURPOSE OF OBEDIENCE.

Obedience to the parental law must be enforced always with this end in view, to bring the child to Christ.

Pure arbitrary law, without this intention, imperious, domineering control, drives from the child the true spirit of obedience. He obeys, but is not submissive; he yields, but the yoke is galling, and he casts it off as soon as the age of control is past its limit. With no roots of obedience deep in his soul, he is an easy victim for the prison and the penitentiary.

"Take my yoke upon you and learn of me," Christ said. The yoke of obedience must be a mutual token of service between Christ and his followers. The same principle must couple together in duty the child and the parent. "If ye love me, keep my commandments," Christ said to his people. The child must recognize also, above the command, the voice of his parent, "If ye love me, obey me." "Therefore love is the fulfillment of the law," or rather, the fulfilling of the law must be in love. . . .

Anticipation is half the battle in winning obedience. If you know the bridge is down, do not approach that part of the stream; seek a ford further up, where the water is at low ebb. If the boy had made up his mind to do a certain thing, and I knew it in time, it was an easy matter to divert his determination; much easier to divert it than to meet it with opposition. If the child does right, our object is gained, though we may not recognize, in the means used, the fact of his submission.

Not for his own sake did Jehovah demand obedience, but for the sake of those who were dependent upon his knowledge of results. So, in the government of our children, we should work for results, and teach them that it is theirs to choose results.

We started out in life with very common ideas of very common methods; at least, I did. What more natural, considering the popular *modus operandi*, than for me to connect obedience with the rod? So, it was but in the usual course of family events that a little switch lay close at hand on the kitchen mantel, ready for use in case the child wandered beyond the boundary line of the garden fence, or nibbled at the tempting globe of a green plum.

I did not intend to be an extremist in the matter, oh no! I would but clear the law, so to speak. The very sight of the rod made me wince; but there was the arm of the wise Solomon, above my maternal head, wielding the implement, without which my child would die. There was the one course for me to pursue. So, as I said, the rod, or the tiny twig from the orchard, reposed in unconscious importance on the mantel.

I thought it had its effect, too, for when temptation was at hand, I had but to glance at the rod, or at the place where it was known to abide, and the baby understood. He would rather do the thing I wished than to bear the correction. Nevertheless, I never switched ever so lightly the dimpled hand of my child, but I felt a sting, as if I had been myself beaten with the rod. In spite of Solomon,

my conscience smote, and told me that I was a coward. It hinted that my child obeyed me from no better motive than did my pussy cat, or the dog, who equally understood this very literal use of the rod, and could understand little else.

In this recital, I do not burn the apple-tree switch for others. I would but lay down this caution. See to it that the respect for the rod does not undermine, or anticipate respect for the parents. . . . Blind obedience is better than disobedience. And yet, as I have said, it is not true obedience, for true obedience is of dual nature, the thing itself, and the spirit of it. . . .

But how to apply those numerous proverbs of Solomon, those proverbs over which I stumbled with the apple-tree twig in my hand. Was it not plainly written, "Chastise thy son while there is hope, and let not thy soul spare for his crying?" . . . To impute corporal punishment to the word *chastise*, in applying it to the government of children, is like discussing a body without spirit, a semblance of something without life. . . . "Chastise thy son," correct him, appeal to his nobler nature, the nature which, in spite of physical pain inflicted, grows and develops in secret.

"Foolishness is bound in the heart of a child." . . .

From a first glance, one would conclude that the wise man had but one remedy, a counter-irritant for all the moral ails of childhood, "The rod of correction shall drive it far from him."

Always the chastisement, the beating, the laying on of the rod. But what is it, this rod that beats the child, that corrects him, that chastises him, that gives wisdom? Is it an instrument of torture for the flesh, a stick tough and fibrous, inflicting red lines on the tender back and limbs, purple witnesses to your own superior strength and wisdom? Is it the switch from the old apple-tree, lurking behind the clock, or the swift sharp strokes from a palmer surface? Is it the stinging blow from a hand, intended to guide the child, not to strike him?

And ancient authority, discoursing upon this rod of many misunderstandings and applications, says, "Judiciously applied, there is a lesson in every twig from the tree of wisdom." The rod of my youth has changed shape, the tree that bore it has changed shape, the application of it has also changed manner. . . .

"Suffer the little children to come unto me," were the words of Christ to his followers, on whom rested the privilege and dignity of rearing the lambs. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness." These fruits, plucked by the child from the parent tree, may be sufficient for correction and chastisement.

Every rod that pledges good discipline, every twig that holds a bud of promise, every shoot from the tree of divine wisdom, be they word, example, encouragement, or correction, may be the rod with which to drive the foolishness from the child's heart.

Sometimes the rod signifies a staff, something to lean upon and to impart strength. Happy the child who finds such a rod in his parent's hand. Again, the rod may signify a shepherd's crook, a loving faithful means to guide. Happy the parent who has this rod in his hand. In the holy of holies, the heart of the Christian parent, within the veil of anger and passion and evil-speaking, with the golden censer of prayer, and the ark of the covenant, and the cherubim of glory overshadowing the mercy-seat, is the rod that budded, the rod of parental control. By it the plagues of Egypt, the inclinations which harass the child, may be subdued, and, like Moses, by it we may lead our children out of the enemy's country. . . .

"A child should be in some sense his own disciplinarian."

In his better moments he will agree with you that such and such things are wrong. He will heartily agree with you as to the penalties which he must suffer when guilty. Self-imposed fine, or forfeiture, are healthy, successful means of applying the rod. Mutual resolve on the part of parents and children, cooperation, where possible, have proved to us the best methods of combating an evil thing.

When the first man, Adam, said of husbands and wives, "They shall be one flesh," he might also have included their offspring. The family are one in blood, one in spirit and intention, and love, and final redemption. Let no man put them asunder by fatal methods of correction. Every chastisement used should but draw them closer together, in sympathy and harmonious brotherhood. Whatever law is enacted in the house should have for its one object to bring unto Christ.—Elizabeth Grinnell in *American Motherhood*.

Questions on April Reading.

What is the purpose of gospel law? What is the object of obedience to parental law? To what extent does your experience lead you to believe this object is recognized? What is the true spirit of obedience? What will foster this spirit? What will have the opposite effect? Will the habit of obedience without true submission result in any good? What greater good will result from obedience prompted by love? Can the voluntary obedience of the believer to Christ be made the pattern for the child's obedience? For whose sake did the Lord demand obedience? For what should parents work in the government of their children? With what is the most common thought of discipline connected? Is it possible for the rod to undermine or come before respect for parents? How? Is blind obedience better than disobedience? Why? But what is far better? How may the fruits of the Spirit in the parent result in the correction and chastisement of the child? Will the parent who enjoys these fruits of the Spirit desire them for his children also? Can they be secured for them without good discipline? Can there be love and peace and joy in a home where children are disobedient? How can a child aid in his own discipline? In what sense are the family one? How may they be put asunder by some methods of correction? What should be the one object of law in the home?

Program.

Hymn No. 132, Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "The fruits of the Spirit in good discipline"; roll call; business; hymn No. 257; closing prayer.

Prayer Union.

Sr. E. A. Stoner, of Neligh, Nebraska, asks the prayers of the Saints for herself and daughter, Mrs. Elizabeth Keyser, that they may be healed. Sr. Stoner suffers from heart disease, and Sr. Keyser is at present in the hospital at Tilden, where she has undergone a surgical operation.

Letter Department

MINONG, Wisconsin, February 17, 1908.

Editors Herald: It has been but a few years since I first heard the Latter Day Saints' doctrine explained, at Audubon, Minnesota. Latter Day Saints, up to that time, had always been associated in my mind with adultery and polygamy. Since then I have traveled considerably, and ran across many men who know of the Latter Day Saints of Lamoni, and all have been uniform in their praise of them as a

people, and think their doctrine, as far as they knew, is all right. Let us all hope and continue to pray that this knowledge of the doctrine and people will soon be known to every one in every city and hamlet in our land.

I am alone in "this neck of the woods," in a lumber camp, and the lumber jacks think it odd to see one of their number read a chapter in the Testament every night; but I read just the same, and am ready to defend my faith.

Your brother,

P. T. LANGDON.

WINNIPEG, Manitoba, February 21, 1908.

Dear Herald: The bright side of my ministerial work for one year, commencing January 27, 1907, ending January 27, 1908. I was ordained an elder under the hands of J. C. Mortimer. In a few days I was called to administer to Bro. Mortimer. The first sermon I preached I had to fill Bro. Mortimer's appointment. I was somewhat surprised when I found that Bro. Mortimer was sick. I did not have a Bible with me. I talked about twenty minutes. It seemed to me that it was a failure. The first three sermons I had to fill about the same way. So then I thought I had better buy me a Bible, or borrow one, so I could get ready, for fear I might fail in my attempt to present the gospel. A few days later I was asked to bless Bro. and Sr. Hadith's little girl. She was not well and very nervous, could not sleep. In a few days I called upon them and they told me she was better, that she could go to bed and sleep all night, something she had not done for a long time. That gave me some encouragement to go on, that God had recognized me thus far; so I got a Bible and went to studying, and I can truly say my mind was enlightened on many principles of the gospel. I was the president of the Winnipeg Branch. I struggled along trying to do good, but still the old grumblers and growlers that Bro. S. K. Sorensen wrote a piece about got in, so that it was very discouraging at times. In a short time two boys were baptized; then I went to conference for the first time. I enjoyed my trip. While there I met a goodly number of the elders that have been at my house in Pipestone, Minnesota, and to my surprise I was invited to go into the Fifth Quorum of Elders, with whom I am pleased to have my name enrolled. I returned to Winnipeg, taking up my duty as president of the branch. In June we had a reunion which was a complete failure. Bro. R. C. Evans was with us. He was a success, and gave us several good sermons and baptized four. Elder Dorsett baptized two. Some of the Saints moved to Gilbert Plains, Manitoba, about two hundred miles west of here. I was called there to administer to a sick lady, and when I got there she told me she did not belong to the church, but she believed this gospel. Before I administered to her I asked her, if God should bless her and raise her up from her bed of affliction, would she obey the gospel? She promised me she would. I administered to her and she was restored to health again. I think she will be baptized in the spring. We have a very good Sunday-school. We also had a nice entertainment on Christmas. I was called back to Gilbert Plains to administer to a sister that was very sick. I left Winnipeg on Sunday night, at seven o'clock; reached Gilbert Plains at three o'clock in the morning. A team was waiting for me and had to drive sixteen miles over stumps, hills, and grubs, arriving at half past six. A house full of Saints was waiting for me. The sister was apparently dead. I administered to her. To the surprise of all in the house she asked to get up. They told her to wait until the house got warm. At half past eleven she dressed herself and ate dinner with us. There were eight witnesses; one outsider present, and I baptized him the next day. Cut a

hole in the ice in order to baptize, and it was a very cold day.

I returned home and had the pleasure of baptizing thirteen. I have one more to baptize next Sunday, February 23. Shortly after that I was taken sick with la grippe, and while sick I received another telegram to come at once. I went as soon as I was able. I administered to eight people, and I can truly say God recognized them with his blessing.

It seems, at times, that I am the weakest servant that he has ever called to labor in his vineyard, but still I can truly say that I have seen the blessings of God given to more than one. This gives me strength to press on to the end. May God bless all of his children is my earnest prayer for all.

Your brother in the faith,

217 Lipton Street.

A. F. HENDERSON.

KANSAS CITY, Missouri, March 2, 1908.

Editors Herald: I see a letter in the HERALD of February 26, 1908, by Elder John G. McQuarre, of the Utah church, to a young man in Rocky Ford, Colorado. Elder McQuarre and I were close friends and brothers in the same church and at one time teachers of the fourth ward in Ogden City, Utah. He was one of the seventy, but I do not remember the number of his quorum, and I was a priest. I left Ogden and did not see him for a good many years, but eleven years ago I was at a meeting of the Utah people in Park City, Utah, and there I heard Elder McQuarre make the statement that he would be willing to sacrifice his life to bring one soul to the Master. The statement affected me very much, because I knew the man to be honest and upright in all his dealings with his fellow man, and I thought I had been directed to that hall that night to save a soul from death. In the years we had been separated I had embraced the true gospel of the Son of God in Denver, Colorado, by the sermons of T. W. Smith, of the Reorganized Church of Jesus Christ, so as soon as the meeting came to a close I made straight for the stand to talk with Elder McQuarre.

I said, "John, do you know me?"

"No; I do not think I do."

"Well," I said, "I never thought you would forget Will Steele."

He then took me by both hands. "William, William, I thought you were dead. Tell me, are you still in the church?"

"Yes, I am."

"Oh, how glad I am of that!"

"Yes, but John, I am in the true church now."

"Oh, you have turned a Josephite," he said.

"No, I am neither a Josephite nor any other ite, but I am a Latter Day Saint, a follower of Jesus Christ, what I never was before. Now, John, you said to-night that you would give your life to save a soul. Now come home with me to-night and bring that young man along that is with you. My wife will be glad to see you, and I have a Bible, a Book of Mormon, and a Doctrine and Covenants. You and I always believed these books, and we will stand by them, and you will have a chance to save a soul to-night, or I will convince you that there never was a more deluded people than the people who belong to the church of Brigham Young."

"William," he said, "there is no use to talk to me, because I would rather have my head taken off and my body given to the coyotes on the mountains than to leave the church, so I will have to bid you good-night."

I met him next morning, and he still refused to try to save one whom he seemed to think so much of. I write you these few lines so if this young man, R. C. Conely, reads the HERALD, he will see by this letter how much Elder

McQuarre wanted to prove that he belonged to what he calls the true vine, and he evaded the opportunity of proving that I belonged to a cut-off branch. I thank God to-day that I found in what he calls the cut-off branch the true gospel as taught by the Son of God, and the gifts and blessings in it that always follow the gospel of Jesus Christ; and although I was born and raised in what he calls the true vine, I never found the gifts and blessings that are promised the church of Jesus Christ in it. No wonder they are afraid of what they call a Josephite; for I do not think there is any man who embraces this gospel can see the folly and wickedness of that people clearer than one who has been raised in what Elder McQuarre calls the true vine; and I hope and pray that God will open the eyes of this young man that he will see the difference between the church of Jesus Christ and the church of Brigham Young.

Yours in bonds,

332 Garland Avenue.

W. R. STEELE.

MINDEN CITY, Michigan, March 9, 1908.

Editors Herald: Once more we begin our annual letter to your columns. In looking back over the past year, we see many things for which to be thankful, and we know that the favors and blessings received have not been ours by chance, but that the Father has had a hand in bringing about the same, and this draws us nearer to him.

We are striving to live appreciative; trying to practice what we have learned of truth, and are endeavoring to learn a little more day by day; and in so doing we find plenty to do. The more we learn of this gospel the more we realize there is to learn, and of course the greater and more beautiful it appears.

My health at present is a little better than it has been in past years, yet I am far from being well, and because of physical weakness, at times, the small duties at Sunday-school and Religio, besides trying to keep up with other church literature and Sunday-school normal lessons, seems quite a task. But I have been thinking that were it not for my weak physical condition, which hinders me from entering secular work to any degree, I might not have as much time to engage in church work as I do under present conditions; so we find no fault in the least, but feel thankful for the privileges we have, realizing that there is no line of work that we enjoy so much as we do that of the gospel. We have been conscious of the fact all along during past years that God is with us, and has blessed us, so much so that the past years have been by far the happiest period of our life.

The present winter has, thus far, been one noted for its severe snow-storms and extremely deep snow, causing railway blockades for days at a time. Some of the country roads have also been impassable at times, and under these conditions we were deprived of attending Sunday-school and Religio for a time, which made the days somewhat dreary, and we longed for a change to break the monotony. And it came, even as other blessings have come, when most needed.

The latter part of January a series of meetings was held in our church by our new missionary, Elder J. F. Grimes, and Bro. M. Carr, of the Gagetown local force. During these meetings we stayed with our brothers and sister in town in order to be nearer the church so as to attend the meetings regularly, and we truly enjoyed the time, were spiritually benefited by the meetings, and also from our association with those who have the gospel uppermost in mind and heart. We enjoyed the good influence to such an extent that we were loath to part from those favorable conditions, and enter other environments. Such seasons are pleasant memories in life, not easily forgotten. We accept them as

blessings from the Father, and are thankful for the same. The meetings held were attended quite well, considering the stormy weather and deep snow; but because of these unfavorable conditions continuing the meetings closed at the end of a week.

The Saints were benefited by the meetings, and the gospel was preached to a few more, as a witness, if no more. However, we hope that the seed sown to the world, as well as to the Saints, fell on good ground, and will be nourished by true faith and prayers, so that it may bring forth fruit.

In order for the word of truth to take root and grow, it must receive sufficient nourishment. In Alma's instruction on "how to test a seed of truth," he says it must be planted in the heart with desires to know its worth, and, if it begins to sprout and grow by enlightening the understanding and enlarging the soul then 'tis known to be good, for every seed bringeth forth its own kind, and that which bringeth true light is certainly good seed, even seed of truth.

Those of us who have thus experimented with the seed of truth, and have tasted to a degree of its enlightening and life-giving influence, let us profit by Alma's further instruction wherein he has said, Now as this tree begins to grow, it must continually be nourished by our faith, and with diligence and patience, so that it will take deep root, and finally it shall be a tree springing up unto eternal life, and we shall feast upon the fruit of it until we shall hunger nor thirst no more. "Blessed are all they that do hunger and thirst after righteousness for they shall be filled"—but if we nourish not the word continually, by pressing onward and upward, after entering the path, through obedience to the first principles of the gospel, we can not pluck of the fruit of the tree of life which is sweet above all that is sweet.

A superficial knowledge of the gospel is not sufficient. We need to study deeply and earnestly, and be taught by the Spirit of truth, in order to have an intelligent faith in God and in the principles of the gospel he has given for our salvation.

It should be our aim to improve upon every opportunity God gives us to advance in righteousness, in knowledge, wisdom, patience, etc.; try to learn the intended lesson from every experience we are called to pass through; for these lessons will have to be learned sometime, if we would accomplish in this life all that God has designed we should, and thus gain eternal life.

The more of Christ's nature we take into our lives, the more good we can do. There is no better way to teach the gospel to our fellow man than by living it in our daily lives, thus demonstrating to them the power of the same, *proving to them that it is in reality what we claim it to be*, letting them see, if they will, that it will do for us now just what it has done for others in gospel ages of the past.

Oh that more of our time and energy would be spent in those things that would benefit us eternally! In the communication received a few years ago the Lord tells us what is most needed, wherein he says, "Live ye therefore and labor in love, not so much that ye may obtain, but that ye may make effectual my law and exemplify my life. In this ye shall find riches and your peace shall not fail."

With a degree of knowledge of God's infinite intelligence, we can not make believe that he is blind to a half-hearted service, but that he requires of each of us our best intelligent service. In order to give our best service, we must learn to know God and his ways; for to know him is to love him.

We can not look back over our experiences of the past, or even view the present, without beholding most prominently God's infinite attribute of love in all his dealings with us. How gentle he has been in trying to teach us our needed lessons, and we know his loving help is extended to all.

God's ways are all ways of peace and happiness when we walk therein; but it takes many a hard struggle to learn his high and holy ways, because we are so human, and there is much dross to be cleared away.

After a mutual acquaintance with the Father, so that we know him as our nearest and dearest friend, there is a pleasure in serving him; yet, trials will continue to come in order that we may grow stronger spiritually, and the Lord knows just where to apply the test; and, under these conditions it takes constant effort on our part, humility, prayerfulness, and the exercise of our faculties to retain this close relationship with God and Christ. But, it is certainly worth our best effort, for it bringeth the peace that surpasseth understanding.

"In the path of duty walking day by day,
Life is clad in beauty of celestial ray,
Purest joys are given when thy will is done;
And our earth is heaven, with thy work begun."

That which we think, do, or say that is contrary to the mind of God brings a spiritual discord. It is rightly said "that the least variation is bound to bring loss to us in some way." It pays highly to cultivate earnestness and exactness in our spiritual efforts, as well as our earthly efforts, and not to neglect the former for the latter. May we all thus strive to serve God, so that heavenly peace may attend us, and the greater blessings in store be enjoyed by all.

General Conference time is nearing. Some of the quorums will likely be in session already. We hope and pray that divine approval may rest upon all that will be done. With love to all the Saints, I am,
EMMA VOLZ.

WREN, Oregon, March 4, 1908.

Editors Herald: It does not seem strange to me that the elders of the Brighamite church, of Utah, resort to lies to defend their polygamy, as I am aware that those elders who have been through their secret temple ordinances are taught to lie, if they thereby can defend their church and priesthood, because that is what they taught me in the endowment house. I have heard statements made by their polygamous wives when on trial at Superior Court, at Ogden, Utah, that they did not know who the father was of their new-born children.

Yours for the truth,

OLIVER JOHNSON.

TREHERNE, Manitoba, March 10, 1908.

Dear Herald: A few of the Rossendale Saints are striving with might and main to keep the banner of King Immanuel floating in the breeze; but I fear more are sleeping. They have lost their first love for the church, and are gradually retrogressing. We have a church at Rossendale, and lately have bought another Methodist Church, which is known as the McCreary Church. It is more centrally located than the Rossendale church, being only eight miles from our home, while Rossendale is fourteen miles. Nevertheless, Bro. Wilson holds meetings in Rossendale, and also at McCreary every Sunday; at the former place at three p. m., and at the latter at seven. We have had good crowds and excellent attention at McCreary, and it may be a good work can be done there.

The residents of that vicinity were enraged at the Methodist people for selling it, and sent a delegation to wait on Bro. Wilson, asking us to buy it, and they, the people, would help us. We certainly were greatly surprised. But we know our kind heavenly Father had our welfare in his hands, and he paved the way for us to acquire another Methodist church. That is two we have bought in a little over a year. Bro. J. L. Mortimer will be with us to-day, for which we are

indeed grateful. This is the first time Bro. Mortimer has been here for three years, so no doubt he will awaken some of our sleeping ones, and add new ones to the fold, if we can keep him long enough.

Ever praying for the redemption of Zion and the good of mankind.

Your sister in Christ,
MRS. NELSON WILSON.

BURLINGTON, Iowa.

Dear Herald: I received the following dream and request that some one who has the gift of interpretation would interpret it for me, as I have been very much puzzled about it. I dreamed several of our neighbors were visiting at our house, who are not members of the church. I was sitting near them, but was not interested in their conversation. I was meditating about conditions, and finally got up and went out, when something drew my attention heavenward, and the following scenes appeared: There, as real as life, was a large ram. It grew larger and larger, until it was as large as an ordinary cow, with large curling horns. I immediately ran to the house and called my sister Anna, and Johnny, to come and see the large ram in heaven. When we got back there were three rams of natural size, standing upon their hind feet, with their heads against the large one, apparently trying to force the large ram back. There were also two other rams of natural size standing behind, with their heads against the large one. While in this position there was an angel about three yards in the front, and another angel about the same distance behind. They were clothed in long white robes, with long flowing hair reaching over the shoulders. They both held their right hands up, and poured something out of a cup into a vessel, which appeared in all colors, about the size of a quarter of a dollar. I said to my sister, This surely is the reward of the righteous. We continued to watch the scene till it faded away, and then returned to the house, where the people were still engaged in worldly conversation. We wondered how they could be so unconcerned about the event. I then awoke, with the power of Spirit present.

SARAH WILSON.

INDEPENDENCE, Missouri, March 6, 1908.

Editors Herald: Our work has advanced very satisfactorily in Oklahoma the past year. Oklahoma furnishes a great field for missionary work. We have held three successful debates with the Non-progressive Campbellites this year. The last one was with C. C. Parker, one of the vice-presidents of the Anti-Mormon Association. This was held at Morrison, Oklahoma, February 19 to 27, in the Christian church. Bro. Hubert Case represented our side in this conflict, the writer acting as his moderator. Parker depended entirely on just such stuff as is contained in that "Anti-Mormon" literature, as published by R. B. Neal. They flooded the community with this stuff two weeks before the debate, also commenced their meetings eight days before, expecting in this way to get the advantage. But the R. B. Neal literature, and with one of their main "guns," did not take with that people. And if R. B. Neal & Co. get the same kind of a setback everywhere as they did at that place, they will soon go out of business. We heard at least two persons say they had intended to join the Christian Church, but now they "would not have anything to do with such an outfit." Parker announced at last session to continue the meetings; but they got such a cool reception next night, only about twelve out, he and his moderator, W. E. Morgan, packed their "Anti-Mormon" stuff and left the town. We understood they were to get two hundred dollars for their work. If so it was spent to help advance our cause, and to their sorrow. I said before the debate, if we found any good in a

man that came from that county, recommended by R. B. Neal, I would be surprised. I am now more than ever convinced that they are a set of "grafters." Parker never read from one authentic historian, but depended entirely on garbled statements gotten up by the enemy. The Saints all feel fine in work at that place, and our work is onward. The Lord can have the praise.

W. M. AYLOR.

ARLINGTON, Nebraska, February 25, 1908.

Editors Herald: We live a good ways from any branch of the church, and do not have the privilege of meeting with the Saints, and one does not know how to appreciate the privilege until they are deprived of it. We have been away from the branch for almost three years, but we had Bro. J. R. Sutton and Bro. Hale W. Smith come out here last August and hold meetings in the schoolhouse; and then the first of February Bro. W. M. Rumel was here and held meetings, also; but the people around here are all Methodists, and so prejudiced there were only a few that would come out. Some that did come seemed to get interested, and heard some things they never heard before.

We take the *HERALD* and *Autumn Leaves*, and can hardly wait for them to come; for we find much good reading in them, and enjoy them. The Lord has blessed us in many ways, and we are truly thankful for it; but we desire to live where there is a branch of Saints, so we can enjoy the blessings that are in store for God's people; and hope in the near future that we may have the privilege, for we do want to bring our children up in Sunday-school and church. My companion and myself, and one other sister, are the only Saints that live close around here; but we are trying to tell the people the difference between the churches; and let them have books and papers that they may study it out and know for themselves. We ask an interest in the prayers of all, that we may do some good for the advancement of this blessed cause.

Your sister in faith,

MRS. STELLA TAYLOR.

BANDON, Oregon, February 16, 1908.

Dear Saints: As on this the Lord's day I am unable to get out and do anything for the Master's cause (having been under the most rigid quarantine for the past two weeks) perhaps the time can not be more profitably spent than penning a few lines for your most valuable columns. It has been some time since I have written to the *HERALD*, not because I have not had the interest of the work at heart, or been trying to do what I could for the Master's cause, but have not had any glowing accounts to write, so have left your valuable space to be filled by those that had more to write and could do better than I. At this writing we, in this part of God's moral vineyard, have many reasons to rejoice, and at the same time the cloud of darkness and sorrow has settled over us.

I came to Coos County, August 15, to attend the district reunion at Myrtle Point, thence to Bandon for a short stay, and since that time I have been laboring in the county as I thought best, and circumstances would permit, but most of the time being put in at Bandon. The work was first opened up here by H. L. Holt and A. M. Chase, about nine years ago; and by their faithful efforts, and those of other missionaries, a branch was shortly after organized, and in the main has continued to grow and prosper, although passing through some hard struggles and strong opposition. They held their meetings from place to place, and rented halls. Last fall they were told that when their time was out in the hall then occupied, which would be January 1, they would have to pay about twenty dollars per month rent, and that was more than it was worth, so they decided to

try to build a church, and by a united effort of all, and the untiring energy and zeal of some, they have succeeded and have it completed, except a few of the finishing touches and seating. The first services were held January 5, by Elder E. Keeler and the writer, with a fair attendance, and the announcement that the next Sunday there would be a series of meetings commenced, as there was more work to do on the building, as they had been hindered in some things that caused delay.

They have a nice, neat, little frame building, main part twenty-four by forty, speaker's and choir stand on the north side eight by sixteen, and belfry at entrance in southwest corner seven and one half feet square. The intention is in the future to put an annex on the south about fourteen by twenty-four. The building is on the southwest corner of the block and faces west.

The meetings commenced as stated, in charge of Elder D. E. Stitt, branch president, Elder Keeler and myself doing the preaching, and the following Sunday there were five to unite with the church, two married ladies, Mr. James and wife, and Bro. D. W. Carpenter's daughter, Eunice, aged twelve, and so we had cause to rejoice; but the good work could not go on without a hindering cause. All manner of lies had been told about us, and even the Methodist minister was sent to some of the interested parties to talk with them, but all of no avail, as they joined any way; so something else had to be done, or it seemed that way to the writer.

Among the most untiring and earnest workers on the church building were Bro. Amos Carson, wife, and daughter Frances, giving a lot for the church, quite an amount of cash, and feeding some who worked on the building all or part of the time, Bro. Carson working every day there was anything to be done from start to finish. Srs. Carson and Frances, in connection with others, did what they could, doing such work as sand-papering the inside woodwork, papering, etc., and the principal thing, suggesting and keeping them at it and things moving. As the church was nearing completion, their youngest son, Melvin, was taken sick, and was sick during all the meetings so Sr. Carson did not attend, only the services on the first Sunday. The doctor was called, and came the second time, but did not decide what the disease was. He was administered to at his request by Elder Stitt and the writer, Elder Keeler and the writer, Elders Stitt, Keeler, and the writer at various times, and by the writer alone many times, as I was staying at their place, and for a number of days was called upon morning and eve, to which I willingly complied, but all to no avail. At the close of the Sunday meetings, the day of the baptism, the Spirit was manifested in all the services. It was announced that prayer-meeting would be held Wednesday eve, and Elder Baker would preach each eve during the rest of the week and Sunday, as the interest seemed very good, that evening being the largest attendance the writer had seen at Bandon. The following Tuesday night, at half past twelve, Melvin passed away without a struggle. While he had not united with the church, his faith seemed unwavering. Besides the administrations, he had taken oil all the time, and almost at the last moment he asked to have his throat rubbed with it. So this was a shadow of gloom cast over the bright prospects, and it seemed a hard reward for such faithful service as they had rendered; but God knows best. After his death it was sent far and near that he died of diphtheria, and in fact one of the doctors, when he signed the death certificate, so stated; so we held the funeral from the house, but there were not many out. Sr. Carson came back from the cemetery worn out with the hard work and care of the boy, as he had been sick twenty-one days. We held meetings as stated, but the attendance was small on account of the

scare; but on Sunday we baptized Mr. Finniger, husband of one of the ladies baptized the Sunday before, with the prospect of more to follow. There were also eight children blessed, as the ones baptized were all new to the work, so had never had that done, and the Lord was again with us by his Spirit.

Sr. Carson did not get any better, and by that time was down in bed. Monday morning they called the doctor and he pronounced it diphtheria, and placed us under quarantine of the strictest kind, and not only us, but nearly every family of Saints in town. Sr. Carson continued to grow worse in spite of all efforts that could be made, both of a medical nature and of the spiritual, and again on Tuesday night at half past twelve, just one week from the time, and almost to the minute, that the boy passed away, she passed peacefully to rest from all her labors, and surely she ought to receive a crown of glory; but it seems hard that she should be taken before the new church was entirely complete, and not to attend but one day's service when she had worked so hard, and expected to enjoy it so much. But the Lord's will, not ours, be done, and he truly has been with the bereaved ones and given them strength. We are all well at present. There is left of the family to mourn the loss, Bro. Carson, Sr. Frances, and son Ray, and she will be greatly missed by many, and in the church work, as she was a hard and willing worker, loved and respected by all that knew her. Besides the family that is shut in are Sr. Baid, who came to help care for Sr. Carson, Bro. Charles and Robert Hunt, who were boarding here at the time, and the writer. The quarantine was raised for most of the Saints yesterday, and if all goes well we will get out Thursday. Our district conference was postponed for two weeks. If all goes well we want to do a little more work here and see if there are not others to unite with the church, as there are others that ought to, and then attend the conference; and if nothing hinders and we do not feel that it is duty to stay we want to start home.

Still in the battle for truth,

A. A. BAKER.

Since writing the above, things went well, and we held the meetings as stated, and the result was four more added to the fold: the husband of the other married sister that first joined, and three children of the Saints; and there are others that are near. All are well.

A. A. B.

INDEPENDENCE, MISSOURI.

Editors Herald: The Saints in Great Britain may be interested to know of our whereabouts, and also of our safe arrival at our destination. We left home Saturday morning, February 29, passing through Manchester on our way, where a few Saints met us and wished us good-bye.

Arriving in Liverpool about half past eleven in the morning, we concluded arrangements for the voyage across the Atlantic, then went down to the landing stage, where we met Bro. Joseph Bennett, who resides at the Mariner's Home at Lickeard. Our brother, in spite of his eighty-three years, looks hale and robust. His confidence in the church, and anxiety for its welfare, still sustain him, and form the chief topics of interest in his life.

At Princes Landing Stage, the massive hulk of the White Star Line S. S. Cyneric was moored, and making ready for her trans-Atlantic voyage to Boston. After her departure, at half past two in the afternoon, the S. S. Lucania, of the Cunard Line, took her place at the stage, and soon the small army of passengers, with their baggage, was safely embarked, and at five o'clock we sailed down the Mersey.

We had a very stormy voyage to Queenstown, where we arrived Sunday, at nine in the morning. We shipped the

mail, and the Irish passengers, and at half past ten set out on our long voyage to New York.

After leaving the coast, we experienced the full force of the northwest gale which was blowing. Both Sr. Hughes, of London, who was accompanying me to Independence, and the writer were seasick; but not for very long.

We passed Nantucket Lightship at half past nine, Friday evening, and Saturday, surrounded by a heavy fog, as we were proceeding slowly up the channel to New York, we had the misfortune to run aground, and after remaining fast for an hour we were tugged back into the proper track, and, without further mishap, passing through the various forms necessary to landing on American soil, we found ourselves once again in New York.

Originally, I had hoped to spend the Sunday in Brooklyn, but found it would take me all the time from Saturday evening to reach Independence by Monday night. We therefore took train Saturday evening at half past six, and, traveling continuously till Monday, at half past five we were deposited at the station at Independence. We received a warm welcome with Bro. and Sr. E. L. Kelley, with whom we left Sr. Hughes.

I went up to my father's place, and found all well. Our quorum services commenced March 11. Wednesday evening, I took supper with Bro. and Sr. J. E. Matthews and Bro. and Sr. Bookers, the former of Birmingham, and the latter of Leeds. I was sorry to see Bro. Matthews had been so very ill, and had decided to return to Birmingham in the spring, after the conference.

I wish to say that, during my absence, any matters needing attention may be referred to Bro. W. H. Greenwood, whom I have requested to take oversight in the meantime. My address during my stay in America will be 821 South Delaware Street, Independence, Missouri.

Sincerely,
JOHN W. RUSHTON.

February 21, 1908.

Editors Herald: I have to report the death of Bro. John Leeson at his home in Pennsboro, West Virginia, on the 15th inst., at the age of seventy-two years, seven months, fifteen days. He has been rendered almost entirely helpless from rheumatism for about fourteen years, and for a part of the time totally blind. I was called upon by the widowed sister and her family to deliver the funeral-sermon in the United Brethren church, and was assisted by the Reverend Bibby of that place, who spoke in the highest terms of Bro. Leeson's Christian character, and also that of the family who survive, indorsing our faith and the power of the gospel to save the believer.

A large concourse of people witnessed the services, manifesting deep interest and sympathy for the bereaved family.

Bro. Leeson was born in the county of Tyler, at Centerville, Virginia, October 2, 1835. United with the church at Brooksville, Calhoun County, West Virginia; was baptized by Elder H. E. Moler, September 29, 1894.

Bro. Leeson left a bright testimony, and died in the full enjoyment of the faith and hope of a better resurrection. He called the family to his bedside, gave them good advice, bidding them farewell; kept his mind, realizing his condition, and passing from earth life, to the very last breath.

D. L. SHINN.

Neath the Southern Cross.

Editors Herald: It is some time since I wrote anything for the letter department in the HERALD, my time having been fully occupied in other matters. I am, at present, on a brief mission to Buladelph; and, for the time being,

free from many other duties, so I again take up the pen to address you.

I found a nice little branch of the church here, with a neat little meeting-place of their own, quite free from debt. This reflects great credit on the few Saints and friends here and is an evidence that they are possessed of the grit so essential to success in our work.

Years ago I bestowed a good deal of labor here, but conditions were very different then. Feeling ran high against us, and persecution of the petty order was rife. For some time we were able to obtain the use, at intervals, of the one hall in the town for service, but after a time this was denied us. When assured that there was absolutely no chance of the use of the hall being granted us, the Saints decided to build a church of their own; and now we can worship beneath our own roof, without let or hindrance.

Since I was last here, much labor has been bestowed by Bro. John Jones, our worthy district president, and some little by Elders Hanson, Barmore, Butterworth, and Wells. The Saints have also been cheered by reunion sessions held here once or twice, and are looking forward to the convening of our next New South Wales reunion, during Easter.

The Seventh Day Adventists have been, and are still, busy hereabouts, and my mission here has been to deliver a series of lectures on the prophecies so much abused by them. Though the weather has not been the best, I have had fair audiences all through, and believe we have succeeded in letting a few of our friends see that the fine-spun Adventist theories are clearly out of harmony with the Scriptures. I am not fearful that they will influence any of our members or supporters to follow them. Still, our intention is to keep a missionary in the vicinity just as long as they remain here; for who knows that there may not be some honest-hearted ones not known to us now, whom they may deceive if some one is not here to call attention to the "old landmarks"? Home address is 536 Darling Street, Rozelle, New South Wales.

Fraternally yours,
WALTER J. HAWORTH.

Extracts from Letters.

G. E. Jones, Alamo, Texas: "I have often enjoyed reading your columns, and hardly know how to value the good news, for you have been a great help to wife and myself. We are the only Saints near this place. I hope to be able to join the Saints at Independence in the near future. Some of the people here would be glad to hear some of our elders preach. It would be a great blessing if we could lead them into the light of the true gospel, and not only a blessing to them, but a chance for others to hear the truth. We are handing them our church papers to read, the HERALD and *Ensign*. They say they like to read them, and do not know why the church should not be just like it used to be."

News From Branches

FIRST KANSAS CITY.

Since last writing, quite a change is had. Our new church, which the Bishop bought from the Methodists, which is located on Ninth Street and Lydia Avenue, is so attractive that we are about to desert our little church on Wabash and Twenty-fourth Streets altogether, and move there. The new church was opened the first Sunday in this month with a rousing effort. The big pipe-organ, under the manipulation of Bro. Paul Craig, with a well-trained choir under the direction of Bro. Arthur Mills, and about six hundred voices from the congregation, was indeed charming; and then such an excellent sermon from our beloved and esteemed brother,

President Joseph Smith! It was enough to induce us to want to leave our little humble church; and so, on Monday night, at our business-meeting, we resolved to abandon all our meetings, except Wednesday evening prayer-meetings, at our little church, and all attend, or hold our meetings in our new church until after General Conference. It was carried without a dissenting voice; so we are now at home at Ninth Street and Lydia Avenue, ready to welcome all our friends at that place. Bishop E. L. Kelley preached a very instructive sermon at night, followed by a week's preaching every night by different speakers, with Bro. F. M. Smith in charge.

Our meetings and Sunday-school at Centropolis, at the home of Bro. and Sr. Drice, will continue as before; also home class Religio, at the home of Bro. Selby; also a new place just opened by the writer at 1919 Brooklyn Avenue, where we will have preaching every Tuesday evening.

Now as we look back over the twenty-eight years of our labors (when we began our efforts here in this city, at Troost Avenue and Eighteenth Street, at the house of Bro. Joseph Schmutz (deceased) and Sr. Schmutz (who now lives in Denver), our heart was made glad to see the work of the Lord making progress. Among the three hundred thousand people here, we have members scattered all over this city, with six organized branches; and our influence is felt for good among the people, and besides the fulfillment of God's promise, that he would give us grace and favor in the eyes of the people. Some weeks ago we were made glad to be invited by Reverend W. A. Johnson, of the Christian union church, to fill his pulpit at the regular eleven o'clock service; also by Reverend C. H. Clark, at the Fourteenth Street Methodist church, to preach for him at the regular evening hour, then at the close to have them shake my hand, with a "God bless you, Bro. Warnky; come and visit us again when you can."

Yesterday I preached both morning and evening for Reverend W. A. Johnson at the Christian union church. My prayer is that God will give us wisdom to present the angel's message in plainness, and not speak against other churches, nor say harsh things about them. The large majority are doing the best they can, and are willing to be instructed, if it is done in the spirit of meekness and love.

Sr. F. C. Warnky has gone to Dallas, Texas, to visit her daughter, Maud (Mrs. L. W. Chick, 787 McKinney Avenue), and while there will work in the interest of the home class Religio, and the church in general.

2424 Wabash Avenue.

F. C. WARNKY.

LONDON, ONTARIO.

On Sunday, the 8th, the infant child of Bro. and Sr. Harry Lott was blessed by Elder John Shields and Arthur Leverton, and named George Edward.

Elder George Henley, priest of our branch, occupied the stand at St. Thomas last Sunday.

President R. C. Evans arrived home from Toronto Sunday night, the 8th, and left on the 9th for General Conference. He reports the work advancing rapidly in Toronto.

Elder Arthur Leverton, of the Chatham District, one of the first elders to preach the latter-day work here, nearly thirty-five years ago, occupied the stand both morning and evening of the 8th inst. Elder Leverton is a forcible speaker, and both discourses were fully enjoyed by the large audiences which turned out to hear him.

Elder John Shields, missionary, is holding special services in the church Sundays and through the week. A fairly good interest is aroused, and many are investigating.

If a thing is possible and proper to man, deem it attainable by thee.—Marcus Aurelius.

Miscellaneous Department

Conference Minutes.

CENTRAL CALIFORNIA.—Conference convened at Tulare, California, March 7, 1908, at 10 a. m., J. B. Carmichael and J. M. Terry presiding; F. H. Lawn and Edna Walker, secretaries. Branches reporting: Tulare 106, San Jose 99. San Benito and Jefferson Branches were declared disorganized. Ministry reporting: Elders J. C. Clapp, J. B. Carmichael, C. W. Earle, C. W. Hawkins; Priests C. W. Deuel, J. F. Wiles, J. E. Walker, F. H. Lawn; Teacher M. Clark; Deacon A. Page. Bishop's agent, A. Page, reported. Due church last report, \$149.83; receipts, \$432.12; expenses, \$470.00. Officers elected: President, J. B. Carmichael; vice-president, C. W. Hawkins; secretary, Mrs. Mary E. Lawn. Delegates to General Conference: F. A. Smith, F. M. Sheehy, J. C. Clapp, and A. Carmichael. Delegates empowered to cast majority and minority vote. Fresno chosen as place for holding next conference. Time of holding same to be left with district president and missionary in charge.

TEXAS CENTRAL.—Met with the Saints near New Baden, February 15, 1908, at 10 a. m., Johnie Hay, district president, in the chair; J. E. Hamilton and W. H. Mantering chosen secretaries pro tem. Branches reporting: Texas Central, Cookes Point, Philadelphia, and Prairie View. District and branch clerks were given the right to make all necessary corrections. Ministry reports: E. W. Nunley, D. B. Higginbotham, W. H. Mantering, Johnie Hay, John Harp, S. R. Hay, J. M. Nunley, R. J. Goodson, Albert Vancleave, A. B. Kinney, and J. T. Hobbs. Bishop's agent's report: On hand, \$22.45, historian's report read and received; historian continued. John Harp, Johnie Hay, W. H. Mantering, S. S. Smith, D. S. Palmer, and J. M. Nunley were appointed delegates to General Conference; those present to cast majority and minority vote. Prairie View Branch was received into the district, organized in Johnson County, by S. S. Smith and Johnie Hay, with thirty-two members; D. B. Higginbotham, president; Lula Vancleave, clerk. A fine feeling prevailed throughout the conference. Prairie View Branch place for next conference.

SOUTHERN CALIFORNIA.—The semi-annual conference of the Southern California District convened at Garden Grove, Saturday, February 15, at 10 a. m. Called to order by assistant district president, A. Carmichael. On motion the presidency of the district were chosen to preside; Maggie Pankey, secretary; George Wixom, assistant. Branch reports: Cucamonga (new) 17, Los Angeles 328, San Bernardino 248, Newport 221. Auditing committee reported: Cash on hand, January 1, 1907, \$1,175.58; received during year, \$3,502.40; expenditures, \$3,982.28; total receipts for 1907: Tithes and offerings, \$3,502.40; Herald Publishing House, \$10.00; sanitarium, \$124.43; orphans' home, \$29.75; college, \$54.13; total receipts to all funds, \$3,721.21. Delegates to General Conference: A. Carmichael, G. Wixom, T. W. Williams, F. M. Sheehy, F. A. Smith, H. Thornton, A. E. Jones, instructed to cast majority and minority vote; those present to cast full vote of district. Maggie Pankey, secretary, resigned. Fred Adam selected to fill unexpired term. Vote of thanks and appreciation extended outgoing secretary. H. F. Backer selected to fill vacancy on auditing committee. Papers were read as follows: "Duties of the local priesthood," Fred Adam; "Is it possible and how to get the Saints to comply with the law of tithing and consecration," A. Carmichael; "Marriage and Divorce," A. E. Jones; "Missionary work," A. Ballard. Resolutions of condolence voted H. Adam and Nancy Pankey. Adjourned to meet at place of next reunion. Time left to district president. The morning prayer service was a veritable spiritual feast. Scarce a dry eye in the house. The Spirit indicated divine approval. Bro. Williams was spoken to and told not to be discouraged, that his work was not finished, that his voice must yet be heard upon the isles of the sea, that he should be made a mighty shaft in the hands of the Lord to bring souls to him; and counseled to trust in the Lord fully. Thus ended one of the very best conferences ever held in the district. Maggie Pankey, secretary.

KEWANEE.—Conference met at Kewanee, Illinois, February 2 and 3, 1908. Chose district president, O. H. Bailey, to preside; Bro. William Norris, secretary, pro tem; Sr. Anna Amos, assistant. Branches reporting: Kewanee 156, Buffalo Prairie 60, Tri-cities 85, Joy 49, Peoria 54, Millersburg,

Canton 75, Dahinda 45. A resolution requesting the return of the present missionary force to this district was adopted. A resolution petitioning the Twelve and the First Presidency to send to this district a high priest for the conference year of 1908, was adopted. The following resolution on tobacco was adopted also after some discussion: "Whereas, the Lord has said tobacco is not good for man (see Doctrine and Covenants 86:1), and has enjoined his ministers to avoid its use, (see Doctrine and Covenants 119:3,) therefore, be it Resolved, That those who now hold the priesthood in Kewamee District, and are addicted to the use of tobacco, shall be silenced, and remain silenced till they have overcome the habit, and do so attest. That this law shall go into effect March 1, 1908; and that, prior to that time, the district secretary shall furnish each branch president with a copy of this preamble and resolution, they in turn to notify all officers under their jurisdiction of these proceedings." Delegates to General Conference: J. W. Davis, J. T. Hackett, Alfred Needham, O. H. Bailey, J. F. Adams, W. A. McDowell, E. C. Dillon, Amos Berve, Frank Needham, Charles L. Holmes, J. W. Wight, William Epperson, George Sackfield, R. C. Elvin, Charles Holt, Anna Amos, Sr. Pine, Edythe Suman, Pearl Bailey, Sina Needham, Lida Richards, Mildred Suman, Mary Duncan, Essie Scranton, and Lena Willetts. Hanna Sackfield, Morrow Farquer, Thomas Kelley, and James Hare were baptized by Bro. Berve. Adjourned to meet at Dahinda, Illinois, at the call of the president. William R. Norris, secretary pro tem.

EASTERN CALIFORNIA.—Conference convened March 7, 1908, at Saints' chapel, Twenty-second and Arapahoe Streets, at 10 a. m., vice-president, J. D. Curtis, in the chair. Branches reporting: Wray, Raton, Rocky Mountain, Pueblo, Highland, Enterprise, Denver, Colorado Springs, Durango, Valley, and Alva. Priesthood in district, 50; district membership, 745; absent from branch, 168. Bishop's agent, C. E. Everett, reported: On hand and receipts, \$1,795.60; disbursements, \$1,354.25. Delegates to General Conference: E. F. Shupe, F. A. Russell, J. B. Barrett, Charles Wright, J. D. Curtis, Alva Christensen, James Kemp, C. Scott, E. A. Smith, George Kennedy, Jr., J. W. Morgan, T. B. Newen, Emsley Curtis, George E. McConley, Srs. Mary Schwartz, A. E. Tabor, Bell Roush, W. E. Wolfe, Ella Brannan, E. F. Shupe, — Atkins. Delegates authorized to cast full vote, and in case of division to cast majority and minority vote. Adjourned to meet at Wray, Colorado, September 5, 1908. T. E. Walsh, clerk.

POTTAWATTAMIE.—Conference met February 29, at Crescent; called to order by district president, S. Harding, who, with Elders M. M. Turpen and G. H. Hilliard as aides, presided over the conference; J. A. Hansen, secretary pro tem; F. G. Hough, assisting. Branches reporting: Broomer 58, Council Bluffs 300, Crescent 155, Hazel Dell 55, North Star 140, Wheeler 49. Ministerial reports: Joshua Carlile, baptized 1, J. P. Carlile, M. M. Turpen, S. K. Sorensen, S. Harding, baptized 1, J. A. Hansen, A. J. Davidson, M. F. Elswick, D. Parish, C. B. Bardsley, R. McKenzie, W. J. Cook; Priests C. C. Larson, J. C. Lapworth, J. O. Booth, baptized 3, F. G. Hough, J. P. Christensen, A. C. Riley; Teachers H. M. Liles, Peter Olsen, Jr., P. W. Frederickson, Hans Anderson; Deacon Alma A. Gaylord. Summarized report: Attended 895 meetings, delivered 220 sermons, baptized 5, confirmed 5, blessed 8 children, administered to 101, made 119 official visits. A balance of \$5 from collection for A. E. Madison's doctor bill was ordered paid to Sr. Hough for services rendered Bro. Madison. A request from Crescent Branch for the ordination of J. C. Lapworth to the office of elder was approved. Ordination deferred at his request. A petition to the General Conference was ordered, asking that Bro. Samuel Harding be ordained an high priest. Delegates to General Conference: S. Harding, H. M. and Ella Liles, J. P. Carlile, G. J. and Nellie Hansen, J. R. and Lizzie Lapworth, Agnes Hansen, Katie and Laura Rasmussen, D. Parish, A. C. Riley, C. G. McIntosh, Alma A. Gaylord, M. M. Turpen, J. Arber, S. K. Sorensen, J. W. Peterson, Bro. and Sr. Joshua Carlile, P. W. and Laura V. Frederickson, John and Mary Bracken, A. J. Davidson, J. C. Lapworth, C. B. Bardsley, Cora Scott, Lola M. Stewart, Lena Madison. S. Harding was elected president of district, with J. A. Hansen and C. B. Bardsley associates; J. Charles Jensen, secretary. The presidency were authorized to inquire into the advisability of purchasing typewriter for use of secretary. A resolution was presented for consideration of next conference to abolish the delegate system in Pottawattamie District. Report of Bishop's agent: Balance on hand last report, \$349.84; re-

ceived since, \$722.60; total, \$1,072.44; paid out, \$664.74. Sanitarium fund on hand, January 1, 1907, \$40.50; received since, \$86; total \$126.50; sent Bishop Kelley, \$105. Children's home fund: On hand January 1, 1907, \$3.50; received since, \$22; total, \$25.50; sent Bishop Kelley, \$3.50. Tent fund: On hand, \$18.62. J. A. Hansen, Bishop's agent, sustained by vote. Conference adjourned to meet at ten o'clock, Sunday morning, May 31, 1908, at Hazel Dell, Iowa. J. Chas. Jensen, secretary.

PITTSBURG.—Conference convened March 7, with the Wheeling City Saints, at 10 a. m. G. T. Griffiths, Richard Baldwin, and James Craig were chosen to preside; James Raisbeck, secretary, assisted by J. A. Becker. Branches reporting: Wheeling City, 216; Pittsburg, 164; Fayette City, 120; Fairview, 66; Steubenville, 33. Ministers reporting: James Craig, C. Ed Miller, J. A. Becker, O. L. Martin, Gordon Dobbs, John H. Edwards, James Raisbeck, O. J. Tary, L. D. Ullom, James McConnaughy, Joseph B. Wyatt, James Maxon. Priests: L. A. Serig, Sam Winship. Teachers: William Shotton, and George Pace. Bishop's agent's report: On hand last report, \$96.13; receipts, \$553.03; expenses, \$672.64. By request of President G. T. Griffiths, the ordination of Charles F. Davis to the office of priest, formerly a Church of Christ minister, was provided for. C. Ed Miller was elected president of the district, and James Raisbeck sustained as secretary. Delegates to General Conference: G. T. Griffiths, R. Baldwin, James Craig, J. A. Becker, Ress Jenkins, James McConnaughy, Betty Liston, and Margaret Teagarden. Conference adjourned to meet with the Fayette City Saints, 5th and 6th of September. James Raisbeck, secretary.

EASTERN IOWA.—Conference met at Muscatine, February 15 and 16, 1908; Elder L. E. Hills in the chair, assisted by E. W. Voelpel; Mrs. L. E. Hills secretary of conference. Branches reporting: Muscatine, Green Valley, Clinton, Baldwin, Fulton, Oran Center. Elders reporting: James McKiernan, L. E. Hills, F. B. Farr, J. B. Wildermuth, C. G. Dykes, E. W. Voelpel, John Heide, Albert C. Welch, Warren Turner, Jesse Rulon. Priests: D. L. Palsgrove, W. N. Potter, Amos W. Heide, L. B. Moore, Edwin Lowe, Robert Smith. Teacher: Robert Rankins. W. N. Potter was ordained to the office of elder, and the ordination of Edwin Lowe, Jr., to the office of elder and Walter Lowe to the office of priest was referred to their home branch. Officers elected: L. E. Hills, president; E. W. Voelpel, vice-president; Mrs. Ella S. Harris, secretary; John Heide, Bishop's agent and treasurer; L. E. Hills, district historian. A district library board was chosen, consisting of Robert Smith, L. B. Lockwood, and Mrs. Ella S. Harris. Delegates to General Conference: L. E. Hills, James McKiernan, J. B. Wildermuth, W. N. Potter, F. B. Farr, Warren Turner, Walter Lowe, May Lowe, Louise Farr, Robert Smith, I. M. Lane, Mrs. I. M. Lane, Richard Nabb, L. B. Moore. Those present to cast the full vote of the district; and, in case of division, majority and minority vote. Adjourned to meet with the Oran Center Branch, in August.

Convention Minutes.

NORTHERN CALIFORNIA DISTRICT.—Religio convened at Sacramento, California, February 28, 1908, at 10 a. m., with the district officers in charge. Treasurer, A. Severy, reported \$9.97 on hand. Reports were read from Sacramento, San Francisco, Oakland, Chico, and Stockton. Delegates to General Convention: Sr. Ida Dawson, Bro. and Sr. C. A. Parkin, Bro. and Sr. J. M. Terry, Bro. and Sr. J. M. Cockerton, and Ina Cockerton. Our next convention meets at Irvington, in connection with the district conference. An entertainment given by the Religio and Sunday-school was held in the evening. Pauline Napier, secretary, 2130 Jay Street, Sacramento, California.

CLINTON.—Sunday-school association met in convention March 6, 1908, at Nevada, Missouri. Nine schools reported. Following officers were chosen for 1908: Iva Keck, superintendent; W. E. Reynolds, assistant superintendent; Zora Lowe, secretary; Ira W. Roberts, treasurer; Pleas Budd, librarian. Delegates to General Convention: J. W. Noyes, Ida Noyes, F. C. Keck, T. R. White, Addie Gouldsmith, A. C. Silvers, Sadie Dempsey, Sr. H. S. King, J. C. Nafus, George Jenkins, J. W. Paxton, Jennie Oliphant, A. S. Leeper, Dahlia Lyon, Pearl Nelson, Bessie Dugan, Lizzie Walters, A. C. Dempsey, J. A. Wagner, Mina Kearney, Lee Quick, H. Ross Higdon, Elizabeth Andes, George Beebe. Adjourned to meet

the day previous and same place of our next district conference. Zora Lowe, secretary.

NORTHERN CALIFORNIA.—Sunday-school association met in convention at Sacramento, February 28, 1908. J. M. Terry, assistant superintendent, presided; Lizzie Day, secretary, with Archie Severy, assistant. Officers reporting: Sr. Saxe, superintendent; J. M. Terry, assistant superintendent; L. Day, secretary. Gertrude Harlow Bidwell, treasurer, reported: Cash on hand at last report, \$28.69; collected, \$5.78; expenditures, \$15.62; balance \$18.85. Home Class superintendent's report read, and the financial portion turned over to the auditing committee. Schools reporting: Oakland, San Francisco, Irvington, Stockton, Sacramento, and Chico. The district reports also read and on motion were all accepted. A statement from the secretary to the amount of \$3.30, was presented, and, by motion, ordered paid. A motion that we adopt the suggestion offered by our superintendent, Sr. Saxe, that of beautifying the reunion grounds, by planting trees, etc., unanimously carried. Motion made by Bro. Parkin, that we make the first Sunday in April, Arbor Day, for all Sunday-schools in the district, and that each school take special collection that day for the improvement of the reunion grounds, prevailed. Election of officers: Superintendent, Sr. Saxe; assistant superintendent, J. M. Terry; secretary, Sr. Lizzie Day; treasurer, Maud Warren. Delegates to General Convention: John Cockerton, Sr. Cockerton, Ida Dawson, C. A. Parkin, Sr. Parkin, Ina Cockerton, and Bro. Terry. Authorized in case of division to cast the majority and minority vote. Moved and seconded that we instruct the delegates to take steps towards changing constitution pertaining to election of district officers. Lost. By motion we then proceeded with normal work, in charge of Bro. John Lawn, whose work was pleasing and very instructive. Whereupon Bro. Lawn was by vote of the convention made promoter or agitator of normal work in the district. The Oakland, Irvington, and San Francisco schools are already progressing in this line. Lizzie Day, secretary, 1219 South San Joaquin Street, Stockton, California.

Fifth Quorum of Elders.

To date only about half of our number have sent in reports to the secretary. If yours is one of those still missing, please forward at once, so that our report may be as nearly complete as possible by the beginning of General Conference. If you did not receive blank report form, let me know your present address and I will forward one promptly.

J. F. GARVER, Secretary.

LAMONI, Iowa, March 18, 1908.

Conference Notices.

The spring conference of the Southern Nebraska District will be held in Nebraska City, May 24 and 25, 1908. This is the annual conference, at which the district officers will be elected for the ensuing year. E. A. Stedman, president.

Convention Notices.

The Florida District Sunday-school Association will meet at the new church, Pleasant View Branch, Friday, April 3, at 3 p. m. We hope to meet delegates from each school in district. All are invited to be present. J. S. McCall, secretary.

Reunion Notices.

The Northern Missouri reunion will convene near Stewartsville, Missouri, September 4 to 13, 1908. Watch for further notice, later. B. R. Constance, secretary committee.

Notices.

To Delegates and Visitors, Who Are Going to Attend General Conference, and Auxilliary Conventions, at Independence, Missouri, April 1 to 16, from Michigan and the East: Mr. F. T. Hendry, General Passenger Agent, Santa Fe Railroad, called at my residence this morning, and offered the following: To parties of ten or more, the fare to Kansas City will be \$6.25 from Chicago. If crowd is sufficient, special car will be employed. Car seats seventy people. Reclining chair car leaves Chicago at 6 p. m., arriving at Kansas City at 8.30 next morning; also, at 10 p. m., arriving at Kansas City at 11 o'clock the following day. The

representatives of Santa Fe will meet the incoming delegates on two dates: viz, April 1, and April 4, to accommodate the delegates to the various conventions. This means \$12.50 the round trip. The Chicago, Milwaukee, and St. Paul Railroad, offers the same by letter. Delegates and visitors can suit themselves; but we believe the Santa Fe will give the most convenient opportunity.

COLDWATER, Michigan.

Sincerely,

S. W. L. SCOTT.

Marriages.

SMITH—GRENAWALT.—At the home of Moroni Traxler, Lamoni, Iowa, the evening of March 14, Israel Alexander Smith, second son of President Joseph Smith, and Miss Nina Marie Grenawalt, were united in marriage by President Joseph Smith, in the midst of an assembly of the relatives of the groom and bride. They evaded the attentions of the would-be serenaders, slipping away to the junction and getting away on a short bridal tour, from which they will return to make their home in Lamoni, in a residence near the central schoolhouse.

Died.

GLICK.—Sr. Susanah Glick, of Vernon County, Missouri, died at the home of her daughter, Sr. Mary Roush, March 7, 1908, at the age of 77 years, 2 months, and 12 days. She was born in Fairfield County, Ohio; married to Bro. Reuben Glick, June 27, 1850. Of them were born five children; three daughters living. Beside these, an aged husband and several grandchildren are left to mourn. Grandma Glick was loved by all. She united with the Saints' church sixteen years ago, and remained a faithful member until death. Funeral-sermon by W. H. Lowe.

ADAIR.—At Shenandoah, Ralph William Adair, infant son of Bro. Robert Nelson Adair; died March 5, aged 2 years, 2 months, and three weeks. He was a beautiful child, making the loss the greater. Buried in Rose Hill Cemetery. Funeral service from the home, by Joseph Arber.

CATO.—Bro. A. J. Cato died at Miami, Oklahoma, October 22, 1907, after suffering for two or three years. Funeral services by O. P. Sutherland. Bro. Cato was born January 7, 1843, in Monroe County, Alabama; baptized August 26, 1873. Ordained an elder, September 20, 1873. Was in active missionary service several years, was an able defender of the faith, opening up many new places, and passed through severe persecutions and trials; but continued faithful to the end, and died in the faith, and entered the paradise of rest. "He that endureth to the end shall be saved."

NELSON.—Ole Christian Nelson, born April 24, 1859, in Møen, Denmark; united with the Reorganization September 13, 1883, at Council Bluffs, where he died from blood poison February 16, 1908. Funeral discourse by M. M. Turpen at the home, which was filled with sympathizing friends, of whom Bro. "Chris" (as he was wont to be called) had many. He leaves wife and three children, his aged mother who made her home with them, a brother and two sisters. His character was such that we rest in the assurance that with him all is well.

CARRINGTON.—Sr. Martha Carrington was born December 28, 1839, at Brownville, Jefferson County, New York. Died at the home of her daughter, Sr. C. C. Hoague, in the town of Portor, Rock County, Wisconsin, March 6, 1908. Early in life she united with the old organization of Latter Day Saints; and, in September, 1866, was baptized into the Reorganization, by Bro. Samuel Powers, and remained a faithful member until death. She leaves to mourn, one son, one daughter, and two grandchildren. Funeral at the home, in charge of J. O. Dutton; sermon by W. A. McDowell, to a large gathering.

LEWIS.—At Bertrand, Nebraska, Mr. Walter Lewis, aged seventy years, four months, and five days. Walter Lewis was born at Stratford, Connecticut, November 8, 1837; moved to Gosper County, Nebraska, about thirty years ago, and this continued to be his home until he was called to the great beyond, on the morning of March 13, 1908. He leaves a faithful companion, four daughters, and many relatives, friends, and neighbors, to mourn his departure. Funeral service at the home, March 15, 1908, conducted by C. H. Porter. Interment at Fairview Cemetery.

"Don't think because a man misses the mark occasionally that he isn't a good shot."

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Government Land in Wyoming.

The Shoshone irrigation enterprise in the Big Horn Basin of Wyoming on which the United States Government is spending \$4,000,000 is being rapidly completed.

What is known as the Corbett Tunnel, 17,000 feet long, has just been completed and through it, what is known as

the Garland Government Canal will supply water this spring to 14,000 acres of public land. This land is open to homestead entry under the usual rules modified by the provisions of the Reclamation Act. Continuous residence is required and practically nothing is charged for the land, the Government merely charging the settler his pro rata share of the cost to the Government of the irrigation works.

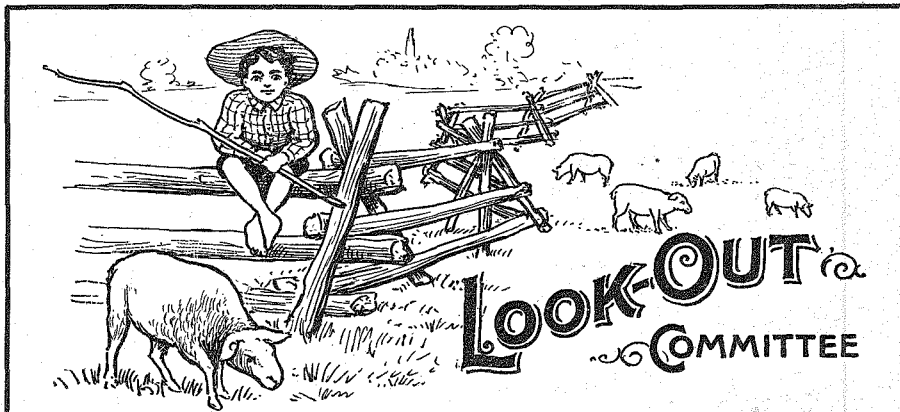
In this particular project this amounts to \$45.00 an acre, and the settler is expected to pay \$4.50 an acre per year and has ten years in which to pay the full amount. These terms are very favorable especially when it is remembered that no interest is charged by the Government on the deferred payments.

The Government has prepared plats showing the location and size of each of the farm units, any one of which the settler may select.

This land is located along the Shoshone River in the heart of the Big Horn Basin, which lies between the Big Horn Mountains on the east and main range of the Rockies on the west, with connecting mountain ranges north and south. The situation is well sheltered, the climate is fine, and the soil as rich as any in America, and produces abundant crops of oats, barley, wheat, potatoes, sugar beets, alfalfa, and garden truck. Water is plentiful and pure and there is plenty of timber and coal.

Any one who is thinking of settling in a new region will do well to investigate this splendid opportunity.

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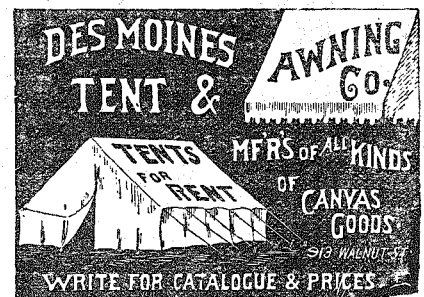
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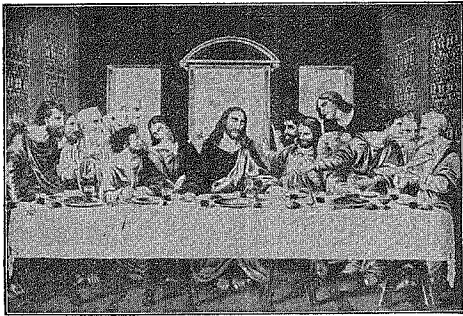
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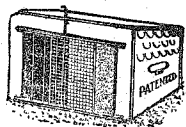
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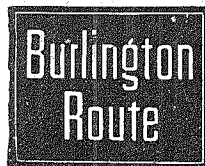
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, APRIL 1, 1908

NUMBER 14

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
LEON A. GOULD, Assistant Editor

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

Editorial

INDIVIDUALITY AND EQUALITY.

Where you find a man who is both selfish and clever, that man will prosper.—Ambrose Bierce.

Whosoever of you will be the chiefest, shall be servant of all.—Jesus Christ.

As we understand the situation, the condition of equality and unity contemplated in the gospel law, and long sought after by God's children, can never be fully obtained until men are controlled by a true and proper ambition. That ambition will not be for personal or family advancement alone, but for the advancement of all our brothers and sisters,—the whole family of God, both in heaven and on earth.

Men must learn that there is no permanent advancement for individuals when the whole rank and file of the church does not move up,—we refer now to conditions that confront us in this life in the building of Zion; nor can one gain reward in the next world who has ignored the welfare of others in this world. Napoleons may speak of the common people as "cannon meat," and the aristocracy of Russia may rise, individually, by trampling others down, but they can obtain no permanent security in this way. The very flesh on which they trample will rise and kill them.

The wave that essays the stars must have the full, strong tide back of it; and the men who assail the heights must move forward with all their brethren in a strong and united effort.

When by a further study of the law or by the aid of further revelation, the church is enabled to crystallize its opinions, and those opinions take form in action and at last we have equality, no matter what plans may be elaborated, we can never maintain that condition until we abandon the ambition that ends in self, and become possessed of an ambition that includes humanity. Christ made no mistake when he said that man must be born again before he could see the kingdom of God. He alone has the power and the means by which that regeneration can be effected. The gospel is the power of God unto salvation, in this as in all other particulars.

At present man loves personal gain, and it is the incentive that urges him to his labors. Take away that incentive and he would not work. Imbue him with a broader ambition that shall include others and he retains an incentive; he will work just as

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All persons attending General Conference should have their mail addressed in care of the conference, as it will assist the postmaster in taking care of the mail, and save delay. Bro. Alfred White has agreed to act as postmaster at the church, and will keep stamps, cards, and other post-office utilities for the accommodation of visitors.



All sunshine makes the desert.—Arab Proverb.

hard for the advancement of Zion as he did for his own sole advancement. If we doubt this we may well ponder the question, What incentive did Christ have? He thought so much of others that he became the servant of all.

In a limited sense such a spirit is manifest in the family. A man forgets himself and does not demand that the members of his family shall each be satisfied with what that member may be able to earn; he is willing to share with his wife or brother or sister or helpless children so that the whole family may be preserved and be provided for. Patriotism is a little broader expression of that spirit. The nation is in danger,—the man sacrifices himself and even his family, and goes out to fight and die for the nation. True Christianity is the broadest expression of that spirit, and leads a man to include all men in his ambition. It rises above individual or family ambition and becomes the highest type of patriotism. It is the only spirit that will ever wipe out individual, family, and racial differences, and bring about conditions where there are no Jews and no Gentiles, no bond and no free, and only one kingdom under the whole heaven.

Surely we have examples in nature which show us that selfish motives are not the only motives which promote industry. If a man "works like a beaver" he is simply emulating an animal that knows only community ambition. If he is as "busy as a bee" he simply follows the example of an insect which in the honey season literally wears its life out in a few short weeks, and all because of community ambition, pride, or love. If, being a sluggard, even under the stimulus of personal ambition and the keen competition of our times, man goes to the ant, as God has told him to do, he finds a very busy creature which knows nothing about competition as the "life of trade" but does know a great deal about coöperation as a life trade. Divine wisdom took note of the ant; and shall a man be greater than God?

Nor will our future condition of equality destroy individuality. Whatever may have been the plan of "all things common" which the apostles adopted after the day of Pentecost, at which time they received such an endowment of wisdom and power, it did not destroy the individuality of Peter,—hardly! He was Cephas still. Zion will not be an emulsion, but an aggregation of units. To a degree, patriotism destroys personal ambition and fosters national ambition; yet it does not destroy individuality, but rather quickens it. In times of war, when one ideal (and that not a personal one) moves the mass, individuals stand out in greatest prominence, both in the council halls and on the field of battle, as note the generals and statesmen of every great war.

Surely it will be so in the army of the Lord. The law of God will take care of the individual most

jealously while he is striving for others. Individuality is one of the most valuable factors with which we have to deal, and God will use it for all it is worth. No great enterprise was ever founded, back of which there was not some strong individual. No corporation or trust or aggregation of any kind can long continue unless some one is putting his strong individuality into the work.

So it is in the work of God. We need men who will consecrate, not money alone, but might, mind, and strength. Men who will throw their individuality into the work and throw it hard. It will not suffice to consecrate our moneys or anything else to the church while our individuality is wrapped up in the world, and while we are governed by worldly ambitions.

Every minister, especially, should be a man among men, with ideas, abilities, and manners of his own; and that is generally the case, because we have not a factory-made clergy. Our ministers are hand-made; and God seldom makes two men exactly alike, either in feature or disposition.

God has placed upon other shoulders the burden of teaching and executing the law of temporalities, and, so far as we are concerned, we are content to let it remain there, while we attend to the especial business that he has given us; but it is a common duty resting upon all to do what can be done toward securing that proper spiritual condition which must underlie every successful effort to enforce the financial laws. The oversight of missionary work in all the world may rest with the Twelve and seventies; the duty of pastoral work may be with the high priests; the control of financial matters may rest with the bishops; but the duty and right to teach personal righteousness rests alone with no man or quorum of men, but with all the church, because the success of every department of church work depends upon that principle.

There may be a lack of unity as regards the law; but we are persuaded that our greatest danger right now is not in that particular. Our greatest obstacle is selfishness; and when we get rid of that we will soon come to an agreement.

ELBERT A. SMITH.

NOTES AND COMMENTS.

DECATUR, Illinois, March 16.—Evangelist Sunday has succeeded in breaking all his own previous revival efforts in the meetings which he closed here to-night. A total of 6,206 converts were made, nearly two thousand more than in Bloomington, which was his high-water mark heretofore. Last Sunday was the day on which the fund as a gift to Mr. Sunday was to be raised. The people of Decatur arose to the occasion by giving the handsome sum of \$10,379.52—two thousand dollars more than Bloomington. Thus

Sunday received exactly \$2,000 a week for his efforts in the Macon County capital.

This evening over six hundred converts were made.

Sunday there were received about six hundred converts for the churches. Previous to the record-breaking campaign in Decatur, Bloomington held the palm with 4,200 converts.

In his sensational sermon on "Booze" delivered Sunday afternoon to the men, Mr. Sunday said that if the Decatur saloonkeepers got too active, he would come back for two or three days just before election day.—Burlington *Hawkeye*, March 17, 1908.

OSKALOOSA, Iowa, March 17.—Oskaloosa ministers have created something of a sensation in coming out in a printed declaration over their signatures as opposed to the remarrying of divorced persons, and with a single exception they have declared they will not marry couples who have been divorced.

The agreement is the result of a heated debate in the local ministerial association. Only one minister, Reverend Alexander McFarren, of the First Presbyterian church, refused to sign the agreement. This minister in discussion admitted that he held different views on the subject than those advanced by the teachings of his church.

The ministers declare that if the ministers of other denominations unite with them in a similar decree they will wield a power against the evil influences of the present divorce system of the country, which will be far reaching. The Oskaloosa ministers will use their influence to have the matter brought forward for action in the governing bodies of their denominations.—Exchange.

"The Reverend R. J. Campbell, pastor of the City Temple, London, England, has been evolving and constructing and strenuously advocating a new theology which has put him much in evidence in the public prints and in discussions at religious gatherings. It is now reported that he has published a letter addressed to all Free Church men and other sympathizers, proposing to form a new sect and organization for an active propoganda in behalf of his new theology, the central idea of which is the denial of the divine origin of Christ, whom he regards as a social reformer. The reason he gives for this step is the hostile attitude of the official element in the churches to the new movement. This," says the New York *Christian Intelligencer* (Ref.), "is a sensible proposition. Holding such views, the City Temple is no place for Mr. Campbell, since in the long and notable pastorate of his predecessor, Joseph Parker, the City Temple pulpit was a very Gibraltar of orthodoxy. The consistent and logical result of radical depature from the orthodox belief on which

the City Temple was founded is a relinquishment of all relation to that church and the formation of a new body in which Campbell and those sympathizing with him, may, unhindered by the hostile attitude of church officials, give free vent to his new theology and find a congenial environment. Change of faith necessarily and logically leads to a change of ecclesiastical relations."—Exchange.

Doctor Lila E. Whitehead, in an address in Chicago, said:

"Why do mothers, members of the W. C. T. U., work for a law which provides for the teaching of the effects of narcotics in the public schools and then after their children have been taught the truth under it, undermine their faith in what they have learned by giving them tea and coffee at home when they have been taught that tea and coffee are just as truly narcotics as liquor or tobacco?"

"The effect of coffee and liquor on children is terrible," said Doctor Whitehead, when the question was opened. "Before I have had charge of a room six weeks I can pick out every child that uses tea or coffee. The effect of the stimulation on their sensitive, growing bodies is unbelievably bad. Tea and coffee and staying up late at night make all our bad children. I have never known a refractory child who did not use either tea or coffee or stay up late at night. One of the greatest specialists in children's diseases in the city has told me he would rather give his children beer three times a day than give them tea or coffee."

At a church entertainment in Southern Iowa the other evening the master of ceremonies announced, "Miss Bates will sing, 'Oh, that I had wings like a dove, for then I would fly away,' accompanied by the minister."—Des Moines *Tribune*.

A man that puts himself on the ground of moral principle, though the whole world be against him, is mightier than them all; for the orb of time becomes such a man's shield, and every step brings him nearer to the hand of omnipotence. Take ground for truth, and justice, and rectitude, and piety, and fight well, and there can be no question as to the result.—We are to feel that right is itself a host.—Never be afraid of minorities, so that minorities are based on principles.—H. W. Beecher.

• * •

The end of all learning is to know God, and out of that knowledge to love and imitate him.—Milton.

• * •

He that may hinder mischief, yet permits it, is an accessory.—E. A. Freeman.

Original Articles

ANNUAL STATEMENT OF BOARD OF PUBLICATION.

Below will be found the annual statement of the publishing department of the church. While, of necessity, our liabilities are heavy, to replace the Herald Office and equip it with new machinery, yet the gain made during the year, of \$10,854.82, exclusive of all donations, makes us hopeful that in a few years the plant will be free from debt, and the good accomplished increased many fold. We earnestly trust that the Saints will take the church papers, and thus help pay off the debt, while at the same time much good will come to them through the printed word. The rebuilding of the new office has not all been balanced up yet, but full report will be made in a few weeks that all may have full information of the work done.

We feel thankful for the support given the department the past year. Some of the missionary force have done splendidly, and we hope to see many more "workers" helping us this year. If all of the Saints will help by subscribing for the HERALD, *Leaves*, and *Ensign* for the next four years, we will cancel the debt.

Yours in bonds,
F. B. BLAIR, Manager.

ANNUAL STATEMENT.

February 1, 1908.

HERALD PUBLISHING HOUSE.

Cash on hand, February 1, 1907.....	\$ 1,364 79
Cash received from February 1, 1907, to January 31, 1908	82,373 16
Total	\$ 83,737 95
Cash expended, February 1, 1907, to January 31, 1908	83,225 13
Cash on hand, February 1, 1908.....	512 82

Resources.

Cash on hand	\$ 512 82
Real estate	4,135 00
Paid to rebuilding fund of new Herald Office building.....	39,101 25
Bills receivable	2,567 08
Accounts receivable	2,562 06
Merchandise	2,941 55
Plates	8,766 50
Printing plant, machinery, and fixtures	17,589 59
Paper and supplies	3,692 41
Total	\$ 81,868 26

Liabilities.

Donations received	\$ 15,655 01
Bills payable	26,556 03
Accounts payable.....	3,445 50
Due bills out.....	38 57
Total	\$ 45,695 11
Present worth, February 1, 1908.....	\$ 36,173 15
Present worth, February 1, 1907.....	27,970 67
Net gain	\$ 8,202 48

ENSIGN PUBLISHING HOUSE.

Summary.

Cash on hand, February 1, 1907.....	\$ 1,012 14
Received from February 1, 1907, to January 31, 1908.....	10,622 75 \$ 11,634 89
Expended from February 1, 1907, to January 31, 1908.....	\$ 11,532 29
Cash on hand, February 1, 1908.....	102 60 \$ 11,634 89

Assets.

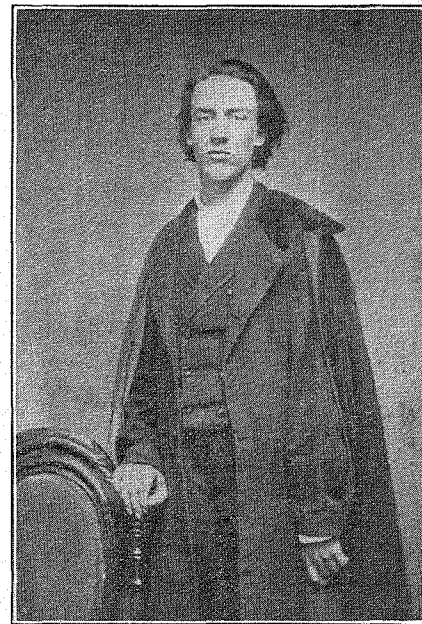
Real estate	\$ 3,500 00
Printing plant	3,053 38
Fixtures	233 87
Expense	58 07
Plates and cuts	214 15
Merchandise	1,272 49
Cash on hand	102 60
Printing and paper	1,031 38
Postage	40
Insurance, premium paid in advance..	6 00
Accounts receivable	316 93 \$ 9,789 27

Liabilities.

Bills payable.....	\$ 2,540 00
Accounts payable	621 08
Total	\$ 3,161 08
Present worth	6,628 19 \$ 9,789 27
Present worth, February 1, 1908	\$ 6,628 19
Present worth, February 1, 1907.....	3,975 85
Net gain	\$ 2,652 34



TWO OLD POEMS.



DAVID H. SMITH.

From a photograph taken at about the time of the appearance of the second poem referred to in this article.

There are two poems by David H. Smith, one entitled, "Tatty in the Buggy," and the other beginning, "Little HERALD, stop a moment," that are well remembered by the older generation of Latter Day

Saints. They are not so familiar to the younger generation, because they have not been preserved in the literature of the church, perhaps because of a lack from a literary standpoint,—it was their sentiment and not their polish that appealed to the Saints at the time of their appearance. Indeed, they were the work of a boy who was just venturing into the realm of poesy; and they lacked the perfect beauty of his later compositions.

When Joseph Smith took his place, in 1860, at the head of the Reorganization, he found no more sympathetic and enthusiastic follower than his young brother David, who was then only sixteen years of age.

It was the custom of the family to make the halls of the old home ring of an evening with songs. Many of these were of David's composition. In memory of those olden, golden days he has written, in *Hesperis*:

"Oh, how we used to sing in the days that are no more;
As we gathered in a ring 'round the old familiar door;
When some kind friend would raise some well remembered strain,
Sacred to those happy days,—shall we ever sing again?"

So it came about that when Joseph felt the call of the Lord and went to take his place at the head of the church, the boy David expressed his exultation in verse, and the family sang the poem to the tune, "Kingdom Come, or, Year of Jubilee." To understand the song, be it known that "Tatty" was the faithful old family driving-horse. The song was taken up by others, and there are those yet who will sing it for you without any freshening of the memory by reference to the printed page. The first verses were:

"Oh, brothers! have you seen Brother Joseph,
With a smile upon his face,
Going along the road with Tatty in the buggy,
As if to leave the place?
He heard the word way up the river,
Where the Amboy Conference is:
Then he took by the hand his dear old mother,
And he's gone to take his place.

"O then, to see the people coming,
To the water blue and clear:
They heard the sound of the word from heaven,
And unto them it's dear.
They know that he has sense and wisdom;
And they know that he is true;
And they know that he will lead God's people,
As a prophet ought to do."

Yet notwithstanding his earnest belief in the prophetic calling of his brother, there were those who sought to force upon the younger brother the thought that he should be the leader. Yes, among the various conflicting claims of those troubled times there were those who called themselves "Davidites," using his name, though, without permission. His winning traits of character, his religious fervor, his

intense spirituality, his varied abilities and brilliant prospects, seemed to them to designate him as the ideal prophet-leader,—the "Prince David" of the latter-day dispensation.

Strange, is it not, that some will always choose some way other than the one that God has appointed? There were many in the Utah faction who were eager to hail him as the "seed of Joseph" called to lead the church; though they refused to follow the one who rightfully had the call. These individuals at different times offered the young man great inducements to fall in with their ideas; and finally he replied to them in no uncertain tones, through the *SAINTS' HERALD*, April, 1863, in a poem entitled, "A word of advice to those who look for me to be the prophet."

Needless to say the poem was received with delight by those who were weary of men who would sacrifice the church in the interests of their own ambitions. The impression that it created can hardly be imagined at this late day. To be understood, it must be remembered that at the time three pillars of the temple still stood at Nauvoo; and with true poetic inspiration the young poet compared the three sons of the Martyr to these three pillars. We quote the poem in full below.

A WORD OF ADVICE TO THOSE WHO LOOK FOR ME TO BE THE PROPHET.

By David H. Smith.

"Little *HERALD*, stop a moment
Ere you journey on your way;
I have something of importance
That I wish that you would say
Unto those who, not contented
With the leader God hath sent,
Still declare that I shall lead them,
Though I gave them no consent.

"Go and tell them I am loyal
To the counsels of the Lord;
Tell them I have no desire
To dispute his mighty word.
Joseph is the Chosen Prophet,
Well ordained in God's clear sight;
Should he lose it by transgression,
Alexander has the right.

"Joseph, Alexander, David,
Three remaining pillars still;
Like the three remaining columns
Of the Temple on the hill!
Joseph's star is full and shining,
Alexander's more than mine;
Mine is just below the mountain,
Bide its time and it will shine.

"Shame, then! work no more with Satan;
Tempt me not to leave this band;
For as long as we're united,
We in faith and strength may stand.
Go to Strang, and go to Brigham,
No false prophet make of me;
In the name of Jesus, Satan!
Get thee gone—it shall not be.

"Little HERALD, go and tell them
To cast out this devil dark,
Then come follow after Joseph,
And to truth and reason hark.
Bid them quit their evil dreaming,



From a drawing by David H. Smith.

"THREE REMAINING PILLARS STILL."

Thus to mar my joy and peace,
And destroy me and my brother;
Bid these loud ones hold their peace.

"Then, thou HERALD, come and tell me
What the poor deceived ones say;
Tell me if they are not willing
To help Zion on her way,
And not strive to clog her rudder,
Cut her ropes, or strain her mast;
But aboard and help cast anchor,
That she may outride the blast."
—*Autumn Leaves*, March, 1908.

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TEMPLE-BUILDING.

It is a well known fact to all who have made the subject of temple-building a particular study, that there was never a temple built which was acceptable to God excepting that he had first commanded it to be built.

We read in Doctrine and Covenants 107:12, the following: "I commanded Moses that he should build . . . a house in the land of promise . . . my holy house, which my people are always commanded to build unto my holy name." The advocates of the Utah church blindly interpret this to mean that they are commanded always to build temples, but to the writer it is very plain, as it states that Moses was commanded and in this same paragraph continues by saying that my people are always commanded

to build temples, inferring that as Moses was commanded so should his people always be commanded.

The building of Solomon's temple was by command. (See 1 Chronicles 28:6-19, 1 Kings 7:4-13.) The Far West temple was suggested by revelation, April 26, 1838. The Nauvoo and Kirtland temples were commanded to be built, as was also the one yet to be built in Independence, with all particulars given in each case.

Millennial Star, volume 16, page 89, shows that the high council decided to wait upon the Lord for revelation concerning particulars in regard to the Far West temple. The *Historical Record*, volume 7, page 434, states that Joseph counseled that the building of the temple be postponed until the Lord should reveal that it was time to be commenced. Brigham Young states, *Journal of Discourses*, volume 1, pages 277, 278, also *Millennial Star*, volume 15, pages 391, 392, that the temples in Utah were none of them built by divine command. *Deseret News*, May 17, 1884, says Logan temple was contemplated and designed by Brigham Young, neither were the temples at Manti and St. George commanded to be built.

Orson Pratt stated December 10, 1876, "There has not yet been a temple built which God has accepted since the Saints left Ohio, nor will there be till a temple shall be erected in the land of Zion where God has designated. These temples here in the valleys have not been built by divine command." The above is taken from a tract entitled "Reply of Joseph Smith to L. O. Littlefield in refutation of plural marriages," and that these statements were made by Pratt was not refuted in the reply to same. Orson Pratt also said in 1848, "The house of God (temple) never was in any past age and never can be in any future age, built without EXPRESS COMMANDMENTS or NEW REVELATIONS being given to the people who build it. The house of God could not be built without new revelation to give the pattern of its various apartments."—*Millennial Star*, vol. 10, p. 264.

The above is in contrast to the position of the Utah church of to-day, so it is clearly to be seen that they have changed in many other ways than simply the accepting of false doctrines, for they have reversed almost everything in order to substantiate the teachings of Brigham Young, who stated that no new revelations were needed in order to build temples. (See *Millennial Star*, vol. 15, p. 391.)

According to the leaders of the Utah church none of their temples were built by divine command; and, in taking such a position, it is an admission on their part that the only temple of the Lord in existence to-day, built by divine command, is in the possession of the Reorganized Church, the Kirtland Temple, while the temples of Utah are like unto those built by the Israelites in the year 760 B. C., spoken of by

Hosea, 8: 14, wherein he says: "For Israel hath forgotten his Maker, and buildeth temples."

J. CHAS. MAY.

• * * * •

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER N. C. ENGE.

I was born September 27, 1850, at Enge, six miles from Grimstad, Norway, and brought up on a farm at the same place, situated a few rods from the fjord (bay), which abounded with fish of divers kind. My parents taught us children to serve the Lord, as they understood it, and from my earliest recollections I revered the house of worship, and those that served in it.

I remember at about the age of seven I was deeply impressed by what I had heard concerning the day of judgment, and at some time during a certain night I beheld an old man descending from the sky: his hair was white as snow and he was seated on a chair, and though my understanding of these things was, and is yet, very limited, I suppose he was coming to judgment, and of course I thought that the Ancient of Days was "God the Father." As he was slowly descending, I wondered, would he look at me, and instantly he turned and gazed at me with his piercing eye, and immediately every drop of blood seemed to leave my body, and I awoke: but the sensation experienced continued for some time. I have since thought that when the change from mortality to immortality takes place (among those who shall be permitted to tarry till then) the sensation during that "twinkle" may be.

From this on I pondered much on the mysteries of creation and the life to come. I was very prompt in attending the common school, where of course the religion according to Luther was taught. I advanced rapidly and was able to recite most of the catechism when six years old. Parents and teacher were proud of me. However, my associates, while playing and fishing, etc., were not the best class,—the higher class being the most immoral, the wealth of the parents covering their sins, the dollar being the minister's beacon-light. We were taught at school to read the New Testament, in which I took a great delight, also a so-called Bible History. I passed through my studies easily, passed in the preparatory for confirmation (?) and was confirmed (?). When filling my fourteenth year, renewing the covenant my sponsors had made for me at the font, while an infant, I solemnly promised (while pressing the minister's hand) that I would forsake the Devil and all his works. I assure you the service was very impressive and I was sincere in my promises and began to fulfill them immediately, in that I soon began to drift away from certain parts of the catechism and read only the New Testament. It was only a short

time until something very important dawned on my vision.

I saw that I must go out in the world and support myself. My parents were poor. The majority of the young men went to sea, and there was no alternative but to be brave and be *a la mode*: though parting with father, mother, and sisters was next to impossible; mother weeping bitterly while arranging my scanty wardrobe, including a pair of seaboots and a suit of oilskins. I shipped as cabin-boy, a very desirable position with top pay, namely, four dollars per month and board. Letters from home were received in every port admonishing the tiny sailor boy not to go on shore, nor drink beer or whisky, but of course "one drink would not hurt any one," so the boy must not only drink a glass to show that he was a man, but he must treat in return and hear the applause of the sailors, when relating to those on board how courageous he was in that he could call for the drinks.

However, by the intervention of the invisible powers my desire was not for drinks, and though I was twice (as the sailors term it) three sheets in the wind, once on whisky, once on sweet wine, I never became a lover of either; though I drank wine now and then for a number of years, because I read that the Lord made wine out of water. But to continue: The sailor could not be on the lookout at night, or pace the deck the long and dreary night watches, especially in rough weather, unless he must have something to cheer him up, so of course he must have a smoke. When he is steering the ship the officer will not allow him to smoke, but he may bite a big chunk off the plug—the minute he takes hold of the wheel, so that the mate or captain now can trust the ship in the hands of the great salt who now chews and turns the quid in his mouth, watching the compass and the ship's head (bow).

Now, brethren, I suppose you do not like to mention your bad habits in an autobiography to be read by all men. Ah, you say, I did not indulge. And so you had plain sailing all your life, did you? Well, then, you did not have much to overcome along that line; but I wonder if you did not whirl around with some damsel at some party; if you did not attend public dances.

Can you put a rattlesnake in your bosom without danger? Maybe some Latter Day Saint elder can. I was not one at that time, and was bitten several times. I continued in this sort of a so-called decent way, not in open violation of law, not a libertine, not a night Rambler. Oh, no! but just a decent Christian hypocrite. During this time I made three trips to India in sailing vessels, around the Cape of Good Hope. The last trip I made as second officer, having passed the board as navigator, and during stormy weather I often knelt by the rail of the ship

implored the Lord to let the threatening squall pass by. There was no hypocrisy then, I assure you, and the Lord granted my request several times. Also made two trips in a steamship through the Suez Canal and the Red Sea, passing Mount Sinai a few miles distant. When looking at that mountain so near by, the Sandy Desert, the caravans of camels crossing the same, the Bible story of these surroundings was brought vividly to my memory, and I began to reflect on my past career, and resolutions of repentance were repeatedly made.

I made several voyages up the Mediterranean. I walked round the Island of Malta. I noted the only sandy bay on the island where a vessel could possibly drift in without being broken in a thousand pieces on the craggy rocks lining the whole coast,—the little bay where Bro. Paul landed. I also steamed up the Archipelago to Smyrna. There was but one street left of the old town; the rest of the city having been destroyed by earthquake and fire. We brought two hundred and fifty sheep from that place to Constantinople. There were two shepherds accompanying the sheep; age, dress, and herding peculiarities precisely like those referred to in the Holy Scripture; all this produced a great longing in me to be a different man. Returning from the Black Sea, we passed the walls of Troy and out through the Grecian Isles into the Mediterranean Sea.

On a certain Easter Sunday, while wondering why I could not accumulate any of this world's goods, a voice seemed to say, "Seek first the kingdom of God and its righteousness, and all these things shall be added unto thee." From that time I began in earnest, as we say, to seek the Lord. My present wife was then a girl, and was in service in Granville Park, Lewisham, the suburb of London, England. We had been acquainted then about six years, so upon agreement set sail for Norway, where we were later married in the Lutheran church. I shipped again as chief mate, and made a trip to Scotland, where I heard an evangelist (Murry) from Glasgow. He represented the assembly of believers. I believed, and was immersed at Bonnes in a bathtub, but the minister stood on the outside. I always thought when I returned to Norway that something was wrong with that baptism; however, I felt that I was pleasing in the sight of God.

A good deal was said at that time among the people in Norway about being born again. It was a byword, Are you crazy? Are you born again? It now became my duty to separate from the state church, so accordingly I went to the minister and after some palavering had my name erased from the books. This was in my thirty-fourth year. The next spring wife and I shipped for America; our baby boy, Axel, then being six months old. We dedicated him to the service of the Lord. When arriving in

Wisconsin, I united with the Mission Baptists. My wife later in the summer was baptized in the Angally River. I studied the Bible and soon found out that the Baptists did not practice the laying on of hands, so at a business-meeting in 1889 I made the motion to have that ordinance added to our creed. A heated discussion followed, but it was finally resolved that hands should be laid on those baptized; but it was never practiced while I was there.

In the spring of 1900, we came West to Tacoma. By this time I had about made up my mind that I need not belong to any church to be saved; but reading in Revelation 1:20 that churches were candlesticks, I thought that if I was a light I must be on a candlestick, so I joined the Baptist Church again; but when I found, after reasoning with the minister, that he would not practice the laying on of hands for the gift of the Holy Ghost, I began to secede. A Christian Alliance minister was then recruiting missionaries for Japan. A young woman appointed, said she would like to have me baptize her. I consented and incurred by this act the displeasure of the minister, because I had not been ordained by him. A meeting was called and an attempt was made to disfranchise me, but my question in regard to authority puzzled them. Shortly afterward, I baptized a Roman Catholic, a French lady, who was our neighbor. This caused another extra business-meeting. Nothing wrong could be proved, however; but I withdrew from that body and began preaching on my own responsibility, taking for my foundation Hebrews 6:1, 2. I know now that I was then led by the Spirit of the Master to that passage of scripture, though I was ignorant in regard to the authority of the priesthood. I knew that a change had taken place in my heart; but when I read about being born of the water and of the Spirit, I was not satisfied; and right here, I shall attempt to show where the mistake is often made by many honest-hearted souls in that they imagine that the change of heart is the new birth, when in fact it is but a conception of the truth, which is the Word, as in the case of the immaculate conception. The word, spoken by the angel to Mary, in conjunction with the power of the Holy Ghost caused the conception to take place, so in like manner when the gospel, the glad tidings about the Word (Christ) is spoken to now, accompanied by the overshadowing power of the Holy Spirit and man, like Mary, submissively, gladly receiving the message, a conception takes place of the new creature that shall be born of water and the Spirit. How wonderful! The Word made flesh. Christ in us the hope of Glory. However, Apollos like, I was partly instructed in the way of the Lord, and with the light I had, made many trips to Eatonville and Muck Creek, walking many miles, calling sinners to repentance. Many came to hear, and there

are people living there to-day who can testify that I preached the true principles of the gospel in order as they are recorded. Bro. Duncan stated that I was preaching the Latter Day Saint doctrine, though I knew of no such church, or any one who preached the fundamental principles in rotation. As aforesaid, I believed I had a right to preach, but told the people I did not think I had authority to lay hands on the sick or on those baptized.

During this time, I had met Bro. James Puckett, then of Lake Park. I heard him lecture, and his plain, forcible arguments along certain lines convinced me in a measure that my position was wrong. I read the Book of Mormon and believed every word of it. I brought Bro. Puckett out with me to Eatonville and introduced him as a man who knew more about the laying on of hands than I did, and that I was going to quit preaching until I had investigated this, to me, new light. Shortly after I was baptized by Bro. Puckett and when he led me into the water and said, "Now, Bro. Enge, you will be baptized by one having authority," he looked like an angel from heaven. Peace came to my soul, and I waited some time for an elder to confirm me. In due time Bro. John Davis arrived at Brookdale, where we lived; and, though a stranger, it seemed that I had known him before. I was confirmed shortly afterwards at Lake Park. My wife was baptized by him, and Lilly and Noble, our youngest children, were blessed. I was ordained a priest the same day. I began to utter monosyllables and gradually developed so I could present the work in part. I had wonderful assistance of the Spirit of God. There was no assembly of the Saints in the neighborhood, so we had no manifestation of the gifts; at least if we had, we did not understand them, though a new light in the understanding was surely evident.

Next year, I was ordained an elder by Brn. J. C. Clapp and John Davis. I labored and preached in the state of Washington as circumstances would permit, opening up new places, etc. Orting should be mentioned here, where several were brought into the church by Brn. Davis and Enge. While living in this town my wife, children, and I were insulted every time any of us walked the streets. A man entered the Christian church one evening with a rope intending to hang Davis and Enge. I gave him a tract while he was sitting in the church, and some so-called ruffians told him when he came out that if he attempted to harm us he would swing to a certain tree. We stayed in the town until the spring, when we moved east of the mountains to Liberty, Kittitas County, Washington. While here I became despondent because, though I, by the advice of the missionaries, applied through them for a mission, I was not appointed, hence began to doubt my call to

the priesthood, and while engaged in prayer in the woods one day a voice seemed to speak to me these words, "Write to the Prophet and ask him to intercede for you." Accordingly I wrote these words, "Please ask the Lord to reveal to you if I am worthy to be his messenger." In due time this was received and mailed to me, "The Spirit saith, thy work is accepted in righteousness, and thou art worthy to preach the gospel, and to warn men to flee from the wrath to come; be faithful; of a pure mind; thy heart set to do righteously and thy work is accepted of me."

At this I took new courage. Attended General Conference at Lamoni, in 1900, where, for the first time, heard the gift of prophecy in the person of Sr. Brewster, of West Virginia, and I was completely enveloped in the Spirit. A couple of days later, in prayer-meeting, the spirit of prayer was with me, though in few words, and as I ceased praying this same sister prophesied again, and she told me afterwards that as soon as I had prayed, the Spirit told her to deliver the message.

I was appointed that year on a mission to Scandinavia; but as I have forwarded notes some time ago to the Historian on the Scandinavian Mission, I shall omit that part, but will say that when I was ordained to the eldership, it was said that I should be ordained again and again. One ordination has taken place, and I am trying to fill that office as best I can.

Now to the young men and maidens in the church, of my mistakes and follies take warning. Shun evil in all its appearances; put on the whole armor of God. Yield not to temptation; be sober, be pure. To the brethren of the ministry, you older ones: we are going down hill; the conflict is getting more difficult; the battle fiercer, but the laurels are in sight. Let us stand shoulder to shoulder, that we may conquer the enemy without and enter the city.

In bonds,

N. C. ENGE.



THE POWER OF THE GOSPEL.

The article of a brother which we find on page 149 of the HERALD of recent date contains that which we believe it would be well for all of us to consider.

We read in the Scriptures: "His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue."

Some of these "things" we not only hear in words of instruction and wholesome admonition by the ministry in the sacred desk, but also read them in tracts and official writings, and in the many articles, treatises, and discussions sent broadcast by the brethren and sisters throughout the church; and all these are a power for good.

As we read in Romans 13: 1: "Let every soul be

subject unto the higher powers. For there is no power in the church but of God; the powers that be are ordained of God," we should ponder well the thoughts expressed.

Long experience and close observation have no doubt revealed to many of us the various manifestations of these higher powers, and we have at some period of our spiritual career not only felt great peace and comfort of mind and heart, but at times also have had to suffer because of the word of reproof, when we have been slothful and disobedient in regard to keeping the divine command.

We are not surprised at the stress which our brother places upon the work of the priests and teachers, and especially the sacred responsibilities of those who have been called to preside over the assemblies of the Saints.

Just for a moment consider, for instance, in connection with other evils existing, how alert and bent on strife and division is the adversary to prompt to tearing asunder the sacred ties that have for years perhaps bound the members of families together,—husbands to leave their firesides that have been a refuge and stay amid the vicissitudes of life, and wives long cherished to sue for divorce from the fathers of their children: and all this unrest and trouble the wicked one brings about, that he may thwart the purposes for which the divine powers have been ordained and placed in the church.

Alma, in chapter 9, paragraph 9, says that they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries, and then they are taken captive by the Devil, and led by his will down to destruction.

But man is not left to himself without guidance in his wanderings from God; for, throughout the sacred records, the ministers of the word have pointed out the sins and pitfalls into which his unwary feet are liable to be decoyed. And this is the reason why, while those endowed with power from above labor and intercede for the church, we are commanded to sustain them by our faith and prayers, that through them we may be advanced and the work prospered and perfected.

The faithful apostle prayed to the Father that he would grant the church to be strengthened with might by his spirit in the inner man,—“that Christ may dwell in your hearts,” “that ye . . . may be able to comprehend . . . what is the breadth, and length, and depth, and height,” “and to know the love of Christ, . . . that ye might be filled with all the fullness of God.” What a wonderful prayer was that!

Could that blessing be confirmed in us, the Saints might indeed know for themselves what are the

mysteries of the kingdom, and be prepared, through faith and good works, for the redemption of Zion.

For all the evils and weaknesses of man, such as desires for glittering and vain pleasures, gaudy plumage, rich and costly apparel, and for the sins of greediness, covetousness, complainings, malice, envyings, divisions, contentions, backbiting, and all the rest, including separations and divorce, an excellent word of counsel, familiar to all of us, is given, and may be as profitable to us as it was to the Saints at Colosse; “Put on the new man which is renewed in knowledge;” “if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness;” “bear ye one another’s burdens.” And again one which applies not only in our intercourse with each other as Saints, and as associates in business, but also as members of families and in our homes: “Put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another; put on charity,” “let the peace of God rule in your hearts, and be ye thankful.”

For the good of all, President, priest, teacher, and lay-member, might be reiterated the words, “Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men, doing nothing by partiality.”

Such words of admonition as these appeal to us as being inspired by the spirit of love, and thus by the strengthening of our minds through the study of the Scripture, with intent to comprehend, in our lives may be displayed, to the edification of all, the power of God.

These precious “things,” written for our profit, call forth the deepest gratitude of our hearts, and speak to us from the unforgotten past of a loving Providence, acting in every age and clime in behalf of his children.

Much is revealed to each one of us by which we can make an application of every true principle; and unless we who have received of the gospel fullness consecrate our time and talent to the establishing of righteousness, we need not think to accomplish much in the way of advancing the work of the latter days, or of helping to convert those who are in darkness, or who are honestly seeking for light.

We believe that our very best efforts must be put forth, if we would be clothed with power from on high; and, by heeding the promptings of the Spirit, our minds will be drawn toward God in prayer, and to do good will be the aim of life.

May our minds so broaden that we shall comprehend more fully His love toward all mankind, in sending His only begotten Son to redeem the world by His mighty power, to raise the fallen, set at liberty the captives, and bring again peace and happiness to earth renewed.

And let us do our part well, and so be colaborers

with Him in spreading the good news, in disseminating the light of the fullness of the gospel, that all the honest in heart may be saved in His kingdom.

INDEPENDENCE, Missouri. ABBIE AUGUSTA HORTON.

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**A FEW IMPORTANT THOUGHTS TO REMEMBER
ABOUT THE GOSPEL OF JESUS CHRIST.**

AN APPEAL TO THOSE WHO ARE LOSING THEIR FIRST
LOVE.

First, it is the power of God, as manifest in the human life, to bring it back to himself from a condition of sin, selfishness, and sorrow, to that of purity, friendship, and communion; and the promise has been made, that to as many as would receive Christ, to them gave he power to become the sons of God. This message is so divine, and so assuring, that its results are made manifest by the use of words found in 2 Corinthians 5:17: "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Let us stop long enough to look at these words, and to think about them just a little at least; because I am reminded of what I heard several years ago about American people: "They read too much and think too little."

And just at this point I want to use a statement made by another, which has so much meaning for most of us living in America, whether we were born here or not. For we, likewise, have become Americanized, so that, too often we find ourselves so anxious to get through our reading matter, that it would be to our disadvantage should we be questioned as to the contents of our reading; for we could not be able to repeat a very great portion. I desire a quotation I shall use to be of service, because it has given me some concern, and aroused my faculties to be more careful, and less hasty along this line:

"Get into the habit of looking intently at words, and assuring yourself of their meaning, syllable by syllable, nay, letter by letter. You might read all the books in the British Museum, if you could live long enough, and remain an utterly illiterate, uneducated person, but if you will read ten pages of a good book, letter by letter, that is to say with real accuracy, you are for evermore in some measure an educated person."

We know of no better book than the Bible to make the first application upon, because in this book there are to be found letters from the great God to his many children, some of whom have become so distantly related they could not receive him into their presence. So he has still been mindful of them and sent them word by his servants. And if any of us have become so unmindful of the contents of these letters, that we do not find the nourishing qualities in them, as when we were in our first love, we had

better remember the first principles of our Father's messages, and apply them to the spiritual side of our life, and look intently at his words *to us*, until we begin to realize their import.

How is it, brother or sister? Can you claim the fulfillment of the statement: "Old things are passed away, and all things are become new." Do we feel that we are new creatures in the same sense that we have at any time in the service of Christ? If not, look intently at the words found in the margin of 2 Corinthians 5:17: "And let him be a new creature," and you will find the influences returning that you so much enjoyed when you were in your first love. And should the dust have collected on that copy of the Inspired Version of the Scriptures, that you at one time read with so much pleasure, take it down from that shelf, or from its place, you have almost forgotten where you placed it last, turn to 2 Corinthians 5:16, just the verse preceding the statement about the new creature, and you will find these words that you have been neglecting, perhaps. Look intently at them, until you know of their meaning; apply the same rule to your life that brought so much into your soul, that you felt that the angels of God were ministering spirits unto you (see Hebrews 1:7-14), and you will realize again they are making their visits to your home; that you have not allowed them to do so for some time. And if you have the name of Latter Day Saint, earnestly contend for the faith that was delivered unto them (see Jude 3; Revelation 14:6, 7), then mark that passage in your Bible (Inspired Translation); but lest you forget, let us read it over now: "Wherefore, henceforth live we no more after the flesh; yea, though we once lived after the flesh, yet since we have known Christ, now henceforth live we no more after the flesh."—2 Corinthians 5:16, Inspired Translation.

And, after reading this with that attention referred to, turn to another of our Father's letters, Romans 8:1, 2, and read these words: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Do not you remember the words of our Savior, recorded in John 10:10, that he came that we might have that more abundant life? Do not you remember, when you were enjoying the blessings of Jesus and his gospel, it was because you were worshiping our Father in spirit and in truth? Why, you just used to ask him for his Spirit to help you govern your tongue, so that you might realize what it is to experience the development of the soul into greater perfection, because you had read in one of these heavenly letters, "If any man [or if any woman] offend not in word, the same is . . . perfect . . . and able

also to bridle the whole body."—James 3:2. Yes, this is a good letter of instruction. We need to spend some time practicing on this part, as this ingredient will help us much to have control of all our faculties. We will then be able to sing again (because of feeling what we sing) that number 258, that has not been used while walking through the valley, or in the wilderness; but with a little practice we will soon learn the tune again:

"The Spirit of God like a fire is burning;
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth."

The angels will hear you, and join in the chorus:

"We'll sing and we'll shout with the armies of heaven:
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and for ever: Amen and amen."

After realizing how nicely the heavenly blessings blend your soul with heavenly things, you will want to prepare the different ingredients of the gospel of power that the elders will realize that you have been paying some attention to the lessons and messages of love they imparted the last time they were among you, and will be much encouraged by the marked progress you have made.

But before laying the "good book" aside, containing directions to heaven, and how to commence to lay up a store of knowledge of what it will "be over there," and of sending the proper materials to our Savior for the mansion you are working for now, let us read again by going to the fourteenth and fifteenth verses of 2 Corinthians, chapter 5, and you will not read that Jesus did it all, your part and his both; but you will read of what assistance you will receive when performing the part he outlined for you to do: "For the love of Christ constraineth us"—to properly judge of his death for us all, that we might learn to live from now on, not a selfish, unfeeling, carnal life that leaves him out of our considerations, but from "henceforth" we may learn to live more constantly and consistently the life we promised to live, when we made the covenant with God to serve him according to the example of his well beloved Son, and not overlook the direction he has given, because we might experience some of the passage to be a little dark, and have to have sufficient oil to replenish our lamps. And we do not want to be compelled to join the wrong company, because we run short of light. And that which furnishes the light—yes, you have not altogether forgotten the forepart of Matthew 25:1-13. You may have just time enough left, now, if you get right after that oil; for you certainly will not be able to find the way without it. And you, perhaps, do not realize, at present, and for some time passed, that others have been more concerned about your spiritual welfare

than you have been yourself. And they have been praying for you night and day, very earnestly, that they might see your face over there, and are desiring that you would realize what is lacking in your faith, and receive the heavenly power, and become more perfect than you now are. (See 1 Thessalonians 3:10. Yes, better read verses 11-13, also, if you do not forget.) But lest you forget some things, let me remind you, that "the gospel" is a whole, made up of parts; and sometimes, because we have not looked upon some of those parts with that intensity and earnestness that we should, our memory was not so deeply impressed as to keep it in mind very long. We all know by heart (I should say head) the first principles of the gospel; but we do not even lay them to heart; perhaps they did not pass the head, because they were arrested and discharged before they reached the heart. This occurs with some people, sorry to say. If they were sorry enough, themselves, after a godly sort, they would repent and believe the gospel. Then there is another class who believe, or have at one time believed the first principles of the gospel, and after obeying the part for them to perform they considered their work all done, and were going to take it easy. Well, you know what becomes of these easy Saints. They become like easy Methodists or some other easy people. They cling to the form of godliness, and often manifest the power of Satan. And they do not notice any difference. And, to be sure, nobody else notices any difference in their life since they came inside the fold. They do not know what it means to have old things pass away, and have new things take their place. They have never given any time for new things; they just held so tightly to the old that the power of Satan never loosed his hold upon them.

Yes, we have another type of Saints (by name), the kind who allow the gospel to reach their hearts, do something and get something in return. They realize the gospel is a divine system; that God is in that system, because he established and ordained this gospel of his to accomplish just that which it was ordained to do, "bring his wayward children back to him from that thief who entered Eden, who lied, stole, killed, and destroyed (see John 10:10), and who also made a disruption in heaven, and led a number with him before coming here,—the real sheep, who hear the shepherd's voice. They can realize the gospel is a whole, made up of parts; and, though they learned some of the parts before entering the door, they have kept right on going to the same school which taught them the first principles of the gospel, and they pass from one grade to another. As they develop in learning and practice, which makes character, they never find any place or any time to stop the school of learning and the helps furnished for developing. They keep right on learn-

ing to add to their faith, and for each addition they make, according to this heavenly schooling, the head of this school multiplies to them of the things from heaven's store, and they are never heard complaining about all they have to give up. They have learned that what they have given up they could not take into the next world with them, so they let them go for other things of greater importance; and thus, as they advance, they realize, more and more (see 1 Thessalonians 4: 4) this sealing power (see Ephesians 1: 13, 14), and also the powers and blessings of the world to come (see Hebrews 6: 4, 5). Starting on the right foundation (see 1 Corinthians 3: 11-13; Matthew 7: 24-27), they are not easily moved (see Ephesians 4: 13, 14), but are constantly adding to their faith, in order to fill out the work allotted to the Saints of God; their part made known and learned from time to time (see John 14: 26; 15: 26; 16: 8, 13), so that from the time their confirmation was performed until the resurrection, they have been pressing upward, leaving what parts of the gospel remained for them to fill out between confirmation and eternal judgment, and their spiritual building, which is being erected upon this firm foundation, becomes more and more developed and beautified; and, as fast as they learn in one grade, they pass to the higher, always filling out that which is lacking (see 1 Thessalonians 3: 10); and when they see some who have only made profession, and not manifested the power, they realize the truth of the Savior's words, that some seed fell on stony ground, or among thorns. (See Matthew 13: 5-7, 20-22.)

So the promise made to those who receive Christ and his gospel becomes real to them, because they receive the power. (See John 1: 11.) They change the course of their lives, because God is working in them, and they are working out Philippians 2: 12, 13.

CLEVELAND, Ohio.

F. T. HAYNES.

Encroachments upon the rights of free speech and free assemblage which we have looked upon with indifference because they were for opinions which to us seemed false or hateful, we have suddenly found applied to ourselves. Here is repeated again for us the warning of which all the histories of liberty are but the record. The outposts of our rights are to be found in the maintenance of the rights of the least of our brethren. The more odious they, the more we need to keep our lamp of vigilance trimmed and burning for their defense. It is through the weak gate of their uncared for liberty that the despot will steal upon us.—Henry D. Lloyd.

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Sarah J. Ross, of Gilroy, California, would like to secure *Autumn Leaves* for November, 1901, to complete her volume. Who can furnish it?

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

The Golden Rule.

Comrade, when despair enwrapped you
Did a lance-thrust from some tongue
Wound afresh your soul, and leave you
Weaker where it stung?

Just a word—but by its power
Measure what your words may do—
Spare your fellow man in sorrow
Arrows barbed by you.

Comrade when despair enwrapped you
Did a swift and friendly hand
Warmly clasp your own and bring you
Courage at command?

Just a touch—but by its power
Took you not fresh wish to live?
Measure, then, by that sweet pressure
What your hand may give.

—Clinton Dangerfield.

Pictures as Educators.

Dear Sister Frances: I have been reading in the papers of a crusade being made in some of the towns and cities against moving-picture shows, where children patronize them. At first, because of the danger from fire in the small theaters, in which such exhibitions take place. But on investigation it was declared that the danger to morals was far worse than the loss of life from fire. Since then the agitation has been going on. We have one here in our town, but I can not speak of it from personal knowledge, not having attended it in the year that it has been located here. A sister told me that she received a complimentary ticket and went. The principal picture was of a little girl and a pig dancing together, and she did not feel edified. I suppose in this careless age, that would not be regarded as immoral. When we think of the lasting nature of early impressions, it is wonderful how indifferent parents are to the dangers besetting their children in the pictures that they see. Not in the show alone; but in the Sunday papers and some of the illustrated magazines.

I have seen children artistically inclined trying to draw bacchanalian pictures from the Sunday papers, and have wondered that their artistic taste was not better directed, and what the result to the moral nature of the youthful artist. Why not exclude these unseemly things from the home, and provide the children with proper models, such as will cultivate love for the beautiful, and give them elevated ideals?

Do we appreciate the power that there is in pictures as educators? They speak to the eye and to the understanding far more quickly than a printed page. I saw a little four-year-old boy much interested in an illustrated catalogue of machinery. He could tell the uses of the various parts, how the wheels, the cylinders, and the pistons worked.

I have seen others equally interested in seed catalogues,

the names and nature of the various fruits and vegetables therein described; and I have thought, oh, if all the illustrations which the children see were such as would give them lessons of useful information!

There are books of ornithology, which is an instructive and fascinating study. There are books on forestry; than which I do not know of anything in nature more useful or entertaining. With the world so full of all that is beautiful and instructive in literature and art, easily obtainable, costing no more than the expense of a daily paper, why should the children be left to the low and degrading?

I was passing a news-stand one day and saw two small boys examining the pictures in some cheap looking literary papers which are also half full of advertising of things that such children are far too young to know about; which ought not to be allowed even for older ones. Medical advertisements, cigarettes, and other unnameable things. Stories of encounters with brigands, profusely illustrated with pistols and knives; and here I know that children spend many a penny. I was told that the moving picture show gave an illustration of the Thaw trial, and was crowded with women and children.

I do hope things are not so bad with the Saints as we know is the case with the world; but are even Saints as guarded and careful in these matters as should be expected of those who are placed as a light to the world? and who will have to answer for the children in their care.

A mother said to me: "We do not take the Sunday paper, but our next neighbor does, and our children see them there; we can not help the evil in our neighbor's house, nor prevent our children from seeing and hearing of them. That is very true. But by providing your children with the instructive and elevating, and refusing to countenance the others, you will not only be an influence towards the uplifting in your own family, but that better influence will go out to your neighbor; and who can say that your neighbor's children will not likewise be benefited? By educating the children's tastes and discernment, we fortify them against the low and degrading.

I remember, when the writer was about five years old. Walking with my mother along the public road, we came upon a deck of playing-cards. Not knowing what they were, I was about to pick them up, when mother exclaimed, "Don't touch them! They are awful wicked things; don't you ever touch them!" It was long before I understood how they were wicked; but I grew up with a horror of them that sticks yet. We seldom realize the force of early impressions.

ELEANOR.

Little Things in Religious Life.

Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment, not "the waters of the river great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudencies, little foibles, little indulgencies of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness, or selfishness or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions, or private deal-

ings or family arrangements; to the little words and tunes; little benevolences or forbearances, or tenderness; little self-denials, self-restraints and self-thoughtfulness; little plans of quiet kindness and thoughtful consideration for others; punctuality and method and true aim, in the ordering of each day;—these are the active developments of holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—Selected.

Letter Department

DAYTON, Nevada, March 17, 1908.

Editors Herald: As the missionaries pass to go to the General Conference, will one of them kindly call on me in Dayton. I have been sick for eight years, and am here alone. The SAINTS' HERALD is a great comfort to me, as we have no meeting here of our church; have not for several years. I think some good could be done if one of them would stop over.

A sister in Christ,

MRS. ANNIE ROBERTS.

By MRS. L. D. COOPER.

BEMIDJI, Minnesota, March 16, 1908.

Editors Herald: Please say to our inquiring friends that our address is Bemidji, Minnesota, R. F. D. 1.

We are living in a two-story log house, in a heavy thicket of jack-pine trees, that seem to vie with each other in climbing heavenward. We are staying with our granddaughter and her husband, Lela and Guy Buell, and are watching their progress in blocking out a farm; doing what little we can, and adding suggestions along the line of clearing up a timbered farm.

Guy and Lela have a little sprig of intelligence committed to their trust that is a great comfort to us all.

We are holding preaching-services quite regularly, and improving every opportunity to spread the good news contained in the restored gospel; and, if jack-pine timber could talk, you might hear of a Religio being held at our house every Friday eve, also a prayer-service quite often on Sundays at half past two in the afternoon.

The coldest weather of the season, as indicated, is fifty-two degrees below zero; yet we do not feel it as we used to zero weather at Lamoni, Iowa.

We are living on the grand divide; the waters north of us flow into Hudson Bay, south of us into the Gulf of Mexico, via Mississippi River.

Would be pleased to hear from our friends that know not our address.

HENRY C. SMITH.

BERRYDALE, Florida, March 20, 1908.

Editors Herald: My wife and self left Memphis, Tennessee, the last of June, 1907, coming down the Mississippi River by boat as far as Vicksburg. From there by train via Jackson and Gulfport, Mississippi, to the Mobile reunion. We had decided to enjoy the sensations of "ye missionary" life for a month or two, by this means to recuperate from nervousness brought on by long service in the telegraph office.

From the reunion we went to Mobile, Bay Minette, and Pollard, Alabama, and from there into the Florida District. Here we proposed to labor until the McKenzie reunion, and

from there go back to work. But the seed of love for these Florida Saints got tangled up in our anatomy somehow, and drew us back among them. When we did decide to leave, the money panic was at its worst, so we have spent the entire conference year in the field here, self-supporting. We expect to go back to the key directly after General Conference; but even then we hope to spend some time during the coming year in this field.

During the time spent here, I have baptized seven. Though doing all the preaching I could, I have spent more time in the Sunday-school work. Have organized three local schools: Pleasant View, Calhoun, and, very recently, one near Pensacola to be known as the Escambia Sunday-school. This is the first school ever organized in Escambia County, Florida, so far as I know. Have also organized one district association, with Bro. E. N. McCall, president; J. S. McCall, secretary. Bro. E. N. McCall is a bright, energetic young man, and we believe the Sunday-school work will prosper under his care. I have also urged the study of the normal lesson course. Quite a number have taken it up. Besides this, I have organized one Religio.

There are a goodly number of young people in the district, who only need training to make effective workers.

The district has petitioned conference to send a presiding elder to preside over them. I hope this can be done, and believe it will pay in time.

In all my labors, my wife, who can play and sing, has been a great help to me.

The weather here, during March, has been beautiful. The farmer is busy plowing and planting. Peach-trees are about done blooming, and peaches are forming. The dogwood-tree is in blossom, grass and trees green, flowers in bloom, and the thermometer registering from seventy to eighty above. In Pensacola, recently, we saw men in light midsummer suits and straw hats. It gives us the shivers sometimes to think of starting north this season of the year, and are only induced to do it by reading such items as, "The weather was as warm as summer."

Yours in bonds,

C. J. CLARK.

DEER ISLE, Maine, March 14, 1908.

Editors Herald: As the time for General Conference draws nigh, our minds turn in that direction. Owing to the great distance and consequent outlay of heavy expense, I have concluded to deny myself the privilege of attending this year. It has been my privilege to attend seven General Conferences, and I have greatly enjoyed the association of my collaborators and friends there.

Some have regarded the General Conference as a great means of spiritual education, and to that I cheerfully agree; however, as I have listened to the discussion of several so-called great questions, I have regretted to note the questionable attitude on the part of some of the men in high authority in the church, to whom we younger men of the ministry have the right to look for a model in deportment and righteousness of example. I surely have witnessed several exhibitions wherein "my servants have been harsh one with another." And while some have said that such conduct was educating, I never have regarded it in that light; I am not of that disposition that I can fight one moment and be ready to pray the next. I consider that a man is guided by some spirit other than the Spirit of God when he weaves into his argument, personal reflections, bitter resentment, wounding sarcasm, and display of temper. I have observed that some of our most competent men—profound thinkers and excellent preachers are they—choose the quiet, peaceful, modest attitude; their voices are not heard on these ponderous questions. They listen and observe. "Speech is silver but silence is

gold." Of course there is a time to speak. Proper, intelligent discussion is delightful; and some who feel it their duty to display their wisdom on every question should be "slow to speak," that an opportunity for others may be had. That opportunity should not be taken as an occasion for vindictive assault; but rather that the assembly may be enlightened by what is said.

From a periodical which comes regularly to my desk I note some pointed remarks on the question of ministers' salaries. I herewith insert a few extracts.

"The beauties of sacrifice appear to best advantage when properly distributed—to the clergy and laity 'share and share alike.'

"No honest minister wants to live better than his people. The true servant-spirited man will be very ready to live in a shack—in the midst of a settlement of shacks. But living in a shack and preaching for a people who live in mansions is a different proposition, and it is no wonder that ministers revolt at it. There is no other hardship equal to the hardship of constant unfavorable comparison with your neighbors, and since it is an utterly needless hardship, and a useless one to boot, the church which imposes it on its preacher convicts itself of stone-heartedness and no imagination."

"It isn't safe to assume that if everything wasn't going well at the manse, you'd have heard of it. If your preacher is the right kind, you won't hear of it. If his wife is the right kind also, there's double chance against your hearing of it. They're not going to whine. The only way you'll find out is to go down to the manse with your very best tact worn next your heart, and insist on knowing.

"And you ought to go. If the salary isn't sufficient to make the minister and his family as comfortable as the average comfort of your community, then there's clearly something to be done about it. Not one tenth of one per cent of the Protestant congregations of the United States are actually paying their pastors all that they could pay; this is a guess but it's a safe one. Your congregation can raise the salary, and it will, rather than let the pastor's family feel privation.

"Only you as the 'leading elder' or the 'principal trustee' or the 'best-known deacon' will have to find out the facts and let the congregation know—and put down the first increase."

"Set down what it costs you to keep your family a year—if you are a farmer, be sure you add the grocery price of what you eat of your own raising. Count in what you give away—and double it, for the preacher has more requests, and it's likely he's more generous than you.

"Put down a little extra for clothing, because you know you couldn't bear to see him wear in the pulpit a coat as scuffed as serves for you in a pinch. Allow him \$50 for new books; the reason he was so dull last Sunday was probably because he hasn't been able to afford a fresh book to read for six months. Add as much more for expenses to a convention or two; you wonder why he doesn't keep up with the times, but he hardly ever gets away anywhere where he can catch step with the times. Finally, grant an allowance for insurance and the rainy day."

In this connection I also wish to call attention to the table of "Religious Statistics for 1907," compiled by Doctor H. K. Carroll, and published in *Literary Digest* for February 8, 1908. In this table we note how the various churches are divided and sub-divided into numerous distinct organizations. For instance we note that there are six kinds of Adventists, fourteen kinds of Baptists, nine kinds of Catholics, twenty-three kinds of Lutherans, seventeen kinds of Methodists, twelve kinds of Presbyterians, and two kinds of Latter Day Saints.

The gospel leaven in this section of the country is moving along in about the usual manner, so far as I am able to

discern. If the soldiers of the cross would only line up at duty's call, it does seem to me the enemy would have less advantage. It is rather difficult to represent the exact spiritual condition of a branch or district; for, like the weather report, it is constantly changing. It should be changing for the better; but oftentimes it is to the reverse. Some of our members may be in the front ranks at this writing; and, ere this appears in print, may be mad, offended, or choose to be negligent of duty, and hence the change in spiritual condition. Jesus was "ever the same"—unchangeable in his purpose to do the will of God, and why can not we imitate him? He surely does not approve of the conduct of those who set their light on the candlestick for a time, and then for any foolish reason hide it under the bushel for a time. This unsteadiness in the attitude of many of the Saints weakens our influence with people of the world. If we can not agree with each other, or if our feelings are wounded, we should try to manifest the example of the Master, forbearing and forgiving our brethren; and not for any reason should we hesitate in our loyalty to God and his service. My time has been occupied this winter in holding regular services at Stonington, Mountainville, and Little Deer Isle, with an occasional service at North Deer Isle. I have felt that my services were appreciated, and profitable to some; and with others I notice the attitude of indifference. The movement at Little Deer Isle, to erect a new church building, is still under way. We are anxious to see this movement prove successful, as a more suitable meeting place is so badly needed there. It will surely result in a better representation of our church work in this vicinity.

W. E. LARUE.

TULSA, Oklahoma, March 25, 1908.

Editors Herald: As it is nearing conference time, and the elders will be passing to and from Independence, I would like to call their attention to this place. I shall never feel satisfied until this town has had a thorough trial of hearing the gospel in its fullness. Besides, I want to warn my neighbors. Bro. J. D. Erwin was here two days and preached twice in my house. Some of the neighbors seemed interested, and some of my boarders were very anxious to have him stay longer. If some of the elders will come here and open up the work, I will furnish them something to eat, if it takes all summer. This is quite a large place, and I believe there are honest people here; and I have never failed to let them know my belief, and many of my boarders have read our papers and books. My door is open to any of our people. I live on the corner of North Denver and Fourth Streets, number 404; phone number, 363.

Yours in gospel bonds,

Box 1231.

MRS. HELEN SHERWIN.

WALTHILL, Nebraska, March 22, 1908.

Dear Saints: We no longer live at Blair, Nebraska; but on the Omaha Indian Reserve, in Thurston County. I feel that we have made a good move. Our farm is in a wild state of nature, yet nature can be beautiful. We have not the good graded roads, telephone lines, mail routes, large houses and barns that keep the rent up to five dollars an acre, and cause envy to enter unbidden the hearts of thousands of poor, and, what is even worse, to work hard all the year, only to learn that at the end of the year they can just pay the rent, with nothing left. We have the very best of land, the best of water, and warm, sunny nooks, surrounded with natural timber, in which to build barns with straw-thatched roofs, corrals of any size, modest little dwellings that hold just enough furniture to make you comfortable, and pay only fifty cents per acre for prairie the first year; land that

has been broken, one dollar, and well worked land two dollars per acre. One half of the rent we pay in March, the other half in December. Corn is just as good a price here as any place in the State, the year around. Poor Saints can come here, even if they have not a dollar to go on.

But one thing is sadly missing. Religion! There is a dearth of worshiping God. I pray the Lord for help. I wish I had some helpful literature from the church; almost anything would do.

In the one faith,

MARY A. CARTER.

NEBO, Illinois, February 8, 1908.

Editors Herald: On the 8th and 9th of February last I visited and preached near the county-seat. Notwithstanding threats of closing the schoolhouse against me, I was met by a fair crowd the first night, and a house full the next. Homes were opened, some visiting done, and undoubtedly the Spirit is upholding the work there, judging from the extraordinary liberty enjoyed while preaching.

Here at Nebo there is a small branch. Some have grown cold; but others can not "give up the ship." Next Tuesday night a ten-night discussion, involving both churches, will begin here. May the Lord bless it to the good of his cause. The prospective discussion came about on this wise: Our work was attacked by H. D. Leech, of the Non-progressive Church of Christ. I attended, took notes, and challenged them for discussion. It was to the officers that I went with my challenge. They informed me that they were not in favor of Elder Leech meeting me, assigning as their reason that we were both somewhat local, and it might engender a strife that men not located here might not do; and, further, that they were in favor of each party getting the best man procurable, and letting them go to the bottom of the matter. Of course I assented, and turned the matter over to Bro. H. Sparling. He selected F. M. Slover. After some discussion over church propositions, an agreement was reached, Roberts being selected to represent the Church of Christ. There are prospects for a wide hearing.

Confident of the triumph of this great work,

W. A. GUTHRIE.

Editors Herald: Our Church History, volume 3, in giving a brief sketch of the various factions that were led off from the church, loses sight of several of them. Among them the Brewsterites and the Hinkleites. And as it so happens that I fell in with these two factions early in my ministry, I thought it might be interesting to say that the Brewsterites, or the followers of J. C. Brewster, came to California (called in the *Olive Branch*, the land of Bashan), and settled in El Monte. I also settled in that place when I first went to Southern California, and became acquainted with Hazen Aldredge, Ira Thompson, James Clemenson and family, and Adam Lightner and others, and by them I was able to get the *Olive Branch*, and I read it quite thoroughly. All of the persons named were rank spiritualists.

On my first mission to Oregon I fell in with the little church of G. M. Hinkle, called the "Bride, the Lamb's wife." They were presided over by J. F. Adams, who was a brother-in-law of Hinkle's. They were quite shy of me at first; but in the course of two or three years I baptized several of them. But it was not until Bro. Gillen made a trip with me to Oregon, that old Bro. and Sr. Adams yielded. We ordained Bro. Adams an elder, and put him to preside over the branch that we organized out of the remnants of his little flock. This John F. Adams was a brother to Jesse L. Adams, of Iowa.

J. C. CLAPP.

COOKES POINT, Texas, February 17, 1908.

Editors Herald: I come to tell you that one Samuel Sherrill, who was once a member of the Reorganized Church, became a convert to the claims of J. J. Strang, who introduced the claims to one of our elders by the name of T. L. Veale, who became a convert to said claims. Said parties wrote for a Mr. Wake of New Mexico to come and baptize them, and he came, baptized, and ordained them both elders. Said Wake called upon us at Cookes Point. I let him present his claims to us. While he was doing it Bro. John Harp, who was present, could not refrain from speaking while he (Wake) was talking. After he (Wake) closed his remarks, I made a brief reply to the satisfaction of those present. Wake made one more effort. In this he referred to the book they call the Law of the Lord. As it happened I had the book. It seemed that he did not expect that I had seen the book. After I had read some of it to him before the people, he wilted very much, and did not wish to continue any longer to present his (their) claims here. He found us awake, too, at this place. He left us soon. I do not think he intends to come back to this section of Texas any more.

I have read quite a number of frauds, and of them all, this is the clumsiest one I ever read. I am sorry for them. What few teachers they have, employ all their time, it seems, in trying to show that somebody else is wrong, but will not try to show that they are right. I called upon W. Watson, their champion, some time ago to tell me where they were, and he answered me that the "echo answered, Where are we?" So their claims to be the true church amounts to about this: Once upon a time I heard of a man who said he had a barrel, but when the matter was investigated he had only a bung hole of the barrel. So when we investigate Strang's claims to be the true church, that's the way it pans out.

We are still in and contending for the faith once delivered to the Saints. It will triumph over all opposition. We are still on guard, watching for somebody else to come along with some other claim to air. I am,

Yours for the truth,

E. W. NUNLEY.

INDEPENDENCE, Colorado, March 23, 1908.

Dear Herald: I am still working in and about the mines of this district, which no doubt is the greatest gold camp of the world. A few years ago people thought the mines were about worked out, but new ore bodies are being found; and, according to reports, the camp produces as much gold as ever. Still a good many mines are being worked out. People here do not feel the panic as they do in other places, as wages are from three dollars to four dollars and a half a day in the mines. But many men come here looking for work, and can not get work. Some times sixty men can be seen at once trying to get work at some of the big mines where they work four or five hundred men. How nice it would be if all the big companies would pay their employees living wages, as they do in Cripple Creek. There would be no need of strikes and contentions as there is the world over. I am trying to get fixed so I do not have to work in the mines, as there are many bad places, and a great deal of danger working in the mine. I thank the Lord that I was not killed while working in a very wet shaft last December. My partner and I were on the graveyard shift from 12 p. m. to 8 a. m. We were sinking in a shaft seven hundred and fifty feet deep, and very wet, like working in the rain. The four o'clock shift had fired a round of shots with one report short. Neither we nor they could tell just where the missed shot was, as the shaft was not entirely cleaned out. Anyway, we cleaned off one end of the shaft, and set up the machine (air-drill), and I started drilling. When my partner got the shaft nearly clean, found

the missed shot with four or five big sticks of powder in it, and I had drilled right through it. It was a lucky thing it did not explode; for it would have blown us to atoms. I tell you I had something to thank our heavenly Father for.

Thousands of miners have been blown up by doing that very thing—drilling into powder. I tell you the Lord is a buckler to them that put their trust in him. I can look back and see where my life has been spared many times. How thankful we ought to be to our heavenly Father, to keep us from danger, although it may be near. As little as any one can do, is to obey the gospel. How can we convince the people? They go and say it is all imagination, and are soon cut off, without complying with the requirements of the gospel. Yours brother in the one faith of the gospel,

A. L. HARTLEY.

RAYMOND, Idaho, March 6, 1908.

Editors Herald: After attending the Spokane District conference, in December, I went to the Hoodoo Valley, in Bonner County, Idaho, and preached ten sermons in H. P. Jenkins' hall to small but interested audiences; and I believe that good will result therefrom. This was a new opening, and ought to be looked after. From there I went to Sagle, Idaho, and held a few meetings. There is a branch of the church at Sagle, and the Saints are trying to keep the faith. I then returned to Spokane City for ten days, assisting in such labors as were necessary, and also made an opening at Hillyard, and preached three times. This is another place that ought to be looked after. On the 3d of February, I started for Page, Franklin County, Washington, and on the 5th began a series of meetings in the Page schoolhouse, and preached ten sermons, baptized two, and blessed two children. This is a new opening. Bro. and Sr. James Storey live there, and they are live Saints, and do not hesitate to do all they can to care for and encourage the missionary. Their daughters, Mary and Clara, were the ones that I baptized, and I believe they will yet become zealous workers for Christ. From there I went to Eureka, Wallawalla County, Washington, where I preached seven discourses, two in Brother G. R. Herman's home, and five in Mr. H. C. Carver's hall, he furnishing the hall and lights free. This was very much appreciated by ye scribe, for there is a Congregational church building and organization in Eureka, and the pastor (a woman) would not announce a meeting for me, neither would she permit me to announce a meeting to her congregation, and she seemingly did everything she could to hinder me from reaching the people, even to changing her time of meeting. But the Lord stood by me, and gave me such liberty that the people, (some of them) came to hear me, and on the last night I had my largest congregation in Eureka. I am satisfied that friends were made to the cause of Christ; and if my efforts can be followed up, in the near future, I believe some will unite with the church. Before I came away, Mr. Carver said to me, "If you will come back again, and will let me know a few weeks before you come, I will see that you have a house to preach in as long as you want it." This is the place where Bro. John Davis preached several years ago. He is still remembered by the few Saints there. I made my home with Bro. and Sr. George R. Herman while there, and was made to feel that I was among true friends. May God bless them and their children for their kindness to me.

From there I came to Hagerman, Idaho, and met with the dear Saints of the Hagerman Branch, and preached twice in the Niles Schoolhouse, and twice in Bro. J. E. Condit's home.

Came home on the last day of February, where I am at present, trying to get caught up with my writing. I expect

to visit the Saints of Soda Springs and Eightmile, next week, and after doing some preaching in Bear Lake County, and perhaps in Bannock County, I expect to start for Independence, Missouri, to attend General Conference.

In regard to the work in the Spokane District: To me the outlook is bright. I have made nine new openings during my labors in the district, and I hope the work begun in those new places will be continued. And if I am returned to the Spokane District, I want to, if possible, do some work among the Nez Perces Indians. They are the most intelligent tribe of Indians I have ever met, and many of them are very religiously inclined. Hoping the good work will prosper everywhere, I am,

Your brother,

A. J. LAYLAND.

Extracts from Letters.

James M. Wynn, Corydon, Indiana: "We are striving to serve our Master. We have no branch as yet, but hope to have before long. There are sixteen Saints in this neighborhood. We have not had any preaching since before Christmas. Elder C. E. Harpe was here also last fall and held four weeks' meeting, which we all enjoyed."

J. J. Phare, Cleveland, Ohio: "I forward under separate cover copies of some of the literature being issued by the Reverend John D. Nutting, secretary of the 'Utah Gospel Mission' of the Congregational Church, whose headquarters are in this city at 1854 East Eighty-first Street. I have called on this man three times to show him that in his lectures (stereopticon views of Utah) he is unfair to the Reorganized Church, in that he classes us directly with the Utah Mormons, stating that ours is only 'a case of arrested development,' and that, given the same conditions, we should blossom out the same as they. I have attended two of his lectures. His fight is against the whole Joseph Smith movement. He ignores the presence of our elders and missionaries in the Utah field, and yesterday at the close of a call upon him with Bro. Rudolph Etzenhouser, he denied having met our missionaries there, though he claims to have been in the work about fifteen years, and pastor of a Congregational church in Salt Lake City for six years. He dodged the challenge for debate with Bro. Etzenhouser yesterday. Thinks he can 'use his time for better things.' He is doubtless doing a good work throughout the Utah field and should not be opposed in a rational and fair prosecution of it, but something should be done by our church to counteract his insidious lectures to eastern church people in whom a greater and needless hatred of all Latter Day Saints' work is engendered. I shall be glad to cooperate with our people in any movement they may conclude to make against some parts of this man's work."

Mrs. Rebecca Atkinson, ——— "We are taking the *Ensign*, *Autumn Leaves*, and *Zion's Hope*, and we hand them to those that will read them, and we have some tracts that we loan to those that will read them. I try to let my light shine so it will be a help to those around me. It will be a year the 28th of April since I was baptized by Bro. G. W. Anderson, and I feel thankful that I have obeyed the Lord's will. I first heard the gospel in its fullness in 1900, at the Pleasant Grove church, by Walter W. Smith. My husband was at first opposed to the doctrine, and would not let me obey; but I thank God he has seen the light and we have both obeyed the Lord's will, and my husband has been ordained a priest. We belong to the Grove Spring Branch, but it is fourteen miles from our place. Bro. W. A. Brooner was here and preached some good sermons. He is an able speaker. Last August there was a crippled girl at our place. She had been a cripple for some time and had to go on crutches. She was administered to by G. W. Anderson and

A. M. Baker and is now well, and has since been baptized. Her name is Sarah Brown, my husband's granddaughter."

Elder A. A. Baker, Bandon, Oregon: "The work here is still in good shape. Saints all fairly well at present and feeling good in the work. Expect to leave at noon for Coos Bay, then by steamer to Portland, then on east, making a few short stops on the way, and expecting to reach Independence for Conventions and Conference. Am feeling well in the work, and hope to continue."

Aaron W. Kelley, Indian River, Maine: "I am an old man now, seventy-three years old, and have been a cripple forty-four years. Have been in the church over thirty-five years, and I never have seen the time I wanted to leave it. There is nothing under the sun that will compare with it. It will carry me safely through this life, if I keep the faith, and land me safely on the other shore."

James A. Ferguson, Miltown, Indiana: "I am located for the present at this place. Am interested in getting the doctrine introduced here. Have been sending tracts out for thirty years; am at work, now, and giving out literature. Several are interested and the Christians are trying to smother me out. I want some of the elders to make arrangements to come here and help me out."

Mrs. J. F. Owens, Wiggins, Mississippi: "We live where we have no church to go to. Two of our elders were here to see us in September, Brn. Alma and Lafayette Booker. We rejoiced in seeing them, as the people had never heard a Latter Day Saint preach before, and some were quite interested, and ask when they are coming back. My husband was baptized while they were here. Pray for us both, that we may walk in obedience to God's commands."

Mrs. Nancy Thorp, Wellsford, Kansas: "Have been a subscriber to the *Ensign* for a number of years. I dearly love to read and to learn of the advancement of the work, and to do what I can to move the work along, for it means more to me than all else; for we have obtained a knowledge that it is of God, and there is nothing can compare with it. Our sincere prayer is for the advancement of this work, and for the brethren and sisters; and I ask an interest in your prayers for myself and family."

Sarah E. Rush, Lexington, Tennessee: "I wish to do all I can in helping every one to know the truth. It is my whole heart's desire to do good for others, as well as self. I was taken with a severe pain in my side and back and thought my time had come. I was reconciled to go, but for one thing. I wanted to live until I could see some way provided for my two girls. They are grown now, but I felt they needed a mother's care. I just breathed a silent prayer to God, and I was healed that moment. Now, dear Saints, be humble and trust God, and he will hear and answer your prayers. I love this work. I know it is true. The longer I live the stronger I am in the faith once delivered to the Saints."

R. M. King, Biloxi, Mississippi: "This work comes to us as a marvelous work, and when I consider my weakness before Him, and my finite condition, I tremble to think that such a glorious work is not being published in its purity in this part of God's vineyard. We have a beautiful church room rented, well seated, a good organ and plenty of lights. We have church every Sunday. I am doing all that I can to keep the few Saints together, and preach for them in my weak way. It looks like all my work is outside of a branch. We have recommended our little band to be organized into a branch, but it seems like we are overlooked. There is an opening for a good work to be done here in this beautiful little city. I have belonged to the church twenty-seven years. Was ordained a priest the same week I joined, and still hold the same office; and I find nothing to complain of when I do

my duty. I feel sad at times, when I compare myself with the standard, that I have made such little advancement. I hope I shall be more useful to this work in the future than I have been in the past. I want to be willing to pass through anything that the divine mind would have me pass through. The words of Job were, 'He knows the way that I take; when he has tried me, I shall come forth as gold.'

Walter Jones, Johnnie, Nevada: "We have just come to this part from Eastern Michigan. Thought by writing I might learn if there were any more brothers and sisters in this part of the vineyard. We like the place very much and find the climate fine; but our mind often drifts back to our associates in Eastern Michigan, and we hope to live so that if we do not meet here again, we will be an unbroken circle in the kingdom of God. Would love to hear from old friends, especially from Michigan."

John R. Nelson, Guilford, Missouri: "I have belonged to the church for twenty-five years. I have had many trials and temptations to contend with, the same as you have; but the Lord has blessed me many times. The Lord has never turned me away when I have come before him in a humble way. I have seen the time when I was so darkened with trouble it seemed as though I could not stand it, and I have gone to God in the humblest way I knew how, and he has cheered me and made everything bright for me, and he will bless any one that will serve him. I do not know what would have become of me sometimes if it had not been for the helping hand of God, the eternal Father. I have read letters in the HERALD that have done me more good than one hour's discourse by an able minister. Sometimes when I have been discouraged and down-hearted I have picked up the HERALD and read some noble letter that has caused me to humble myself and thank God that it was not too late yet to try to serve him. My earnest desire is to overcome all, and be saved with the righteous ones."

Emily A. Tidland, Blakes, Virginia: "According to promise, I will write a few lines to let you know that I arrived in Virginia all right, and like it as well as one can under the circumstances. There are no Saints here or in Roanoke. I could not live in Roanoke. I had a terrible cough all the time I was there, so came to Blakes on Bro. Larch's farm and will stay awhile here and see if I get rid of rheumatism. I miss the Saints very much. I often think of the good meetings we used to have at the home of Bro. and Sr. Hawkes. Bro. Lundeen and Bro. Hawkes used to meet us with teams and take us out to the farm and have some good meetings. Bro. Hawkes has done a great work to get the gospel before the people. I hope they will gather many into the kingdom. Love to all the Saints in Minneapolis."

Mrs. Annie Brooks, Calabasas, California: "My husband and I are all the Latter Day Saints here that I know of, and I feel sometimes that we are hardly worthy of the name, although I do want to be, and try in my weak way to be one; but I am afraid I fall short of my duty many times. We live about thirty-five miles north of Los Angeles, and have not heard a sermon of any kind for about four years, only the funeral-sermon of our son Willie, which Bro. A. Carmichael preached in Santa Ana; so you see we do not have much spiritual food. There might be a branch built up here if some elder would come and preach. If Bro. Williams, of Los Angeles, sees this, we would be glad to have him call on us. I was in hopes that my uncle, J. C. Clapp, would come down this way, but I hear he is going east. I ask the prayers of all the brothers and sisters, that we may strive harder to live our religion, and teach our children in the right way."

News From Branches

ST. LOUIS, MISSOURI.

A special fasting- and prayer-service was called for our regular sacrament-meeting the first of the month, for Sr. Anna Shaw, who was sojourning in Kansas City with relatives, and was administered to there on that day.

The priesthood meeting was held March 10, the subject under consideration was, "The atonement."

Business-meeting convened March 3. Bro. Charles Sipple was received by letter from the Denver Branch, and Sr. Mary E. Thatcher from the St. Joseph Branch.

District conference was held here March 14 and 15. The time and place for our next reunion was left in the hands of the district officers. Delegates were appointed for General Conference. A very enjoyable sacrament-service was held at half past two in the afternoon. The preaching services were also exceptionally good. Conference adjourned to meet in Lansdowne, June 13 and 14.

Your sister in Christ,

2739 DeJong Street.

E. M. PATTERSON.

Miscellaneous Department

SOUTHERN MISSOURI.—Quarterly conference convened in Saints' church, Springfield, Missouri, March 14, 1908, at 9 a. m., with district president, W. A. Brooner, in the chair; A. M. Baker chosen to preside; J. C. Chrestensen to assist the secretary. Branch reports: Springfield, 170; Beaver, 66; Ava, 91; Grove Springs, 46; Denlow, 40; Pomona, 79; West Plains, 50; Thayer, 28. Ministry reporting: Elders: A. M. Baker, W. A. Brooner, E. O. Ensley, J. W. Quinley, W. P. Bootman, J. C. Chrestensen, J. B. Graham, Grant Burgin, G. W. Bootman, C. E. Edward, J. F. Cunningham. Priests: J. B. Scott, P. T. Plumb. Teachers: A. J. Fletcher. Petition from West Plains Branch asking the conference to consider Bro. A. J. Fletcher's ordination to the office of elder was read, and, on motion, referred to a committee of three, who, after due deliberation, reported, recommending that said petition be referred back to the branch for correction, etc., and to be returned to our next conference. This was adopted. Election of officers: J. C. Chrestensen was nominated, and, on motion, elected president, secretary, and treasurer. Conference passed a resolution to petition the Twelve to appoint J. C. Chrestensen as a missionary to labor in the Southern Missouri District this conference year. A vote of thanks was tendered W. A. Brooner for faithful labors as district officer. Delegates to General Conference: A. M. Baker, W. A. Brooner, J. C. Chrestensen, P. T. Plumb, J. T. Davis, W. P. Bootman, G. A. Davis and wife, Sarah Sparling, J. W. Quinly, Lehi L. Chrestensen, Mollie Thompson, and C. E. Bootman. Those present authorized to cast majority and minority vote in case of division. Bishop's agent reported from October 1, 1907, to March 14, 1908: On hand last report, \$4.10; received, tithes and offerings, \$344.11; college, sanitarium, children's home, etc., \$9.25; expenditures, \$353.36. Financial secretary's and treasurer's report: On hand September 28, 1907, \$2.74; received from branches, \$3.00; expenditures, \$4.99. Conference adjourned to meet in Springfield, Missouri, June 13 and 14, 1908, 10 a. m. J. C. Chrestensen, secretary, Beaver, Missouri.

SEATTLE AND BRITISH COLUMBIA.—Semiannual conference convened with the Saints of Centralia, Washington, Saturday, February 8, 1908, William Johnson and D. W. Davis in the chair; F. W. Holman, secretary. Branches reporting: Seattle, 154; Roslyn, 37; Tacoma, 37; New Westminster, 26; Chilliwack, 36; Nanaimo, 12; Vancouver, Washington, 24; (Castle Rock, disorganized, 41; still retained in district), showing a net gain of 14 for the district. Elders reporting: William Johnson, D. W. Davis, F. W. Holman, N. T. Chapman, J. W. Holmes, and S. P. Cox. Priests: A. W. Gorbutt, J. E. Rhoads, and G. M. Appelman. Deacons: George Pearson. Bishop's agent (Frank Holmes, Roslyn, Washington,) reported: \$379.40 on hand, August 10, 1907; receipts, \$1,208.53; expenditures, \$1,031.22; also the receipt and disposition of \$21.35 for the children's home, and \$10 for the sanitarium. A request from the Seattle Branch to

have a missionary sent for special city work was entertained, supported, and recommended to the First Presidency. A recommendation presented by Elder N. T. Chapman, supported by the Vancouver Branch, to the effect that Bro. L. Stover, a member of said branch, be ordained to the office of elder, was duly considered and sustained by the conference, the ordination being left in the hands of said Elder Chapman, who was instructed to attend to the ordinance. Election of officers: William Johnson, president; D. W. Davis, vice-president; F. W. Holman, secretary and treasurer; Frank Holmes, sustained as Bishop's agent. Delegates to General Conference elected as follows: Fred A. Smith, F. M. Sheehy, George Thorburn, William Johnson, John Davis, E. Keeler, and L. Stover; those present being authorized to cast full vote, or majority and minority vote in case of division. Adjourned to meet again with the Centralia Saints, August 8, 1908. Members of disorganized Castle Rock Branch may obtain letters of removal to other branches by making application to President William Johnson, or Secretary F. W. Holman, 1202½ Seventh Avenue, Seattle, Washington.

SOUTHWESTERN TEXAS.—Met at the residence of Sr. Martha E. Merritt, San Antonio, Texas, February 21, 1908, O. D. Johnson and D. S. Palmer presiding; W. H. Davenport, secretary pro tem. Chair appointed committee to select speakers and arrange for services of the conference. The 22d, conference convened at Odd Fellows' hall. Branches reporting: Bandera, 53; Second San Antonio, 37; San Antonio, 82. Elders reporting: Charles Albertson, D. S. Palmer, W. H. Davenport, O. D. Johnson, Edward N. McRae baptized 1, T. J. Jett baptized 1. Teacher: A. B. Kuykendall; Deacon: W. H. McRae. Delegates to General Conference: D. S. Palmer, S. S. Smith, G. H. Hilliard, Heman C. Smith, Frederick A. Smith, I. N. White, Sr. Cora Curtis, Ed M. McRae, Minnie McRae, Jr. Those present authorized to cast the full vote. Next conference will be at Pipe Creek Schoolhouse, in Bandera County, Texas, time to be set by district presidency. W. H. Davenport, clerk pro tem.

IDAHO.—Conference convened at Hagerman, March 21, 1908, A. Hendrickson in chair; J. E. Condit, clerk. Report from elders: A. Hendrickson, S. D. Condit baptized 1, J. H. Condit baptized 12, N. C. Enge baptized 4. No report from any branch except Hagerman. John H. Condit elected delegate to General Conference. Officers of district sustained.

INDEPENDENCE.—Fourteenth semiannual conference of the Independence Stake was held at Kansas City, Missouri, (Second church), March 14, 1908, convening at 10 o'clock. The stake presidency, G. E. Harrington, W. H. Garrett, and M. H. Bond, together with ministers in charge, W. H. Kelley and Heman C. Smith, were elected to preside; W. S. Brown, secretary; J. A. Koehler, assistant. Net gain during past six months, 141. Bishop May's report showed: Collections, \$9,452.61; disbursements, \$9,291.26; leaving balance, \$161.35. W. S. Brown elected secretary for ensuing year. Time and place of next conference left in hands of stake presidency and bishopric. Recommendations from Second Kansas City Branch for the ordination of T. C. Lentell and J. C. Page, were referred to missionaries in charge and stake presidency. G. E. Harrington, W. H. Garrett, R. May, W. H. Deam, and A. H. Parsons were appointed a committee to investigate the feasibility of establishing a monthly or semi-monthly paper to be published in the interests of the stake. The following were elected delegates to General Conference, and those present were instructed to cast the full delegate vote and in case of division a majority and minority vote. G. E. Harrington, W. H. Garrett, M. H. Bond, H. E. Moler, Geo. Jenkins, Fred Cleveland, Margaret Cleveland, J. R. Lewis, D. F. Winn, J. A. Gillen, Edward Tucker, D. E. Hough, A. H. Parsons, O. DePuy, Heman C. Smith, Daniel Tucker, Mary Keough, Mrs. Conklin, W. L. Crull, Ray C. Davis, W. O. Hands, Frank Criley, Sr. Frank Criley, Geo. H. Hulmes, Sr. Geo. H. Hulmes, E. L. Kelley, Sr. E. L. Kelley, W. S. Brown, J. A. Koehler, James Kaplinger, Joseph Luff, F. O. Thomason, Sr. F. O. Thomason, Earnest Brace, F. S. Anderson, Henry Kemp, G. H. Hilliard, Nels Abrahams, D. J. Krahl, Wallace N. Robinson, Sr. Wallace N. Robinson, John A. Robinson, Sr. John A. Robinson, Oakley Miller, J. R. Sutton, Joseph Duffy, Wesley Raviell, James Lippincott, Irvin Mengal, Anna Flowers, Orville James, Sr. Orville James, Sr. Wm. Bushnell, Sr. H. O. Riggs, Sr. Fred Dunn, Sr. Mary Sturgess, Ada Smith, D. W. Shirk, B. M. Miller, Sr. B. M. Miller, Joe Curtis, Sr. Masse, Joseph Smith, T. W. Chatburn, W. E.

Peak, F. M. Smith, H. R. Mills, Alfred White, Sr. W. A. Blair, Jennie Newton, R. J. Parker, Alex. McIntosh, Sr., Sr. Alex. McIntosh, Sr., J. F. Grimes, E. L. Henson, L. R. Devore, Amelia Self, J. W. Layton, Sr. J. W. Layton, T. C. Lentell, Allen Tannehill, J. C. Page, H. G. Bootman, Harry Ringer, Jno. Gardner, Sr. M. B. Williams, Sr. F. M. Smith, Sr. Braidwood, Sr. H. R. Mills, Sr. H. W. Goid, F. E. Sanders, W. F. Vail, W. L. Vail, Geo. Kern, Arthur Allen, J. W. A. Bailey, Eva Bailey, J. A. Harrington, Henry Loosemore, Sr. Henry Loosemore, Sr. A. Berg, J. J. Harvey, A. Milotte, F. G. Christie, E. Etzenhouser, Jesse Roberts, H. H. Robinson, F. R. Resch, Jno. Weedmark, Sr. Jno. Tucker, W. S. McCrae, Jesse Paxton, D. H. Blair, Sr. D. H. Blair, Sr. F. C. Warnky, Sr. Mary Warnky, L. A. Fowler, Thos. Newton, Sr. Geo. Kern, Ella Kolleschnig, Fred Koehler, J. E. Smith, Minerva Smith, Sr. M. Mendenhall, Jno. Tucker, Elza Hawkins, Alice Weedmark, W. R. Pickering, Robert Winning, F. C. Warnky, Harvey Sandy, Seth Sandy, R. May, B. J. Scott, John Kaler, C. G. Gould, C. A. Gurwell, Sr. M. T. Short, Ella Whitehead, Wm. Clow, Sr. W. L. Vail, Sr. C. W. Brown, C. L. Munro, William Rushton, Ray Lloyd, W. S. Brown, secretary, 2143 Belleview, Kansas City, Missouri.

Convention Minutes.

KENTUCKY AND TENNESSEE.—Sunday-school Association met at the High Hill Church, in Kentucky, February 28, 1908, Superintendent D. E. Tucker in charge; T. C. Kelley, secretary pro tem. Reports from the following schools were read: Oakland, High Hill, Paris, Bethel, and Foundry Hill. Delegates to General Convention: J. M. Stubbart, William McClain, Ross Shupe, T. C. Kelley, J. R. McClain, C. L. Snow, Grace Shupe, Sr. Alma McClain, Mary Shupe. A committee composed of the district superintendent, secretary, and the superintendents of the various schools, was chosen to arrange a Sunday-school program for the reunion to be held at Foundry Hill in July. Next convention will be held at Oakland, Kentucky, June 5, 1908, at 7 p. m. Mrs. D. E. Tucker, secretary.

KIRTLAND.—Sunday-school convention was opened at Kirtland, February 28, 1908, by assistant district superintendent, E. E. Cozadd, at 1.50 p. m. The regular routine of business was gone over and officers elected for the ensuing term as follows: Superintendent, E. E. Cozadd; assistant superintendent, E. P. Schmidt; secretary-treasurer, J. W. Topping; librarian, E. A. Webbe; superintendent of home department, J. W. Topping. A committee was appointed, consisting of F. J. Ebeling, E. P. Schmidt, E. A. Webbe, J. W. Topping, and T. H. Darst to investigate the different methods of class reporting, and suggest a method that would be more satisfactory than the one now used in our Sunday-schools, and said committee to report at our next convention. The evening session was devoted to talks on Sunday-school work. Delegates to General Convention, empowered to cast a full vote, and in case of division a minority and majority vote: F. J. Ebeling, G. T. Griffiths, Paul Hanson, Eben Miller, U. W. Greene, R. Baldwin, Anna Allen, G. A. Smith, Mrs. G. A. Smith, Mr. and Mrs. Powell, J. A. Becker, J. Farnfield, J. McConnaughy, E. Erter, L. T. Allen. At the evening session the superintendent announced that the Conneautville Sunday-school had won the banner for attendance for the year. Convention adjourned to convene at New Hamburg, Pennsylvania, August 14, 1908. J. W. Topping, secretary-treasurer, 5309 Vine Street, Collinwood, Ohio.

EASTERN COLORADO.—Sunday-school convention convened at Denver, Friday, March 6, 1908, at 2 p. m., district superintendent, Mrs. L. A. Schmutz, in the chair. After reading of reports, the following officers were elected for the ensuing year: F. A. Russell, superintendent; E. F. Shupe, assistant superintendent; Louisa Fishburn, secretary; W. E. Wolf, treasurer. The following resolutions prevailed: 1. "That it is the sense of this convention at this time that it is advisable that we use the International Lesson Texts, provided that this resolution is not intended as positive instructions to delegates to vote for said lesson text." 2. "That we, The Eastern Colorado District Association, suggest to the General Association that if possible we have lesson leaves issued for each Sunday, to be distributed among visitors who attend our schools."

In the evening a joint program by Religio and Sunday-school was rendered. Mrs. Louisa Fishburn, secretary.

Church Secretary.

NINE MONTHS TOURIST FARES IN EFFECT DAILY FROM CALIFORNIA AND NORTH PACIFIC COAST POINTS TO THE EAST.

The following, just received from the Trans-Continental Association, is inserted for the benefit of any who may profit by it:

"Regular nine months tourist fares, approximating two cents per mile in each direction, or about one fare and one third for the round trip, are in effect daily from California and North Pacific Coast Common Points to Kansas City and other Missouri River points. The rate to such Missouri River points and return is \$90.00. Rates to other points further east may be had on application.

"The nine months fares do not apply to intermediate or interior points, but only to what are known as the eastern gateways of the Association. Should it happen that delegates apply at a station on Pacific Coast from which the nine months fare is not in effect, which may be the case at very small unimportant stations, the agent will ascertain and advise them the nearest point to his station from which such fare does apply.

"Please note that these nine months tourist tickets are sold only from the states of California, Nevada, Oregon, Washington, and west of and including Mission Junction, British Columbia; also from what are known as Kootenay common points, namely, Nelson, Rossland, Sandon, Kaslo, and Grand Forks, British Columbia."

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 28, 1908.

Second Quorum of Seventy.

To the Second Seventy: The members of the Second Seventy attending the General Conference of 1908, at Independence, Missouri, will meet at the house of Bro. Rainor, on the north side of city, on April 6, at 8 o'clock, a. m., in quorum session.

C. SCOTT, President of Quorum.

Address: 1422 West Short Street, till close of General Conference.

Religio General Convention.

The General Convention of the Religio-Literary Society will convene at the Saints' church, at Independence, Missouri, Wednesday, April 1, at 7.30 p. m., and continue until noon, Friday. A very interesting program of business and institute work will be presented. Credentials and reports should be sent immediately to the secretary.

J. A. GUNSOLLEY, President.

Conference Notices.

Birmingham District, England, will convene with Summerfield Branch, Birmingham, at Eastertide. Business-session commences Saturday, April 18, at 7 p. m. All officers, not branch officials, will be required to send in reports of their labors. Intending visitors should notify Bro. C. H. Caton, 189 Oldfield Road, Sparbrook, Birmingham, at least one week prior to holding of conference, to enable the necessary arrangements to be made. It is hoped that as many as can make it convenient will endeavor to attend. Joseph Ecclestone, secretary.

Addresses.

Mrs. J. S. Schofield, 101 North Oakland Avenue, Buffalo, New York.

Marriages.

PETERSON—LEAMAN.—At the residence of the bride's parents, near San Jose, California, March 21, 1908, Miss Lena E. Leaman, (daughter of Sr. Lizzie and Mr. George Leaman), to Mr. William A. Peterson, both of Santa Clara County; Elder C. W. Hawkins, president of the San Jose Branch, officiating.

Died.

NICHOLSON.—Delos Fremont Nicholson was born the 11th of December, 1855, at Hector, Schuyler County, New York. On March 6, 1878, he was married to Minnie C. Blair, daughter of President and Sr. W. W. Blair. Of this union four children were born, all of whom are living; Harry, Todd,

Ray, and Gracia. He was baptized the 31st of January, 1880, at Plano, Kendall County, Illinois, by Elder Henry A. Stebbins. In 1885, Bro. Nicholson and family moved to Lamoni, where they have since resided, and where Bro. Nicholson has taken a prominent part in all public improvements and the building up of the industries of the town. He founded the first bank established in Lamoni, and has always been in close touch with the financial developments of the little town. He died suddenly on the morning of March 21, 1908. Funeral exercises were held at the Lamoni church, March 23, in charge of Elder John Smith, sermon by President Frederick M. Smith, and prayer by Elder Henry A. Stebbins. Prayer at the house by Elder R. M. Elvin. Beside the wife and four children, who survive, there were present at the funeral, two brothers and two sisters, besides a large number of relatives more or less close. Interment was had in Rosehill Cemetery.

BEEMER.—Elder Emerson Beemer dropped dead while at work in St. Thomas, Ontario, February 27, 1908, aged 64 years. Baptized May 22, 1898. Ordained elder the same year. Was strong in the faith of the restored gospel. While at King Lake, he presided over the branch there. Also served as presiding elder of St. Thomas Branch. By request of the family Elder Shields preached the funeral discourse, W. Fligg and J. L. Burger assisting. He leaves wife, five sons, and five daughters to mourn. His patriarchal blessing said he should not realize the sting of death, and thus it was.

WELLS.—The funeral of Willard Wells was held Sunday, March 15, 1908, at 11 a. m., from the home of Mrs. Jas. Stainton, where he has made his home since the death of his wife, Elvira Wells, March 28, 1899. Willard Wells was born September 30, 1837, in Morgan County, Illinois. Was married to Elvira E. Maxam, December 30, 1856, at San Bernardino, California. Of this union were born eight daughters and four sons, of whom six survive: W. R. Wells, of Cameron, Missouri; Mrs. Jas. Stainton, Geo. Wells, Mrs. G. R. Kerstetter, Mrs. D. Obrist, and Daniel Wells; also an adopted daughter, Gladys Wells, of Centralia. Willard Wells united with the Church of Jesus Christ of Latter Day Saints, July 28, 1878. Funeral services were conducted by Elder D. W. R. Davis, of Seattle, Washington. Willard Wells came from Stewartville, Missouri, to Centralia, Washington, June 4, 1891, where he resided till death, March 12, 1908.

Forest Ranger's Examination in Seventeen States.

The United States Civil Service Commission has just announced that examinations will be held for the position of ranger at the Supervisors' headquarters at every National Forest on April 23 and 24. It is estimated that three hundred more rangers will be required during the present fiscal year than were on duty last year, and eligibles to fill these vacancies will be furnished the Forest Service by the coming examination. The examinations will be held in seventeen States and Territories at the following places:

Alaska: Ketchikan.

Arkansas: Fort Smith.

Arizona: Benson, Douglas, Flagstaff, Nogales, Roosevelt, Safford, Show Low, Springerville.

California: Alturas, Bishop, Elk Creek, Hemet, Hot Springs (Tulare County), Los Angeles, Nevada City, North Fork, Quincy, Salinas, San Luis Obispo, Santa Barbara, Sisson, Sonora, Weaverville, Yreka.

Colorado: Cillbran, Delta, Denver, Durango, Estes Park, Glenwood Springs, Gunnison, La Veta, Leadville, Meeker, Monte Vista, Saguache, Steamboat Springs, Westcliffe.

Idaho: Boise, Hailey, Idaho Falls, Kooskia, Mackay, Meadows, Oakley, Pocatello, St. Anthony, Salmon City, Wallace, Weiser.

Minnesota: Cass Lake.

Montana: Anaconda, Ashland, Bozeman, Dillon, Great Falls, Helena, Highwood, Kalispell, Libby, Livingston, Missoula, Sheridan, Thompsons Falls, Townsend.

Nebraska: Halsey.

Nevada: Austin, Elko, Las Vegas.

New Mexico: Alamogordo, Albuquerque, Captain, Magdalena, Santa Fe, Silver City.

Oklahoma: Cache.

Oregon: Eugene, Grants Pass, Heppner, John Day, Lakeview, Medford, Portland, Prineville, Roseburg, Sumpter, Wallawa.

South Dakota: Camp Crook, Deadwood.

Utah: Beaver, Ephraim, Escalante, Grantville, Kanab,

Logan, Moab, Panguitch, Payson, Provo, St. George, Salina, Salt Lake City.

Washington: Chelan, Hoodspout, Newport, Orting, Republic, Sumas, Wenatchee.

Wyoming: Big Horn, Cody, Jackson, Pinedale, Saratoga, Sundance.

Applicants can secure information on the examination from the United States Civil Service Commission, Washington, District of Columbia, or from the Forest Supervisor at any of the places mentioned in the seventeen States. Those who wish to take the examination should ask for application form 1093, a copy of the "Use Book," and a copy of "Information Regarding Employment on the National Forests." The papers in the examination will all be forwarded to the Civil Service Commission and the results announced in due time.

Experience, a thorough knowledge of forest conditions, and a sound body, rather than book education, are the qualities sought in examining applicants who desire to become forest rangers. The man must have the ability, however, to make simple maps and write intelligent reports upon forest business connected with the position. A ranger must be able to take care of himself and his horses in regions remote from settlement and supplies. Necessary qualifications of applicants include the knowledge of trail building, construction of cabins, and the ability to ride, pack, and deal tactfully with all classes of people. They must also know something of the land laws, surveying, estimating and scaling timber, logging, mining, and the live stock business.

The applicant should be thoroughly familiar with the region of the country in which he seeks employment. In Arizona and New Mexico, the ranger must know enough Spanish to conduct forest business with the Mexican users of the nation's forests. Personal equipment and horses for use in connection with duty of a ranger are furnished by the rangers themselves, and not by the Forest Service.

Working under the direction of the Forest Supervisors, the ranger patrols the forests to prevent fire and trespass, estimates, surveys, and marks timber, supervises and performs other duties which a man thoroughly familiar with forested regions and possessing a fair education is able to fulfill.

Only those men who are at least twenty-one years of age, and not more than forty, of good character, temperate, and in good physical condition, are eligible to take the examination. The salary paid to beginners is seventy-five dollars per month. Compensation runs as high as one thousand four hundred dollars per year for rangers who have had some experience and demonstrate their capability. Still better places are open to these men, for it is the policy of the Forest Service to fill vacancies in higher positions by the promotion of rangers who have proved their capacity.

The Unemployed.

In the plight of the unemployed there are several considerations besides the mere fact of idleness. There is, for instance, a sharp distinction between the unemployed and the unemployable; some men will not work. There is always comparative lack of work in mid-winter, due to bad weather and the slack season in certain industries, and there are many workmen caught in the cogs of new machinery and new methods of production whose hard-bought trades are a drug in a market no longer bidding for handicraft where machine-craft is quicker and cheaper,—men who must suffer as they adjust themselves to a new order. These things are not peculiar to this winter, but they add to its total of unemployment.

The number now out of work is variously estimated. It has not been counted nor can it be compared exactly with the number in other years, for America has no substitute for the police registration of European cities. A committee in charge of the relief situation of Chicago gives 75,000 as a conservative guess for that city of many seasonal occupations. In New York estimates made by Frank Julian Warne from a few authoritative figures on typical trades indicate 90,000 idle members of trades unions in addition to non-union workers, and a minimum of 35,000 homeless men besides. The number of homeless men is based on the total number of beds in free and cheap lodging-houses, and as all of these are crowded, it is probably near right. The Commissioner of Public Charities has stated that there are normally 30,000 homeless men in New York at this time of year. Of other figures one may take his choice. Numbers count for little, for as has recently been pointed out, it is not the number

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who are idle, but the ability of the idle to meet the situation, that counts. One hundred thousand men temporarily idle but able to care for themselves and their families make a problem slight in comparison with a possible situation involving one tenth as many both idle and dependent.

The demands on municipal lodging-houses, charitable societies, churches, and employment bureaus, the long bread-lines, the men walking the Bowery at night, the scramble for the snow-shovels in the street-cleaning gangs, the falling off in deposits at the savings banks,—a score of bad-times barometers give evidence of unemployment greater than has been known since the winter of 1893-94.—From "The man out of work to-day," by Arthur P. Kellogg in the *American Review of Reviews* for March.

The April Woman's Home Companion.

The April number of the *Woman's Home Companion* contains several notable articles, and is, in addition, a thoroughly artistic and beautiful issue. Kellogg Durland contributes his second article on "Women of the Russian revolt"; Jane Addams writes a thoughtful and appealing article on "The working woman and the ballot"; Doctor Edward Everett Hale gives a helpful talk on "The meaning of home," and Elizabeth Stuart Phelps continues her serial story, "Though life us do part." There are also some excellent short stories. This April issue is beautiful in its Easter cover and in many fine pictorial features by Hermann C. Wall, Florence Scovel Shinn, Ellen Macauley, and others.

During the last three months of 1907 a series of deaths and diseases were recorded as being caused by the handling of filthy money. During the three months since, others have occurred. The Binghamton, New York, *Republican* speaks of George Pratt, first cashier of the First National Bank of that city, who contracted smallpox from a package of bills. His physician, Doctor Burr, said it was a mystery for some time as to how he could have caught the disease, but when the smallpox reached the stage where the peculiar odor characteristic of the disease was noticed, even by the patient, he exclaimed, "Why, that is just the same peculiar smell that I noticed when I opened a package of bills a few days before I was taken sick." Doctor Burr claims that cases are common where different contagious diseases have been contracted from paper money.

Another specific instance is that of Edward H. Hall, one of New York's prominent money handlers who died from a disease directly traceable to the handling of currency. Medical treatment was wholly futile.

Philip Wilson, councilman from the sixth ward, Camden, and paying teller of the Camden National Bank, was in November at home suffering from blood poisoning. On the previous Friday he had handled a large quantity of bank notes and felt a burning sensation in his hand. The hand began to swell and the disease contracted was pronounced blood poisoning. Hundreds of newspapers, copying *Leslie's Weekly* say: "There is no means of tracing this germ laden currency—a bill may be in the pocket of a tuberculous sweat-shop tailor to-day, and in the purse of a millionaire's wife to-morrow. The number of cases of mysterious illness due

to this universal means of transmitting disease can only be guessed at, but physicians agree that it is enormous." It seems from these instances that A. Cressy Morrison's campaign for "Clean Money" was started none too soon.

Spiritualism Exposed

Is the title of a lecture delivered by Rev. T. W. Petty, which is now being published in book form. The price prepaid is fifty cents, and everybody interested in spiritualism should read it. Agents wanted in every state. Book and terms to any address on receipt of price. NEW PUBLISHING CO., Phoenix, Arizona. 11-3t

What Forestry Has Done.

Many people in this country think that forestry had never been tried until the Government began to practice it upon the National Forests. Yet forestry is practiced by every civilized country in the world except China and Turkey. It gets results which can be got in no other way, and which are necessary to the general welfare.

What forestry has done abroad is the strongest proof of what it can accomplish here. The remarkable success of forest management in the civilized countries of Europe and Asia is the most forcible argument which can be brought in support of wise forest use in the United States. . . .

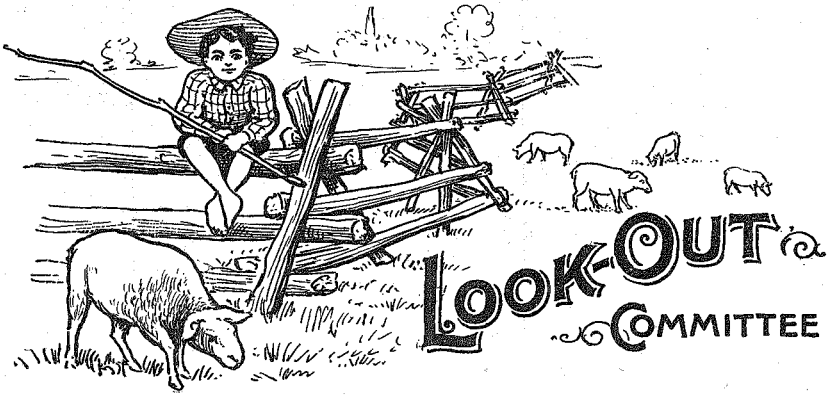
Take the case of Germany. Starting with forests which were in as bad shape as many of our own which have been

recklessly cut over, it raised the average yield of wood per acre from 20 cubic feet in 1830 to 65 cubic feet in 1904. During the same period of time it trebled the proportion of saw timber got from the average cut, which means, in other words, that through the practice of forestry the timberlands of Germany are of three times better quality to-day than when no system was used. And in fifty-four years it increased the money returns from an average acre of forest sevenfold.

In France forestry has decreased the danger from floods, which threaten to destroy vast areas of fertile farms, and in doing so has added many millions of dollars to the national wealth in new forests. It has removed the danger from sand dunes and in their place has created a property worth many millions of dollars. . . .

In Switzerland, where every foot of agricultural land is of the greatest value, forestry has made it possible for the people to farm all land fit for crops, and so has assisted the country to support a larger population, and one that is more prosperous, than would be the case if the valleys were subjected to destructive floods. In a country as small as Switzerland, and one which contains so many high and rugged mountains, this is a service the benefits of which can not be measured in dollars. It is in Switzerland also, in the Sihlwald, that forestry demonstrates beyond contradiction how great a yield in wood and money it may bring about if applied consistently for a number of years.

A circular entitled "What Forestry Has Done," just published by the Forest Service, and obtainable upon application to the Forester, Washington, D. C., reviews the forest work of the leading foreign countries.



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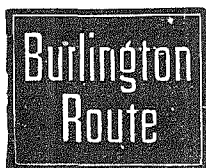
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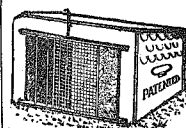
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, APRIL 8, 1908

NUMBER 15

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

JOSEPH SMITH, Editor
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Editorial

LEAVES FROM LIFE.

JOSEPH SMITH, THE PATRIARCH.

In Book of Mormon history the greatness of the Prophet Lehi is somewhat overshadowed by the greatness of his son, Nephi. In like manner the student of men and events connected with the latter-day restoration finds that Joseph the Patriarch was great, only the luster of his work is somewhat dimmed by comparison with that of his son, Joseph the Prophet. Yet he justly claims our attention. He did a considerable work in connection with the restoration of the gospel. He was an inspired man to whom God revealed certain things concerning the coming forth of the work, while his son Joseph was yet a little child. As regards his official position, he was the first patriarch of the church; as regards his personal character, his leading traits were honesty, simplicity, steadfastness, faith, and spirituality.

He possessed one characteristic in common with the early pioneers that surrounded him: the disposition to launch out into new enterprises. In the Old World a man inherited his trade or profession from his father and worked at it during life. In the New World the yoke was thrown off; opportunity knocked at the door every morning, and men decided before breakfast what new venture to embark upon. So the subject of our sketch was by turns a farmer, a merchant, and a school-teacher, and in the declining years of his life he became a preacher, the first of at least four generations of preachers, and traveled thousands of miles, converting and baptizing many people.

Evidently he entered upon his true calling late in life, as he was a very spiritual man, calculated to succeed as a minister and to fail as a financier. In 1802 he rented his farm and engaged in mercantile business. He ventured about all he had in one enterprise, in the exporting business, and the venture resulted well for others but illy for him, as he was swindled out of all that he had invested. He failed and went out of business, but not with full pockets, as some have done before and since his time. He sold his farm and drew the savings of years from the bank and settled his debts in full. This trait of honesty is further illustrated by an incident which occurred just prior to his removal to Palmyra. He had been farming in the state of

It is an old saying, that charity begins at home; but this is no reason why it should not go abroad; a man should live with the world as a citizen of the world; he may have a preference for the particular quarter or square, or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.—Cumberland.



People who use religion as a cloak usually wind up without a rag of respectability.—The *Commoner*.

Vermont and crops had failed for three years in succession, resulting in hardship that amounted almost to famine. It was decided to move to the state of New York, but before leaving, Mr. Smith called his creditors and his debtors together and made a satisfactory settlement with them all. Afterward when some of the creditors made complaint they were paid again the second time, in cash. The family kept clear of lawsuits and litigation of all kinds; never becoming involved in anything of the kind until years later when Martin Harris' wife sued their son Joseph, charging him with extorting money from Mr. Harris; on which occasion Mr. Harris testified that the charge was false, and the case was dismissed.

The subject of our sketch may be termed the first convert of the Latter Day Saint church; at least he was the first to hear and accept the testimony of his son regarding the angel's message. His simple and childlike faith is shown in his ready acceptance of the message, and his steadfastness of character is shown by the fact that he never wavered during all the severe hardships and perils of the years of persecution that followed. His ready acceptance might subject him to the charge of credulity, were it not that he had himself received divine instructions that prepared him for the events connected with his son's ministry. This shows us something of the spiritual nature of the man. The first of these revelations (see Lucy Smith's History, p. 57,) was given during a night vision, the exact date of which is not a matter of record (probably about the year 1811). It appeared to him that he was traveling through an open, barren field, covered as far as he could see with dead, fallen timber. A deathlike silence prevailed, and no vestige of life was to be observed. He was alone in that gloomy place, with the exception of an attendant spirit that kept close to his side. This spirit told him, "This field is the world, which now lieth inanimate and dumb, in regard to the true religion, or plan of salvation; but travel on, and by the wayside you will find on a certain log a box, the contents of which, if you eat thereof, will make you wise, and give unto you wisdom and understanding." In the vision he traveled on and found the box. When he ate of its contents he was made perfectly happy, but immediately there rose out of the ground all manner of beasts, horned cattle, and roaring animals that surrounded him and compelled him to fly for his life, typifying no doubt the intense persecution that awaited him.

Just a little later he received another vision which bears a resemblance to one that was granted to the Prophet Lehi. This is recorded in Lucy Smith's History, page 58. At first the same barren wilderness presents itself, but presently there is a change,

and we quote a part of his description of the scene, as follows:

"Traveling a short distance further, I came to a narrow path. This path I entered, and, when I had traveled a little way in it, I beheld a beautiful stream of water, which ran from the east to the west. Of this stream I could see neither the source nor the termination; but as far as my eyes could extend I could see a rope, running along the bank of it, about as high as a man could reach, and beyond me, was a low, but very pleasant, valley, in which stood a tree, such as I had never seen before. It was exceedingly handsome, insomuch that I looked upon it with wonder and admiration. Its beautiful branches spread themselves somewhat like an umbrella, and it bore a kind of fruit, in shape much like a chestnut bur, and as white as snow, or, if possible, whiter. I gazed upon the same with considerable interest, and as I was doing so, the burs or shells commenced opening and shedding their particles, or the fruit which they contained, which was of dazzling whiteness. I drew near, and began to eat of it, and I found it delicious beyond description. As I was eating, I said in my heart, 'I can not eat this alone, I must bring my wife and children, that they may partake with me.' Accordingly, I went and brought my family, which consisted of a wife and seven children, and we all commenced eating, and praising God for this blessing. We were exceedingly happy, insomuch that our joy could not easily be expressed. While thus engaged, I beheld a spacious building standing opposite the valley which we were in, and it appeared to reach to the very heavens. It was full of doors and windows, and they were all filled with people, who were very finely dressed. When these people observed us in the low valley, under the tree, they pointed the finger of scorn at us, and treated us with all manner of disrespect and contempt. But their contumely we utterly disregarded."

What is termed his seventh and last vision was received in 1819, on the eve of the beginning of the restoration. It is recorded on page 74 of the history before mentioned. In this vision a man bearing a peddler's pack approached him and their conversation is recorded as follows: "Sir, will you trade with me to-day? I have now called upon you seven times, I have traded with you each time, and have always found you strictly honest in all your dealings. Your measures are always heaped, and your weights overbalanced; and I have now come to tell you that this is the last time I shall ever call on you, and that there is but one thing which you lack, in order to secure your salvation.' As I earnestly desired to know what it was that I still lacked, I requested him to write the same upon paper. He said he would do

so. I then sprang to get some paper, but, in my excitement, I awoke."

It was reserved for his son Joseph to receive in writing the plan of salvation.

Physically, Joseph Smith, the Patriarch, was very strong. He stood six feet and two inches in height and weighed two hundred pounds. As a young man he was noted as a wrestler.

Our paper deals with his character, but a brief outline of his life may be given. He was born in Topsfield, Essex County, Massachusetts, July 12, 1771. He married Lucy Mack, January 24, 1796. Ten children were born of them. Following the organization of the church, he moved to Kirtland, Ohio, in 1831, where he was ordained patriarch, and president of the high priesthood, December 18, 1833. In 1838 he moved to Far West, Missouri. Following the extermination order of Governor Boggs, he escaped to Quincy, Illinois; and in 1839 he arrived in Commerce, afterward known as Nauvoo, Illinois. He died September 14, 1840.

Elder R. B. Thompson, who preached his funeral-sermon, said, "A prince and a *great* man has fallen in Israel; a man endeared to us by every feeling calculated to entwine around and adhere to the human heart by almost indissoluble bonds; a man *faithful* to his God and to the church in every situation, and under all circumstances through which he was called to pass."

Of him another wrote:

"Zion's children loved him dearly;
 Zion was his daily care;
 That his loss is felt sincerely,
 Thousand weeping Saints declare;
 Thousands, who have shared his blessing,
 Thousands whom his service blessed,
 By his faith and prayers suppressing
 Evils which their lives oppress.

 Faith and works, most sweetly blended,
 Proved his steadfast heart sincere;
 And the power of God attended
 His official labors here:
 Long he stemmed the powers of darkness,
 Like an anchor in the flood:
 Like an oak amid the tempest,
 Bold and fearlessly he stood."

ELBERT A. SMITH in the *Historical Journal*.

A REMARKABLE OMISSION.

In the *Times and Seasons* for January 15, 1845, there was an epistle of the then existing Twelve sent out to the Saints abroad in reference to work on the Temple, and urging certain duties upon members of the church abroad, including the eldership. The *Times and Seasons* was the official organ of the church at Nauvoo, which began to be published in 1839 and continued until the Saints were driven from the State. It is because of its official character that we call attention to this epistle.

In the paper published by the Utah Mormon church, at Independence, Missouri, called *Liahona, The Elders' Journal*, for February 22, 1908, this epistle from the *Times and Seasons* is reprinted. We give it entire for the purpose of making comments upon it.

AN EPISTLE OF TWELVE.

FROM "TIMES AND SEASONS," JANUARY 15, 1845.

To the Church of Jesus Christ of Latter Day Saints in all the World, Greeting:
 Beloved Brethren:

As the purposes of God roll forth and the work of the Lord hastens to its accomplishment, it is necessary that we, as watchmen upon the towers of Zion, communicate with you from time to time, and put you in possession of such information as may be deemed necessary for your welfare, for the furtherance of the cause of God, and for the fulfilling of those great purposes which our heavenly Father has designed in the rolling forth of the dispensation of the fullness of times, spoken of by all prophets since the world was.

The Temple has progressed very rapidly since the death of our beloved Prophet and Patriarch. The diligence of those employed and the willingness of the Saints to contribute, have brought it to a state of forwardness, which has far exceeded our most sanguine expectations. You have already been informed that the capitols of the columns were all on; we have now to announce to you that by the time the spring opens we expect that every stone will be cut to complete the Temple, and it will not take long to lay them, when they are all prepared.

Great numbers of carpenters, masons, and other workmen are daily engaged in this arduous undertaking, so that not only is stone being prepared, but the sash, flooring, seats, and other things are progressing rapidly; and it is our design, if possible, so to rush the work forward, that the building will be enclosed, and certain portions of it in that state of forwardness, so that we shall be prepared to commence giving the Saints their endowments next fall; that the elders of Israel may be prepared by the power and Spirit of the great Jehovah, to fulfill with dignity and honor, the great work devolving upon them to perform.

We wish to inform you, brethren, that the work in which we are engaged is great and mighty, it is the work of God and we have to rush it forth against the combined powers of earth and hell, we feel it to be an arduous undertaking whilst you, many of you, have been enjoying ease, prosperity, and peace at home, we have had to combat mobs and to wade through blood to fulfill the work devolving upon us, and you; we have been exerting our energies, expending our money, and employing our time, our labors, our influence, and means for the accomplishment of this purpose; and feeling confident, dear brethren, that you would like to share with us the labor, as well as the glory, we make the following request:

We wish all the young, middle-aged, and able-bodied men who have it in their hearts to stretch forth this work with power, to come to Nauvoo, prepared to stay during the summer; and to bring with them means to sustain themselves with, and to enable us to forward this work; to bring with them teams, cattle, sheep, gold, silver, brass, iron, oil, paints, and tools; and let those who are within market distance of Nauvoo bring with them provisions to sustain themselves and others during their stay. And let all the churches send all the money, cloth and clothing, together with the raw material for manufacturing purposes; such as cotton, cotton yarn, wool, steel, iron, brass, &c., &c., as we are preparing to go into extensive manufacturing operations, and all these things can be applied to the furtherance of the Temple.

There was a font erected in the basement of the Temple, for the baptism of the dead, the healing of the sick and other purposes; this font was made of wood and was only intended for the present use; but it is now removed, and as soon as the stone cutters get through with the cutting of the stone for the walls of the Temple, they will immediately proceed to cut the stone for and erect a font of hewn stone. This font will be of an oval form and twelve feet in length and eight feet wide, with stone steps and an iron railing; this font will stand upon twelve oxen, which will be cast of iron or brass, or perhaps hewn stone; if of brass, polished; if of iron, bronzed;—upon each side of the font there will be a suite of rooms fitted up for the washings. In the recesses, on each side of the arch, on the first story, there will be a suite of rooms or ante-chambers, lighted with the first row of circular windows. As soon as a suitable number of those rooms are completed we shall commence the endowments.

Brethren, inasmuch as you have long desired blessings, come up to the help of the Lord, and help to forward the work that we are engaged in; for we trust that these rooms will be finished by the first of December next, so that you may enter therein and receive wisdom, knowledge, understanding, and the power of the priesthood, which you have so long desired; that you may be prepared to go forth to the nations of the earth and build up the kingdom in all parts of the world; gather up Israel, redeem Zion, rebuild Jerusalem, and fill the whole earth with the knowledge of God.

While upon this subject we would remind the brethren of their duty in tithing according to the laws and commandments given through Joseph the Prophet. It is the duty of all Saints to tithe themselves one tenth of all they possess when they enter into the new and everlasting covenant; and then one tenth of their interest, or income, yearly afterwards. If the brethren will attend to this strictly, and send up the sum by agents appointed by us, whose names you will see in this paper, then we shall hold ourselves responsible for all moneys and properties delivered to those agents that the names of the several individuals who send their tithing by the legal agents may be entered upon the books of the law of the Lord; if this is not attended to strictly by the branches of the church abroad, they may be disappointed when they find that they have sent their names by unauthorized agents, who have not made returns to the Trustees and their names are not recorded as they should have been if they had hearkened to counsel. On the subject of regular appointed agents we would refer you to an article written by the Trustees, Bishops Whitney and Miller, and published in the *Times and Seasons*, of December.

We would further say to the brethren that if there should be any of the churches to whom these agents do not come let them send their means by honest men whom they may select from among themselves, and in whom they can place confidence; but we can not be responsible for the conduct of any agents that we do not send, and can only give credit for that we receive. And as the churches abroad have been much imposed upon by designing men, without authority, we would warn them against such persons, and advise them not to pay their funds to traveling elders and others without written authority from us, to which should be attached the private seal of the Twelve and their names published as above stated. Those men that we shall select for agents will be men of honor, men of integrity and respectability, in whom we can confide, and who are responsible and able, and willing to enter into bonds for the faithful performance of their duty. This course will prevent those many impositions which have heretofore been practiced by villains wearing the garb of Saints, and place the churches in a situation that they can forward their tithings with safety.

There is now in the city eight of the Twelve all in good health and spirits; our city is progressing, and the work of the Lord is rolling forth with unprecedented rapidity.

Thus, dear brethren, we have given you, in part, some of the measures and calculations, which we mean to carry into effect for your salvation, and for the furtherance of the salvation of the world. We have commenced a new year, and, as the Lord says, "All victory and glory is brought to pass unto you through your diligence, faithfulness and prayers of faith," so we can not but hope, that you will renew your exertions, your prayers, and your tithings, for the benefit of Zion, that she may arise and shine, for the good of all people.

We can not say everything in one short epistle, therefore, from time to time, as the Lord puts into our hearts instructions, we shall give them unto you; solemnly praying that you will increase your faith, double your diligence, walk by light and obedience, and be instant in season, to do the will of our Father in heaven. Beware of ungodly men, who creep among you unawares; they are clouds without water, driven about by winds, and will finally be blown into outer darkness.

Our counsel to the traveling elders abroad is for them to return to Nauvoo by the 6th of April, to Conference, or as soon as possible afterwards, and before they leave, it will be necessary for them to ordain good and wise men to preside over the branches during their absence.

May the grace of our Lord Jesus Christ, a veneration for the names of the first martyrs, first elders, and first prophets of the nineteenth century, inspire your hearts, to hear counsel, to keep counsel, to practice holiness, live the life of Saints, and "die the death of the righteous, that your last end may be like his."

Done in council, at Nauvoo, this 14th day of January, 1845.

BRIGHAM YOUNG, President.

WILLARD RICHARDS, Clerk.

As will be observed, this epistle was issued in January, 1845. In view of the statement so persistently made that Joseph Smith should have prophesied that the church would go into the wilderness and there become a mighty people, the absence of any reference to this prophecy in this epistle is remarkable; and, what is perhaps more remarkable, there is not a line in the epistle that mentions or hints at a possible removal from the state of Illinois, or a cessation of labor in building the Temple. It will also be noticed that the statement is made that there would be a font placed in the basement in which baptisms for the dead and for health would be administered. It is significant that at that time, January, 1845, six months after the death of Joseph and Hyrum Smith, there was no place in which these baptisms were recognized to be performed. We have no authentic information that we have seen in reference to this purported prophecy that the church would be driven from the State and into the wilderness, and there become a great people. We have heard rumors to the effect that in a conversation said to have been held at Montrose, Iowa, upon the occasion of a large gathering, a sort of a review, that Joseph Smith should have made such a statement that the time would come. What were the circumstances under which the conversation was held

is not stated. But we presume that before the conversation was applicable to us that there would have been a provision touching the conduct of the people which would bring to pass upon them the wrath of the people and the withdrawing of the protecting hand of God, so that they would be compelled to get out of the State.

It will be noticed that in this epistle there is not a reference to such prophecy, or a hint of a possible removal of the Saints from the city; and, further than this, there is a statement which goes to show that, though the elders were called to come to conference to Nauvoo, they were to leave properly ordained men in charge of the branches to take care of the work until they should return back to their respective charges and missions. This clearly shows that at that time there was no intention of removing. If a prophecy of the kind had been uttered by Joseph Smith, it would have been at least six months prior to the issuing of this epistle; and if the parties who subsequently held so strenuously to the idea that Joseph Smith had made such a prophecy had knowledge of it at the time that this epistle was written, they are guilty of a most reprehensible withholding of proper information from the Saints. Why should they have remained silent? Why should they have continued to exhort the Saints to come to Nauvoo to bring their gold and their silver, their brass and their steel and their iron, and why should they have stated distinctly that they were about to engage in great manufacturing industries in which the materials, cotton, cotton yarn, and other commodities would be required as raw material for the purpose of the industries referred to? Surely if such intentions had been honestly stated, it shows clearly that no one had at the time a knowledge that destruction or removal from the State was impending.

It seems to be peculiar that this epistle should now be revived by these people in such a cool manner, as it is certainly strong evidence against the claims made by them that their establishment in Utah fulfills the prophetic statement that "Zion is to be established in the tops of the mountains."

The great Salt Lake is situated in the lowest valley in the Rocky Mountain Range, as we have understood, and it is certain that from the north, south, and east waters converge into this lake, and the valley of the Jordan which runs by the city is so low and flat that frequently the Jordan overflows its banks, and the lower part of the city is flooded. There is no apparent outlet from the Salt Lake Basin. The lake itself is filled with the acrid impurities that are brought into it from the rivers flowing in from the north and from the south and from the east. It is a dead sea; and how a city located in so low a valley can be said to fulfill a typical prophecy which requires an establishment in

the tops of the mountains, it is difficult for ordinary mortals to see and understand.

Other publications in the *Times and Seasons*, in the year 1845, will show the same lack of recognition of any intention or necessity for leaving the State as this epistle does; and we commend the careful reading of it to the eldership, that they may be prepared to meet antagonism touching the prophecy referred to and its fulfillment.

THE TEMPERATE LIFE.

It is not meant in this article to speak of what most persons understand by temperance, that is to say total abstinence from the use of alcoholic beverages. When six entire States in the Union have voted to prohibit the use of intoxicating beverages, and when in others which have local option so many counties and towns have done the same that it is estimated that thirty-three millions of the inhabitants are living under prohibition laws, argument in favor of prohibition does not seem necessary. The temperance of which it is here desired to speak is wider, more far-reaching than this, for it prohibits nothing, but urges extreme moderation in the use of everything—temperance in eating, in drinking, even in drinking pure water, in bathing, in exercise, and in sleep.

In the matter of food, it really makes little difference what one eats, except in the case of actual disease, when dieting is part of the treatment, so long as one eats moderately.

It is in eating that there is more intemperance than in any other of man's indulgences. It would surprise and grieve many a man, who would not touch a drop of liquor to save his life, to be told that he was as intemperate as the greatest slave to alcohol, yet there are numbers of just such persons. They will eat three hearty meals a day with meat, and drink one or two cups of tea or coffee with each meal, and perhaps nibble at little "snacks" between meals, besides taking a bite—and a good big one—before retiring, and yet scorn the man who drinks, however moderately, anything containing alcohol.

One need not praise the drinker, who deserves no praise, in saying that the overeater is the greater sinner.

This virtue of temperance in eating has been preached for centuries, and this preaching has resulted in the creation of a host of "cranks," who may themselves be most intemperate in their attitude toward eating, but it has not opened the eyes of the overeater to the enormity of his offense.

Cornaro in the sixteenth century urged moderation in eating, and the prolongation of his life to within a year of the century mark bears witness to the life-saving value of temperance.

Addison devoted a paper in the *Spectator* to the praise of temperance in eating, which, he said, "in many cases produces the same effects as exercise, and may, in some measure, supply its place." This is the contention of Mr. Fletcher, the present-day preacher of thorough mastication and moderate eating, who says that without regular exercise he can in an emergency do "stunts" easier than the man in regular training.—Exchange.

NOTES AND COMMENTS.

The Editors acknowledge the receipt of an invitation to attend the graduating exercises of the Teachers' Training Class at the Saints' Church in Philadelphia. There are eighteen graduates. We note that Bro. Walter and Sr. Eunice Smith have completed the post-graduate course. Those completing the State course are: Archibald Dow Angus, Elizabeth B. Fowler, George Asa Fowler, David Freeland, Albert Bradley Hall, Alma John Harrison, Catharine Angus Lewis, Walter Henry Lewis, Barbara Wood Milligan, Noble Edward Milligan, Elsie Grant Plunkett, William Plunkett, Daniel Thomas Shaw, Anna Zimmermann, Clara Zimmermann, John Zimmermann, Jr.

Elder L. E. Hills, of Marion, Iowa, and Reverend C. L. Brooks, of Fairview, Iowa, have signed propositions for a four-night debate, to be held in the opera-house at Elkport, Iowa, between April 15 and May 15. Reverend Brooks represents the United Brethren Church. The third proposition contains this peculiar affirmation, "That Nauvoo, under the reign of Joe Smith's leadership, was the seat of vice and crime."

ALBANY, New York, April 2.—The Reed Hollow Earth Exploration Club, of New York, filed a certificate of incorporation with the secretary of state to-day. The club is organized to explore the Arctic and Antarctic regions "to the end that the truth or falsity of the proposition or theory advanced by William R. Reed that the earth is a hollow sphere may be established with absolute certainty."—*Kansas City Journal*, April 3.

If you want to be miserable, think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you; and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything God sends you: you will be as wretched as you choose.—Charles Kingsley.

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A great many wrongs are committed in the name of "good business."—The *Commoner*.

General Conventions.

APRIL 1.

The General Convention of Zion's Religio-Literary Society convened at Independence, Missouri, Wednesday evening, April 1, at eight o'clock; President J. A. Gunsolley in charge.

Credential committee were as follows: J. M. Baker, Nellie M. Anderson, Frank E. Smith.

Program for the evening consisted of short speeches.

Credential committee's report was read.

APRIL 2.

Religio prayer-meeting convened at nine o'clock, in charge of J. A. Gunsolley, Walter W. Smith, and S. A. Burgess.

Business session at ten o'clock, J. A. Gunsolley and Walter W. Smith in charge.

Song No. 22 in Praises was sung. Minutes read and approved. Additional report of credential committee. The secretary chose Sr. Belle James as assistant.

Completion of organization left to the executive officers.

By motion, courtesy of floor was extended to visitors.

By motion, arrangement and time of meetings left with the executives.

By motion executives were authorized to appoint committee of three to notify Presidency and Twelve of the convening of Religio. Committee appointed were as follows: Edward Rannie, J. F. Curtis, and A. D. Angus.

Reports of president, vice-president, secretary, treasurer, librarian, *Quarterly* editor, superintendent home department, editor of Religio's Arena, revising committee, treasurer's financial report, and auditing committee, were all read.

Closing song, No. 117. Adjourned till half past two.

Afternoon session convened at half past two. Song No. 66 from Praises. Prayer by J. A. Gunsolley. Bro. Paul Craig chosen chorister.

Motion to grant Bro. W. N. Robinson the privilege of an *ex officio* was granted.

Moved and seconded that we take up the financial reports for consideration. Carried.

Moved and seconded that the report of the auditing committee be approved.

The recommendation in the auditing committee's report was read as follows: "We, your committee, would recommend that the general treasurer be required to keep a separate account in which only the funds belonging to the society shall be placed. And we would further recommend that the general

treasurer be required to make entries of all transactions involving the transfer of funds."

Moved to amend this recommendation by "placing the funds belonging to the society in the hands of the Bishop, without interest, and keeping it there, and the Bishop acting as the bank."

It was moved and seconded to amend the amendment by striking out the word "bank" and inserting "custodian." The amendments carried, and the recommendation as amended was adopted.

Financial report of J. A. Gunsolley read, and deficit ordered paid, 51 cents.

Financial report of vice-president read, and deficit ordered paid, \$21.11.

Librarian's report (financial) read, — deficit, \$50.70.

It was moved and seconded that we ask the Sunday-school to reimburse us for fifty per cent [of the \$50.70] and let the church go free. Seconded and carried.

Moved as a substitute that the chair appoint a committee to take up this matter, and all other matters in which the Sunday-school and Religio are jointly interested, and that we be bound by the final adjudication as so determined by that committee.

The substitute was lost, the first motion prevailing.

Secretary's financial report was read and ordered spread upon the minutes.

Home department superintendent's financial report, and report of Translation Fund read.

The matter concerning the amendments of constitution and by-laws was then taken up.

Song No. 2 was sung.

Moved to amend article 3, section 1, page 4, by adding "home department superintendent," after the word "librarian," the same rule to extend to districts and locals. Amendment carried.

Moved to amend article 3, section 2, page 5, "librarian," by striking out all after the words "shall be," in the first line, and adding, "a member of the Latter Day Saint Library Commission, and as such shall have full power to represent the library interests of this society, and shall secure and impart needed information relating to the establishing of libraries."

Moved and seconded that the amendment suggested by the library board be the sense of this body, and that the change be made in the constitution and by-laws, and that all parts not agreeing with this act be changed in accordance therewith. Carried.

It was proposed to amend article 3, section 4, page 13 as follows: Before the words, "the district or stake officers," in line seven, insert the words, "the stake presidency or president of the district," and add after the word "officers," in the eighth line, the words "of this society," so that the last sentence of section 4 shall read, "Member of stake presidency or

the president of the district, the stake or district officers of this society, and home class superintendent, and all officers of locals shall be *ex officio* members of the district or stake convention."

Article 3, section 5, page 8: Moved to amend, before the words, "general officers," insert, "members of the First Presidency and the Quorum of Twelve"; and add, after the words, "the general officers," the words, "of this society."

It was moved to defer action upon the two above amendments for one year. Carried. Song No. 21. Benediction by Walter W. Smith.

Evening session, half past seven.

J. A. Gunsolley present.

Song No. 67. Prayer by Frederick M. Smith. Walter W. Smith in the chair. Minutes read and approved. Communication from Quorum of Twelve read. Report of Library Commission, and part of the published report was read.

Moved that the report be approved, and the recommendations adopted.

Section 3 of committee's recommendations was by motion adopted.

Moved the adoption of section 5. Moved, as an amendment, that in case this prevail, that we guarantee one third of the sum as a society.

Moved to amend the amendment by striking out the words, "one third of the amount," and insert "one hundred dollars."

Moved to refer the matter to the committee for decision as to what they want.

Substitute was offered that this recommendation of the Library Commission be referred to the executive committee of this society, with power to act.

Substitute prevailed.

Recommendations adopted as a whole.

Moved and seconded that we take up the course of study for the coming year.

Moved that we take up the price of the *Quarterlies*. Carried.

Moved the adoption of the recommendation of the treasurer to reduce price of *Quarterly* to twenty-five cents per year. Carried. Moved and seconded that the price of a single quarterly be ten cents. This was amended by striking out ten and inserting eight, and motion as amended carried.

Moved to take up the revising committee's report. Carried.

Report read and motion made to adopt, then a motion to refer to the executive committee for final adjustment. By motion the matter was tabled.

Solo by Miss Blanche Nesbit. Announcements. Benediction by R. B. Trowbridge.

APRIL 3.

Friday morning, nine o'clock.

J. A. Gunsolley in charge. Song No. 99. Prayer

(Continued on page 357.)

Elders' Note-Book

PRIVILEGES AND DUTIES OF THE LOCAL PRIESTHOOD.

(Read before the Southern California District Conference, Garden Grove, February 14, 1908.)

The subject of this paper is one that, in my opinion, has been little understood in the past, by both priesthood and laity.

It is strange, but nevertheless true, that some of the priesthood, having accepted ordination to office in the church of the First-born, should consider the step taken of so little moment as to ignore the divine command, "Now let every man learn his duty," and therefore are unfitted to do their part in the administration of God's law; for truly the priesthood is the administrative power in the gospel.

To my mind one of the greatest helps for the education of the local ministry along the lines of duty and service is the monthly priesthood meeting, for there the duties appertaining to the different officers are discussed, thus enabling all the ministry to become more familiar with their several duties. Also at these meetings different points of the law are discussed; so that, if possible, all may become of one mind on any question which may come before the body, which is a strong factor in keeping harmony in the branch; for nothing will demoralize a branch quicker than to have members of the priesthood disagreeing on points of law.

One thing that is absolutely essential among the priesthood is unity. Of course there will be differences of opinion right along, and I do not believe that a man should at all times sacrifice honest opinion for the sake of unity, unless it flagrantly counters any accepted law of the church. I do believe that if we at all times followed the injunction, "Let us reason together," that we can come so close to an agreement that there will be very little difference in the end. Our ministry, in preaching and teaching the law, should be very careful and not present individual ideas and opinions as gospel truths, unless said opinions are in accord with church law.

The crying need among the priesthood at this time is for loyal, enthusiastic, conscientious workers, men who, having accepted office, will make a strenuous effort to further God's work; men whose integrity is shown by their acts, who in very deed are coworkers with Christ in the redemption of mankind.

At the first monthly priesthood meeting held this year, eight out of twenty members attended; less than half of our local priesthood present, at the first meeting of the year, where of necessity work for the current year would be outlined and discussed. Is it any wonder that the spirituality of our people is at a low ebb, when those who are the leaders, who

should set the example, are so dilatory, careless, and negligent? And I will say right here, that the same percentage who miss the priesthood meetings are often absent at the regular sacrament, prayer, and preaching services. I believe sickness, either of family or self, is the only reasonable excuse for one of the priesthood missing any of the meetings.

If the priesthood is to fulfill all the functions relative to it as a body, there must be system, law, and order connected therewith; hence, as to all of God's work there is a head, so in the priesthood the president of the branch is the spiritual head and adviser of both branch and priesthood, and all official work done by any member of the priesthood should be directed by him or at least have his sanction.

His associates, the priests, teachers, and deacons, should seek his advice and counsel at all times, relative to official work in contemplation, for the gift of executive ability and wisdom are some of the prerogatives of his office. Should the presiding elder at any time be called away, the presiding priest takes charge; and, in the priest's absence, the presiding teacher; and, in the teacher's absence, the presiding deacon. Thus it is very essential that all the priesthood, and especially those officers just mentioned, understand parliamentary law, so that if anything of a business nature comes up it may be properly attended to.

Another thought: when the president of the branch contemplates being absent from a preaching service, it would be well for him to inform his associates of the fact, a little ahead of time, so that some one of the brethren can be prepared to fill his place in the pulpit; for a man preaching only once in a while needs more time to prepare a discourse than does one who preaches every Sunday in the year.

That all the officers, from presiding elder to deacon, are essential in the church, is attested by the fact that God placed them in the church; and a deacon, though the lowest officer in the priesthood, is just as great if he does his whole duty as the head of the church.

To sum up, let me repeat the thought in the first part of this paper, "Wherefore, let every man learn his duty," and *do* it. Let us have harmonious activity along the lines of service. May the administration of God's law be our first thought; and, by his help, we may be the instruments he will use to build up his kingdom on the earth.

Yours in gospel bonds,

LOS ANGELES, California.
1714 New England Avenue.

FRED ADAM.

The community which dares not protect its humblest and most hated member in the utterance of his opinions, no matter how false or how hateful, is only a gang of slaves.—Wendell Phillips.

Original Articles

DIVORCE.

There has been much agitation of the question of divorce during the past few years, and the papers, both religious and secular, have been filled with articles treating upon it. A wave of popular sentiment against what is termed the "divorce evil" has swept the country, and some of the great religious bodies have taken the matter up, passing drastic measures against it, forbidding their ministers to perform the marriage ceremony where either of the contracting parties has been divorced, and prohibiting divorce for any cause. It is easy for the discerning mind to see in this, as has been the case with many other questions, that popular agitation has caused those who have been somewhat lax in the past, to rush to the other extreme and pass measures that are harsh and unreasonable. It ill becomes the Episcopal Church, which found her origin in a divorce case, to be the foremost in action, and to be noted as the most uncompromising in her attitude against divorce, yet such is the case. One who has read her history can hardly avoid the suspicion that she is making all this noise in the hope that King Henry VIII and his six wives may be forgotten in the din.

It is seldom that those who are carried away on a wave of popular agitation can listen with patience to one who cries "moderation," therefore a bitter opposition by the extremists to the position herein taken upon the question is not unexpected. Yet we are reminded that the old axiom that, "If you would find truth look between extremes," has been proved so many times that perhaps it may be useful in the consideration of this question.

But is divorce an evil? The abuse of it is, to be sure, but the abuse of many good things is an evil. To the true student of sociology divorce seems to be a safety valve to society; and, under the present social conditions, to bolt down the safety valve completely, would cause an explosion that would destroy the whole social machine. Divorce may be called the civil remedy applied by society to relieve its moral disease; it is thus used to heal the running sore of society, and is not the cause of the disease by any means. Until the whole world obeys the perfect law of liberty, the perfect kingdom of God which Jesus taught his disciples to pray for is established on the earth, and Satan bound, men will continue to sin, and that remedy will be needed. The Savior saw this, and not intending to make the innocent suffer for the guilty said, "Saving for one cause."

Some have quoted: "What God hath joined together, let not man put asunder," and argue that therefore there should be no divorce granted. What is the percentage of the marriages made in the world

to which this can be applied? It seems but little short of blasphemy to say that the thousands of marriages that are the outcome of lust, and are only used to legalize it, with those that are made under contract with pecuniary and other base motives, are bound together by God, or receive his sanction in any way. We can not believe that it was God who gave to that delicate and refined woman, a lustful, drunken brute of a husband, who spends night after night in carousals with boon companions; or that he bound that gentlemanly, kind, and noble man to the giddy, nirting, trifling woman, who is never at home, and who seems to hate him simply because he is not her kind. We can not be made to believe that because the parties mentioned made a sad mistake, that they can never find a remedy, and that it is the will of God that they should remain in such torment (for it is nothing less) all the days of their lives. And as one writer put it, "They made their beds, now they must lie in them." Such a description of God reminds us of that good old song that brought so much consolation to our forefathers, "For hell is crammed with infants damned, without a day of grace." There seems to be a natural propensity in man to give a description of the Devil and then call it God.

How many Latter Day Saints would say that those who were immersed by a sectarian minister were truly baptized, and that God was bound to recognize the act and sanction it as his own? Yet this is the argument used by some of them in regard to the important ordinance of marriage; and more, they affirm that God must recognize and sanction as his own, the act that is performed by a drinking, swearing, tobacco-chewing, old infidel of a justice of the peace. And then some of our extremists would have it, that if any who have been married by such authority, obtain a divorce for any less or other cause than adultery, they have broken the law of God, and should they marry again are going right into adultery themselves, and would forbid ministers to perform the ceremony. As though the same power that bound them together (civil law) could not revoke and nullify its own act if it chose.

The question has come up for us as a church, as a people to decide, and it remains to be seen whether we will allow the popular agitation to drive us to take extreme measures, or if we shall insist on being just and fair in spite of the howls of extremists. Will it help matters or make men better for us to prohibit our ministry to perform the marriage ceremony for those who have been divorced for any cause but that of adultery? Whether they are the guilty parties or not, does not appear to have been taken into consideration hitherto.

It seems to us that the language of Doctrine and Covenants 111: 4, "All legal contracts of marriage

made before a person is baptized into this church should be held sacred and fulfilled," shows that ALL legal contracts should be recognized, and as divorce is a legal contract of (or pertaining to) marriage, the minister of this church is in duty bound to recognize it and perform the marriage ceremony for those who have been legally divorced.

Let us take the words of Jesus, who says that divorce, "saving for the cause of fornication" (adultery) is not sanctioned by him. We are willing to abide by his words. It is agreed then that divorce for "the one cause" is scriptural. What does adultery or fornication mean? Shall we take the definition of Jesus or that of the common law? The common law demands proof of the specific act. Jesus does not, for he says in the same chapter: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."—Matthew 5:28. This is HIS definition of adultery, and we hope that those who are such sticklers for a literal application of his words will try to be consistent here. "But," says one, "you can not prove the charge that an individual has adultery in his or her heart, without proof of the specific act, can you? Why, certainly. Will one who has adultery in his heart (whether man or woman), continue to love and cherish his or her companion as before? The bond of unity is broken; they have ceased to be one in fact, and are only held together by the slender thread of the law. Even though they may never have accomplished their lustful desires, will they not begin to neglect, mistreat, and misuse the person who stands in the way of their unlawful gratification. Then comes, as a natural sequence, a train of offenses, cruel and inhuman treatment, desertion and so forth. Do you not think that the man who is a hale fellow well met, with a class of drunken men who frequent houses of ill repute, and who remains out night after night in their company, seeming to prefer it to that of his wife, is very liable to have adultery in his heart, although proof of the specific act can not be obtained by his suffering companion? And if a woman is seen flirting with strangers at every opportunity, is fond of disreputable company, staying out late nights, frequently leaving home for weeks at a time, without telling her busy husband where she has gone, has not adultery in her heart, she has something equally as bad.

A divorce case on grounds of adultery is a revolting thing, and no self-respecting, virtuous man or woman would wish to be connected with one in any way. This not only makes it hard to get witnesses, but keeps many a deserving person from urging suit on those grounds, and many is the decree given for cruel and inhuman treatment, or incompatibility, where there was plenty of evidence of adultery (the

specific act), but a horror of the revolting details, the gaping crowd in the court-room, glaring headlines in the newspapers, and the foul-mouthed lawyers, induced the parties to urge suit on other grounds. And shall the church place a ban upon such people; and if they come to the elder asking him to perform the marriage ceremony for them, compel him to say: "No, the church won't let me"? The Lord has said that if any such will come and testify that they were divorced for that cause they shall be received by the church, (see Doctrine and Covenants 42:20.) He saw these conditions and provided for them.

But what a peculiar position it puts the minister in, if the church forbids him to perform the ceremony for those who were divorced for any other cause than adultery. A couple come requesting his services. He asks if either has ever been divorced. The lady says, "Yes, I have," "Was the cause adultery?" he inquires. She answers, "No." He replies, "Well, then, I can not marry you." They go across the street and are married by another minister or a justice of the peace and go their way. Some time later they hear the brother preach, are convinced, and request baptism, and as Doctrine and Covenants says: "All legal contracts are to be held sacred and fulfilled, which are made or entered into before coming into the church," he is compelled to baptize these parties whom he could not marry. Or suppose the man answers, Yes, to the elder's question, and after the ceremony it develops that he told the truth, and that *he* is the guilty party. Rather a bad mess.

Marriage being a legal contract, and all the power we have to perform it being given by the law of the land, would it not be well to recognize the power of that law when it grants a divorce? The Twelve took action upon this once, and the following is the result: "Resolved, That while we recognize the validity of the marriage contract entered into before coming into the church, we also recognize the validity of divorces by the courts, touching those same contracts, except in the case pointed out in paragraph 20 of section 42, Doctrine and Covenants, wherein the parties who are the cause of the separation are the offenders; and further, that while the injured party remains unmarried, the offender is not entitled to baptism."—History of the Church, vol. 3, p. 474.

The Roman Catholic Church does not recognize any divorce but her own, but is consistent in that she also holds that no earthly government has power to authorize marriage either, claiming that she alone has power to bind and loose in heaven what she does on earth. Until we as a church take the same position and hold that by virtue of our priesthood we have bound in heaven the marriage tie which we have bound on earth, and that we alone have power to do so, it is hardly consistent for us to refuse to

recognize the annulment of the marriage tie by the same power that performed it—the law of the land.

Suppose that two people were placed upon an island and cut off from communication with the rest of the world; they learn to love each other, and without the aid of priest, preacher, or law, they enter upon the relationship of husband and wife, living thus for years. Are they any the less married because no earthly law has sanctioned the act of marriage? Who performed the ceremony for Adam and Eve? God joins man and woman together by bringing their hearts into unison in pure and lasting love, and the act of the law merely legalizes the union among men. This being true, is it not possible then that two people may be legally bound together by the law of the land who were never united or bound together by God in any way, and who if they had waited for his direction, followed their common sense, or been led by wisdom instead of passion or a passing fancy, would have chosen a different kind of husband or wife altogether? Is it just then, or sensible, to say that "What God hath joined together let not man put asunder," applies to every couple who have appeared before an officer or minister, and been married by the law of the land?

It is a significant fact that those who are most radical and extreme, and loudest in the denunciation of divorce, are nearly always those whose matrimonial ship has never been jostled, and who in the matrimonial grab-bag drew a prize. Sympathy for their less fortunate brethren does not manifest itself in their arguments. They are not troubled by pity for those who have had shipwreck and disaster, and with aching hearts have seen their fond hopes dashed to the ground and their lives wrecked by another's sin and their own mistake. Those who say that because a mistake has been made that there is no hope for the poor creature to ever have a happy home and loving companion, are taking the same position in regard to the mercy and justice of God as do those who teach that he condemns those who sin, to eternal, never-ending punishment and torture.

Here is a sweet and gentle girl who married a promising young man, and hope pictures a rosy path for them through life; but a change comes. The husband takes to drink and bad companions; soon he goes into the saloon business and becomes a gambler as well, and all efforts to reform him prove futile. Shall she continue to live with him and bring children into the world under such environment, to see them follow their father's footsteps and become sots? Her soul revolts at the thought, and she leaves him, taking her children with her. She can not prove adultery, although she has her suspicions and has heard many rumors; so she gets a divorce on grounds of cruel and inhuman treatment, which she

has no trouble in proving. For a few years she struggles in poverty to rear her children; then one day a good man of the neighborhood, a man of means, asks her hand in marriage, offering to give her a good home and an education for her children. She loves the man for his noble qualities and beautiful character, and accepts him with a feeling of gratitude to God for his providential watchcare over her. Together they go to the elder, but great is their mortification when he, after inquiring into the matter says, "No, I can not perform the ceremony. My church forbids it; you must either go back to the drunkard or stay single in abject poverty. There is no hope for you in this life unless he dies. Yes, I know it seems unjust, but we are told, 'What God hath joined together, let not man put asunder,' and 'saving for one cause.'"

Positively, we do *not* believe that God ever bound a good, virtuous woman to a drunken cur, or a good, honorable man to a disreputable woman. This is the Devil's work, and they are attributing it to the wrong party altogether.

The writer by no means favors divorce for every slight pretext, neither does he favor the extreme positions taken against it by some. He is well aware that some strong texts against it are found in the Bible, but a too literal and stringent interpretation and application of Bible texts might pinch somewhere else as well. For instance, we are told by Paul that a bishop should be the husband of one wife. It is held by some that this does not mean one at a time, but only one during his lifetime. This interpretation would not be relished by many Protestant bishops to-day, nor Roman Catholic either, for that matter.

Let us spend more time teaching people how to choose their life companions, and to *avoid* divorce, before we pass stringent measures against it. Let us cleanse the system of its disease before we try to heal over the running sore of society. And let us, oh! let us teach the young the need of judgment and care in the selecting of a husband or wife, and to look for qualities and virtues of mind and temperament, instead of a pretty face or a fine figure.

It might be well to make it a little harder to get married in the first place, than to wait until lives were wrecked and divorce granted; for those who have been through the fire usually know it will burn. Not only the young need instruction in these matters, for as the old saying has it, "There is no fool like an old fool," and sometimes the greatest blunders are made by those who are old enough to know better.

This is written with the hope that it may be seen that the question has at least two sides (it appears to be forgotten by some); and, with the hope that

some light has been thrown on this knotty problem, we close, praying that truth may prevail and justice be done.

FRED B. FARR.

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ARE WE BUILDING UP OR TEARING DOWN.

One day I came home from school and did not feel very hungry. This was something unusual for me, and I said, "My appetite is not very good." A little three-year-old girl, who sat just across the table from me, was very busy eating. Without stopping or looking up, she said, "I have a good appetite, and I am going to keep it." We all laughed and thought it was a strange way to keep an appetite by continuing to eat. Since thinking it over, I have decided that it was a very wise saying. She taught me a lesson, but she did not know it. How can we keep an appetite for food, only by supplying our body with the food that it demands? The food thus taken builds up the body, and thus keeps it so more food is needed after awhile, and you keep your appetite.

A pupil in school was reading a book on history. After he finished that he wanted another of the same kind, and he did not stop until he had read five of those books, all in that series. Then he wanted to know if we had some more of that same kind. I thought of what this little girl had said about the way she was going to keep her appetite. This boy had an appetite, a desire for reading. He wanted to read and the best way to keep that desire was to keep on reading. Suppose, though, when he wanted to read he had taken books that were not good. It would have had the same effect on his mind that poor or poisonous food would have had on his body. Have you a desire for reading? Keep that desire and increase it by reading books that are good, pure, and wholesome. In this day when there are so many books we should be careful in our choosing. There are so many good books that there is no excuse for our reading the others, saying that we must have something to read.

Have you a desire for spiritual things? Let us keep that desire by studying and thinking along spiritual lines. Let us learn of those things that are spiritual, that will improve our mind, that will lead us nearer to God. These same things will help our mind to grow and help to build up the spiritual part of our being just as the food builds up our body, and there will be an increasing desire for more of that heavenly food.

The body grows by what it feeds upon, so our mind develops and grows by what it feeds upon. Shall we build up a good, strong, spiritual house by giving our mind good food, or shall we let our spiritual beings decay for lack of nourishment? Remember that whatever you have an appetite for, you can keep it by partaking of that which your appetite

demands. This is true of our desire for wrong things as well as the good. It is not a good thing to let our body starve for a long time and then eat an overabundance of food. It is likely not to build your body up very fast. It is better to take our food regularly. So it is better to take of our spiritual food regularly. We can starve in that way as well as physically. Christ said to his disciples one time, when they were urging him to partake of the food, "I have meat to eat that ye know not of." So ought we all, who are members of his kingdom, partake of that life-giving power, and grow in knowledge and understanding. We ought to be partaking of that food that is gained through prayer, through study, through association with God's people, and through contemplation of God's works and his laws.

Is it not just as bad for us to harm one spiritually as to harm physically? We would shrink from giving food that contained a deadly poison to any one. Yet is it not equally as bad to present to others those things that will hurt or destroy their faith? If we can carry faith, hope, trust, and confidence with us, we are building others up and not tearing down what they have already gained. Some say our faith ought to be strong enough to resist everything that is brought against it. Our faith, the gospel, as brought forth in these latter days, is able to resist all, but we as individuals have not received enough of the life and light that comes from the fountain of life that we can endure all. When we meet together, why not talk of those things that will build us up in the faith? Somewhere I have read that doubt is darkness, and where there is darkness there is no life. If, then, we foster and nourish those doubts, we can not expect life, for there is not much good, strong life where there is darkness. Why will we take those things into our spiritual system that have no life-giving power, and will destroy the life we have. "But," says one, "of what use is a counterfeit? I think some of our spiritual experiences are only counterfeits." Are you going to throw away all of the good because you find some that are not genuine? You would not do that way with hundred dollar bills. If half or three fourths proved to be counterfeit, you would hold on to the rest. If you were not sure of the rest, you would keep them till they were proved entirely worthless. I have come to this conclusion in regard to these things. I shall measure everything by the word of God. Those I am positively sure of, I will put away as such, like putting money in the bank as a reserve fund. It is good when I put it there; why will it not continue thus? Then I am not going to begin to doubt if this was true or not, and think may be I was mistaken. I will let it stand as true. It may be in the final summing up of things I will find a few counterfeits; but that will not affect the genuineness of the ones

that are true. It may take time to find if some are true.

There are some things I can not understand. I may never be able to do so till a brighter, better day dawns upon us. When the mists have cleared away, we will understand some of the things that now seem so very hard to make harmonize.

One time at a prayer-meeting, at General Conference, I could not help noticing the discordant tones in the singing. There was a good spirit present, and I wondered why we could not all sing together. Then I thought, "Why, here we are from all parts of the country, of different natures, of different training, and we ought not to expect to work together in all ways." Then I thought, "Why should not God's Spirit so work with us that even in the singing we could be as one?" It seemed as if a voice said, "This is more than you ought to expect. We are in school. A teacher can not make a child learn unless he wills to do something for himself, then he can not learn *all* at once. The Holy Spirit can not make one learn unless he wills to do something." We must be taught. We must do some things for ourselves. We are human, and it will take a thousand years to reach perfection.

Across the street is a house, a nice, comfortable, pleasant-looking home. A few months ago it was moved here from the country, and the verdict of nearly every one was, "That man will never get that building to look like anything. It will be a regular eyesore there all the time." The man said, "There is good material in that building, and I can make a good house for some one." The carpenters went to work; the masons laid a good, solid foundation; the carpenters put a door here and a large window there; a nice porch; the shape of the roof was changed; and then when a new coat of paint was added, it was a neat looking, comfortable, and substantial house.

Now what is there in this for us? We meet many a person in whom there is good material for a good worker in the gospel; but lots of hard work may have to be done to get that person so he will be of use. In his character, some things have to be developed, some things have to be taken away, and others put in their place; but if the material we have to work with is good, there is no need to despair. If we are not willing to work with that person, and use lots of time and patience, we need not expect the finished life to stand as a character of usefulness. All buildings do not require the same amount of work, and all do not serve the same purpose. Neither do we as individuals require the same training, neither is our work the same.

As citizens of the kingdom of God, the same rule will apply to all. To be good citizens of our nation, or of the kingdom of God, we must obey all the laws

regulating that kingdom; but if we have certain duties to perform, certain places of trust and usefulness to occupy, we will have to obey certain other requirements than if we were to occupy some different places.

The question for us all to settle is this, "Am I doing the things which are to build up my spiritual life and that of others, or am I doing the things that will tear down?" May we be able to say with Paul, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Let us furnish good material for the building of that which we expect to inherit hereafter.

N. I. H.

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MARRIAGE ACCORDING TO THE LAW OF GOD A REMEDY FOR DIVORCE.

And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and said unto them, Be fruitful, and multiply.—Genesis 1: 29, I. T. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.—*Ibid.*, 2: 30. Marriage is ordained of God unto man . . . and all this that the earth might answer the end of its creation; and that it might be filled with the measure [or race] of man, according to his creation before the world was made.—*Doctrine and Covenants* 49: 3.

That the present generation might better understand their duty, the Lord has made it more clear that marriage is appointed of God unto man:

Verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.—*Doctrine and Covenants* 28: 9.

From these scriptures we learn that marriage, as appointed of God, includes both natural and spiritual; and, when thus joined together, by the authority of Jesus Christ, a man and wife can not be legally separated; when married according to the intent of the spiritual law, they never want divorce. The law is both human, natural, and spiritual. There is nothing carnal or sensual in the relation of the sexes in observing the command of God to increase and multiply. The Lord declares this is a spiritual law. And, to obtain the best results, it must be observed with spiritual intent. Nothing carnal or sensual can be acceptable to God or profitable to man. This law, as given, is far-reaching in its consequences. Whatsoever a man soweth, that shall he also reap. If he sow to gratify carnal desire, that shall he reap,—not only in himself, but in his posterity, as like begets like. So mankind reap what they have sown. This is the

great source from which our boys have to sow "wild oats."

In Doctrine and Covenants we learn that all things that pertain to the government of God are governed by law. It is written that God hath given a law unto all things, by which they move in their times and in their seasons, even the courses of the heavens and the earth, which is the mother of all pertaining to the flesh, whether in the animal or vegetable kingdoms. All are governed by law, whether written or unwritten. The unwritten law should govern the relation of the sexes, whether animal or human. All these increase and multiply in their order, in their times and seasons, according to the decree of the great Jehovah. One of the first commands God gave to Adam and Eve was to increase and multiply. The unwritten law that governs all the animal creations, manifested a desire for increase. The Bible tells us that Adam knew his wife, and she conceived, and brought forth a son, Cain. He grew up to be a murderer, a wicked man. Possibly Adam and his wife did not understand the law God had given them was spiritual, and should be observed with spiritual intent. Possibly the sensual, carnal nature predominated. The Lord said of Adam, "Behold, I gave unto him that he should be an agent unto himself." He had the privilege of choice. He could follow the carnal and the sensual, or observe the spiritual, according to nature's law. Possibly that may account for the difference in the make-up of Cain as a wicked man, and righteous Abel, and his brother, Seth.

The law, as given to our first parents, has been renewed in the restoration of the gospel. It still remains a spiritual law, and should not be entered into to gratify the lustful passions of man. Marriage, as appointed of God, is a sacred ordinance, and should be regarded as such, especially among church members. Jesus taught, "By their fruits ye shall know them." If men sow to gratify the flesh only, they shall reap a corrupt progeny. Their offspring will as surely sow "wild oats." A corrupt tree can not bring forth good fruit. Nature's laws will surely vindicate Nature's God.

Marriage and divorce has become a by-word and a reproach to the people of the United States; and among church members it is becoming a serious problem, as quite a number of writers in the *HERALD* have expressed their views, yet their views differ.

As nothing of importance happens without a cause, we ask, Is there not a cause for divorce, as conditions exist? We shall plainly state our understanding of the reasons for conditions as we find them. One of the main causes for divorce is because the majority of men enter the marriage contract simply as a license to gratify sexual passion. They have no regard to nature's law, as given of God.

They observe neither times nor seasons, as appointed to govern the relation of the sexes. The animal creation observe the law implanted within them, and as a general rule they bring forth the highest type of their kind. The same natural law was implanted in the human breast; but man has become corrupt. The Lord says, My vineyard is corrupted; there are but few that do good, all having corrupt minds. This is the chief cause for divorce: corrupt actions, as a result of corrupt minds. And in the church, among the leading quorums, we seem to be at a loss to find a remedy.

The object of marriage has not been regarded as a spiritual contract, only in part, as we perform a religious ceremony and offer prayer. As a church we have neglected to add to our faith, virtue, to spiritually observe all moral duties and obligations, one of the most important of which is incorporated in the marriage covenant. Ninety per cent of the causes for divorce originate in the uncontrol of lustful passions of man. He loses sight of true manhood. Through sexual excess his vital power is prostituted to intemperance. His unfortunate companion becomes disgusted and disheartened. Unable to endure the conditions she perhaps ignorantly accepted in becoming a wife, she finally applies for divorce, but seldom gives the real cause.

To apply a remedy for this evil, is a topic for consideration at General Conference. We are satisfied the remedy is found in the gospel. Listen to the voice of Jesus Christ:

Verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.

They that worship God must do so according to the spirit and letter of the law. The spirit and letter must be joined together. We may observe the letter of the law so far as outward appearance is concerned, and become church members. We may become officers in the church. We may preach and teach, and partake of the sacrament, and perform many duties; yet, if we lack the spiritual intent and desire to fulfill all righteousness, we are not members of the church of Jesus Christ; but we may be found among church members who may say: "Lord, have we not prophesied in thy name; and in thy name cast out devils, and in thy name done many wonderful works? And then will I say, Ye never knew me; depart from me ye that work iniquity." My earnest desire is to be found acting the part of a wise man.

GEORGE DERRY.

LAMONI, Iowa, March 13, 1908.

Original Poetry

He Pardoned Me.

(Tune: "He Leadeth Me.")

I've found the truth that Jesus taught,
By His own precious blood I'm bought,
And by obedience now I see,
That God, through Jesus, pardoned me.

REFRAIN.

He pardoned me, He pardoned me,
From all my sins He set me free,
To His commands I did agree,
And God through Jesus pardoned me.

Ofttimes I've prayed 'mid darkest night,
For faith that I might walk aright,
For light that all my doubts might flee,
And know that God had pardoned me.

No more, dear Lord, will I repine,
The ransom's paid and I am thine,
With joy I'll keep each just decree,
And praise the One who pardoned me.

Oh, may the Gospel I have found,
Shed its bright beams the world around,
That all may come and bend the knee,
And serve the Lord who pardoned me.

JAMES L. EDWARDS.

MELROSE, Massachusetts.

Assurance of God's Love.

What joy, to receive from our dear Lord above
Choice blessings and gifts, of his wonderful love!
He gives heed to our pleading, and helps us to bear
Each burden and trial, if we're humble in prayer.

Let's guard every moment; each thought, word, and deed;
Keep our hearts pure and meek, till from error we're freed.
Temptations pass by us—hope dwells by our side—
Sweet peace "abides" with us, when Christ is our guide.

May we ever observe each holy command
Contained in this gospel—complete and so grand!
That we may endure, with faith, to the end;
Being worthy the name of Christ Jesus,—our Friend.

MABEL M. LEA.

NAPA JUNCTION, California.

What "Single Tax" Means.

The Single Tax theory is based on the principle recognized by leading philosophers, economists, and jurists of all ages; that the earth is the heritage of the people, and that land should not be absolutely private property; even our modern governments recognize this in their law of eminent domain, and Moses, Blackstone, Adam Smith, John Stuart Mill, Thomas Jefferson, and Herbert Spencer have specifically declared this as a principle of justice; yet no one had discovered a practicable way of giving effect to this principle,—various schemes such as subdivision of the land among the people every ten years having been tried and found of little avail in escaping the well-recognized evils of land monopoly—until George thought of the natural and easy method of perfectly working out an apportionment of nature's bounties and values created by the community by a tax on the value of land, in the place of every other tax.—C. H. Ingersoll in the *National Magazine* for March.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

He Cares for Me.

He cares for me, oh, blessed thought,
To be his child is a glorious lot.
Though suffering comes, and trial deep,
After life's "fitful fever," I shall sleep

Where suffering, sorrow, pain or death
Can never enter this blessed rest;
And where the loved ones gone before
Shall welcome me to the glad shore.

Then help me, Lord, the cross to bear,
Of suffering, sorrow, trial, and care;
Knowing he who "chose this path for me,"
Will the great burden-bearer be.

For in the great unknown, some day,
We'll understand the mysterious way
Of him who chasteneth those he loves,
To bring them safely to his home above.

PRISCILLA.

KEOKUK, Iowa.

Dear Editor: I thought, as I was reading the Mothers' Home Column, I would like to join your number. I do not take the HERALD; but my brother (may God bless him and his) sends me his from San Francisco, California. As I was reading the number for July 3, I wondered how "Have faith in the boy" would answer for the girl. I think there are some girls who would like to feel that their mother put some faith in them.

I enjoy reading the letters in the HERALD. I do hope and pray that there will be an opportunity for the isolated brethren and sisters to attend meeting. I could not do without our church. It is all there is in this life worth anything to me. I always remember the Saints in my prayers, and ask an interest in theirs. I also pray for the time when my husband and son will be numbered among the Saints, and I feel that my prayer will be answered. My husband has at times been much interested.

Your sister in the one faith,

M. A. P.

"Who is Doing Your Work."

In all the world there is nothing so wonderful as "God's way with a soul." This, the actual experience of one woman, may have its message for others.

She had had a beautiful girlhood, rich in all that love and wealth could give. Then trouble came and everything was swept away from her—parents, husband, children, and wealth. In her anguish she prayed passionately for death; death alone was refused her.

Her brothers took her abroad, hoping so to lift her from her grief, but though several years passed so she still prayed for death. Then one night she had a dream. She thought that she had gone to heaven and saw her husband coming

toward her. She ran to him full of joy; to her terror, no answering joy shone on his face, only surprise and almost indignation.

"How did you come here?" he asked. "They did not say that you were to be sent for; I did not expect you for a long time."

"But aren't you glad?" she cried, struggling with her pain.

But, again, he only answered as before: "How did you come? I didn't expect you." And there was no gladness in his tone or eyes.

With a bitter cry she turned from him. "I'll go to my parents," she faltered. "They, at least, will welcome me." So she went on until she found her parents, but instead of the tender love for which her heart was sick, she met only the same cold looks of amazement, the same astonished questions. Faint and heart-broken she turned from them, too.

"I'll go to my Savior," she cried. "He loves me if no one else does."

Then, in her dream, she reached the Savior. She was right, there was no coldness there; but through his love the sorrow of his voice thrilled her into wondering silence. "Child, child, who is doing your work down there?" Then at last, she understood.

When she woke in the morning with the memory of her dream strong upon her heart, it was to find a new heaven and a new earth. She had no children of her own, but God's little ones, struggling under burdens that bent the childish backs and brought pitiful lines of care into the childish faces, were all about her. Down in the heart of the city she found her work—and her God.—*Forward.*

Do Not Be a Waster.

There is much waste in personal lives. Most of us waste a great deal of time—and time is more precious than gold. Some people waste it by days, months, years. They live a life of idleness. Thus not only do they squander their own time, but they make themselves a burden to society, for others must support them. Every non-producer is a waster in a double sense. Every idle person wastes the cost of maintenance in good money which other thrifty people have toiled to earn. Even many who are not classed among the idle, who are reasonably busy, waste great values of time every year in little fragments which they lose out of the days.

There is much waste, too, of ability and capacity. Not many persons make the best possible use of their life. A man with five talents develops and uses one. It has been well said that "the object of life is to grow." Yet there are comparatively few persons who grow continuously. With too many men their first years are their best. They start off with enthusiasm and give promise of something very fine, but they soon settle down into a lazy content and the splendid promise is never realized. Yet it might have been realized. The difference between attainment and possibility is waste. Indolence is a terrible waster. It makes poor, miserable failures of men who might have been worthy successes.—Selected.

Prayer Union.

Pray for my mother, that she may be healed of the cancer on the back of her right hand. Oh, may our heavenly Father see fit to give her the blessing! Pray for me, that I may be found faithful in the good cause, and that I may raise my two dear little fatherless girls up in a way that will be well pleasing in his sight.

Your sister,

LADORE, Colorado.

LENA M. WOOD.

When a man is wrong and won't admit it, he always gets angry.—Haliburton.

Letter Department

DERBY, England, March 10, 1908.

Editors Herald: The dear HERALD is an ever welcome visitor to our home, where we love to peruse its pages, which bring joy to our souls, when reading the many noble, inspiring testimonies, and thrilling experiences of God's children. We still continue to meet together here, as circumstances permit, good feeling prevailing among us. We have some few who are interested, who, we have reason to believe, are near the kingdom. The missionaries left us some three months or more ago, but we still continue to serve the interests of the church every opportunity we have. It is a very difficult matter to get our work before the people of this country, who are steeped in the traditions of men. The churches have adopted all kinds of methods to attract and hold the attention of the masses. They have clever elocutionists, word painters, songsters, and all kinds of college tradesmen; and even these fail to cope with the growing disinterestedness in spiritual matters.

I really believe the churches themselves are largely to blame for this state of things, inasmuch as they tell stories of how wicked people have been converted at the last moment of their lives; thus the people grow careless and indifferent.

But, I thank God the Latter Day Saints have not so learned the scriptures. We realize we have no time to lose; but every day of our lives should be consecrated to the service of God, if we ever expect to reach anything like the perfect stage; so we deem it our duty to warn others to flee from the wrath to come when opportunity arises. Socialism is rampant on every hand, atheism, infidelity quite common, which, no doubt has been brought about through the hypocrisy which is to be found in the churches. Would to God the world would patiently investigate our claims. They would soon see their condition was but the fulfillment or the scriptures, the result of not listening to the voice of God, but of giving heed to the commandments of men; and nothing but a return to the "good old way" will bring joy and satisfaction.

As secretary of this district, I should like to give just a brief review of the condition of affairs. During the year 1907, a considerable number of Saints left Burton on Trent for Brooklyn, New York, while Stafford Branch has lost ten of its members, who emigrated to Lumsden, Saskatchewan, Canada. Bro. John Dyche and family, and Brn. Cooper and Bates, missionaries to that territory, please note; and, if possible, call on them. I have no doubt they would be pleased to see you.

In Nottingham, where once a branch of the church existed, a great interest at present prevails; and we trust ere long an organization will again be formed. The work in Leicester and Birmingham moves along slowly. It is true seven were added to Birmingham during the fall of the year, chiefly the product of the Sunday-school, I believe. Otherwise, the outlook is not very bright. But, alas! Some of our pioneers and stalwart heroes have fallen from the ranks. Others with silvered locks, bent frames, or faltering steps, indicate that the summer of life is almost over; while others have fallen asleep. There are others, who are careless and indifferent, who do not seem to have received the true Spirit of the work, the good seed evidently having fallen on stony ground or among thorns. Some have slackened pace, and others fallen out by the way. Sometimes we think there is a dearth of spiritual manifestations, when compared with days gone by. But, dear Saints of this district, let us gather our scattered forces together and rally again. Come up to conference. Let the young be encouraged and privileged to put on the ministerial armor. Then we

may expect brighter times, joyous experiences; and we shall prove that the Lord hath not forsaken us. Let us say to ourselves, "Awake my soul, stretch every nerve, and press with vigor on." Ever praying for the welfare of Zion,

Your brother and colaborer for Christ,
100 Havelock Road. JOSEPH ECCLESTONE.

SOUTH BOARDMAN, Michigan, March 28, 1908.

Editors Herald: We have experienced great pleasure in the company of the Saints, since moving to this branch. Here, where the Saints have made a temporary gathering, we receive a foretaste of what we will enjoy in the greater gathering in the near future. Just for example, while my companion was sick this winter, the sisters kindly looked after things in such a manner that I was not hindered from my labors, which was a blessing indeed. And we see the Saints doing things like this continually, preaching to the world a sermon louder than tones of thunder. Perhaps the reason I love such sermons as these is because they are the kind of sermons that led me to investigate this glorious gospel; but, as I dare not let my pen keep pace with my thoughts along this line, for fear of trying your patience, I will close with love to all.

Your brother,
Box 228. J. H. ROCKWOOD.

ST. CLAIR, Michigan, March 27, 1908.

Dear Herald: I realize that the fast-speeding moments of time are precious, and that each of us must give account of misspent time and talents lying idle. As I look abroad upon the world, I see the heralds of the coming of the Son of God: troubles, woes, and destructions, the air red with assassinations and crime, the world madly seeking after pleasure, while tens of thousands are being irresistibly drawn into the whirlpool of worldliness and sin; and many of scattered Israel are being lulled to sleep, so fast asleep that nothing but the midnight cry will arouse them. God has pleaded with them in a still small voice of love in the past; but to-day the echo of his words is like the rumbling thunder, ever growing louder and nearer, and will soon break forth in wrath and fury on the heads of the unfaithful. The history of ancient Israel will be repeated in the woes and wailings of Israel of latter days, when they awake to the fact that the fury of the storm has burst upon them, and the voice of God is silent in their midst. What will then avail the glittering baubles for which they have bartered their birthright, or the bright promises of pleasure and worldly gain with which Satan has so craftily lured them? The glitter of gold was on them; but alas! alas for the awakening! Words fail me, as I realize the terrible condition of those who are deaf alike to words of love or denunciation. Are we altogether guiltless of our brothers' blood before the throne of God? Have we pleaded with them with words of love and charity? Have our words brought encouragement and comfort to the soul, struggling with the trials of life and saddened with sorrow and care? How little we know of the inmost soul of our brother. He may be hungering for a cheerful, kind word, and we drive him to deeper despair by our cold, unkind attitude. We are so dignified, so unapproachable; in short, as unlike our blessed Master as possible. Can we sympathize with the humble, if we so exalt ourselves? It is impossible to enter into the sorrows of the sorrowful without charity. Oh, to be clothed with charity! Charity, how much we need you, to be clothed with humility, "in honor preferring one another."

Satan's weapons, envy, jealousy, dark suspicions, rivalry, pride, have no abiding place in the heart of the child of God. Humility, and a love for all humanity, a love that is broad and deep and humble enough to meet all on a common level,—

that is the kind of love that Jesus had. "Love worketh no ill to his neighbor." When we get to that pinnacle, then we have "come up higher."

Is it possible to even carry this beautiful gospel to the world without the spirit of humility and love? They have heard us make loud claims for the gospel; but in nine cases out of ten they will keep a sharp outlook to see the fruits of it in our own lives. We can not carry the gospel in our hearts and a sneer on our lips at the same time. The great, loving heart of Jesus, filled with love to fallen humanity, left his beautiful home in glory, and humbled himself that we might have the gospel. It is our inestimable privilege to bring the same, pure, white gospel to a darkened world. Then woe to us, if the blood of these people will be required at our hands.

MRS. A. MCKENZIE.

SUTTON, in Ashfield, England.

Dear Herald: You are always welcome at our home. Before coming into the church of Jesus Christ, I was a Baptist for twelve years. I remember attending one baptismal service, particularly, when Reverend Baker had nine candidates before him for baptism; and, while in the water, ready for immersion, he told the congregation they could either "do with, or without it, as it was not necessary." I thought, "How strange. Christ himself had to go down into the waters of baptism, to fulfill all righteousness. Never was guile found in his mouth. Christ and his apostles taught baptism for the remission of sins. Christ said, 'My doctrine is not mine, but his that sent me. If any man shall do his will, he shall know of the doctrine.'" So, with the Lord's help, I investigated his doctrine; and am pleased to say that I know this is the work of the Lord, having received many testimonies, in those signs that follow the true believer.

When entering the church, I had suffered with epileptic fits for twelve years—had one two nights before I was baptized. Praise God, I have never had one since. My daughter, Emily, had to be led about, at one time, having films over her eyes. We gave heed to the ordinance that is set in the church for the healing of the sick; and, under the hands of J. W. Gillen, she received her sight. She had never been able to go to school; but she was able to attend school for a few years after.

We have had the pleasure of having Bro. Rushton among us, and also Bro. Greenwood, and Bro. Taylor.

I was led to rejoice while reading the letter from Sr. Schofield. I know her testimony concerning tithing was true. At some future date I may send you our testimony concerning the same.

Your sister in Christ,

MARY JANE RALLINGS.

COMSTOCK, Nebraska, March 30, 1908.

Editors Herald: As I was moderator for Bro. W. M. Self during the ten evenings of debate between him and Elder C. A. Loney of the Primitive Christian Church, I drop you a line to say another decided victory was scored for the truth.

Elder Loney was acquainted in Elsie, Nebraska, where the debate was held, and he had so deported himself that he had very few friends outside of his church there. So while Bro. Self and I were strangers in the place, he had no advantage over us on that score. The people seemed to be willing to give us a fair hearing.

The propositions discussed were church propositions. Mr. Loney affirmed for their church five evenings, and Bro. Self affirmed for our church five evenings. The usual arguments were introduced. Loney tried to bring "Joe Smith" and the Book of Mormon into the issue and commenced to ape Clark Braden about the "hole in the rent"; but we raised a point of order, stating that those were other propositions, and that

we were ready to take them up with them at the close of this debate if they wished. So they were ruled out. Mr. Loney then said he was ready for them; but when the debate closed he said nothing further about it. We were ready, though, and had our propositions drafted.

The Lord was with us, and gave us favor with the people. And, while Mr. Loney was very sarcastic, the good Spirit was in the ascendancy as a rule. Judging from the way we were treated, we made friends from the start. Bankers, merchants, hotel folks, farmers, and all had a friendly greeting for us, and took us to their homes, and we were obliged to leave many requests to come and visit without responding. And we were urged to return and preach to them.

When we took up our proposition, we captured the choir, and had splendid music and singing, much to the chagrin of our opponents. They were so defeated that they tried to get the organist to cease playing for us, remarking that if they could do that it would break up the choir, I was told. But the organist continued to play, and they all sang with a zeal; and in their manners and demonstrations seemed to be anxious for our opponents to know that they were our *friends*.

Bro. Dickey, who lives there and supported us in the debate, Sr. Dickey also bearing her part cheerfully, are worthy of double honor for the deep interest they manifested, and material aid rendered to us. I am glad to know we left them bubbling over with thanks to God for the results of the debate, and encouraged for the Christian warfare.

May God bless the good seed sown, as a result of the debate, with the righteous efforts of his servants everywhere, is our prayer. Yours in the one faith,

C. W. PRETTYMAN.

COFFEYVILLE, Kansas, March 23, 1908.

Dear Herald: We will not try to express by words the joy we receive as we peruse the columns of the *Ensign*, *HERALD*, and the other church papers. May the Lord continue to bless the editors in their work, is our prayer.

We certainly love to read the letters from God's people from all parts of the land, which encourage and strengthen us spiritually. Perhaps a few who are interested in, or know of the Angola Branch, would like to hear from us. Though this branch has been at death's door for some time, we trust it is slowly recovering, and we entertain sweet hopes of permanent health and strength, spiritually, if God's Spirit continues to strive with his people here as it has been doing of late. O Lord, grant that we may not reach that condition where thou wilt be forced to remember thy saying, "My Spirit will not always strive with man."

Our branch president, Bro. Westervelt, has encouraged us to meet on the first Sundays in the months, to have Saints' meeting, and he preaches for us. April 5 we will, (God permitting,) partake of the sacrament, the first time for over two years.

We so often read letters in the church papers, from isolated ones, who long for the privilege of attending Saints' meetings. My heart goes out to them; for I can sympathize with them, as, up to February, we had had no Saints' meetings of any kind for over a year. And we Angola Saints now have the chance opened up for us to meet together, to have our spiritual strength renewed and strengthened; but, dear Saints, will we let this chance slip? Let us all make one more effort to bring about the revival of our branch. May the Lord bless us to this end, is my prayer.

Bro. Thurman and Walters, we still remember your noble efforts with us, and you did much good here, though it might have seemed otherwise to you. We appreciate your help, and it was not in vain. I would be glad to see you, or any of the missionaries here again.

This world is truly growing very wicked. In all of four Methodist revivals near here I only heard of three poor sinners being saved. (?) My chum, who recently joined them, says he does not see why they can not have any "luck" any more. Since he joined them, two of their ministers have flopped over to the Christian Church, and another (their present preacher) has turned out to be a Holiness, and was after the boy to pay his church dues, and because he did not pay quite all he asked for, he went off mad, without even a "thank you" for what he did get. The boy is getting discouraged, and who can blame him?

I am thankful that God has blessed me with a desire to serve him; and ask the Saints to remember me in their prayers, that I may always be willing to trust all to God.

Your brother in Christ,

ELMER HART.

CARRINGTON, North Dakota, March 9, 1908.

Dear Saints: A few words from this part of the vineyard may be read with pleasure. My home is in Des Moines, Iowa, and since December, I have been in the Dakotas. While in South Dakota, I have, through the kindness of Bro. Blair, been able to locate a few of the Saints, and meet with some of them, having the pleasure of meeting Elder Edward Rannie among the rest. At Jamestown, North Dakota, I also met with the Saints, and we sat up till in the late hours talking over our experiences. In Carrington I met Bro. Sparling, who has the honor of being the first elder to bring the latter-day gospel into the Dakotas. Arrangements were quickly made for services for Saturday night, and Sunday; and, though only a few being present, God's Spirit was with us, in great abundance, which was highly enjoyed. At the Sunday evening service, three of Bro. Harry Peek's children were blessed, and during the blessing of little Ruth, the spirit of prophecy was present, and great are the promises given our little loved one. At the close of the preaching service, Sr. Peek, as we shall now be privileged to call her, offered herself for baptism, as did also the eldest daughter, Hazel. It was a grand sight to see mother and daughter ready at the same time.

As a traveling man, I must say there is no joy so sweet as communion with Saints; and, while out in the world, meeting and dealing continually with men of the world, I am in great need of the prayers of the Saints, that I may be guided by the Holy Spirit to do the will of my Lord and Savior, and to set such an example as shall not bring reproach upon the fair name of the church. I always try to meet with the Saints as often as possible and find that the scattered of the flock always welcome me, which makes me stronger in the faith, and in love for our brothers and sisters. Asking an interest in your prayers, for wisdom and strength to overcome the evils of life, I am,

Yours in gospel bonds,

FRANK BRIGGS.

CLEVELAND, Ohio, March 19, 1908.

Dear Herald: I have thought many times of writing to the *HERALD*, which I have taken ever since I was baptized in South Boardman, Michigan, in October, 1902. No tongue can tell of the blessings I have received in reading letters and sermons, as found in the *HERALD*, written by the true servants of God. How strengthening they are! I am sure, if it had not been for the *HERALD* and other church papers, tracts, and literature, and a continual reading of the same, I would not have the faith in the gospel of Jesus Christ and latter-day work that I have to-day.

Dear Saints, any one not taking the church papers does not realize what he is missing. In nearly every *HERALD* we

read how God's Spirit is working with his faithful ones, so that some speak in tongues, having the interpretation to the same; others have the spirit of prophecy. How encouraging it is to us; and especially to those living in isolated places, to know that God is unchangeable, and is mindful of the latter-day Saints, as he was of the former-day saints.

Permit me to say, I just received an "Autobiography of Elder R. C. Evans," and I can truly say I thank God for that book. It is so interesting; it seems to satisfy the hungry soul. The book contains about four hundred pages. I read it through in a little over two days, regardless of my regular work of nine hours per day. It has made me a stronger man in the faith of God. Every Saint should have one of his books. It is just the book to let your neighbors read. I was overjoyed and rejoiced many times with tears in reading it. It contains many accounts of miracles of healing; no doubt some of the best on record, showing how God's Spirit has worked through his faithful servants. The two sermons at the closing of his book have references and proofs on the polygamy question, clearing the Prophet Joseph Smith of that vile doctrine of polygamy. Those two sermons, alone, are worth more than the price of the book. And any one, with an honest heart, reading them will have a better opinion of the Latter Day Saints, and more respect for their religion.

My companion and I are trying to do what we can to manifest to others the light we have received in the gospel; but we feel we are the very weakest ones of the Saints, and we ask all to earnestly pray for us, that our heavenly Father might spare the life of our only child. God saw fit to take the first child given us. We were not living, then, as faithfully as we are now. We believe that God does things sometimes which are not pleasing to us, at first; but it brings us nearer to God in the end; and we see a need of living closer to our heavenly Father. In gospel bonds,

W. H. WAKEFIELD.

MOUNT CARMEL, Illinois, March 30, 1908.

Dear Herald: I have often enjoyed reading your columns, and hardly know how to express my appreciation of the good letters of all the Saints. It has been nineteen years since I first heard the Latter Day Saints, and I was made to believe it to be the doctrine of our blessed Savior. When I look at the pages of the HERALD, and see so many contending for the faith that was once delivered to the Saints, my heart is made to rejoice. Are we trying to prove by our lives, to the world, that we are Saints indeed?

I live here almost alone in the faith. About five years ago my father died, leaving me the only Saint at that time; but since then I have told the angel message to all I could, and, last fall, Bro. Morris, from Xenia, came over and preached and baptized three, and one of them has passed to that home of rest for those who are faithful. I have attended other churches and helped in Sunday-school among the Holiness people. I like their belief this much, that we must live pure lives. Those who have church privileges, and go to church, often do not know how much it will help them to live good lives. I love to think of that reunion with the Saints, when we shall clasp glad hands for ever, and ever be with Jesus.

I wish to say, Any elder passing by will always find a welcome in my home. My prayer is that God will bless every effort put forth for his kingdom.

Your sister in the one faith,

231 Mulberry Street.

MRS. LEORA GRIESS.

"Have You a Few Pennies to Spare?"

Dear Herald: This is the first time I have ever written to your pages. I am a cripple, have been for nearly a year. I can not walk or even stand alone. I am therefore unable

to earn money in any way. I have neither father nor brother—my mother being a widow lady and poor, it is almost impossible to obtain the necessaries of life, besides the oil and medicine that I should have. I am only twenty-three years old; and, although I have been in the church for years, I feel that I have not improved the time as I should, leaving much undone that should have been done, and doing many things that should have been left undone.

Oh, dear Saints! do not forget me in your prayers. I feel so weak, and it is so plain to me that I do not possess the amount of faith that I should. Please remember, no matter how few the pennies they will all count, and go to help me along the path of life, which now seems very dark at times. And may God's richest blessing rest upon each one of you. I would be very glad of a letter also from any of the Saints—they would help to brighten the days.

Now, dear brothers and sisters, pray for me, that I may get well, and that I may be not only willing but able to go out in the world, no matter where it may be, and work for Christ, making up for the time that I have lost.

May God bless you all and keep you in the straight and narrow way, is the wish of

HOWELL, Michigan.

DESDE DALEY.

News From Branches

KANSAS CITY, MISSOURI.

Our Religio rally, at the Ivanhoe, or Forth Kansas City Branch, March 29, 1908, was a grand success in more ways than one. Large attendance, both in afternoon and at night, and many outsiders present. The program was well arranged and prepared, and all who took part seemed to have given their subject thought, and rendered their part in such a manner that it was both enjoyable and instructive.

We were glad to see so many of our young men and maidens developing in gospel work. They are not only becoming, but are now, a power in the hand of God for good in this great city. Their light is shining for good in shops, stores, offices, and in fact almost everywhere; and that is according to God's word. Therefore, you young Religians, take courage, and press forward; you are building better than you thought, and great will be your reward in the sweet by and by.

But there was one part of the program which was not on the printed form, which was sandwiched in between the afternoon and evening sessions, by a number of the sisters, in a manner we have never before witnessed at any of our Religio rallies; and we are so thoroughly converted that we think it should never be omitted at any Religio rally hereafter, if possible to avoid it, because of the social feature of it. No person was invited by any one to go home with them; but all were invited to come into an adjoining room, where tables were prepared, and furnished with paper plates, tea-spoons, bread, butter, potato salad, sliced ham, pickles, doughnuts, cake, bananas, etc. About thirty persons were seated at once. More than seventy persons partook of the most excellent lunch thus prepared; and for about two hours "we, as a whole," had one of the most social and enjoyable times we ever witnessed, in which all partook; and it seems to us that this part of the program should, if possible to avoid it, never be omitted.

F. C. WARNKY.

2424 Wabash Avenue.

He who is firmly seated in authority soon learns to think security, and not progress, the highest lesson of statecraft.—J. R. Lowell.

Miscellaneous Department

Conference Minutes.

KENTUCKY AND TENNESSEE.—Conference of the Kentucky and Tennessee District convened with the High Hill Branch, February 29, 1908. T. C. Kelley chosen to preside; D. E. Tucker, secretary pro tem; Sr. Nellie Williams, assistant. Branches reporting: Farmington, 150; Foundry Hill, 75; Liberty Hill, 70. Ministers reporting: J. R. McClain, C. L. Snow, D. E. Tucker, T. C. Kelley. Teacher: J. W. Caldwell. Report of Sunday-school convention read. One hundred and forty-eight officers and pupils engaged in Sunday-school work in the district. Report of tent committee: Received, \$1.00. Committee continued. Moved to request all members of the district to place their membership in the nearest branch to where they reside. Carried. Election of district officers: J. R. McClain, president; J. J. Adair, secretary; N. Ella Adair, treasurer. Delegates to General Conference: J. M. Stubbart, C. L. Snow, T. C. Kelley, J. R., W. L., and Alma E. McClain, Ross, Mary, and Grace Shupe, Bobbie Williams and Doctor A. P. Skaggs. Moved that the delegates present be empowered to cast the majority and minority vote. Bishop's agent's report. Total receipts, \$110.57, paid out, \$238.01; Due agent, \$127.44. Adjourned to meet at Oakland, June 6, 1908. J. J. Adair, secretary.

CENTRAL NEBRASKA.—The semi-annual conference of the Central Nebraska District met at Inman, February 15, 1908. The meeting was called to order by the district president, Levi Gamet, at 10 a. m. Bro. Rumel was chosen secretary pro tem. Bro. Gamet reported, as president of the district; and Bro. Rumel, as vice-president. Branches reporting: Meadow Grove, 58; Inman, 68; Clearwater, 71; Bonesteel, 79. Bishop's agent's report showed: Receipts, \$206.08; expenditures, \$200.22; balance due church, \$5.86. Ministry reporting: J. H. Jackson, E. Downey, W. M. Rumel, Levi Gamet, C. H. Derry, Hartman Ek, and W. E. Kester. The district officers were all sustained. Delegates to General Conference: Chas. Williams, J. H. Jackson and wife, Levi Gamet and wife, W. M. Rumel, C. N. Hutchins, Srs. L. Lewis, and E. Bender, and Bro. C. W. Prettyman. In case of division delegates present to cast majority and minority vote. Clearwater was chosen as the place for holding the August conference. A committee was appointed, composed of E. Downey, Hartman Ek, and N. S. Butler, to have charge of the coming reunion. The prayer and preaching services were spiritual and edifying. W. E. Kester, secretary.

NORTHWESTERN KANSAS.—One hundred and sixth quarterly conference of the Northwestern Kansas district met with the Hill City Branch, March 14, 1908, at 10.30 a. m. Officers for conference: John Teeters, president; R. Hoskins, assistant; Myrtle Coop, secretary; Mary Teeters, assistant. Elders reporting: John A. Teeters and S. A. Madden; Priests: V. Boatwright, A. B. Young, and J. P. Anderson. Bishop's agent, John A. Teeters, reported: On hand last report, \$28.20; total receipts since he was appointed Bishop's agent, \$118.50; disbursed, \$100.71. District secretary, Eva L. Teeters, and Myrtle Coop, district treasurer, reported. Secretary's expense bill of 21 cents, allowed. Moved and carried that the district officers issue John A. Teeters an elder's license, and Bro. Hoskins a priest's license. Delegates to General Conference: E. H. Ebert, W. E. Peak, M. F. Gowell, and Sr. Ebert. Mt. Olive Branch recommended the ordination of A. B. Young to office of elder, and M. J. Boatwright to office of priest. Ordinations were granted. District president authorized to provide for the ordinations. Moved and carried that the delegates that were elected to General Conference may choose or substitute any one they see fit. Moved and carried that the delegates be instructed to cast full vote of the district, and in case of division, cast minority and majority vote. At the Sunday prayer-meeting, Bro. Young was ordained by John A. Teeters, and Bro. Boatwright by Brn. Etheridge and Anderson, to the respective office asked for, herein before mentioned. At 5.50 Carl Frank was baptized by John A. Teeters in a clear, sparkling pool of water; was confirmed at the evening meeting by Brn. Teeters and Young. Adjourned to call of president. Eva L. Teeters, secretary.

Conference Notices.

The Alabama District conference will convene with the Lone Star Branch, Saturday, May 9, at 10 a. m. Will the

branch presidents please send their branch reports to me at least five days before conference. Do not send your reports too late to reach me before conference and send them to the secretary and not to the president of district. I need your report to look over, and to make my report from. M. S. Wiggins, McKenzie, Alabama, secretary.

Marriages.

HOLMAN—MCCULLOCH.—At the home of the bride's parents, Everett, Washington, on February 11, 1908, Bro. Frederick W. Holman and Sr. Bertha McCulloch, in the presence of relatives of the contracting parties only, were united in marriage, Elder William Johnson officiating. Bro. Holman is a man of sterling qualities, who has been a resident of Seattle for a number of years, and has taken a very active part in all departments of the church. Sr. Holman is also an energetic worker in the Master's cause. Bro. and Sr. Holman will be at home at 1202½ Seventh Avenue, Seattle. We bespeak for them a peaceful, happy, and prosperous journey through life.

Died.

HASKELL.—Peter H., at his home at Little Deer Isle, Maine. The cause of his death was cancer of the stomach, from which he suffered very much. He was born November 19, 1853. Died March 27, 1908. He united with the church, May 3, 1896, and died in the faith. Funeral-sermon by W. E. LaRue.

"Prohibition" Fifty Years Ago and To-Day.

This is not the first wave of prohibition that has swept over the country. Fifty-four years ago there was one that swept over the Northern States with as great violence as the one that is now passing over the South. Then Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New York, Delaware, Michigan, Indiana, and Iowa, by acts of their legislatures, forbade the manufacture and sale of intoxicating liquors as a beverage. Nine Northern States went "dry" in a single year, the year 1855.

The liquor men, dazed and frightened at the revolution, set themselves desperately to resist it. By one pretense or another there was widespread nullification of prohibition. One State after another receded from its radical action, until nearly all adopted the system of license. So that, up to a year ago, of the eighteen States that had tried the experiment of prohibition only three,—Maine, Kansas, and North Dakota,—remained in the ranks, they having adopted constitutional prohibition.

Will the present prohibition legislation be ephemeral like that of half a century ago or will it be permanent? There is every reason to believe that it will be permanent. There were more elements of permanency in the earlier movement than appeared on the surface; for during all the years that the States were falling out of the prohibitory column the people were steadily removing the saloon by "local option," till at the time there were but three prohibition States left the liquor traffic had been abolished from two thirds of the territory occupied by one half of the population of the United States. Of the 36,000,000 people who have expelled the saloon only 10,000,000 have done so by State prohibitory laws, and 26,000,000 have effected the removal by local option.—From "The nation's anti-drink crusade," by Ferdinand Cowle Iglehart, in the *American Review of Reviews* for April.

Work as Punishment.

Unless a mother wants to heap up trouble for herself and the child now and later on, it is better never to punish by making the culprit perform a certain amount of work, says Hilda Richmond in the *Housekeeper* for April. There are mothers who keep certain disagreeable tasks for little sinners, just as some cities compel their offenders against public peace to repair roads or break stone. This is risky business since it gives the child the impression that it is a misfortune to have to work.

A grown man says he hates the very sight of an onion bed because his mother made him weed the tiny plants every time he was naughty when he was a child. Onion weeding is tedious, back-breaking work at best, when it is done as a punishment it becomes horrible. A bright penny, a special treat in the way of a big orange or a trip to the pond to fish would have sent the boy whistling to the onion bed deter-

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mined to conquer or die, but to be chained there, so to speak, with a smarting sense of his woes makes him recall those days yet.

Some mothers put the little girls to patchwork when they are restless and in mischief, but the only thing accomplished is to make the little fingers loathe the needlework. I have seen rebellious little girls making buttonholes all over a piece of old goods as punishment for some wrong-doing. The work was wasted because the mother threw it in the wastebasket the minute she was satisfied with the effort, and the children only turned out good work in order to be released.

Solitary idleness is better than work as punishment. Often when left to themselves the children would gladly take their books or work, but they always resent being ordered to work to atone for their sins. A long, quiet think will make them penitent while hard work only makes them feel injured, and gives them the lasting impression that all work is disgraceful.

Value of the Second Hague Conference.

President Butler, of Columbia University, Congressman Bartholdt, Ex-mayor Seth Low, Richard Watson Gilder, of the Century Company, Doctor Lyman Abbott, of the *Outlook*, and their colleagues of the executive committee of the American Branch of the Association for International Conciliation, are trying to show the American people the real importance of the Second Hague Conference. In their judgment, the conference was widely undervalued in this country, because its work has not been clearly understood. Many of the strenuous advocates of peace feel that the conference was a failure, because the delegates devoted the greater part of the four months they spent at The Hague, to plans not for peace, but to the regulation of War. However, as Doctor Scott of the State Department at Washington, himself a delegate, says: "One great concern of such a Congress must be, as far as possible, to humanize war as long as war exists."

In the words of Ambassador-designate Hill, "If the results of the conference do not seem brilliant, it is not because noble ideals were not held steadily aloft, but because it is the function of an international conference simply to register the general average of progress that has been attained." The mere fact that for four months delegates of forty-four nations worked together, learning to know each other and each other's point of view, while discussing freely the most delicate diplomatic questions, would have been simply impossible of achievement not so many years ago.

President Roosevelt and Secretary Root have both expressed their appreciation of what the conference has accomplished, the President being especially pleased with the steps for the establishment of a Prize Court. "Any one," he says, "who recalls the injustices under which this country suffered as a neutral power during the early part of the last century, can not fail to see in this provision for an international prize court the great advance which the world is making toward the substitution of the rule of reason and justice in place of simple force. Not only will the international prize court be the means of protecting the interests of neutrals, but it is in itself a step towards the creation of the more general court for the hearing of international controversies to which reference has just been made. The organization and action of such a prize court can not fail to accustom the different countries to the submission of international questions to the

decision of an international tribunal, and we may confidently expect the results of such submission to bring about a general agreement upon the enlargement of the practice."

The positive and direct results of the conference, leaving out minor matters, are:

To provide for a meeting of a Third Conference within an analogous period, namely eight years, to be under the control of the Powers generally, instead of the control of any one of them.

To adopt a convention for the non-forcible collection of contract debts, substituting arbitration and an appeal to reason, for force and appeal to arms.

To establish a Prize Court to safeguard neutrals, and

To lay the foundations of, if not to put the finishing stone to, a great court of arbitration.

General Conventions

(Continued from page 343.)

by W. S. Taylor. Minutes read and approved. The following officers were elected by unanimous vote: J. A. Gunsolley, president; Walter W. Smith, vice-president; Mrs. M. A. Etzenhouser, secretary; R. B. Trowbridge, treasurer; S. A. Burgess, librarian; Mrs. Deam, home department superintendent. Moved and seconded that the treasurer be authorized to provide a typewriter for the use of the home department superintendent.

Moved as substitute that the matter be referred to the executive committee with power to act. Substitute lost; original motion carried.

Moved and seconded that the sum of \$200 be appropriated for the use of the executive committee in general work for this year. Carried.

Moved that the matter of providing a junior quarterly be referred to the executive committee, and they be given power to act. Moved to amend by adding the name of *Quarterly* editor.

Requests concerning junior *Quarterly* matter coming from Independence Stake and Far West District were read, and it was moved as a substitute that we adopt the recommendations from the Independence Stake. Previous question called for. Substitute lost. Amendment carried, and motion as amended carried.

Moved and seconded that we favor the publication of a junior *Quarterly*. Carried.

Report of joint committee of normal superintendents on normal work was read. Moved that this report be approved and recommendations be adopted. Carried.

Report of revising committee was taken up. Motion to adopt the report. A resolution concerning the same was also read and its adoption moved as a substitute.

Moved to amend the substitute by prefixing, "We approve of the report of the committee," and placing "be it" before the word "resolve." Amendment carried, and substitute prevailed.

Communication from Presidency read.

Document on chronology was read, and the matter, by motion, referred to committee on normal work.

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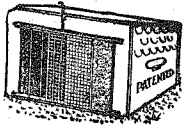
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, APRIL 15, 1908

NUMBER 16

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
LEON A. GOULD, Assistant Editor

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

Editorial

THE RECEPTION OF THE HOLY SPIRIT.

We are sometimes asked the question whether it is not possible that the promise made in Acts 8 with reference to the gift of the Holy Ghost may not be deferred in its fulfillment for a period of time, either shorter or longer, owing to conditions which may not readily be known or explained.

This inquiry has been the subject of much thought among the eldership of the church, and more or less animated and inquiring discussions have been had upon it. The consensus of opinion among many who have thought and talked together upon the subject is that the qualifying statement made by the Apostle Paul in the twelfth chapter of Corinthians with reference to the various manifestations, which indicate the reception of the Spirit should be more definitely and universally understood, than it sometimes appears to be. The thought conveyed by the Apostle in that epistle is to the effect that every gift or manifestation is directed to be bestowed with a direct view to the character of the individual to whom the separate gift may be given, as is conveyed in the expression, "to every man severally as he will."

Our experience has been of varied character, and has shown to us clearly that the Spirit has been bestowed at the time that hands were laid upon the candidate after baptism, invisible perception to both the administrators and the candidate upon numerous occasions. And yet, that in other cases where no apparent difference in the character and integrity of the candidate seemed manifest, hours, days, and even months have been known to pass ere any outward manifestation indicated the acceptance of the candidate by the fulfillment of the promise. In one instance that came under our immediate observation four years had passed and the candidate who had received baptism and the laying on of hands was expressing extreme depression of spirit because of the apparent failure to receive a manifestation of the Spirit.

It so transpired, however, that the individual, after baptism and the laying on of hands, by conditions which could not be prevented, had lived away from the company of the Saints, practically alone with her former associate with whom she was friendly and on good terms, and hence did not mingle

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"The grandchildren of Abraham, who now bring to this land all their possessions, come from all parts of the world, and speak in different languages; but the Hebrew language, which is no longer a dead tongue, binds them all together, even as their religion does. The Hebrew literature has begun to bloom. The most important books of the world are being translated into the Hebrew. The children study everything in Hebrew. In Jerusalem there appear Hebrew newspapers, and the presses issue forth Hebrew manuals which are scattered all over the land.

• * •

"Jerusalem is gradually assuming the aspects of a distinctly Jewish city. Already fifteen per cent of the population of the city is Jewish, and this is only the beginning."

with the Saints during her period of isolation.

She had, however, subsequently returned to where she had association with the Saints, and not long after this she made the complaint referred to above, seeming to mourn her want of qualifications and worthiness of the reception of the Spirit, which caused her great distress of mind and depression in spirit. The elder presiding had known of occasions when this member of the church had been overcome by sickness and by administration of the elders in the rite of the laying on of hands for the recovery of the sick, and the anointing of oil she had been blessed and caused to recover from severe attacks of sickness, evincing, beyond question, that she had at least received so much of the gift of faith that it was unconsciously exercised by her in every instance referred to. Further than this she had been blessed with a singularly clear and definite comprehension of the faith and doctrines of the church, so that when even in her isolation the church was attacked, she was instantly able to properly present the faith and to maintain its integrity, showing that she had received what is known in the Apostle's epistle as the word of knowledge.

When the presiding elder made explanation of this condition of things which was known to him, having been acquainted with the member a number of years, she instantly exclaimed, "How blind I have been!" But she had but fallen into an error which many others have fallen into with regard to the gift of the Spirit, at least so far as the outward manifestations of the Spirit are concerned. The promises made by the Savior as recorded in the fourteenth and fifteenth chapters of John's Gospel indicate that none can know Jesus is the Christ except it be through the revelation from the Father, nor is there anything in the promises themselves which indicate clearly just how the reception and presence of the Spirit are to be recognized. But there is the definite promise that they shall know of the doctrine, and that Jesus is the Christ.

The great variety of individualities who hear the gospel message and are led to obey it, bringing men of every degree of intelligence and from every class of mankind, showing almost infinite variety of individuality, would lead us to conclude that there must be a variety of ways by which the individual who becomes obedient to the gospel should become cognizant of the fact that he had so far pleased the Father that he would manifest unto him that the doctrine was true, and that He was the Christ. This leads us to the inquiry suggested at the beginning of this article, and if we take in connection with it the epistle of the Apostle Paul, who was quite well informed touching the mission of the Spirit, we will discover that he has given us a clew, and that to one man may come a manifestation of the Spirit

in one way and to another man in another way, and so by some one of the many manifestations referred to by him clear down to helps and governments, the required gift of the Spirit may reach the individual. If in no other way than by the positive conviction clearly and definitely made to the conscious identity of the man, that Jesus is the Christ. This is the central and prevailing truth of the gospel economy. It is the great gift, and which becomes almost infinite in its greatness and goodness under the characterization given in John's Gospel where it is stated, "And this is eternal life, that they may know thee, and Jesus Christ whom thou hast sent."

We are left free then to conclude that it is within the line of possibility that men may hear the gospel, may recognize its call, may be baptized, may receive the laying on of hands for the gift of the Holy Ghost, and that by virtue of the wisdom of the Master who "giveth to every man severally as He wills" the period between the obedience and the conscious acceptance of the individual by virtue of the manifestation of the Spirit may be of a shorter or longer continuance. In the many years of our ministry we have known the Spirit to rest upon individuals at the moment that they were raised up out of the water by the administrator who baptized them. We have known them to receive the visible presence of the Spirit while the hands of the priesthood have been laid upon them. We have known them to have received the manifestation of the Spirit at different periods of time, becoming conscious by some occurrence which brought the fact indisputably to their consciousness.

We take into consideration the statement made by the Apostle Paul in his epistle to the Corinthians, twelfth chapter, that the first three manifestations of the Spirit are what might be called the invisible or inward manifestations, namely wisdom, knowledge, and faith. While some of those which follow after are recognizable as the outward manifestations, such as prophecies, speaking in tongues, discernment of spirits and interpretation of tongues, and yet further along in both the epistle to the Corinthians and one to the Ephesians there is a class of manifestations spoken of which are called helps and governments, and these may be of an infinite variety. But are we warranted in concluding that those who receive of this variety are not accepted of God, have not received the presence of the Spirit, have not been accepted by a gift of the Holy Spirit? Surely not. For if the dispensation of these gifts, various as they may be, is at the disposition and discretion of the Master, is not each one as important as every other so far as the absolute testimony of the Spirit is concerned? We certainly think so. And hence we would exhort those who have been obedient, and who may have thought that they have been neglected

by some means in the dispensation of these manifestations of acceptance at the hands of God through the manifestation of the Spirit, that they should seek a more intelligent and complete understanding of the full measure of the provisions made by him who authorized the preaching of the gospel for the carrying on of his work and establishing it in the hearts of his people.

ANCIENT WATCH-TOWERS.

Our attention is called to the within clippings from the *Star* for February 16, by Bro. Jerome E. Page, who noticed it and called the attention of Bro. George E. Harrington, president of the Independence Stake to it.

Readers and lovers of the Book of Mormon will remember the fact that towers were built, at least the account so states, from which observation could be made of the surrounding country, thus avoiding surprises and also to know when the people could safely occupy their fields in the valley. It will not be surprising to these readers to note the discovery.

In pre-Columbian days, probably even before the period of the Aztec and Toltec peoples, and at a time when a considerable portion of the southwestern part of this country, now embraced within Colorado, Utah, and New Mexico, was densely populated by a race well advanced in many crude arts and industries, constant warfare was carried on between factions or rival tribes, as is evidenced by the defensive positions picked out by the more peaceable inhabitants for their dwellings.

In nearly every one of the ancient communal buildings can be found towers and lookouts, with small windows or loopholes commanding all approaches. Usually the towers are a part of the main building, but occasionally they are detached and stand off at some distance, and are built sufficiently high to afford a view of the country on all sides.

One of these remarkable structures has been found in Navajo Canyon, which is included within the Mesa Verde National Park, in Southwestern Colorado. The tower still stands on top of a sandstone cone about thirty feet high and is perfectly cylindrical. By the aid of steps worn in the stone it is possible to climb to the tower and even to walk around it. The walls are twenty-four inches thick and, although their original height is not known, those now in place are over nine feet high. This tower, arising from the bottom of the canyon to an elevation above the surrounding rim, commanded a view of the adjacent mesa and was undoubtedly the viewpoint from which warnings of an approaching enemy could be sent out to the Cliff-dwellers in the canyon below.

Another remarkable lookout is "Gibraltar House," in Ruin Canyon, just across the Colorado-Utah line from the Mesa Verde National Park. Like the round tower of Navajo Canyon, this structure overlooked great distances, preventing a surprise from an approaching enemy.

Considering the fact that about the only known weapons these prehistoric people used were the bow and arrow and a spear-like implement, the necessity for the great fortresses and thick walls is not clear.

They are slaves most base, whose love of right is for themselves and not for all the race.—James Russell Lowell.

A SERMON FROM THE LAITY.

It is said, somewhere in scripture, that the children of this world are wiser in their generation than the children of the kingdom. This may not be true in all cases, or under all circumstances, but one thing is very sure that we frequently get from the laity, even though that laity may be outside of the bonds of our own belief, words of common sense and wisdom. We reproduce from the *Kansas City Journal*, for Sunday, March 29, the following "Little lay sermon," and commend the things therein stated to the careful consideration of all the readers of the *HERALD*.

It sometimes appears from the excuses which men make for doing wrong that they feel constrained by force of circumstances to do wrong, to neglect the admonition of their position in society and conditions surrounding them as men, and permit themselves to drift into the doing of things which are not defensible from any standpoint of honesty. The Saints, of all people in the world, should be free from such weakness as that, for they are pursuing their courses in life with a consciousness that they have acknowledged openly the supremacy of God and his law, and by so doing they have testified to the world that they not only expect to give account for what is done in the flesh before the august Judge, but that they are walking in the light of his approval, or subject to his disapproval while yet in the flesh, not as a remote contingency to take place in the judgment, but subject to the penalty of incurring the direct loss of that which the Spirit brings of comfort and joy and satisfaction, and its final withdrawal, leaving one in the darkness of doubt and despair. There is no safety in dishonest things. There is no safety under a refuge of lies.

While there may not be a great many who by nature are instinctively honest, there is that in man, which falling under the guidance of the gospel spirit, through obedience, opens into life and activity and becomes the educator of man's conscience, and it is not until this occurs that conscience becomes the safe guide, as it is so frequently held up to be by sectarian philosophy. Under the influence and teaching of the gospel economy men may become honest by a refined second nature. As man's natural condition is a two-fold man, serving the law of the flesh and the law of the spirit of man; so man by obedience becomes a three-fold man, serving the law of the flesh, and the law of the spirit of man under the direction, guidance, and control of the "spirit of the law of life in Christ Jesus," as stated by the apostle.

It has been well said that "An honest man is the noblest work of God," and yet it is within the province of every man by putting himself into contact with the gospel economy to become an honest man;

not by natural instinct, but by the direct influence and supervision of the gospel which giveth the "spirit of life in Christ Jesus."

While we commend the reading of this "Little lay sermon" to the readers of the HERALD, we think it would be safe to read the thirteenth chapter of 1 Corinthians in connection with it, in which the office-work of charity is quite succinctly stated. It may be thought by some that the charity enjoined is the relief of physical distress of our fellow men. We deem it to be a mistake, for it seems to us that the higher teaching is that which takes in the scope of our spiritual conduct not only in handling the things of this world, but in the exercise of our tempers, propensities, feelings, and sentiments, with regard to all our intercourse with our fellow men, and that the Savior's rule, Do ye unto others as ye would that they should do also unto you, is far more reaching than simply to deal with the ordinary affairs of life touching temporal things.

The world in its present condition is not only calculated to deceive the unwary; but it is also calculated to lead astray by slow degrees men of the most secure balance of mind, and overcome principles which may have been the result of long continued influences of heredity; and "degenerate sons of noble sires" may be produced by these evil tendencies at work nearly everywhere in the present day, and from which it seems there is scarcely any locality secure. It is then necessary for Saints to be clothed and in their right minds, always paying heed to the teachings of honesty, the pleadings of the noble spirit in which the gospel bears witness in attestation of the goodness of God.

We commend this "Little lay sermon" with a good deal of confidence that it will be read with pleasure on the part of the Saints:

A LITTLE LAY SERMON.

The following paragraph has been floating around among the "patent insides" of the rural papers in this part of the country for several weeks:

"It's a task. Did you ever try it? To be honest and kind at all times, to earn a little every day and spend a little less, to make the whole family happier for your presence, to renounce evil when necessary and not be embittered, to keep a few friends all the time and these without capitulation, and above everything else keep on good terms with your own conscience and self. Aye, there's the rub! It takes nerve to stand when popular opinion and applauding hands point another way, but it is possible."

Possibly somebody will begin to believe that it is harder to do right than to do wrong. Such a belief has been entertained in all ages of the world, long before and ever since Jesus said in effect that the way to destruction is broad and easy and many walk therein, while strait is the gate and narrow the way that leadeth unto life and "few there be that find it."

But the world's view is becoming modified and the gospel of sacrifice and despair and gloom and "hell-fire" is not being preached so widely or so confidently as it used to be.

A smile has crept into the message of the church, for "gospel" means "good tidings," not the news of immolation. To teach that it is easier or pleasanter or more profitable to be bad than to be good is to teach contrariwise to the experience of all the good people and all the bad people who ever lived. Of course there must be somewhat of a readjustment of values, for what the unkind and avaricious and self-seeking and fearsome may consider the highest value and the greatest reward may not be after all the true assessment of these things.

It is easier to be honest than to be dishonest; it was never more easy in all the history of the world than now. The graft we hear so much about does not mean that there is any less honesty in the world; it simply means that there are dishonest men now as there always have been, but that the people no longer tolerate dishonesty and that graft is under the ban of popular condemnation. In the business world the man who is known to be tricky and to cheat is very short-lived commercially after he is found out.

It is easier to save a little every day now than it ever was before. The difficulty is not that it costs more to live, but that people spend more. There is a vast difference. False and inflated standards of living compel many people to live beyond their means. There is a very general tendency to emulate the example of the frog in the fable and try to be "as big as the cow." Of course, people who do this are apt to "go broke." But there was never a time when thrift and industry and temperateness and right living earned such sure and large rewards as to-day.

It is easier to retain the approval of one's own conscience to-day than ever before, for there are greater incentives to right-doing and fewer inducements for wrong-doing. The papers are full of the punishment of evil; they teem with the wrecks of human lives and human hopes. Many people think the papers should print only the nice things and the pleasant things. But the press serves an immensely valuable end in constituting itself seven days in the week a constant warning against the thinking and the doing of evil, which warning must inevitably embody the converse enticement toward the thinking and the doing of good.

It is always easy to get friends and to keep them. Anybody who deserves to have friends can have all he wants. Friends are reaching out their hands all around us. The world is crying for men worth being taken by the hand and to the heart as friends.

It should be easy to do right regardless of the world's opinion. The right thinking man knows that the world is wrong when it points toward evil or away from the right in any degree. Knowing that the world is wrong at such times, it takes only a little real, true courage to do the right thing. The main point is to get right, and the man who gets thoroughly right will have little trouble in doing right.

THE PASSING OF PROTESTANTISM.

The following is cut from the *Kansas City Journal* for March 22, 1908. It is only one of many similar expressions that are going the rounds of the press, and is of a piece with a statement made by President R. C. Evans in a discourse preached by him Sunday morning, March 22, at Independence, Missouri, to the effect that a Protestant clergyman of Texas was proposing to write the Pope upon the subject of the too apparent disunity existing among or between the churches, and proposing to that church functionary that he call a general council of church digni-

taries of all classes to take into consideration the subject of a means to bring to pass a unity of church fellowship and rule. This ecclesiastical aspirant for unity is alarmed at the evident failure hitherto of every effort made to bring to pass a unity among the churches. A unity of either faith or action.

This wail coming from New Haven is but a reflection of the fact fast becoming universally acknowledged that there must be some sort of catholicism, as he terms it. As one intensely interested in the final unification of all believers in Christ, we fail to see how this can be accomplished by the hopeless search along the history of the past to discover the traces of "Apostolic Succession." We agree with the writer that "Protestantism" lacks the guaranty of continuity. If it did not have such lack there would long since have been an agreement reached as to some basis upon which the great Protestant mass might unite. If this Protestant minister who is proposing to write to the Pope endeavoring to secure such effort from him as is proposed, we shall be pleased to know what the answer of Pope Leo will be. It would not be difficult for any one partially conversant with history to guess at what such answer might be, holding as the Pope evidently must do that there is no disunity in Catholicism. We wait developments. In the meantime commend the thought conveyed in the following clipping to the readers of the HERALD.

NEW HAVEN, Connecticut, March 21.—The Reverend Frederick Bugress of Christ Episcopal Church to-day predicted the decay and downfall of Protestantism, eulogized the new catholicism, and the sentiments were received with enthusiasm by the body of Episcopal clergymen whom he addressed.

"Protestantism is spent and is passing," said he, "and we want some sort of catholicism. If there is to be any visible church unity at all, it must be on the basis of the apostolic succession. Protestantism lacks the guaranty of continuity based upon that most despised and much maligned succession.

"I have heard it said that New York will be a fine place when it is finished. So it will be with the Catholic Church. The church is not a mutual admiration society of mature saints. Puritanism is responsible for this theory, and it is responsible for much of the difficulty people have about the church to-day."

Evil company, beside that it blemisheth our reputation, and makes us think evil though we be good, also inclines us insensibly to ill, and works in us, if not an approbation, yet a less dislike to those sins to which our eyes and ears are thus continually inured. For this reason, by the grace of God, I will ever shun it. I may have a bad acquaintance; but I will never have a wicked companion.—Bishop Hall.

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Amusement that is excessive and followed only for its own sake, allures and deceives us, and leads us down imperceptibly in thoughtlessness to the grave.—Pascal.

General Conference

APRIL 6.

The first day of the Conference passed off very pleasantly. The day was bright and sunny; the attendance was noticeably large for the opening day, and every one seemed happy. The Independence Saints had made extensive and thoughtful preparation for the comfort of visitors. These preparations included a large tent that had been fitted up for the use of visitors who might have no other place to go for rest and recreation.

At ten o'clock in the forenoon President Smith called the assembly to order. "God speed the right" was sung as the opening song. Prayer was offered by President Smith.

Following the prayer the presiding officer announced the hymn, "Father, when in love to thee, low we bow the adoring knee," and exhorted the congregation to sing it with the spirit of prayer. The hymn was sung reverently, yet heartily, and it rang true and clear.

A motion prevailed that President Smith and his counselors preside over the conference and have authority to make other appointments necessary to complete the organization. The following appointments were made:

Bro. R. S. Salyards was appointed secretary of the conference with power to choose his assistants; later he selected Brn. F. A. Russell and Charles Fry. Arthur H. Mills was appointed chorister and Ralph G. Smith organist; they to choose assistants. Janitor work and the work of ushering was left with the local officers. Elbert A. Smith was appointed on the press committee and selected Brn. T. W. Williams and Walter W. Smith as his associates. Leon A. Gould was appointed stenographer of the conference. Brn. R. C. Russell, W. M. Aylor, and W. E. Peak were appointed on the credential committee.

President Joseph Smith then addressed the conference as follows:

I regret one thing—it must be understood by the Saints that this session is a business session, and that the room and its accommodations must necessarily be reserved for those upon whom the business devolves. This may exclude a number of visitors, but we will do the best we can, after the business body is provided for, to give all the room that is possible for us to spare. This refers to the business sessions. As for the preaching services and the prayer services, Saints will all understand that they who are here will be entitled to the seats, no reservation except for the presiding officers and possibly the choir in singing services.

I want to remind those that are present, and I will have no better opportunity, that we understand this to be the house of God, the house of the Lord set apart for divine services and for the work of the church while we are assembled in business, and I particularly request, as your presiding officer with my colleagues, that those present at all meetings will remain in the house in quietude until the benediction is pro-

nounced. It is unseemly for any number of thoughtless people, disregarding of the dictates of the body, and the sacredness of the place, and the courtesy which is due a great many of us, who take great pleasure not only in the services as they progress, but in the closing music and the good word, the benediction; and for people to get up and begin to go out just as soon as the closing hymn is announced is very annoying, and I may add, so far as I am concerned, I consider it very disrespectful, disregarding of the rights of those that remain, and I purpose, as an individual, to protest against it, constantly. I will say that a word to the wise is sufficient; sometimes I think that a word to the unwise ought to be sufficient, too. I hope it will be. I do not say that there has been any disposition on the part of these that have continued to do this to treat others wrongfully, but it assumed that aspect, and I believe that we are admonished to avoid the very appearance of evil.

It has been lately brought to my attention that people, of whom we should expect better things from their profession, have assumed to misrepresent me seriously, and that by grave omission of what I have said. I do not know whether there is any one person present that was present on April 6, 1860, forty-eight years ago, or not—there may be—the circle is growing smaller and smaller, and there soon will be few or none who were present upon that occasion. At that time I stated to the people who represented the work, and with whom the Reorganization began, that I pledged myself not to promulgate any doctrine which should not be approved by them and the code of good morals. This people to whom I refer have reproduced a part of that statement. I reiterated it at Los Angeles, I believe, in 1901, and I repeat it to-day as a whole, but when these people omit the closing portion of that statement, they put me in a false light, and it is evidently done for the purpose of prejudicing the minds of those whom they represent against me as an individual, and as a reflective against the body whom I represent.

Now let me repeat that statement as I made it then, and as I reiterated it in 1901, at Los Angeles, to which they refer. I pledged myself to that people to promulgate no doctrine that should not be approved by them and the code of good morals. I repeat that to-day. My conduct then, so far as promulgating doctrine is concerned, must be tried both by the approval of the people and the code of good morals, and I am sorry, decidedly sorry, that that should have been left out of the representation for the simplest of all reasons. The crowning glory of the code of good morals is the word of God, and if man can have his conscience approved by the Almighty, and what he teaches conform to that which was taught by Jesus Christ, as shown in the New Testament and its history, he has no need to fear the approval of honest, upright, earnest-minded men and women, and we must necessarily think harshly or disapprovingly of either men or women who disregard the dictates of good morals. There can be but one code of good morals in Christian communities; among Christian believers there can be but one code of good morals, and when we as a people or as individuals conform our teachings to that which is given us as the word of God, we certainly will be within the line of good morality and commend ourselves to the citizens among whom we live and among whom our work is carried on. Now how much am I at fault for making that statement? I leave it to the conscience of every hearer, and if perchance there should be any one here that differs from me and thinks by such a statement as this I have put myself into the hands of designing men whom they have no confidence in, I pray them to repeat me as I make my own statements. If these men and women have a different code of morals, one that

does not conform to the word of God, it is their misfortune and not my fault that I stand as I do.

The work which is before us is opening, in my judgment, grandly. I think that the records will show the last year to have been an active period among the ministry, and I trust that the conference year that is now ushering in will show a decided increase of activity. I believe there is a better spirit at work among the ministry as a whole in the different fields in which they are at work. I believe there is a better feeling of unity among the ministry. As we have become better acquainted with each other, we have naturally wrought out of our calculations or our mental scope suspicion and distrust to a large degree—I am glad of it. The farther we progress along this line, the better we can serve our calls, and you all must know none better than those that are in the fields abroad; that the cause—that is to say, that the regard the people may have for the cause—is largely the result of the attitude of the appearance and conduct of those who represent the cause, and while it is true forty of our ministers may make a good record and pass the judgment and criticism among those with whom they labor without being strangely found in fault, yet one mischievous man, or one careless representative, or one that loses his standing with the Spirit, either teaches falsely, or more especially if he conducts himself immorally and subject to reproach can do more harm in the community where he dwells than the forty that have attracted no such notice, but have faithfully performed their duty, and there is no task so hard for the minister in the field as to follow a mischievous representative; there is no task that burdens him so much as that. He can stand poverty, he can go without his meals, he can be disregarded by them that are without, he may sleep upon the schoolhouse benches, or he may ask for something to eat and to drink, and take that as a legitimate part of the service, if it is meted out to him; but he has a right to expect that those who represent the church like he does shall represent it honestly, uprightly, and if they do not do it, he is burdened and burdened grievously. Now, we all recognize that it follows as a foregone conclusion, then, that every man must do as I have pledged myself to do; conduct himself in such a way in his teaching and in his department as not to be subjected to reproach and condemnation by the code of good morals.

It has been our habit at the opening session to have a series of discourses, and in the afternoon when we gather for business, to arrange our quorums in their places in order that there might be no confusion; also to arrange the order of meetings, and provide for those who are speakers. I suppose that we may as well conform to this order this morning, as we are in kind of a mixed multitude, or we can take up a portion of business. I understand the report of the committee on credentials is in the Secretary's hands.

The report of the credential committee was read. President F. M. Smith took the chair. Various corrections to the report of the credential committee were suggested. That part of the report known to be correct was adopted and the rest was referred back to the committee.

The order of seating the assembly was announced by the chair, following which, song 150 was sung and President Smith pronounced the benediction.

At two o'clock in the afternoon the assembly was again called to order by President Smith. Prayer was then offered by Patriarch Alexander Smith. President F. M. Smith then took the chair; the

minutes of the last meeting were read. By motion the Presidency was authorized to appoint times and places of meetings, and to select speakers.

An additional report of the credential committee was read.

The report of the Recorder was read. Some interesting items appear in this report. The total membership of the church at the last report was 55,045. There has been added by baptism 2,873; by letters received 1,863. Lost by letters granted 1,818; by expulsion 95; by death 2,320. The total membership at present is 57,365. Net gain for the year 2,320. Of this membership there are absent from organized branches 16,683. There are in the various orders of the priesthood 3,452. Canada shows the largest net gain for the year, 530; Missouri follows with 509. The largest membership is found in Iowa, 8,982; Missouri follows with 8,650; Michigan has 4,791; and Canada has 4,598; England, 1,277; the Society Islands, 1,785. Fifty-eight baptisms are reported from Hawaii; three are reported from Germany, the first on the records of the Reorganization.

The report of the Church Secretary was read.

The report of the Library Commission was read and adopted. Three members of the Library Commission were elected to cooperate with members previously elected by the Religio and Sunday-school Associations. Those elected were: Brn. E. A. Blakeslee, F. M. Smith, and Heman Hale Smith. This action was in accord with the recommendation of the report, requiring one committeeman from the Bishopric, one from the Presidency, and one committeeman at large.

A motion prevailed to appropriate one hundred dollars for library work, to be placed at the disposal of the commission, the Religio and Sunday-school Associations having each made a similar appropriation.

The committee appointed one year ago to outline methods of procedure, and prepare blank form for use in church trials, reported. Their report was ordered printed and distributed among the various quorums for consideration.

A petition from the Spokane and Seattle Districts regarding boundary lines was read and approved.

The First Presidency, as committee on tracts, reported. They report having received and examined a great many manuscripts, the majority of which have not been found suitable for tracts. The faults pointed out were two: First, faulty literary style; second, lack of brevity. The committee stated that it is the intention of the Herald Office to reprint many of the old tracts. Criticism of these tracts are invited, so that they may be gotten into the best possible form.

The report of the Graceland College Trustees was read. Their report shows an enrollment for the the year, 118, or including music and oratory, 180.

The work of President R. M. Stewart was commended. They reported the purchase of forty acres of land adjoining the College grounds, for the use of the Industrial Department.

Reports were read from the First Quorum of Teachers, the Sixth Quorum of Priests, and the Second Quorum of Deacons.

The order of meetings was announced as follows: Prayer-meeting at 9 a. m., preaching at 10.45 a. m., business-meeting at 2 p. m., and preaching-meeting at 7.45 p. m.

Elder T. J. Sheldon was the speaker of the evening, assisted by Elder T. J. Riley.

APRIL 7.

The morning prayer service was in charge of Elders William Anderson and J. M. Baker. The morning sermon was by Elder V. M. Goodrich, assisted by Elder G. A. Smith.

The afternoon business-meeting was called to order at two o'clock by President F. M. Smith. Prayer was offered by Apostle J. W. Rushton. Minutes of last meeting were read and adopted.

A report from the committee on compilation of General Conference resolutions was read and adopted. They reported that they had completed the compilation of resolutions from 1852 to 1908, and that the completed work is now on sale by the Herald Publishing House.

A report from the Zion's Religio-Literary Society was read. The First Quorum of Elders reported; also a report from the Fourth Quorum of Elders was read.

The committee on loose-leaf system of books for the General Church records reported. They had taken no action, and were continued.

The committee appointed to secure assistance for the Church Recorder, reported that they had supplied him with such help as he had required.

A committee on administration was appointed.

The resignation of Mr. I. W. Allender, of Lamoni, from the board of college trustees, was read and accepted. A unanimous standing vote of thanks was tendered Mr. Allender for his long and faithful services. Mr. F. W. Newcomb, of Lamoni, Iowa, was elected to succeed Mr. Allender.

The committee on reversification of the Book of Mormon reported. They reported that their work had been completed,—the system of versification adopted corresponding with that of the large type edition.

Bro. E. L. Kelley, Jr., resigned his position as member of the board of college trustees. On this board, Bro. W. A. Grenawalt was elected to succeed E. L. Kelley, Jr., and Brn. J. A. Gunsolley and Daniel Anderson were elected to succeed themselves.

An invitation from the Lamoni Stake and the

Lamoni Branch to hold the conference of 1909 in Lamoni was read and accepted. No other nominations were presented.

Apostles Heman C. Smith and W. H. Kelley, in charge of Iowa, Minnesota, North Dakota, South Dakota, Nebraska, Kansas, Missouri, Southern and Central Illinois, reported 10,715 sermons in their field; 754 baptisms. "Conditions of the field fair. Prospects good. But few serious difficulties."

Apostles I. N. White and Joseph Luff, in charge of Texas, Oklahoma, Arkansas, and Louisiana, reported 3,038 sermons in their field; 169 baptisms. They say: "Comparing the field with what it has been in other years, we consider it in fair condition. Some branches are widely scattered as to membership, and this has caused a lethargy to obtain among them, that is not so easily broken. As a general thing, members are not so ready to go long distances to attend meetings as they are further north; this readily makes it against the spirituality of the membership. It is not an uncommon thing to meet Saints in the South that have not taken the sacrament for one, two, or three years. We have made some strenuous efforts to correct this by urging the officers to fix some specific date for sacramental service; and stick to it through the entire year. . . . There are no serious troubles in the mission, unsettled."

Apostle J. W. Wight, in charge of Michigan, Indiana, Northern Illinois, and Wisconsin, reported 4,150 sermons in his field; 202 baptisms. "So far as seen at the present the field may be said to be in good condition. The crying need as noted last year is even intensified rather than diminished—that of local men who can and will take up the work of a pastor in all that such term implies and carry it on to a successful end. The problem, and to me a grave one, is the successful nurturing of those already within the fold. To undertake to answer that problem I dare not, as I do not know how. To me it appears that the entire world is just now drifting from its moorings, religiously, and just what the final result of such drifting is to be or where it will terminate I am willing to confess is too much of a problem for my poor weak brain to solve. I may be altogether too much of a pessimist, but that is the way it appears to me, at least."

Apostles U. W. Greene and G. T. Griffiths, Atlantic States, reported 5,079 sermons in their field; 289 baptized. "No serious difficulties have arisen in this mission and we face the conference year better prepared than ever before for aggressive work. . . . During the fall and winter simultaneous evangelistic meetings have been held in various places, from Ohio to New England, with a degree of success and promise for the future. . . . We need men for every department of church work, and

earnestly pray God to call and send laborers, and so touch the hearts of the Saints that they may be properly supported."

Apostles F. M. Sheehy and F. A. Smith, Western Mission, reported 4,005 sermons; 245 baptisms. "The preaching in Utah and Idaho has been done on the streets and in some of the Protestant churches, with occasionally a schoolhouse that we are able to get. This is due to the fact that the First Presidency of the dominant church in that country has issued an order that the houses of the Mormon church should all be closed against the Reorganized Church. . . . Northern and western parts of the field offer fine opportunities for missionary work, and we believe are in good condition. . . . Eastern part of field presents a splendid opportunity for missionary labor and the local work is growing steadily."

Apostle Peter Anderson, Scandinavia and Germany, reported 653 sermons in his field; 13 baptisms. "No serious difficulties. Most of the Saints faithful. Prospects better than ever and numerous opportunities for work in all four countries."

Apostle C. A. Butterworth, Australasian Mission, reported 590 sermons in his field; 38 baptisms. "Field may be said to be in a fair condition and the work in all parts where we have a footing is holding its own, and in some instances increasing. Our missionary force is small, as you are aware, five besides myself. . . . If it is the Lord's will I should very much like to see Elder J. F. Burton made a patriarch and spend some time in the Australasian Mission. . . . Young men who are anxious to magnify their calling should be sent to this field, as they are less expensive to the mission and will soon develop into useful ministers for the church."

President R. C. Evans, Canada, reported 2,369 sermons in his field; 272 baptisms. "The brethren have done well. . . . Good interest in many parts. . . . Good prospects for work in the future. . . . The outlook is encouraging."

This being the day of election of city officers in Independence, an early adjournment was had, so as to permit citizens who might be present to reach the polls. President Smith made the following statement:

We are citizens here, and we make a part of those who are governed, pay our taxes, pay our portion for city improvement; or take our risk of having our property sold if we do not pay them. Let me urge you to cast your ballot and vote as you feel satisfied to do. I never told a man how to vote yet—never biased a man's vote and would not do it, neither should any of you; but I believe it to be right that we should vote. I went to the polls this morning to cast my vote. I am not going to tell you how, nor who for. I voted as a citizen. I don't care what your politics are so long as your religion is all right.

The benediction was pronounced by President Smith.

Elder R. C. Russell, of Canada, preached in the evening, assisted by Elder R. M. Maloney.

APRIL 8.

The morning prayer service was in charge of Elders J. S. Snively and T. W. Chatburn.

Elder J. J. Cornish was the speaker at the morning preaching service, assisted by Elder S. K. Sorensen.

At two o'clock in the afternoon the assembly came to order, President R. C. Evans occupying the chair. After the opening exercises the minutes of the last meeting were read and approved.

Arthur H. Mills announced as his assistants in the chorister's work, Laura Kelley, F. G. Pitt, Amos Chase, F. A. Russell, and Hale W. Smith.

Apostle J. W. Rushton, in charge of the British Isles, reported 731 sermons in his field; 15 baptisms. "The work generally speaking is progressing, though not so rapidly as we could wish, nor as it could, even with the limited supplies at our disposal. There is still much prejudice against the cause, that, of course, we do not consider; but there is a growing indifference to all religious subjects, and people are much more interested in economic and social questions. . . . The Mormons are very active and do not spare means or men to push their claims before the public; nor do they hesitate to employ methods which would tax my knowledge of language to describe and yet keep within bounds of religious expression. . . . They have over two hundred missionaries at work in our land; well equipped with headquarters and literature and tracts; also a liberal supply of finance."

Elder Joseph F. Burton, in charge of Society Islands, reported: 112 sermons, baptized 17, ordained 13. "The mission is not in good order, chiefly because of our long standing difficulty, and spiritualism; these things are causing trouble in these islands to all the churches here, and not to us only, but the Protestants have lately disciplined some of their ministers for encouraging spiritualism. The native missionaries have been hindered considerably by spiritualism and its friends, for in their endeavors to evade the law they seek all manner of excuses, and want every point and particle of the law explained and decided upon, which would be all right if they desired to keep the law; but when you know they merely want to evade it and are seeking a loophole for that purpose, it becomes very trying to the missionaries."

Reports were read from the Seventh and Eighth Quorums of Elders and Second Quorum of Teachers.

The First Presidency reported as follows:

To the General Conference: The members of the First Presidency have in the past year continued to do such work as came before them for attention in their efforts to discharge the duties which have been placed upon them.

A brief outline of their work is herein presented to you:

President Joseph Smith has been in Independence, his home, the major portion of the year, attending to detail duties of the office. He has made occasional trips away from home as calls and duty have demanded, one of which was an extended trip to Honolulu, full account of which has appeared elsewhere. His efforts were evidently blessed, and he was enabled to make the trip under comfortable conditions on the whole.

First Counselor, Frederick M. Smith, has been in Independence most of the year, making only short trips occasionally. He has attended to the details of the office work, which have devolved upon him by reason of his being secretary of the quorum, to the best of his ability.

Second Counselor, Richard C. Evans, has in the past conference year remained in charge of the Canadian Mission, and during the winter has continued his work in the Majestic Theater at Toronto, which has been spoken of elsewhere more fully. He made trips into Manitoba, Saskatchewan, Alberta, British Columbia, Washington, California, and Colorado, visiting Independence Stake on his way back to Canada.

Members of the First Presidency have been in attendance at a number of reunions, district and stake conferences, and officiated in the dedication of a number of church-buildings.

Reports from the various missionaries in charge have been submitted to the Presidency more or less regularly. We regret to note that complaints come to us from a number of the missionaries in charge that some of the men in their charge have delayed their reports or failed entirely to make reports. The Presidency desires to urge upon the men under conference appointment, and upon the branch and district presidents, and other local or missionary officers, the necessity of making reports promptly and as fully as may be desired by those upon whom supervisory charge has been placed. These reports to general missionary and supervising officers are desired by the Presidency and are of use to them in their work. We feel that it is unnecessary to do more than state the foregoing to insure prompt and complete reports from all laboring under conference appointment, or under district or stake authorities.

It is also apparent from the reports that come to us from the missionaries in charge that there is great and extended need for the development of local laborers. Such local laborers in the spiritual vineyard are not so numerous as they should be. What can be done to supply the demand?

As the missions have been reported to you by the missionaries in charge, it is unnecessary to mention them here.

Patriarch A. H. Smith, as president of the Evangelical Order, has reported to us statistically of the work accomplished by the various members of that order; thirteen of the order reporting have given about one thousand patriarchal blessings, and have preached about eight hundred sermons. Bro. Smith says that he has had no reports from the membership of the order in Europe. He says, "In fact, no official notice of their ordination has ever been received by me. I have sometimes thought, as president of the order, I should have been notified of such ordinations so that a proper enrollment might be made."

Bro. Heman C. Smith, of the Twelve, in addition to having a portion of the oversight of the mission to which he was assigned, has devoted about one half of his time to his work as historian, in which office the work is, as a matter of course, increasing. The way is opening before him for more important work in that office, and it is not at all unlikely that demands upon his time in this direction will increase rather than decrease.

Bro. Joseph Luff has devoted almost his entire time, so far as church work is concerned, to the discharge of his

duties as physician to the church. He probably will report to you direct.

Bishop E. L. Kelley, as presiding bishop of the church, has continued to discharge the duties of his office, and while he has made no regular report at stated intervals to the Presidency, he has responded to all requests from the Presidency for special reports. His work in detail has been set out in his published report, and it is unnecessary for us to say more.

Respectfully submitted,

FRED'K M. SMITH,
Secretary Presidency.

INDEPENDENCE, Missouri, April 6, 1908.

A communication from the Commercial Club of Des Moines inviting the conference of 1909 to meet in Des Moines was read.

The list of *ex officio* members was read.

The Bishop's report was read.

Bishop Kelley stated that he had decided that it would be best for the Bishopric to be relieved of the burden of overseeing the management of the Saints' Homes at Lamoni and offered the following resolution:

Moved that a board of at least three members be selected whose duty it shall be to look after the management and care of the Saints' Homes including the Saints' Home proper together with the Liberty Home, at Lamoni, Iowa.

The following substitute was presented and prevailed:

Moved as a substitute that inasmuch as the work of the Bishopric has so enlarged that they now need help for the Homes at Lamoni, that they be authorized to appoint a board to look after and care for those Homes.

The committee on a monument to be erected at Nauvoo to the memory of Joseph Smith reported verbally; the report was accepted and the committee was continued.

The Historian's report was read.

The evening hour was occupied by the Daughters of Zion, in the interests of the children's home. An excellent program, consisting of papers, music, and speeches, was presented.

APRIL 9.

The morning prayer service was in charge of Elders William Lewis and J. A. Tanner.

At fifteen minutes to eleven Elder C. Ed Miller preached, assisted by Elder H. E. French. The afternoon business-meeting was called to order by President F. M. Smith. Patriarch Joseph Lambert offered the opening prayer. The minutes of the last meeting were read. An additional report from the Presiding Bishop was read.

At half past two o'clock the business made the special order of the day, the question of marriage and divorce, was taken up. The resolution of the Twelve presented to the last General Conference was read.

The following substitute was immediately presented:

Resolved, That in our opinion, the law of God states but

one cause for divorce; viz: adultery or fornication; also that the remarriage of any divorced person guilty of adultery or fornication is wrong, and should not be approved or condoned.

After some discussion it was proposed to amend the substitute as follows:

Resolved, That in our opinion the law of God states but one cause for divorce, viz: adultery or fornication; also that the remarriage of any divorced person guilty of adultery or fornication, save it be between the parties separated, is wrong, and should not be approved or condoned; and where the marriage is not between the parties concerned, any one solemnizing such marriage shall be held to have done what is contrary to church law, and should be held amenable therefor.

The balance of the session was taken up in a spirited debate.

The benediction was pronounced by Patriarch Alexander H. Smith.

At the evening hour the speaker in the upper auditorium was Elder Columbus Scott, assisted by Elder L. E. Hills. At the same hour a meeting of those interested in social and economic questions met in the basement. This meeting was in charge of Apostles Rushton and Sheehy.

APRIL 10.

Prayer service was in charge of Elders V. M. Goodrich and George A. Smith. Elder W. A. McDowell was the speaker at fifteen minutes to eleven, assisted by Elder J. A. Tanner.

At two o'clock in the afternoon business-meeting convened, President F. M. Smith in the chair. Elder J. W. Rushton offered the opening prayer. The minutes of the last meeting were read.

The question of marriage and divorce was again taken up. After some debate it was moved to refer the matter to the First Presidency. A motion that the whole matter lie on the table was presented, but was voted down by a large majority. After further debate the previous question was moved and the motion prevailed.

The motion to refer to the First Presidency, the motion to amend, the substitute, and the original resolution of the Twelve were then put, in their order, and all were voted down; the vote on the last named resolution standing 217 to 246.

Benediction was pronounced by Elder J. W. Wight. The evening services were in the interests of Graceland College, Elder F. B. Blair being in charge. Professor C. B. Woodstock was the principal speaker, and explained the aims and workings of the Industrial Department.

APRIL 11.

The morning prayer service was in charge of Elder M. H. Bond. At fifteen minutes to ten Elder I. M. Smith preached, assisted by Elder A. D. Angus.

(Continued on page 381.)

General Conventions.

FRIDAY AFTERNOON.

The seventeenth annual convention of the General Sunday-school Association assembled at half past two. Song No. 182 Zion's Praises. Prayer by T. A. Hougas.

A few remarks by President T. A. Hougas.

Credential committee's report read.

Moved and seconded that so much of the report as is correct be adopted, and the balance be returned to the committee for correction. Carried.

By motion the courtesies of the floor were extended to visitors.

Bro. J. F. Mintun and Sr. Mary O. Lewis were selected by the secretary as assistants and the selection approved. Sr. Laura Kelley chosen as chorister, and Sr. Stella Harding as pianist.

By motion chair was authorized to appoint press committee. T. W. Williams and W. H. Garrett were appointed, the latter declining.

W. N. Robinson took the chair. No. 42 was sung.

Reports of general superintendent, T. A. Hougas, first assistant, W. N. Robinson, second assistant, E. H. Fisher, were read. Statement of secretary concerning printed report.

Reports of librarian, Sr. Lucina Etzenhouser, home department superintendent, Sr. T. A. Hougas, editor of *Quarterlies*, Mrs. Anna Salyards, first assistant superintendent in the Society Islands, Sr. Burton, J. W. Wight, and Ammon White, read.

Moved and seconded that the chair appoint a committee of three to notify the Presidency and Twelve that we are in session. Motion to amend by adding Bishopric. Amendment and motion carried. Committee appointed, W. W. Smith, Levi Gamet, and J. O. Dutton.

Song No. 90; benediction by J. F. Mintun.

FRIDAY EVENING, 7.30.

No. 122 Zion's Praises. Prayer by Bro. Chatburn. Song No. 3.

Minutes read and approved. Additional report of credential committee read and adopted and committee continued.

Report of joint executive committee on normal work.

Report of revising committee read.

First recommendation of joint committee on normal work "that we continue the Hurlbut and Bible study," was adopted. Also second and third recommendations adopted.

Report of John Smith, treasurer, and auditing committee's report read and both adopted.

Financial report of assistant superintendent, W. N. Robinson, and adoption.

Bill of E. H. Fisher presented and allowed.

Financial reports of assistant superintendent and general librarian read and ordered paid.

Song No. 4.

The recommendations of the editor of the *Quarterlies* were taken up. Reading of superintendent's report on this matter, also resolution from the Clinton District and Eastern Colorado District read, and the whole matter was by motion referred to a committee to be appointed by the body. Committee appointed was J. A. Gunsolley, W. W. Smith, Sr. R. S. Salyards, Bro. Hougas, and F. M. Smith, and in case of vacancy or absence of any of the members Bro. T. W. Williams was to serve with the committee.

Recommendation of the treasurer that three auditors be appointed, one for one year, one for two years, and one for three years, and thereafter they shall be appointed for three years annually, was moved to adopt.

Moved to amend by inserting the words "to which shall be referred all financial reports of the convention." Moved to further amend by striking out the word "convention" and insert "this association." Amendments carried and resolution as amended carried.

Moved and seconded that this auditing committee shall be required to report annually to our conventions. Motion to table was lost, and motion carried.

Benediction by E. L. Kelley.

SATURDAY MORNING, 8.30.

Morning prayer-meeting at half past eight in charge of J. M. Baker and George Thorburn. Song No. 48 Praises.

Songs 7, prayers 6, testimonies 14.

Business-meeting at fifteen minutes to ten.

Song No. 2. Prayer by F. G. Pitt. Song 144.

T. A. Hougas and W. M. Robinson in charge.

Reading of minutes. Secretary's printed report and statements concerning it. Revising committee elected, R. S. Salyards, Duncan Campbell, and John Smith.

Moved that the amount appropriated for contingent expenses be \$400, and for the *Exponent* \$300. Moved to strike out part referring to *Exponent* and insert, "that in view of the uncertainty of the matter the executive committee be authorized to provide for the contingent expenses of the *Exponent*." Amendment and motion as amended carried.

Resolution concerning diploma for Golden Roll of Honor was read and it was moved that the association provide such diploma. Moved as a substitute to refer to executive committee with power to act. Carried. Motion to confine speeches to limited time was lost.

A resolution sent in by Southern Michigan and Northern Indiana District was referred to lesson committee.

Report of Library Commission read.

Moved that the report be approved. Moved as an amendment that the recommendation concerning the \$300 expense, that the Sunday-school bear one third of such expense. Carried. Motion as amended carried. Other recommendations of superintendent referred to executive committee.

Song No. 83.

SATURDAY AFTERNOON SESSION, 2.30.

Song No. 110.

Prayer by M. H. Bond.

Song No. 46.

Communication from Bishopric read.

Communication from First Presidency read.

Communication from Quorum of Twelve read.

Officers elected as follows: T. A. Hougas, superintendent; W. N. Robinson, first assistant; E. H. Fisher, second assistant; D. J. Krahl, secretary; John Smith, treasurer. By motion the election of librarian was deferred until action had been taken upon the library amendments.

By motion Sr. T. A. Hougas was continued as home department superintendent.

Auditing committee elected consisted of R. S. Sal-yards for one year term, John Garver for two year term, Oscar Anderson for three year term.

Song No. 96.

Report of lesson committee read and adopted by sections and as a whole.

Election of lesson committee as follows: J. A. Gunsolley one year term, Duncan Campbell two year term, Heman C. Smith three year term.

Proposed amendments to constitution concerning library commission as published in HERALD of December 25 were read and adopted by sections and as a whole.

E. H. Fisher chosen as librarian.

Amendment on elections, article 5, section 2, page 10. Moved to amend after the word "represents" and before the word "in," by inserting as follows, "or otherwise as the district may determine."

Moved as a substitute for the whole matter that section 2 of this article be amended to read as follows: "In the election of officers to the district association, and of the delegates to the General Association, the business shall be transacted by open nomination and vote." To strike out all after the word "association" in third line, and insert "the business shall be transacted by open nomination and vote." Carried.

Song No. 9.

Benediction.

SATURDAY EVENING, APRIL 4, 1908.

Graduating exercises of Sunday-school and Religious normal class. In charge of J. A. Gunsolley and

T. A. Hougas. Thirty-nine graduates, sixteen present.

A paper was read by Walter W. Smith on "the Sunday-school of to-day." Paper by A. D. Angus on "The Sunday-school of to-day, and the Church tomorrow." Paper by Edward Rannie on "Analysis and Assimilation." Superintendent T. A. Hougas addressed the class. Presentation of diplomas by D. J. Krahl to graduates present. A vocal solo by Mamie Pace of Shenandoah. Two songs were rendered by the missionary octette. Euphonium solo by J. A. Robinson, Jr.

A morning prayer-meeting at eight o'clock, and Sunday-school at half past nine.

SUNDAY MORNING SERVICE, 11 O'CLOCK.

Service in charge of first assistant superintendent, W. N. Robinson, and T. A. Hougas, superintendent. Song No. 7 Praises; prayer by W. H. Kelley; anthem Independence choir; speakers, T. A. Hougas and T. W. Williams. Song No. 92 Zion's Praises. Benediction by W. H. Kelley.

AFTERNOON SESSION AT 2.30.

Sacrament meeting, in charge of J. A. Gunsolley, Bro. Krahl, and Independence Stake presidency.

Song No. 255 Hymnal. One child blessed and one confirmation. Sacrament administered. two prayers, six songs, and twenty-eight testimonies. Doxology. Dismissed by Bro. Hougas.

An overflow meeting was held in the basement.

Sunday evening service at half past seven, in charge of R. B. Trowbridge. S. A. Burgess offered prayer. Address by F. M. Smith.

In the daily newspapers of the 21st of March, two news items appeared in significant juxtaposition. One of them told of the net profits of the United States Steel Corporation for the last year, amounting to \$757,014,768. The other told of three hundred men, desperate from hunger, fighting for jobs at the Cleveland plant of one of the constituent companies of that corporation. If any comment upon this ugly contrast is necessary we are at a loss for phrases in which to express it.—The *Public*.

A man that does not know how to be angry, does not know how to be good.—Now and then a man should be shaken to the core with indignation over things evil.—H. W. Beecher.

Amusements are to religion like breezes to the flame,—gentle ones will fan it, but strong ones will put it out.—Thomas.

We are more sociable, and get on better with people by the heart than the intellect.—Bryère.

Original Articles

THE ENSIGN OF THE PEOPLE.

SERMON BY ELDER HEMAN C. SMITH, AT LAMONI, IOWA,
FEBRUARY 24, 1907.

(Reported by Leon A. Gould.)

I will invite your attention to the reading found in the eleventh chapter of Isaiah:

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

I have read the entire chapter. I desire to invite especial attention to the tenth verse of this chapter: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

I think I will express the sentiment of all who have heard this chapter read, or who have read it, when I say that to us, with our limited understanding, with our very meager conceptions, the relation of things spoken of here, which are to come to pass, is grand. We can only enter into the suburbs, as it were, of

the consideration of it; for in our present condition we are not able to fathom it. There is enough, however, that is open to our understanding to interest us, and cause us, if we are reflective and thoughtful, to conclude at once that there is nothing possible to humanity of an earthly nature that we would not sacrifice to be participants in the glorious rest that is spoken of in the language of our text. All other earthly considerations, all prospect of wealth, of fame, of ease, of comfort, fade into oblivion when we compare them with the thought that occurs even to our limited understanding, the glorious rest described here and elsewhere that men are to obtain in the coming kingdom of our Lord Jesus Christ, whom we understand was referred to here in the words: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people."

He is the personage, no doubt, spoken of. And what I want to emphasize this morning, if I am permitted to do so, is the great necessity of recognizing him as the ensign; that in all other things that occur to our minds, or all other duties that may be enjoined upon us while here, which are temporary in their character, this one we should never lose sight of: that Christ is the center, that he is the one to whom our thoughts should always be directed. He is the one to whom all the duties that we owe to our fellow men, all the duties that we owe to ourselves, are but aids in approaching. Anything that does not tend in that direction—though it may appear plausible to us for the time,—anything that may appear to us as being worth the doing, anything that may appear to us as to be worth the thinking, that does not have a tendency to draw us nearer to him as the ensign of the people, is a mistake. It is not worth doing. It is not worth thinking; and the quicker we discover that some things that we are practicing do not have that tendency, the better it will be for us; and the quicker we abandon them the better it will be for our interests. I do not believe it was the purpose of the Master, that it was the purpose of the Almighty to simply send his Son into the world to be recognized by humanity, and a penalty attached for not recognizing him, simply that he might show his authority, and bring us under subjection. But all that is required in this direction is required because it is good for us; and the love of God was manifested in all and through all. His consideration and interest for our welfare stands behind every requirement made.

When we talk about sacrificing for Christ, when we talk about sacrificing for the truth, it may be true in a sense; but not in the highest sense. We sacrifice that which is not to our profit for that which is to our profit. We invest, perhaps, some pleasures and some comforts in this life in order to get more; but it is not considered a sacrifice generally when

we are considering business to pay out a few dollars for the purpose of gaining more money. That is a good business proposition, if it is done honestly. And so in regard to the pleasures, so in regard to the comforts of this world; we are required to sacrifice nothing only for the purpose of getting more out of a good proposition made for our benefit; and then it is entirely unbecoming for us to be complaining or whining about what we sacrifice for God and the truth. We have not sacrificed—only something that might have contributed to our lustful pleasures, or our—what shall I call it—our changed and perverted natures, for the purpose of getting something grander and better. And not only is this true in our lives; but if true in our lives, it must be true in our teaching, especially of the individual who stands behind the sacred desk, and in a more limited sense, perhaps, to every one, who should see to it that their teaching, that their influence, that the example they set in the world, is tending toward directing men to this ensign that should be established in the last days, to whom, if men would resort, they should find a glorious rest.

In our teaching, to the aged and the young, the one central thought should be, Christ, the ensign of the people, to teach them of his love, to teach them of the wonderful provision that he has made for our exaltation and our peace, whether we do that teaching from the sacred desk, or whether we do it in the public school, or in the Sunday-school, or wherever it may be; or whether it is the influence we have upon a friend in our private life, the only thought and the only desire should be to bring those people who are under our influence nearer to that glorious rest that is beyond, and to teach them that the things that are transitory are of but little consequence compared with this. Things that are past, I care not what they are, whether they are contained in sacred writ or in profane history, are interesting and beneficial as history. The old dispensation that was revealed to men under the administration of Moses is interesting, and the lessons that are to be deduced from it, of the consequences of obedience and of disobedience are good, and it is well to cite to them incidentally. But the one grand thought that should always be kept before us is: Christ and his future kingdom, and his work, and his truth.

It is natural for men to have objects in the past that they look back to as mementoes, or you might call them ensigns in a sense. Way back yonder in the olden times, when the people were led by the hand of God out of Egyptian bondage, when they crossed the River Jordan, and the rivers were parted so that they went over dryshod, they were commanded that there should be twelve men selected, one out of each tribe, and these twelve men as they passed through where the rivers of Jordan once rolled its

flood, should each take a stone from the bed of the river and carry it away with him, take it into their lodging where they were to tarry that night, and these stones were to be preserved, and, saith the Lord, "When your children shall ask their fathers in time to come, saying, What mean ye by these stones?" tell them about this occurrence, when they were directed through the waters, or led through the waters of Jordan by the power of God.

We have been noticing all along throughout history, and through our experience, that men like to do this sort of things. If there is any historic place, it must be carefully guarded when people go there, lest it is picked to pieces and carried away as a memento, as souvenirs of the place or the occasion. And these things were a sort of souvenir. They were used to remind the people of things that were past. But I do not know where those stones are now. The statement was made that they were to be had in remembrance by the people for ever. I do not know whether they are preserved or not. I have not read anything about them. But I want to tell you I am not very much interested; do not care where they are; do not care whether the people have kept them or not; do not care whether they are to be found among the Jews, or whether they have been lost in some of their wanderings. I do not care much for any of these things, now, for the reason that the Lord has erected an ensign for the people to gather to; and he has said that this disposition in the minds of men to have something as a memorial, something to represent their thought or their desire shall be supplied, grandly, in the person that is spoken of in the language of our text, called the root of Jesse, which shall stand for the ensign of the people. This came in harmony with our traditions,—I do not know where the traditions came from—came in harmony with our natural desires—I do not know where they were planted in man—to have something to remember, something to remind us of things that are past. The Lord Jesus Christ, in this, as well as in everything else, meets the demands of men, and there is an ensign, the Lord says, for the gathering of the people. And if the people are to be literally gathered to him, their thought must be gathered first,—their minds, their affections, their desires. And hence, here is the place around which we must rally. Here is the embodiment of all that is good and noble and true, and everything must be subject to that, if we would enjoy the glorious rest that is prepared for the people of God. For that reason I believe that all our lessons, wherever taught, should use these old things that have transpired simply for what they are worth, as illustrations of the main subject, as simply the means to exemplify or to enlarge our understanding

of the main thought of Jesus Christ, the ensign of the people.

Away back there in the times that are past, they had a great many things that can be referred to casually that will do us good; but the details of it I care but little about. I do not care very much in regard to how many yards of silk or linen it took to make a curtain for the tabernacle; or how many pomegranates were on the robes of the priests, or anything of that kind. But the lessons of obedience and the results of disobedience are to be pointed out as illustrative of the thought that we are taking the Christ and his truth as means to bring us the glorious rest that is prepared for the people of God. Then, to the people we should tell that the central thought was not these ceremonies, not these things that were prepared for the purpose of beautifying places of worship, etc. They were simply incidental; but they were taught to look forward to the time when the great prophet of the world should come, when he who should redeem his people was to appear in the world; and this was the highest ambition of the people of God in early ages.

Other things may have attracted too much attention—at least I think they did. But they did not lose sight of that that the Lord had promised in the meridian of time, that one should come who would redeem the people of God, and to him should the people seek. When he came, if they had given earnest heed unto the things which were taught them, and not so much heed to ceremonies, and shadows and types, they would perhaps have been prepared to receive him; but they rejected him because he did not come in harmony with their traditions. And among other things they were traditioned in regard to was this question of war and force and compulsion. They saw no other way for Christ to reign, only to come as a conqueror, a prince with the armies of Israel marshaled and disciplined for war and equipped with the munitions of war. Had he come as such and called them to arms it is probable that many would have followed him who did not follow him. They would have rallied to his standard then, and perhaps would have been as good soldiers in his cause as ever drew the weapons of warfare to fight a foe. But he told them that was not the way to conquer the world. He said the way to conquer the world was to preach peace to them, to say, Come to me, and I will give you rest, the glorious reign of rest that has been predicted shall come through the means of peace, and not through war. That thought was emphasized as it never has been emphasized before nor since, when the angelic messenger came to the shepherds by night, when the Christ was born, and said, I bring you glad tidings of great joy which shall be to all people; for to-day is born in the city of David, Christ the king;

and the multitude of the heavenly host joined with this first one and sang the anthem, Peace on earth, good will to men. And if this world is ever to be conquered, if this world is ever to be brought in subjection to the Christ, it will be by men being instructed in the ways of peace and of righteousness, and of love.

I have no confidence in the gospel of Jesus Christ being carried to the nations of the world by force of arms. Neither the last step nor the first, nor any other step is to be taken in such a way as that. I repudiate the thought that God is preparing the way for the preaching of the gospel of Jesus Christ by war and bloodshed. I do not believe it. And the older I get the less I believe of it. I used to have something of the martial spirit in me, when I read of the noble deeds, so-called, and the brave deeds of the warrior upon the field of battle; but it has left me. I have not a vestige of it that I know of. It does not appeal to me at all. But this "Peace on earth, good will to men," appeals to me more and more as the years go by.

I say in former times, before the coming of the Son of God upon the earth, that they pointed forward to him, as the ensample; and since he has come into the world we are pointed backward to him. There is the light shining, that shall shine on to the perfect day! There is the personage to whom we must look, not only as individuals, but as nations. No nation is a Christian nation in the full sense of the word that does not adopt the policy and the truth of the Son of God. We may call them such, because they have been enlightened to some extent; but they are not Christian nations unless they are followers of the Christ. And I would not retain any confidence in the gospel of Jesus Christ at all—I would discard it all—if I could not apply it to every question that comes before the sons of men for solution. If I could not apply it to my religion and my politics, and to my social duties, I would lose confidence in it entirely. I have no occasion so long as I believe in the Son of God to resort to other means to solve the problems that come to me in this life.

Our message to-day, as Latter Day Saints, wherever we may be found, in whatever capacity we may act, is to preach the angelic message, to tell this generation of the angel that came to earth to bring back the everlasting gospel to preach in these latter times. But this angelic message can not be received by us without it points out to us more clearly the ensign that has been erected for the people to gather to. But wherever we neglect to preach this angel message, we are neglecting our duty as representatives of the Christ. We are to preach the restored gospel—not always and in every place and under every circumstance to speak of the angel—that is

not it; but to speak of what the angel did, and present the truth as it is reflected upon us in consequence of that angel message. And I believe that in every department of church work the central thought should be the dispensation in which we live. That is what is committed to us. That is the message that God has given us to deliver to the people. Other things may be used as corroborative. The history of other peoples and their experiences may be brought in, and we may occasionally, or often if we see fit, read their history, and read it with profit; but the central thought should be the message delivered to us as a people.

God sent us into the world, if he sent us at all, to tell that the angel has flown in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. Sometimes we get timid and think we will drive people away if we talk about that, therefore we must talk about something else. It does look that way sometimes, for I have seen people go away when we spoke of it. And yet my experience has been that there have been more people converted, and the conversion of those who have united with the church more enduring, and they are more firmly established, when they have caught the spirit of the angel message. When we have told them of the glad tidings that the Lord has revealed to the world through the angel that appeared in this latter-day dispensation, and men have seen the beauty of it, they are converted, and soundly converted. When we convert them by making them think that there is not very much difference between us and other denominations of Christians, and they just as well be with us as anybody else, and people will think just as much of them as they would if it was some other church, and especially if they are in a neighborhood where there are a good many of our people,—we get along smoothly that way with our neighbors,—but when we get people into the church that way they do not stick very well. That is my experience. Not worth very much. I am reminded sometimes of a little incident that I heard a veteran of the cross say one time in my boyhood's days, Uncle John McIntosh (some of you have heard of him, and all of you have read of him), when an individual approached him and said, Uncle John, I believe your doctrine. I believe the principles that you preach, as deduced from the Bible, and I would like to obey them. Isn't it possible for me to be a Latter Day Saint and not believe that Joseph Smith was a prophet of God? Could not I make a Latter Day Saint, and stand there? He said, You might make some sort of a one, but it would be a very poor one. I have thought of that a great many times; and I believe it is true. Those from whom there has been no concealment, to whom we have openly brought the message that was com-

mitted to us, and taught it to them, they have gotten the spirit of it; you can risk them anywhere. They will stand when trial comes. They will not be soon to depart from the faith. And I do not want any tampering with untempered mortar so far as I am concerned. I think if we have a dispensation of the gospel delivered to us we ought to deliver it everywhere and in every place, and let the consequences remain with God. He will take care of his truth as he always has done. But there is a danger of another extreme; if not in our minds, of making it appear so in the minds of people we meet. If we are not careful they may think that we are placing this latter-day dispensation, with the Prophet of the latter-day dispensation first, when we do not intend to make that impression. We intend, or should intend (and I believe all Latter Day Saints do intend), to make it to appear that while we accept the dispensation delivered to us, and as faithful ministers proclaim it, it is simply because it has a tendency to point to the ensign which came from the root of Jesse, and because we find in the latter-day work the greatest exemplification of the truth that is taught by the Son of God that we can find anywhere in the world; that he is first, and that without him there is no salvation; without him there is no real rest; without him there is no real enjoyment; without him there is no real comfort.

How weak it is then in us, if we neglect a duty of this kind for the sake of wealth, of influence, of popularity, of renown. There is not anything that we can think of that is worth the price we pay for it. But to have our thoughts, our acts, our duty to God and our duty to man—for I do not make much distinction there. Our duty to man is our duty to God; our duty to mankind generally, our duty to those that we love best, and our duty in the extended as well as in the narrower spheres of life, are all essential toward making us better prepared for the rest that is prepared, which it is said in our text shall be a glorious rest. And we like to think of that. We like to think of the time when peace shall cover the earth, when this prophecy shall be fulfilled; for I know of none that presents a higher and better condition than this condition described in the language we have read, when this root of Jesse shall stand for an ensign of the people, and they shall gather to him; when we shall recognize that righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins; when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them.

Right here permit me to say that away back yonder in the creation man was given dominion over the beasts of the field and the fowls of the air. They were under his control. He lost control until

it takes a good deal of skill to bring some of the tamest animals under our control now. They rebel, and we are hardly capable of government. We are lawbreakers, largely; and no lawbreaker is capable of being an executor of the law. We lost our standing because of this; but when we shall have rallied to the standard which is erected here, then we shall occupy our place among the creations of God, not only will the man who has made it a study, the man who is skillful and ingenious be able to take and control the beasts of the field; but dominion shall be given to men absolutely, so that those ferocious beasts, the wolf and the leopard, also the kid, the calf, and the young lion—some of them you notice are beasts of prey, and would devour the others—shall not only be subject to men, but a little child shall lead them. That will be the condition that will come about when we learn to do right. "And the cow and the bear shall feed; and their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp (no danger there), and the weaned child shall put his hand on the cockatrice' den (it will not hurt him, because it is under control). They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord." That is the best part of it. These other things, such as controlling the animals, and their lying at rest in peace among themselves, or in the fields as they feed upon what God has provided for them and not upon each other, is a nice thing to think about; but it is all secondary to the thought that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

"Knowledge of the Lord"! We shall know him! I do not think it will be necessary to examine him, and see the prints of the nails in his hands and feet, as we sing about sometimes, to know him there. There is a better way to know him than that. I never did like anything like that, and do not now,—that we shall know him by the marks upon his body. I want to know him in a different way from that in that day.

And this is all to be brought about by this root of Jesse who shall stand for an ensign of the people whom the knowledge of the Lord governs. Then shall Israel be gathered. Then shall the nations of the earth come to that standard and shall learn war no more. Then shall they recognize that this contending with each other was wrong; contrary to the divine plan. They shall not seek the advantage of each other. There will be no nations rushing to war; no men seeking each other's blood. Ah, more, no one seeking advantage of another. But they shall live together in peace; and selfishness shall be taken away; and the good of one shall be the glory of the other. Then shall he gather the remnant of his peo-

ple, he says, from Assyria, and from Egypt, and from other places named here, and from all the world, and gather them to the ensign of the people; and in his kingdom and under his control and leadership they will rest gloriously and rest for ever.

Let us make this our mission, the burden of our lives—if it might be called a burden; make it the central thought wherever we teach, wherever our influence extends; and I think we will accomplish that which the Lord has committed to us to accomplish; and we shall not have sacrificed anything when all sides of the account are summed up. We will find we are ahead, and all that we have contributed has yielded to us profit, a large increase beyond anything we ever invested in this world.

May God's peace and blessing abide with us in our efforts to attain this reign of righteousness and peace, is my prayer.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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An Awakening.

She sat on her humble doorstep, when the long day's work was done,

And watched with gloomy vision the setting of the sun;
Heeding not the splendid beauty of the ever-changing west,
Dwelling only on her troubles, struggling with a vague unrest.

How she fiercely longed for beauty, and for riches, and for fame;

With a sudden loathing, whispered her unnoted, humble name;

When her little sweet-faced baby toddled slowly to her knee,
Spurred his wistful baby pleading, bade him run away and play.

O'er her senses came a slumber as the sun sank down to rest,
And she dreamed of silks and jewels flashing brilliant on her breast;

Flatt'ring mirrors showed her beauty that she thought almost divine,

Lords and ladies passed before her, humbly bowing at her shrine.

But her beauty paled and faded, honeyed words were changed to jeers,

Silks and diamonds failed to comfort for the sting of bitter sneers;

Gifts of fame and riches vanished like the bubbles blown in air,

And upon her crushed existence fell the chill of cold despair.

"Won't you speak to baby, mamma?" said the childish voice once more;

And the timid, "Baby loves you," touched her heart as ne'er before,
 "Ah, thank God," she cried, "for duty, for a home and honest name,
 For my work and strength to do it,—nobler calling none may claim.
 "Thank thee, O my God and Father, for thy Spirit, pure and mild,
 And,—most precious gift to woman,—for this little loving child,
 For the faith and hope thou givest, oh sustain me, give me grace,
 That I be among the faithful, who shall see thee face to face."
 Thanksgiving Day, 1907.

SISTER BERTA.

Humble Heroism.

AN INCIDENT OF THE FLOOD IN THE ALABAMA RIVER.

Negroes frequently exhibit a wonderful heroism in times of danger. An incident of this I witnessed in the spring of 1886, when a freshet in the Alabama River caused the country on each side to be overflowed by water for many miles.

The negroes on the river plantations were the greatest sufferers. Their cabins would be under water almost before they knew that danger threatened them, and hundreds of them were sometimes found huddled together on some knoll sufficiently elevated to be above the water. There they often remained two or three days and nights without food, and exposed to a soaking rain. Fortunately the weather was not cold.

Many relief expeditions were sent out from the neighboring towns to rescue them. These consisted of one or more boats, manned by expert oarsmen and swimmers and filled with cooked provisions, blankets, etc. One day the news came that the negroes on a certain plantation had sought refuge upon a corn barn, around which the water was rapidly rising, and so rendering their condition exceedingly precarious. Two boats started out at once to their assistance. In one of these I went, accompanied by another white man and a negro. Just before dark we sighted the corn barn, upon which a mass of black humanity clustered like a swarm of bees. A heavy rain was now falling, and daylight beginning to fade away. Their condition became almost distressing as they sat in perfect silence waiting our approach.

But we did not appreciate their extreme peril until the boat struck against the frail log building which was in the water to the edges of the roof and visibly shook and tottered. The poor creatures commenced to climb hurriedly down to the boat.

"Stop!" I cried. "The women and children first."

The men obediently resumed their seats. We took in first the children and then the women, and were about to push off, telling the men we would hurry back for them as quickly as possible or send the first boat we met, when a very old woman (I noticed she was the last to get in the boat and had done so reluctantly) seized the corner of the house, and looking anxiously into my face, said:

"Marster, ain't you gwine to take my old man?"

"No, auntie," I answered, "the boat is too full now. He must wait till we come back."

The words were hardly out of my mouth, when with a sudden spring she was up and on the roof again. It shook as she scrambled on it and took her seat by a little, withered old black man whose hand she seized and held as if she was afraid we would tear her away from him.

"Come, auntie," I cried, "this won't do. We can't leave you here, and we can't wait any longer for you."

"Go on, marster," she answered, "I thanks yer, en I pray de good Lawd to fetch you all safe home; but I am gwine to stay wid my ole man. Ef Simon got to git drowned, Lyddy gwine git drowned too. We dun bin togedder too long to part now." And we had to leave her, after throwing some blankets and a lot of provisions to them.

As we rowed off in the rain and night a high falsetto voice, tremulous with age, came across the waters from the crib, where we left the almost certainly doomed group in the blackness of darkness. They dared not have a light for fear of setting fire to their frail support. We stopped our oars to listen to the song. It came clear and distinct. First Lyddy's trembling voice and then a chorus of a dozen or more of the deep bass voices of the men:

"We're a clingin' to de ark,
 Take us in, take us in,
 Fur de watah's deep en dark,
 Take us in, take us in;
 Do de flesh is po' en weak,
 Take us in, take us in,
 'Tis de Lawd we gwinter seek,
 Take us in, take us in;
 Den Lawd, hole out dy han',
 Take us in, take us in,
 Draw de sinnahs to de lan',
 Take us in, take us in."

We could wait and listen no longer to the weird sounds, but struck our oars in the water and hurried away.

Most fortunately we came across a boat bent upon the same errand as ourselves, which went immediately to the barn and saved all of its living freight. The building had apparently been held down by their weight, for as the last one left it turned over and floated away to the gulf.

Their rescuers told us afterwards that as they neared it the first sound they heard was an old woman's voice singing:

"De Lawd is hyah'd our cry."

Answered by the men:

"Take us in, take us in,
 En He'll save us by en by,
 Take us in, take us in."

To this simple-hearted old creature divorce courts and separations were unknown. With her it was "until death do us part."—M. E. S.

GERING, Nebraska, March 28, 1908.

To the Mothers' Home Column: In the HERALD for March 25, an article in your columns entitled, "A protest against corporal punishment," seems to me radical in the extreme. The writer infers that all those who use the rod as a means of punishment are inflicting tortures on a par with those of the Dark Ages. To my mind, *to whip* does not mean *to beat*. There are extremes in this matter as in all others. The spirit of the day among those who do not believe in whipping, is to guide by suggestion, or in other words, turning a child's mind from the mischief or wrong that he intends to do. This is reasonable in a degree; but, too, the child can be turned so often and shielded as it were from meeting these issues, that he is apt to become weak-willed, a creature of impulse, who, when the diverting support is removed from him, will follow any one or anything that appeals to him. Is it not better to meet bravely the wrong, and teach the child that it is wrong, and why; giving him a spirit of self-control, (from fear of punishment if need be,) until he is old enough to see the wisdom of refraining from it? One writer speaking of this subject says, "If you know the bridge is down, seek a ford,

farther up." Why not repair the bridge? You may not always be in a position to use the ford. I believe in the wisdom of suggestion, reasoning, patience, and all other reasonable helps in gaining obedience, but I also believe in the wholesome use of the rod. Not constantly and for slight faults, but where rebellion and perversity have resisted all kindly appeals, the rod acts like a thunder-storm on a hot day.

It purifies the nature of the child, and he recovers from it penitent, loving, and wanting to gain his parent's, or teacher's favor again. Of course there are children whose natures are made fierce and vindictive by whipping, but I think if these were punished in a spirit of correction and not of anger the results would be different. The writer of the article first referred to cites a case where a pupil on being reprimanded by his teacher, knocked the teacher down. I do think the action of the school authorities was wrong. In the first place, the boy was in the wrong for wearing soiled gloves, and in the second, in striking his teacher; for he transgressed one of the fundamental laws of all order, this: "Obey them that have the rule over you, and submit yourselves."

The writer asks, Are these Christians and followers of the Holy Nazarene? My Bible tells me of an instance when Christ found the money-changers and merchants using the temple as a place of business, that he made a *whip* of small cords, and drove them, *by whipping*, from the temple. He showed just indignation at their transgression and punished it in an effective manner. Let us not be too weak to punish in like manner, when necessary, but, using such justice, wisdom, and mercy as the Lord will give us in answer to constant prayer. SISTER VIOLA BARKDOLL.

The Mountains.

I saw the mountains stand
 Silent, wonderful and grand,
 Looking out across the land
 When the golden light was falling
 On distant dome and spire,
 And I heard a low voice calling,
 "Come up higher, come up higher,
 From the lowland and the mire,
 From the mist of earth desire,
 From the vain pursuit of pelf,
 From the attitude of self;
 Come up higher, come up higher—
 Think not that we are cold,
 Though eternal snows have crowned us;
 Underneath our breasts of snow
 Silver fountains sing and flow
 And restore the hungry lands."

—James G. Clark, in *The Arena*.

Ofttimes I have seen a tall ship glide by against the tide, as if drawn by some invisible tow-line with a hundred strong arms pulling it. Her sails hung unfilled, her streamers were drooping, she had neither side-wheel nor stern-wheel; still she moved on stately, in serene triumph, as if with her own life. But I knew that on the other side of the ship, hidden beneath the great hulk that swam so majestically there was a little, toiling steam tug, with a heart of fire and arms of iron, that was hugging it close and dragging it bravely on; and I knew that if the little steam tug untwined her arms and left the tall ship, it would wallow and roll about, and drift hither and thither, and go off with reflux tide, no man knows where. And so I have known more than one genius, high-decked, full-freighted, wide-sailed, gay-pennoned, that, but for the bare, toiling arms, and brave, warm, beating heart

of the faithful little wife that nestled close to him so that no wind or wave could part them, would soon have gone down stream and been heard of no more.—Oliver Wendell Holmes.

Coolness of Trees.

It is not shade alone that makes it cooler under a tree in summer. The coolness of the tree itself helps, for its temperature is about forty-five degrees Fahrenheit at all times, as that of the human body is a fraction more than ninety-eight degrees. So a clump of trees cools the air as a piece of ice cools the water in a pitcher. That is why the legislature has authorized the park authorities of New York City to plant trees in the tenement districts. If the air can be made cooler and purer by the trees, fewer children will die of heat ailments.

Letter Department

LANGLEY, Washington, March 26, 1908.

Editors Herald: We enjoy reading your pages, filled with so many encouraging sermons and articles. I do enjoy reading the letters from the brothers and sisters, and the Mother's Home Column. There are many good things in the HERALD, and where one is isolated from the Saints, not able to meet with them in Sabbath-school and prayer-meeting, or to associate with them, the papers help one very much.

We are living on an island fifty miles long and about ten broad, and there are, to my knowledge, only five families of Saints living here. The wife of a cousin of Senator Burroughs has a brother here who is a Saint, so I have been told, but have never seen him. But they will not let our people have their church to preach in or their church song-books to sing from; are very prejudiced, claiming the Saints think no one but they will be saved.

I am glad the HERALD is sent without a wrapper on, as those in the post-office read them, in some instance requesting the privilege of reading them before handing them out.

I think the *Exponent* is fine, but I do not think it will ever take the place it would with outsiders until the Saints use the same lessons they do at the same time. The *Exponent* explains the lessons they have passed over, making the explanations of less value to them should they wish to use them. If our *Gospel Quarterlies* were on the same lessons, we, who have to attend their Sabbath-schools or none, could use our own quarterlies and thereby get the teaching of the gospel before people who could not be reached any other way.

We have been blessed in many ways and know this work is of God, and the longer I am in it the more I love it.

Yours in the faith,

LULA J. BARTLETT.

DORA, Alberta, March 25, 1908.

A number of my friends made the request before I left the States that I write a description of this part of the country and send it to the HERALD, after I had been here long enough to form an opinion from actual residence, and as I have been here nearly two years, I shall endeavor to comply with the request. As I see others have written from other parts of the country, and as my ideas will conflict somewhat with many things they have said, I will simply say that different climatic, and other conditions in the different localities, may account to some extent for the difference in opinion.

I am located near the central part of Alberta, on the Lacombe branch of the Canadian Pacific Railroad survey. The country is a gently rolling prairie, dotted here and there with small clumps of willow and poplar brush, with an occasional small pond or lake, with streams of running water

few and far between. Well water is found at various depths, from ten to seventy-five feet, and a great deal of it is not very good. The soil is mostly a dark loam, slightly sandy, from six inches to two feet deep, with spots here and there of a hard soil, hard-pan cropping out on the surface. It is all underlaid with hard-pan, which accounts for the numerous lakes throughout the country, as this hard-pan will hold water like a dish. The soil, however, is fairly productive for small grain and grass, and many kinds of vegetables, when the season is not too short.

Wheat, as a rule, will average about twenty bushels to the acre throughout all Northwestern Canada; oats, thirty-five to forty bushels; barley, about twenty-five. But the last two years, the yield will hardly reach those figures, especially through this part of the country.

Nor are our local markets very encouraging. At Stettler, our nearest railroad point, and at present the terminus of this branch of the railroad, they have been paying this winter, when they would buy at all, thirty to forty-five cents for wheat, twenty-five to thirty cents for oats, twenty-five cents for barley, twenty-five cents for potatoes, and four and one half to five cents per pound for dressed pork. Butter has been twenty to twenty-five cents per pound, and eggs eighteen to thirty-five cents per dozen.

Goods and provisions of nearly all kinds are from twenty-five to fifty per cent higher here than in the States, for the same quality of goods.

We have no very warm weather here; the summer weather is something like the weather in the mountain regions in the States. Nights are cool, and frosts come early. Last fall we had our first snow-storm the 11th of September, and our first frost about the 14th. However, from that time on till about Christmas we had very nice weather, when we had our first winter snow, and it has been accumulating ever since, until now it is from eighteen inches to two feet deep, packed hard by the wind, but not hard enough to hold either a man or horse on the surface, making it almost impossible to get around, unless it is on some road that is traveled constantly, as the snow on the surface is constantly shifting with the wind, and entirely obliterating any track that is not traveled continually. A year ago this winter the ground was covered with snow from the 1st of November to about the middle of the following May. Before the snow commenced to melt in the spring, it was from eighteen inches to three feet deep on the level, while around my buildings the snow was drifted from six to eight feet deep. My stable, which is ten feet high, was completely buried. I do not wish to frighten those who are contemplating coming here to take up land, but I want the Saints who do come to know the exact state of affairs, so if they come they can prepare for the worst and not be caught unprepared, as a great many have been who have come here.

There is still good land available for homesteading, eighteen to twenty miles back from the railroads and railroad surveys, that will probably be quite valuable in a few years' time, but I would not advise men with families to come here unless they have money enough to fix themselves up comfortably, and enough to live on for a couple of years, until they can get their land broken and raise a crop. There will be more railroads built through the country in a few years, and with more roads and better facilities for shipping, we will have better markets.

So the man that has plenty of grit, "the genuine article," that will enable him to stand the hard knocks, will in all probability do very well from a financial standpoint, by taking up land in Western Canada.

There is very little work to be had in this part of the country; some of the young men leave here in the winter

and go to British Columbia and work in the mines and the timber. Coal here is worth one dollar and fifty cents per ton at the mines; but is not very good, and it takes about twenty tons of it a year for one heater and cook-stove.

Chinook winds in this part of Alberta are a dream.

J. W. K. JONES.

PAPEETE, Tahiti, March 25, 1908.

Editors Herald: We received good news from home by this mail, and know that our heavenly Father oversees all things and works for good to all those who sincerely love him and strive to do his will.

Bro. Lake and I took twelve of the Sunday-school lessons to Mr. Brault, the printer, and yesterday he brought some of the pages for us to proof-read; so we have commenced our printing again, and as soon as we finish a tract which we are arranging for the printer, we expect to start the *Orometua* again, or rather Bro. Lake will, as I have made arrangements to leave here on the next steamer if possible, and Bro. Lake, being somewhat of a printer himself, and not fancying the old army press which Bro. Luff and I bought in San Francisco in 1896, as it was considerably marred by having been under the salt water, we sold it to Mr. Brault, and Bro. Lake hopes to get a more suitable press for the mission. In the meantime Mr. Brault will do our printing.

Our conference met on March 6 this year, and was finished on the 10th. A very quiet and peaceable conference. Bro. Lake presided over the most of the sessions, and is getting very familiar with the needs and work of the mission, and the Saints like him very much.

The most of the Saints have returned to their island homes since conference, and now it is very quiet at Taronā.

May peace and the blessing of God the Father, the faith of Jesus Christ, and the light of the Holy Spirit rest upon all the Israel of God. Amen.

Your brother in Christ,

JOSEPH F. BURTON.

LEICHARDT, Sydney, N. S. W., Australia.

Editors Herald: This leaves Elder Barmore and self engaged in tent work—a method well adapted to the large center of population here. Nearly half the population of New South Wales is in Sydney. This is the seventh week at this spot and we have reached more people than it were possible to reach by hiring a hall, as a pioneer effort. We are beginning to reap some fruits of our labors. Several have given their names for baptism. Cold and wet weather will soon compel us to put the tent away for the winter. One of us will continue the effort in a hall, if procurable. Elder Barmore is making a special success in selling *Gospel Standards* from house to house, leaving a tract whether they buy or not, and conversing with those who will talk. He is a marvel at this work, having sold about eight hundred copies of *Standards* in seven weeks.

Hope you will have a good conference and remember those far away.

G. R. WELLS.

Roberts and Slover Debate.

The discussion of propositions involving both the Reorganized Church of Jesus Christ of Latter Day Saints and the Nonprogressive Church of Christ began the night of Tuesday, March 24, and ended the night of Tuesday, March 31. The agreement was for a ten-night discussion, but Roberts was called home the second night of his proposition.

Elder Roberts brought his muck-rake into use, and from the rakings and scrapings of the dumping-ground, the garbage-cans, and the scavengers' wagons, were, as he thought,

adroitly and successfully brought forth some choice morsels of filth, and misrepresentation of the Saints. But these were not sufficient to weaken the faith of a single Saint, or to turn one to his side of the question.

The general talk, and it was concurred in by some of Roberts' people, was that Elder Slover showed himself to be a Christian gentleman, and that Mr. Roberts acted directly the opposite. Mr. Roberts is egotistical, abusive, dotes on what *he knows*, and resorts to taunting and sarcastic expressions of great variety. People wondered that Bro. Slover could be so calm as he was when under such a tirade of abuse. Mr. Roberts is either blind to the deportment that should characterize a minister of God toward an opponent, or he has no regard for such things.

Bro. Slover met his arguments that were of any weight, well and successfully. We are feeling satisfied with the results. Ground has been gained, and some are reading that scarcely read their Bibles before. Good has and will come from this discussion, and we feel glad and thankful.

W. A. GUTHRIE.

Extracts from Letters.

Mr. and Mrs. I. M. Lane, Tipton, Iowa: "February 2 and 3 we rented the opera-house, as before, and had Bro. and Sr. Farr come and occupy; but the people would not come out, so we only held three services. We are giving out our church literature, wherever we think it will be read. (Sr. Lane and I expect to be at General Conference, if it be the Lord's will. Neither of us have ever attended a General Conference yet.)"

Isaac R., and Sr. Mildred A. Moore, recently of Long Beach, California; now, Pioche, Nevada: "With best wishes we remember the several publications of our faith, as we are now scattered members, surrounded by Utah Saints, with no preaching of any kind in this rough mining town; but we are looking Zionward, and praying God to help us prepare the way speedily."

General Conference

(Continued from page 370.)

At two o'clock in the afternoon business-meeting was called to order by President Joseph Smith. President R. C. Evans offered the opening prayer. Minutes were read. A petition from Elder R. M. Elvin was read and was referred to the Quorum of Twelve.

The following resolution was moved by two of the brethren:

Whereas, The law of the Lord requires that his people shall so conform to such a standard of equality that there shall be no rich and no poor among them, and

Whereas, It is absolutely impossible to bring about such a condition unless there be a given or approximate standard of basis for all, therefore

Be it resolved, That the present ministerial allowance basis be a sufficient capital, to produce that amount annually, shall be the standard of equality for every member of the church; all above that amount to be considered surplus under the law; and

Be it further resolved, That at the discretion of the Bishopric money or property which has been turned over as surplus and consecration may be kept in the hands of individuals who by experience or ability may be qualified to handle wisely, that it shall not be considered their own, and shall be subject at all times to the order of the Bishopric, and

Be it further resolved, That we support the bishops and every legitimate effort to so execute the law.

A motion to refer the matter to the Bishopric, they to consider it and report to the body, prevailed.

A report from the High Priests' Quorum was read.

A communication from the Quorum of Twelve relative to procedure in case of silencing ministers was read, and adopted as follows:

1. We believe it is the duty of the church to so execute its laws that the interests of those who may be accused of wrong-doing shall be safeguarded as well as those of the general body.

2. Every man's claim of innocence should be respected until his guilt is established, and he is entitled to and should receive such consideration in the legal processes as to protect him from needless suspense or exposure and secure for him a prompt and impartial adjustment of the case in which he may be involved. Hence we have decided on the following:

3. Complaints of misconduct on the part of any minister may be made by any member of the church having knowledge or information regarding the same, to the minister under whose direction or jurisdiction the accused may be laboring.

4. It should be the duty of the one in charge, when thus informed, to see that proper labor is performed (if it has not already been) with the accused, with a view to restitution.

5. Should the efforts in this direction fail of desired results he should see that the charges, embodying in separate counts the items of wrong-doing complained of, are formulated and served on the accused, in person, or left for him where correspondence with him has been usual, at the earliest practicable moment.

6. When notice is thus served, the accused shall be considered legally silenced, and should at once surrender to the minister in charge his license, (and certificate of appointment, if he be under general appointment,) and should refrain from all official work until the disability thus imposed is removed.

7. No minister, thus silenced, should be held in suspension longer than is absolutely necessary to bring the case to proper trial; hence it is the duty of the minister having charge to appoint (unless he be the party involved in the case either as accused or accuser) a court, or to refer the case to the proper tribunal for its hearing, without unnecessary delay. As soon as practicable thereafter, said tribunal should confer with all parties involved, as to convenient time and place for hearing the case, and at once notify said parties when these are decided upon.

8. Should exigencies exist in connection with any case of ministerial misconduct, such as necessitate an immediate official imposition of silence, this action may be taken before formulating charges as hereinbefore provided, but in all such cases this action should be followed by as prompt an observance of all the details of the above requirements as the conditions involved will admit of.

9. Where the minister in charge is personally involved in the case against the accused, he should turn the entire matter over to the most available minister in charge, of equal authority, or to the First Presidency.

10. In cases where the accused is acting in local capacity only, or is not under general appointment, the local authorities should proceed as above; and in the event of their neglect so to do, or of their being personally involved, the minister in charge of the missionary field in which the case occurs should interpose and see that the matter is proceeded with according to the foregoing provisions.

11. In grave cases, involving the membership of the

accused, proper notice should be lodged with the branch of the church having jurisdiction.

The report of the Third Quorum of Seventy was read. The report of the Second Quorum of Elders was read. Reports from the First and Fourth Quorums of Priests were read. The Daughters of Zion reported. The report of the General Sunday-school Association was read.

A request from Victoria, Australia, was read.

A letter from Mr. F. W. Newcomb, accepting election on Graceland College Board of Trustees, was read.

The report of the auditing committee was read. They reported accounts of Herald and Ensign Offices correct, and only two minor errors in the report of the Bishop. Clerical work in all the offices in excellent shape.

Elder F. A. Russell was reelected as member of the Auditing Committee.

The report of the Sanitarium Committee was read. They estimate the final cost of the completed building at about \$32,000, exclusive of furnishings, amount received to date \$24,251.48, expended \$22,299.96, balance \$1,951.52.

A resolution on the divorce question was presented and tabled.

A matter relative to making bishops of stakes custodians of church properties in stakes was referred to a committee consisting of Joseph Smith, Heman C. Smith, R. S. Salyards, E. L. Kelley, and Columbus Scott.

Tuesday was named by vote as the limit of time for the introduction of new business.

The benediction was pronounced by President Joseph Smith.

In the evening Elder Paul M. Hanson gave his illustrated lecture: "Around the World." He was assisted by Elder V. M. Goodrich.

Miscellaneous Department

Conference Minutes.

LITTLE SIOUX.—The conference of the Little Sioux District held at Moorhead, Iowa, February 8 and 9, will be remembered as a refreshing season, where the Lord was present with his Holy Spirit, to comfort and strengthen. Fortified by the prayer service which convened at 9 a. m., and during which the time was fully occupied with song, testimony, prayer, and prophecy, the business session began at 10.30 a. m., with the district presidents in charge, and who were afterward made presiding officers of the conference. The books and accounts of the Bishop's agent, A. M. Fyrando, had been audited and found correct, showing for the year a total of \$3,548.19 collected in tithes and offerings, which, together with cash on hand from previous report, made a cash total of \$3,813.76. Paid out \$3,645.94, leaving a cash balance of \$167.82. District president, Sidney Pitt, reported the spiritual condition of the district as well as could be expected, and reports from all of the twelve branches comprising the district showed a decided gain in spiritual conditions. Statistical reports from the branches show a present numerical strength in the district of 1,783, a gain of 23 since last conference. Of this gain, 11 were by baptism. Thirty-five of the priesthood reported their labors to the conference, showing 627 sermons preached, 591 times assisted, 11 priest-

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ESTABLISHED 1860.

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hood meetings attended, 86 official visits made, and 1,578 other services attended, beside much other labor of a similar character not specifically mentioned. Twenty-three were baptized, 20 confirmed, one ordained, one marriage solemnized, 36 children blessed, and 186 administrations to the sick. Sixty-three delegates were elected to represent the district in the General Conference, being the same as were chosen by the district Sunday-school Convention. The selection of Woodbine for the place to hold next conference was made unanimous. June 6 and 7 at 10.30 a. m., as the time. The branches were requested to send their reports to the conference as the law directs. James D. Stuart, district clerk.

Corrections.

In HERALD for April 1, page 333, under "Addresses," the address given there should read: Mrs. James S. Schofield, 101 North Ashland Avenue, Buffalo, New York.

Conference Notices.

Conference of the Northeastern Kansas District convenes at 10.30 a. m., May 2, 1908, with the Atchison Branch. Frank G. Hedrick, secretary.

Convention Notices.

Convention of the Northeastern Kansas District Sunday-school association will meet at 2.30 p. m., May 1, at Atchison. Local secretaries of schools will please mail their reports to Mrs. Flo. McNichols, 712 Commercial Street, Atchison, Kansas. Frank G. Hedrick, superintendent.

Died.

BEVAN.—Frederick Bevan was born May 12, 1856, and was baptized November 5, 1887; he died at 137 Severn Road, Cardiff, Wales, March 17, 1908. He leaves a wife and three children, one adopted, to mourn. Funeral-services in charge of Elder Thomas Gould. Interred at Cardiff New Cemetery March 21. A large number of relatives, Saints, and fellow workmen followed to his grave. We have lost a faithful member, a good citizen, and a friend to all visiting Saints.

WINTERS.—Annie Marie Winters, of Guilford, Missouri, was born in Denmark, April 5, 1824. Died March 31, 1908. Sr. Winters united with the Utah church in Denmark, and moved to Utah. January 24, 1866, she united with the Reorganized Church, at Goshen, Utah. She was one of the pioneer Saints of the Nodaway District. She was in the faith and bore a strong testimony to the latter-day work. Sr. Winters was ready to go, desired to be at rest. She leaves, to mourn her departure, husband, children, and grandchildren, besides a host of friends. Funeral at the house, conducted by A. E. McCord, of Clyde, Missouri. Interment at the South Methodist Cemetery, Guilford, Missouri.

Spiritualism Exposed.

Is the title of a lecture delivered by Rev. T. W. Petty, which is now being published in book form. The price prepaid is fifty cents, and everybody interested in spiritualism should read it. Agents wanted in every State. Book and terms to any address on receipt of price. NEW PUBLISHING CO., Phoenix, Arizona. 11-3t

Decay in Wood Prevented.

It is estimated that a fence-post, which under ordinary circumstances will last for perhaps two years, will, if given preservative treatment costing about ten cents, last eighteen years. The service of other timbers, such as railroad-ties, telephone poles, and mine props, can be doubled and often trebled by inexpensive preservative treatment. To-day, when the cost of wood is a big item to every farmer, every stockman, every railroad manager—to every one, in fact, who must use timber where it is likely to decay—this is a fact which should be carefully considered.

It is easy to see that if the length of time timbers can be used is doubled, only half as much timber will be required as before and only one half as much money will need to be spent in the purchase of timber. Moreover, many woods which were for a long time considered almost worthless can be treated and made to last as long as the scarcer and more expensive kinds.

Of the actual saving in dollars and cents through preservative treatment, a fence-post such as was mentioned at the beginning might serve as one example. The post is of loblolly-pine, and costs, untreated, about 8 cents, or, including the cost of setting, 14 cents. It lasts about two years. Compounding interest at 5 per cent, the annual charge of such a post is 7.53 cents; that is, it costs 7.53 cents a year to keep the post in service. Preservative treatment costing 10 cents will increase its length of life to about eighteen years. In this case the total cost of the post, set, is 24 cents, which compounded at 5 per cent, gives an annual charge of 2.04 cents. Thus the saving due to treatment is 5.49 cents a year. Assuming that there are 200 posts per mile, there is a saving each year for every mile of fence of a sum equivalent to the interest on \$219.60.

In the same way preservative treatment will increase the length of life of a loblolly-pine railroad-tie from five years to twelve years and will reduce the annual charge from 11.52 cents to 9.48 cents, which amounts to a saving of \$58.75 per mile.

It is estimated that 150,000 acres are required each year to

grow timber for the anthracite coal-mines alone. The average life of an untreated mine prop is not more than three years. By proper preservative treatment it can be prolonged by many times this figure. Telephone and telegraph poles, which in ten or twelve years, or even less, decay so badly at the ground line that they have to be removed, can, by a simple treatment of their butts, be made to last twenty or twenty-five years. Sap shingles, which are almost valueless in their natural state, can easily be treated and made to outlast even painted shingles of the most decay-resistant woods. Thousands of dollars are lost every year by the so-called "bluing" of freshly sawed sapwood lumber. This can be prevented by proper treatment, and at a cost so small as to put it within the reach of the smallest operator.

In the South the cheap and abundant loblolly-pine, one of the easiest of all woods to treat, can by proper preparation be made to take the place of the high-grade longleaf pine for many purposes. Black and tupelo gums and other little-used woods have a new and increasing importance because of the possibility of preserving them from decay at small cost. In the Northeastern and Lake States are tamarack, hemlock, beech, birch, and maple, and the red and black oaks, all of which by proper treatment may help to replace the fast-diminishing white oak and cedar. In the States of the Mississippi Valley the pressing fence-post problem may be greatly relieved by treating such species as cottonwood, willow, and hackberry.

Circular 139 of the Forest Service, "A Primer of Wood Preservation," tells in simple terms what decay is and how it can be retarded, describes briefly certain preservatives and processes, gives examples of the saving in dollars and cents, and tells what wood preservation can do in the future. The circular can be had free upon application to the Forester, Forest Service, Washington, District of Columbia.

We are but stewards of what we falsely call our own; yet avarice is so insatiable that it is not in the power of abundance to content it.—Seneca.



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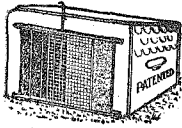
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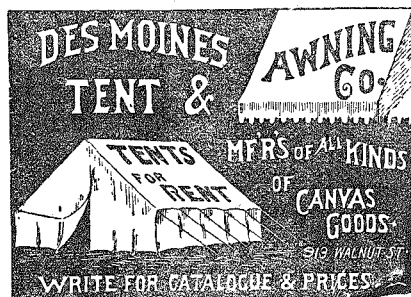
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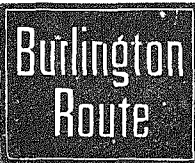
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, APRIL 22, 1908

NUMBER 17

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ELBERT A. SMITH, Associate Editor
LEON A. GOULD, Assistant Editor

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"On this side of the Jordan the Jews have transformed a large stretch of arid lands into fruitful fields. Few can withstand the determination of the Jews to come into possession of land and to rescue it from foreign hands. The German colonists now meet with some difficulty in acquiring land for the settlement of their people. Everywhere the Jews are making strenuous efforts to gain more and more ground in the country.

• * •

Man's first care should be to avoid the reproaches of his own heart, and next to escape the censures of the world. If the last interfere with the first it should be entirely neglected. But if not, there can not be a greater satisfaction to an honest mind than to see its own approbation seconded by the applause of the public.—Addison.

• * •

All earthly delights are sweeter in expectation than in enjoyment: but all spiritual pleasures more in fruition than in expectation.—Feltham.

Editorial

A POSSIBLY NECESSARY EXPLANATION.

The query often arises in the minds of some of the Saints, What necessary precautions may be taken for a case of exigency where the Bishop or Bishopric of the church may, if by reason of the immutability of human events and the accidents to human life, anything should intervene to disrupt the administration of human affairs?

It may be satisfactory to the Saints to know that the properties belonging to the church being held by the Bishop, and upon which he is administering both through his own personal labors and oversight and through others of the Bishopric and Bishop's agents, are held in such manner as conforms to the legal requirements of the statute enactments of the various States and Governments in which the property is held. This is done so far as real estate is concerned, both by deeds of record to the Bishop, as trustee for the church, and also by himself of properties consecrated in kind, or purchased by consecration and contribution of moneys outside of the statutory limitations governing the holding of property for church uses. Where this is the case the Bishop has provided by instruments of writing known as "deeds in escrow" by which the title to such properties inures to his successor in office as trustee.

In some States the legislatures have provided that churches may not hold more than a certain amount of land for church purposes. For instance, in one State, three acres. Whatever the trustee may hold for the membership of the church in such States over and above this amount, it would be necessary for the trustee to hold it through personal title to himself, but secured to his successor in office by the deeds in escrow as above recited, which would secure the property so held against any possible demands, as against the church titles. All personal properties held by the Bishop, his associate bishops, or his agents, would pass directly to the successor of the Bishop, without limitation, and could not be considered as personal belongings, and no one could possibly make just claim against them, so that the church would be in this respect amply safe.

It appears that the lawmakers have been more or less suspicious of church domination for a good many years, and have provided against the encroach-

ments of priestcraft in this regard. No matter against whose aggressions these statutory limitations originally may have been made, they affect all alike; and it does not follow that loss must necessarily accrue to the church because they may be compelled through trustees properly qualified through obedience to the statutes to hold and use properties for the use of the church over and above these statutory limitations. The Bishop as an officer of the church is just as much interested in carrying into effect the spiritual laws of the church concerning temporalities as any of the spiritual authorities can possibly be, and no amount of supervision can so direct in regard to the temporalities of the church as to provide other or conflicting regulations than those provided by the statute law of the land. In some States even the churches in which the Saints worship must be held in the name of trustees in order that they may comply with the law. In other States deeds may be made directly to the church. In others they must be deeded to the general trustee of the church, and all these things provided for in the statute laws required to be made of record are complied with, with the direct purpose of securing the church against possible loss through the loss of the Bishop or any of his coördinate bishops or agents, by reason of death or transgression. There is absolutely no way provided in the law of God to make men absolutely honest, by statutory enactments, either secular or ecclesiastical. It is a necessity that men must be trusted, and it is a fortunate circumstance to the church if her temporal and spiritual authorities are worthy of trust. We have never seen any kind of association, whether great or small by reason of the number which might belong to it or be affected by it, in which there was not one or more in whom implicit confidence has been and must be placed. We have frequently requested persons who have challenged what they call loose methods of business that they would kindly point out a means by which an absolutely unchangeable guarantee against loss, either temporal or spiritual, could be secured. We have never yet been gratified by receiving such assured guarantee. The best we can have is the presence of the Spirit with officials, both temporal and spiritual, by which they become by the Spirit's indwelling intuition, righteous and unselfish servants of God and his people. These we need always; but we feel confident in assuring the inquiring Saints of every class that the Bishopric is taking every legal step to make titles of the properties of the church secure to the church as a body. Should any evidence of a failure in this be discovered by the proper authorities of the church, those who may properly proceed against wrong-doers will take measures to arrest the course of untoward events and prevent loss to the body.

General Conference

APRIL 12.

Sunday was one of the brightest and most pleasant days of the conference. Immense crowds were present at all the services, and those who came to Independence twenty or twenty-five years ago grew reminiscent and recalled the little handful of Saints then resident in Independence. At that time the Saints were unknown in Kansas City, in strong contrast to the throngs that attended the Sunday services in the new Central Kansas City Church.

The prayer-meeting at eight o'clock in the morning was presided over by the Independence Stake Presidency, G. E. Harrington, W. H. Garrett, and M. H. Bond. It was a very spiritual meeting and the gifts of the gospel were manifested, to the joy of those present.

The Sunday-school, at fifteen minutes after nine, was in charge of the local officers,—D. J. Krahl, superintendent.

At eleven o'clock President Joseph Smith spoke in the upper auditorium, assisted by President R. C. Evans; at the same hour Apostle F. M. Sheehy spoke in the lower auditorium, assisted by Elder Charles Fry; Elder Walter W. Smith occupied in the Central Kansas City Church, assisted by Bishop John Zimmermann.

At half past two in the afternoon President R. C. Evans spoke in the upper auditorium, assisted by Apostle Peter Anderson; at the same hour Apostle Heman C. Smith spoke in the lower auditorium, assisted by Elder O. H. Bailey; Elder T. W. Williams occupied at the Central Kansas City Church, assisted by Elder H. E. Moler.

At half past seven in the evening Patriarch Alexander H. Smith spoke in the upper auditorium, assisted by Patriarch Joseph R. Lambert; Elder F. M. Cooper occupied in the lower auditorium, assisted by Elder Hale W. Smith; Elder J. J. Cornish was the speaker at the Central Kansas City Church, assisted by Elder F. A. Russell.

Also during the day street services were held on Market Square in Kansas City.

The Second Quorum of Seventy reported, presenting the following resolution, concurred in by the First and Third Quorums of Seventy:

Resolved, That we petition the General Conference to take into consideration the advisability of printing the Book of Mormon elsewhere than in Herald Publishing House, providing better arrangements can be made.

After a spirited debate the matter was referred to the Board of Publication.

A committee of three was elected to compile conference resolutions that shall be adopted from time to time and arrange them so that they may be added to the book of Conference Resolutions. Elders R. S.

Salyards, Daniel McGregor, F. B. Blair compose the committee.

The benediction was pronounced by Patriarch Alexander H. Smith.

At half past seven in the evening Elder H. E. Moler was the speaker, assisted by Elder George W. Thorburn.

APRIL 13.

Prayer-meeting at nine o'clock in the morning in charge of Elders A. J. Layland and I. N. Roberts.

Preaching at fifteen minutes to eleven in the forenoon by Elder J. C. Crabb, assisted by Elder F. M. Slover.

At two o'clock in the afternoon business-meeting convened, President R. C. Evans in the chair. After the opening song Apostle W. H. Kelley offered prayer. The minutes of the last meeting were read.

The Church Librarian reported.

APRIL 14.

Prayer-meeting at nine o'clock in the morning in charge of Elders T. T. Hinderks and M. H. Cook.

Preaching at a quarter to eleven in the forenoon by Elbert A. Smith, assisted by Elder F. M. Weld.

The afternoon business-meeting was called to order by President Joseph Smith. After the opening song, prayer was offered by President Joseph Smith. The minutes of the last meeting were read. President F. M. Smith took the chair.

The following resolution was offered, and was referred to the Board of Publication:

Whereas, The SAINTS' HERALD, being the official paper and organ of the church, be it resolved that space be set apart each week in the SAINTS' HERALD for the free and proper and unbiased study and discussion of the underlying principles of social and economic questions, and be it further

Resolved, That this department be conducted and in charge of some responsible and competent person elected by this body.

The object and purpose of this resolution is to bring about a better understanding among the Saints concerning the redemption of Zion, and education along economic and social lines.

A resolution, coming from the First Quorum of Elders, was presented and referred to the Presidency, Twelve, and Bishopric.

The following resolution was presented:

Whereas, The law of God provides that the families of those engaged in the service of the church are to be provided for according to their wants and needs, inasmuch as their wants are just, and

Whereas, The Bishop can not know their true condition without an inventory of their property, therefore, be it

Resolved, That all ministers appointed and sustained by the General Conference, shall, within one year, file with the Presiding Bishop an inventory of their property; and that a failure to make or file such inventory will make such ministers ineligible to appointment.

The following was moved:

Whereas, The law of God specifically predicates ministerial

support upon the law of necessity (see Doctrine and Covenants 81: 4; 77: 1; 70: 3; 51: 1), and

Whereas, There is no provision in the law for any minister receiving financial aid from the church not based upon his actual needs, therefore, be it

Resolved, That hereafter all those engaged in general church or ministerial work be supported in harmony with the aforementioned provisions of the law.

Moved to refer to Presidency, Twelve, and Bishopric.

A substitute was moved to refer to Presidency, Twelve, Quorums of Seventy, and Bishopric. Moved to amend by adding High Priests.

The balance of the session was taken up with discussion of the resolution.

Benediction by Patriarch Alexander H. Smith.

At half past seven Elder J. W. Metcalf was the speaker, assisted by Elder Sidney Pitt. At the same hour those interested in sociological and economic questions met in the lower auditorium. Elder F. G. Pitt presided over this meeting.

APRIL 15.

Prayer-meeting at nine o'clock in the morning in charge of Elders Ammon White and E. F. Shupe.

Preaching at quarter to eleven in the forenoon by Elder J. C. Clapp, assisted by Elder Sidney Pitt.

Business-meeting convened at two o'clock in the afternoon, with President F. M. Smith in the chair. After the opening song, Apostle G. T. Griffiths offered prayer. Minutes of the last meeting were read.

The resolutions under discussion at the time of adjournment the day previous were taken up. The previous question on the whole matter was moved. Carried. The matter being put to vote the amendment and the substitute and the motion to refer were denied and the original resolution was adopted.

The committee on preparation and arrangement of the children's home appointed last year reported. They report funds collected to date amounting to \$10,922.60. Will begin the work of preparing and arranging the home soon after the completion of the Sanitarium. Will receive propositions from either stake regarding location. They have decided by formal vote to establish the home on the plan of the cottage system.

A request from the San Jose Branch, asking that they be annexed to the Northern California District, was read, and a resolution adopted granting their request.

The Second, Fourth, Fifth, and Eighth Quorums of Elders reported.

The committee chairman of the Committee on the Church of Christ (Hedrickites) reported as follows:

INDEPENDENCE, Missouri, April 13, 1908.

To the Presidency and Brethren in Conference Assembled: As chairman of the committee acting between the Reorganized Church of Jesus Christ of Latter Day Saints, and the

Church of Christ, I desire to report that I have visited Elder Hill, presiding officer of the Church of Christ, and have conversed with him upon the probable necessity of calling the committee together to counsel together upon our differences in faith.

He gave me to distinctly understand that he saw no necessity for doing so. He said he had not changed one particle, that it was morally impossible for him to do so. Was firm in the faith that if the Lord wanted the Church of Christ to build the temple, he could put it in their power to do so; and cited the case of Nephi in the command to build a ship in which to cross the sea, opposed by his brethren, without the means or tools, yet he built the ship. He was not prepared to make a single concession, but bid me to rest easy, that there was not money enough coined, nor gold enough in the mountains to purchase the lot from him by any organization.

It is not necessary to report all that was said. I also had some conversation with Elder Cole of that church, who seemed very kindly disposed towards us, and expressed a desire, if it could be brought about, but there was no probability of anything of the sort at the present.

I see, at present, no good to be attained by continuing the committee; however, if it is thought best to do so, I am at the service of the church.

I respectfully submit this brief report, still hoping that God will speedily move for the building of his temple.

ALEXANDER H. SMITH,
Chairman of Committee.

The Seven Presidents of Seventy reported, recommending the following names for ordination to the office of seventy: Birch Whiting, Leonard G. Holloway, George M. Shippy, Leonard Houghton, J. E. Wildermuth, David E. Dowker, Johnson Hay, J. T. Hackett, J. C. Farnfield, Joseph W. Smith, James E. Kelley, Reese Jenkins.

In the case of J. W. Smith and Birch Whiting action was deferred; the latter stating that he had not yet received sufficient personal evidence. The recommendation regarding the other names was approved and the ordinations ordered provided for as soon as practicable. The ordination of Bro. A. D. Angus was attended to at the close of the service, as he was about to return to his home.

The committee on archaeology reported.

A report from the First Presidency was read. They offered the following names for ordination to the office of high priest, the recommendation being confirmed in by the Quorum of High Priests: Sidney Pitt, Sr., A. D. Angus, A. F. McLean, John D. Suttill, John A. Becker, Myron C. Fisher, Samuel Harding.

The recommendation was approved and the ordinations ordered provided for. On motion the matter of ordaining Bro. H. E. French to the office of high priest, deferred from last year, was taken up, and his ordination was ordered provided for. By motion the matter of ordaining in all the cases before named was placed in the hands of the Presidency.

A report from the Second Quorum of Seventy was read.

A report from the Quorum of High Priests was read. They offered the following resolution:

That the last clause of Resolution No. 279, reading, "And when one of them is present at a district conference or branch meeting, it should be left discretionary with him, as to whether it would best serve the cause by presiding," in book of General Conference resolutions, be rescinded.

Action on the matter was deferred and it was made the special order for the third day of the General Conference of 1909.

The benediction was pronounced by Patriarch Alexander H. Smith.

At half past seven in the evening Bishop E. L. Kelley was the speaker, assisted by Bishop John Zimmermann.

APRIL 16.

Prayer-meeting at nine o'clock in the morning in charge of Elders John Smith and H. A. McCoy.

Preaching at a quarter of eleven by Elder A. Carmichael, assisted by Elder T. T. Hinderks.

Business-meeting convened at two o'clock in the afternoon with President Joseph Smith in the chair. After the opening song Elder M. H. Bond offered prayer. The minutes were read.

Bishop Kelley rose to a question of privilege and stated that one of the morning papers had misrepresented the attitude of the brethren of the Church of Christ (Hedrickites). He introduced Elder Frisbee, of that church, who made the following statement:

My object in rising is to make the statement that our committee is ready at any time to confer with the committee appointed by the Reorganized Church as they may see fit. I want to correct the mistake that occurred in the paper this morning. Bro. Kelley, I think, has said all that is necessary in the matter, still I am willing to answer any questions.

The Presidency and Twelve reported on the petition from Elder R. M. Elvin, referred to them.

The Bishopric reported on the resolution on equality referred to them during the early part of the conference. They reported adversely.

A report from the First Quorum of Seventy was read.

Elder Birch Whiting expressed willingness to accept ordination to the office of Seventy, deferred from the day previous, and his ordination was ordered provided for. The matter of ordinations was then taken up and the following were ordained high priests: Sidney Pitt, J. D. Suttill, J. A. Becker, M. C. Fisher, H. E. French. The following named brethren were ordained seventies: Birch Whiting, L. G. Holloway, J. E. Wildermuth, Johnson Hay, J. T. Hackett, J. C. Farnfield, J. E. Kelley, and Reese Jenkins. T. G. Hedrick was ordained president of the First Quorum of Elders; and Earl D. Bailey was ordained his counselor.

Bishops and Bishops' agents reported as follows:

INDEPENDENCE, Missouri, April 16, 1908.

To the General Conference: We, your brethren who have been called to labor along financial lines, have held two meetings with five bishops, six counselors, and nineteen agents in attendance.

Duties and privileges belonging to the financial agents of the church were discussed. Unity of expression as to individual ownership of inheritances and stewardships should be maintained as directed in the word of God, for the safety of the Saints and the maintaining the dignity of our work.

As God has designated the General Bishopric as the proper interpreter of the financial law it would seem unjust for ministers who go out to represent the church to incorrectly represent the Bishopric, hence believe that unity of action can only be obtained by recognizing the channel through which the law should be set forth upon these matters.

If a flagrant disregard is made apparent to any member the law provides a method of procedure by which the rights of all are maintained. The observation of this rule incorporated in the divine code will establish unity, and if observed, harmony and peace will be secured and preserved.

A general discussion obtained on the principle of tithes, surplus, special consecration, free-will offerings, and inventories. Concensus of opinion that all should comply with the law of tithing and those who have or have not a surplus should make their inventories in evidence. Special consecrations and free-will offerings are permissible and anticipated from those who intensely love the work. The first when there is a special demand for a special work; the second is a privilege of each member.

The method of reporting as previously adopted by us to obtain a correct report of the amount gathered and work done by each did not materialize as we anticipated, on the account of blanks being sent out too late. But the awakening brought about by the introduction of these blanks we trust by another year a more complete report of the work done by this arm of the church shall be our privilege to make.

Respectfully in gospel bonds,

A. H. PARSONS, Secretary.

The paper on procedure in church courts, referred to the quorums during the early part of the conference, was taken up. The Presidency, Twelve, First and Second Seventy, First, Second, Fourth, and Fifth Quorums of Elders reported their action in regard to the document.

On motion the paper was taken up and examined paragraph by paragraph until the time of adjournment.

The benediction was pronounced by President Joseph Smith.

At half past seven Elder James Davis, Sr., was the speaker in the upper auditorium, assisted by Elder Paul M. Hanson.

At the same hour a missionary meeting was held in the lower auditorium, Elders F. A. Russell and Elbert A. Smith in charge. Methods of advertising were discussed by various speakers.

APRIL 17.

Prayer-meeting at nine o'clock in charge of Elders J. M. Baker and John Garver.

Preaching at a quarter of eleven by Elder A. B. Phillips, assisted by Elder C. I. Carpenter.

Business-meeting convened at two o'clock with President F. M. Smith in the chair. After the opening song, prayer was offered by Apostle J. W. Wight. Minutes were read.

In harmony with the Bishop's request, the sale of certain properties in California was authorized.

The paper on procedure in church courts was again taken up, and its examination continued. As amended and finally adopted as a whole it reads:

Precedent to any action in the church courts there must be full and consistent labor performed as required in the church laws and rules governing, and no action can properly be maintained against a member where due and diligent labor has not first been performed on the part of those whose duty it is under the law to do this work. In case a member should put himself out of the way of labor, making efforts to evade the officers so that labor can not be performed, or should he persistently decline to receive and hear the officers, whose duty it is under the law to perform this labor, then such action and refusal to hear on the part of the member may be shown in justification of the procedure against him; otherwise the basis of the action is the performance of kindly, diligent and brotherly labor, for the purpose of in good faith, reclaiming the member.

After the full performance of labor referred to in the preceding paragraph, and in case where members refuse to hear either the party offended or the officers who have performed the work of labor, it is proper for either the party offended, or the officers, to enter a complaint against such member, a copy of which shall be given to the member before the same goes before the church, and then presented to the officers of the branch or district or other division of church work, whose duty it is to act in such matters, provided in the Scriptures and outlined in the church Rules of Order.

The Complaint: No particular form is necessary to the validity of the complaint. There should, however, be such a direct and simple statement of the matter as will disclose to the comprehension of one reading it the nature of the grievance, time and place of the offense, and refusal of the accused to make restitution; also setting forth the privilege of the accused to make reconciliation before the appointment of the court for the trial of the case, if he desires to do so. No evidence should be set forth in the complaint, neither any unnecessary threat or charges, or imputations not properly a part of the complaint.

Service: Service of the complaint is properly made upon the accused by handing him or her a copy, or if this can not be done, leaving such copy at the usual place of residence with a member of the family over eight years of age, or if this can not be done service may be had by sending a registered letter containing copy of complaint, in which case the return of the card attached will be evidence of service.

Appointment of Court: Members of the First Presidency and the Twelve; high priests, seventies, and elders, when traveling in missions, or in localities where no organization, branch or district, has been perfected; presidents of districts, and presidents of branches, branches and conferences have power to appoint elders' courts, according to the nature of the complaint, the time, and the emergency of the case. A branch or conference at any business-meeting may appoint a court by nomination from the members confirmed by vote, or by vote authorizing the presiding officer to name the elders who shall compose the court. In no case, whatever, should any officer appoint a court to try a case in which he is to be a party, either as complainant or defendant; or in the issue of which he is directly a party in interest.

Court to Appoint the Time and Place of Meeting: An elders' court is a court of inquiry; and when appointed, has the right to appoint the time when, and the place where, it will sit to hear the case (provided that such time and place do not materially injure either party to the case); due notice of which time and place shall be given to all persons who are expected to be present at the hearing of the case.

Charges: When it shall be determined to call an offending member before a court of the church, the branch or officer appointing the court shall cause the charge or charges made against the accused in writing, to be prepared, stating definitely and specifically what the offense is charged to be, a copy of which shall be furnished the accused, if practicable, so that he may, if he so desire, make settlement of the difficulty by reconciliation or otherwise, and avoid further action; this copy may be given to the accused by any teacher, or deacon, or member in the absence of said officers, or if left at his usual place of residence with a member of his family over eight years of age, it shall be held as given to him. Upon the failure of the accused to make restitution, or explanation, the court shall be appointed, and shall proceed to examine and try the cause upon the charge, the original of which, or a copy thereof, shall be furnished them by the party appointing them; they shall also give due notice to all parties of time and place when and where the trial shall be had as provided in Book of Rules. Where in cases persons can not meet together by reason of great distance between them of travel or other obstacles over which they have no control, and which is sufficient to prevent meeting in person, the work toward reconciliation and labor referred to herein may be done by written correspondence between the parties.

Objection Before Trial Begins: In case the defendant is not satisfied with the court as selected he must file his objections and the nature of the same with the court, prior to its entering upon the hearing of the case. Unless such objections are entered at the beginning of the trial, they will be presumed to have been waived. Upon the filing of such objections it will be for the court to decide whether the objections are well taken, and sufficiently pertinent as to require a new court. Should the court decide that the objections are not well taken, it will proceed with the trial as though no objections had been offered, and in such cases the remedy for the defendant, if he has any, would be to present his objections on appeal before the appellate court.

Minutes of Meeting: The court should keep a full and complete memoranda of its proceedings, and while an oversight or omission to take note of minor matters, such as engaging in prayer or the time of adjournment, would not be fatal error, yet oftentimes a number of these omissions would help to invalidate to some extent the correctness of the procedure and work of the court.

Due Notice Before Trial: Upon the assembling of the court to hear the complaint against any member, it is necessary in order that the court may authoritatively proceed, to have a proper notice of the service of the complaint upon the defendant, in its hands. In case that due notice is not placed in the hands of the court that the defendant has been served with the complaint, and also as to the time and place of trial, it would be improper for the court to proceed to hear the case or any part of the same.

Should the defendant have placed himself beyond the reach of notice and purposely avoided the service of the notice in order to defeat the hearing of the case, this may be shown by proper evidence, in which case it would be proper for the court to proceed as though the defendant had been regularly served. Service of notice upon defendants or upon witnesses may be duly shown by the one performing such work making

due return of the same, and a number of returns of service may be made upon the same sheet.

Service, Witnesses: Service of notice upon witnesses to take depositions before any court should be made in a similar manner as that of summoning witnesses to appear before the court to give testimony in a case.

Depositions: No court or officer can take a deposition for any party to use in any case, where the adverse party has not due notice of the time and place of the taking of such deposition, and permitted to be present and cross-examine if he desires to do so, unless a deposition is taken upon written interrogatories, a copy of which must be placed in the hands of the adverse party, and he given the privilege of filing cross-interrogatories before the time of taking of the deposition. Affidavits or *ex parte* statements in writing can not be introduced as proper testimony upon the trial of a case. Every party to a case is entitled to be confronted by the witnesses, and should be privileged to do so at the time the deposition or writing is made, or before the court.

New Trial or Rehearing: In case that any party is dissatisfied with the decision of the court, he may move for new trial or rehearing of the case at the time, and if the motion is overruled by the court, give notice of appeal at the time or within sixty days. If notice of such appeal from the decision is given at the time it should appear as a part of the record in the case.

Appeal: Appeals from elders' courts are taken direct to the bishop's court within the district or stake where the case is tried, if there is such existing bishop's court. In case there should not be a bishop's court within the district or stake to which an appeal can be had, appeals may be taken to the Presiding Bishop's court of the church.

In case an appeal is taken to the bishop's court in any district or stake, and it is found that by reason of any direct interest or relationship of the parties that such bishop's court should not hear the case, such case should be taken directly to the Presiding Bishop's court unless the case is within a stake, in which case the cause would go before the high council of the stake, if there be such council.

Evidence in Writing: Evidence given before the elders' court should be reduced to writing, and unless it is taken by a stenographer verbatim, it should be read over to the witnesses, and signed by them in the presence of the court.

Appeal: Notice of appeal from the findings of the elders' court, if not given at the time the decision is had, should be served upon the judges or the presiding officer of the branch or other body, and filed with the bishop to which the appeal is taken. Notice of appeal from the bishop's court to the high council should be served upon such bishop, and also filed with the President of the church.

Findings Where Reported: When the court has heard the case as provided in the preceding rules, it is proper that it should at once make up its findings, and hand these to the president of the branch or officer in charge, and also to present a copy of findings to the defendant in the case.

It is the duty of the president of the branch or whatever officers having in charge the findings duly reported by the elders' court, to call a business-meeting of the branch, or other body, at the earliest time practicable thereafter, and present the findings for the action of such body.

Proper Action upon the Findings of the Court: Upon presentation to the branch, or other body, of the findings of any court authorized to try any cause of action it is the duty of such branch, or body, to sustain the findings of the court until such time as the parties to the action shall appeal if they desire to do so, to a higher court and the action shall be reversed. It must not be overlooked that the court is a creature of the body, the church, as the courts of the land

are creatures of the government or citizens under the laws of the land, and while a court may not bring in such decision as shall please the people, since the people are not authorized to judge, except through proper chosen judges for this purpose, the remedy if there is any dissatisfaction, must be upon appeal to the superior court. Any other method to overturn the decision of the court, except that provided in the law, is outside of the law, and would bring disorder and anarchy instead of good to the body.

Action of the Branch upon the Findings: The branch, or other body, upon the presentation of the findings of an elders' court should at once sustain the findings, always with the permission to any party in interest to seek his redress before the higher court by appeal, if he is still persistent that he has been wronged. Until the branch so sustains the findings of the elders' court the party dissatisfied is left powerless to move. He must appeal from the findings of the court and the action of the branch thereon, and if there is no action sustaining the court it places the party at a disadvantage, as he can not appeal and seek the redress which he claims as his due.

Action of Officers and Court: It is the duty of the officers of the church in any case which may be tried by a court, and also the duty of each member of the court to assist either party in every way practicable to appeal his case, and to help him to make up the record in such a way that he may have the full advantage of the same. Any officer or member of the court who refuses to assist a party aggrieved in a case to bring it before a superior tribunal, will show an unbrotherly act and reflect discredit upon his own work.

Procedure upon Appeal: When a case is properly filed and tried in the appellate court and decision is had thereon, either confirming or reversing the decision of the court below, it is proper for such appellate court to return its findings and decision to the president of the branch, or other body, from which the appeal was taken. Upon receipt of this decision of the appellate court the president of such body must bring the same before the members in a duly authorized business-meeting for the approval of the same, and it is the duty of the members to approve the findings of the appellate court as promptly as they approved the findings of the lower court. In case that further appeal is desired by either of the parties to the suit, it is proper for the appellate court to forward all papers and a record of the proceedings in that court, to the higher tribunal, in like manner as is provided for appeals from the elders' to bishop's courts.

A motion to take up the Bishop's report on the resolution touching temporalities was voted down.

Moved to take up the following recommendation, contained in the report of the Auditing Committee:

Several notes of small denomination included in the assets, have received no indorsement by the payment of either the interest or any portion of the principal, for such a long period of time, that we believe they should be carried to the loss and gain account and no longer reckoned among the assets. Under the heading of these assets is found the original Book of Mormon manuscript, valued at \$2,450. We suggest that this account also be carried into the loss and gain account.

The recommendation was referred to the Bishopric.

Certain questions regarding the manuscript of the Book of Mormon and the manuscript of the Inspired Translation were informally asked and an informal discussion continued at some length.

Benediction by President R. C. Evans.

At half past seven Elder Alvin Knisley was the speaker, assisted by Elder John Shields.

At the same hour Bishop Kelley conducted a "round table" in the lower auditorium, at which the financial law was discussed.

SATURDAY, APRIL 18.

Prayer-meeting at nine o'clock, in charge of Elders M. C. Fisher and Joseph A. Tanner.

Preaching at a quarter of eleven by Elder O. J. Hawn, assisted by Elder J. L. Mortimer.

Business-meeting convened at two o'clock, with President Joseph Smith in the chair. After the opening song, prayer was offered by Elder M. C. Fisher. Minutes of last meeting read.

A report from the First Quorum of Teachers was read. Ordination of R. A. Penny to the office of first counselor to the president of that quorum was ordered.

The following quorums and individuals were sustained by vote: First Presidency, Twelve, High Council of the church, Quorums of Seventies, Bishopric, High Priests, Evangelists, Bishops, Church Secretary, various quorums of elders, Church Recorder, Historian and assistant, Board of Publication, Librarian and assistant, Library Committee, priests, teachers, deacons, Zion's Religio-Literary Society, Sunday-school Association, Grace-land College Trustees, physician to the church, Seven Presidents of Seventy, Board of Auditors, standing committees, stake organizations, editors of church papers.

By vote thanks were extended Bro. Alfred White and assistants in the post-office department; and to Mr. Decker and Mr. John Davis for free telephone service. A standing vote of thanks was extended reporters of daily papers for courteous representation. The reporters presented a paper thanking the press committee for favors.

Ordinations provided for, (parties not present) were referred to ministers in charge.

The table being cleared of business, speeches were made by President R. C. Evans, President Joseph Smith, and Apostle William H. Kelley.

Benediction by R. C. Evans.

Business-meeting convened at half past seven in the evening, with President Joseph Smith in the chair. After the opening song, prayer was offered by Elder J. C. Crabb. The congregation then sang, "Father, when in love to thee, lo! we bow the adoring knee."

The minutes of the last meeting were read. President F. M. Smith took the chair.

Additional report of First Quorum of Seventy read.

First Presidency reported recommending ordina-

tion of A. Carmichael, J. A. Becker, and M. C. Fisher, bishops. The recommendation was approved.

The action of First Quorum of Seventy in honorably releasing H. H. Robinson and Levi Phelps was approved.

Missionary appointments were read as follows:

APPOINTMENTS OF MISSIONARIES IN CHARGE BY PRESIDENCY.

Mission No. 1. North Dakota, South Dakota, Nebraska, Kansas, Missouri, Iowa, Minnesota, Southern and Central Illinois, H. C. Smith and W. H. Kelley in charge.

Mission No. 2. Oklahoma, Arkansas, Texas, and Louisiana, I. N. White in charge.

Mission No. 3. Wisconsin, Northern Illinois, Indiana, and Michigan, J. W. Wight in charge.

Mission No. 4. Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, Maryland, and Canada, U. W. Greene in charge.

Mission No 5. Ohio, West Virginia, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Mississippi, Alabama, and Florida, G. T. Griffiths in charge.

Mission No. 6. British Columbia, Washington, Oregon, Idaho, Montana, Wyoming, California, Nevada, and Hawaii Territory, F. A. Smith in charge.

Mission No. 7. Utah, Colorado, Arizona, New Mexico, and Mexico, F. M. Sheehy in charge.

Mission No. 8. British Isles Mission, J. W. Rushton in charge.

Mission No. 9. Scandinavia and Germany, Peter Anderson in charge.

Mission No. 10. Australasia, C. A. Butterworth in charge.

Mission No. 11. South Sea Islands, C. H. Lake in charge.

Bro. Joseph Luff has been released from duty as a missionary in charge, that he might give attention to his special duties as physician to the church, which have increased to the extent that he can not give time to the active oversight of a missionary field. He doubtless will, however, as in the past, give such time as he can to missionary work in the way of preaching, etc.

The appointment of Bro. H. C. Smith is with the understanding that he will give necessary attention to his special duties as Church Historian.

Respectfully,

FRED'K M. SMITH, Secretary Presidency.

APPOINTMENTS BY THE FIRST PRESIDENCY, TWELVE, AND BISHOPRIC.

Superannuated Ministers.

James Craig, H. A. McCoy, W. H. Kephart, J. S. Roth, R. M. Elvin, W. T. Bozarth, William Newton, I. P. Baggerly.

FRED'K M. SMITH,
Secretary of Presidency.
FRED'K A. SMITH,
Secretary of Twelve.

APPOINTMENTS BY THE FIRST PRESIDENCY AND TWELVE.

Evangelical Ministers.

Bailey, J. J., Michigan and Wisconsin.
Butterworth, C. E., Gallands Grove District.
Carlile, Joshua, Pottawattamie District.
Keeler, E., Oregon and Washington.
Kemp, Henry, Independence Stake.
White, Ammon, North Missouri.

High Priests.

Baker, J. M., Omaha and Council Bluffs.
Bullard, Richard, Eastern Maine.
Burton, Joseph, Southern California.
Buschlen, George, London District, Canada.

Carmichael, A., California.

Carmichael, J. B., Central California.

Chatburn, T. W., Oklahoma.

Chlosson, A. V., Spring River District, to preside over district.

Cook, M. H., Des Moines District.

Crabb, J. C., Gallands Grove and Little Sioux Districts.

Davis, E. A., Western Mission.

Fry, Charles, Nauvoo District, Burlington objective point.

Grant, J. A., Central Michigan District.

Goodrich, V. M., Far West District, St. Joseph objective point.

Hunt, C. J., Gallands Grove District.

Johnson, William, Seattle and British Columbia District.

Jeffers, S. J., Ohio.

Lake, Charles H., Society Islands, in charge.

Leverton, A., Chatham District, Canada.

Lewis, William, Wales.

Longhurst, R. C., London District, Canada.

McClain, J. R., Southeastern States.

McDowell, W. A., Kewanee District, Kewanee objective point.

Moler, James, Clinton District.

Moore, A. J., Oregon.

Mortimer, A. E., Northern Michigan.

Pitt, F. G., Southern California, San Bernardino objective point.

Roberts, I. N., Ohio and Virginia.

Shupe, E. F., Colorado.

Smith, W. W., Philadelphia.

Smith, George A., Ohio, Dayton and Middletown objective points.

Tanner, J. A., St. Louis District, St. Louis objective point.

Terry, J. M., Northern California.

Turpen, M. M., Lamoni Stake.

Twombly, Samuel, Northeastern Kansas District.

Taylor, Thomas, England.

Waller, G. J., Hawaiian Islands.

Williams, T. W., Northern California District.

Becker, J. A., Pittsburg District.

FRED'K M. SMITH,

Secretary of Presidency.

FRED'K A. SMITH,

Secretary of Twelve.

APPOINTMENTS BY QUORUM OF TWELVE.

Seventies.

Allen, Arthur, Chicago, Illinois.
Arber, Joseph, Fremont District.
Aylor, W. M., Texas.
Bailey, O. H., Kewanee District.
Baker, A. M., Southern Missouri District.
Baldwin, R., Pittsburg District.
Barmore, A. C., Australia.
Berve, A., Kewanee District, Tri-cities objective point.
Booker, Alma, Western New York, Greenwood objective point.
Brookover, G. J., Southern Wisconsin District.
Brown, Samuel, Virginias.
Burr, Charles H., Central Illinois District.
Case, Hubert, Oklahoma.
Chatburn, F. J., Spokane District, Washington.
Chase, Amos M., Oklahoma.
Christy, Wardell, Des Moines District, Iowa.
Condit, S. D., Oregon.
Cooper, F. M., Northeastern Illinois District.
Cornish, J. J., Michigan.
Crumley, C. E., Northern California.

- Curtis, J. F., Utah.
 Davis, John, Western Mission.
 Davis, J. W., Pittsburg District.
 Davis, J. Arthur, Spring River District.
 Davis, William, Eastern Michigan District.
 Davison, Holmes J., Eastern States.
 Davis, J. T., Arkansas.
 Devore, L. R., Clinton District, Missouri.
 Dutton, J. O., Southern Wisconsin.
 Ellis, W. D., Michigan.
 Enge, N. C., Nebraska.
 Erwin, E. A., Kentucky and Tennessee.
 Etzenhouser, R., Eastern Michigan District.
 Farr, F. B., Nauvoo District.
 Farrell, R. W., Eastern States.
 Gamet, Levi, Northern and Central Nebraska District.
 Goodenough, E. J., Northeastern Illinois District.
 Gowell, M. F., Topeka and Atchison, Kansas.
 Greenwood, William H., England.
 Gregory, Fred, Canada.
 Grimes, J. F., Oklahoma.
 Hackett, J. T., Western Mission.
 Haden, W. E., Fremont District.
 Hanson, P. M., Lamoni Stake.
 Hansen, J. H., Sweden.
 Hansen, H. N., Denmark.
 Harpe, Charles E., Nodaway District, Missouri.
 Harp, John, Texas.
 Hawn, O. J., Central Michigan District.
 Haworth, W. J., Australia.
 Hayer, Eli, Western Iowa.
 Henson, E. L., Far West, Missouri.
 Hills, L. E., Western Mission.
 Holloway, L. G., South Dakota.
 Howlett, R. B., Canada.
 Jackson, J. W., Arkansas.
 Jenkins, George, Clinton and Spring River Districts.
 Jones, J. H. N., Australia.
 Jenkins, Reese, Wales.
 Kaler, John, Independence Stake.
 Keck, F. C., Northern Missouri.
 Kelley, T. C., Southeastern States.
 Knisley, Alvin, Arizona and Mexico.
 Koehler, H. A., Eastern States.
 Kelley, James E., Western Nebraska and Black Hills.
 Layland, A. J., Spokane District.
 Lewis, C. G., Northern Michigan District.
 Long, E. E., Ohio.
 Mackie, William, Australia.
 McRae, W. S., Northeastern Missouri District.
 McKiernan, James, Eastern Iowa and Central Illinois.
 Maloney, R. M., Texas.
 Mannering, W. H., Western Texas and Mexico.
 Metcalf, J. W., Kentucky, Louisville objective point.
 Mintun, J. F., Des Moines District, Des Moines objective point.
 Moler, H. E., Southern Michigan and Northern Indiana District.
 Morgan, E. B., Lamoni Stake.
 Mortimer, J. L., Canada.
 Muceus, Peter, Norway.
 Palmer, D. S., Texas.
 Peek, W. E., Kansas.
 Pender, W. S., Arizona and Mexico.
 Peterson, J. W., Kewanee District, Illinois.
 Phillips, A. B., Eastern States.
 Porter, Charles H., Southern Nebraska.
 Pycok, James, Canada.
 Quick, Lee, Oklahoma.
 Reiste, S. M., Eastern Iowa District.
 Renfroe, B. F., Texas.
 Riley, J. T., Arkansas.
 Robinson, W. P., Northern Wisconsin District.
 Robertson, E. F., Northwestern Kansas District.
 Rumel, W. M., Southern Nebraska District.
 Russell, F. A., Colorado.
 Russell, R. C., Western Pennsylvania and Pittsburg District.
 St. John, Benjamin, Canada.
 Scott, S. W. L., Southern Michigan and Northern Indiana.
 Scott, Columbus, Colorado.
 Self, R. O., Northeastern Missouri District.
 Self, W. M., Pottawattamie District, Iowa.
 Sheldon, T. J., Kirtland, Ohio.
 Sheldon, N. V., Little Sioux District.
 Shields, John, Canada.
 Simmons, S. W., Oklahoma.
 Simmons, Jessie M., Western Mission.
 Slover, F. M., Southeastern States.
 Smith, S. S., Western Mission.
 Smith, H. O., Minnesota and Dakotas.
 Smith, David, Central Illinois.
 Smith, I. M., Montana.
 Smith, W. A., Little Sioux District.
 Snow, C. L., Southeastern States.
 Sorensen, S. K., Pottawattamie District.
 Sparling, Henry, St. Louis and Southeastern Illinois District.
 Stead, J. D., Seattle and British Columbia District.
 Stubbart, J. M., Kentucky and Tennessee.
 Sutton, J. R., Nebraska.
 Swenson, Swen, Minnesota.
 Thomas, O. B., West Virginia.
 Thorburn, George, Seattle and British Columbia District.
 Tomlinson, G. C., Canada.
 Tucker, D. E., Southeastern States.
 Walters, R. T., Spring River District.
 Wells, G. R., Australia.
 Whiteaker, A. L., Minnesota.
 Whitine, Birch, Minnesota.
 Willey, C. E., Nauvoo District.
 Wildermuth, J. B., Eastern Iowa District.
 Wildermuth, J. E., North Dakota.
 Yates, James E., Oklahoma.

Elders.

- Anderson, A. C., Nauvoo District, Keokuk objective point.
 Anderson, Peter T., Denmark.
 Baillie, James, Scotland.
 Baker, James H., Oklahoma.
 Baldwin, D. R., Southern Missouri District.
 Barr, Andrew, Eastern Michigan District.
 Blackmore, J. H., Northern Michigan District.
 Booker, N. F., Southeastern States.
 Bootman, W. P., Far West District, Missouri.
 Brann, Eugene, Maine.
 Brooner, W. A., Oregon.
 Burr, A. E., Central Michigan District.
 Burt, G. W., Central Michigan District.
 Bussell, P. B., Texas.
 Day, George, Nodaway District, Missouri.
 Davis, James, Western Michigan District.
 Dorsett, A., Canada.
 Dowker, D. E., Southern Indiana.
 Dowker, William, Eastern Michigan District.

Davis, C. F., referred to minister in charge of Pennsylvania and Bishop.

Earle, C. W., Northern California.

Ensley, Joseph, Southeastern Missouri.

Elia, Society Islands.

Farnfield, J. C., New York.

Fields, S. H., Southern Illinois.

Goodman, J. C., Northern Michigan District.

Hartnell, William, Seattle and British Columbia District.

Hay, Johnson, Texas.

Houghton, Leonard, North Dakota.

Ingham, Edward, Hawaii.

Johnson, John, referred to minister in charge of Scandinavia, and Bishop.

Jones, Thomas, Wales.

Kelley, William H., Ohio and West Virginia District.

Lambkin, B. S., Northern Michigan District.

LaRue, W. E., Kirtland District.

Leggott, G. W., Manchester District, England.

Lundquist, David, Sweden.

McConnaughy, J. C., Kirtland District.

Madden, S. J., St. Louis District.

Marere, Society Islands.

Miller, C. Ed, Pittsburg District.

Okerlind, O. W., Sweden.

Paxton, J. W., St. Louis District.

Peters, C. J., Lamoni Stake.

Petre, J. F., Independence Stake.

Pickering, W. P., Far West District.

Pierce, F. J., Independence Stake.

Pinga, Society Islands.

Potter, W. N., Northwestern Kansas District.

Prettyman, C. W., Western Nebraska and Black Hills.

Putoa, Society Islands.

Pycok, David, Canada for winter months.

Rannie, Edward, South Dakota.

St. John, Grant, Canada.

Sawley, F. L., Southeastern Illinois District.

Seigfreid, M. H., Nauvoo District, Nauvoo objective point.

Shippy, G. M., Chatham District, Canada.

Silvers, A. C., Clinton District.

Skinner, W. O., West Virginia for six months.

Smart, W. H., Southeastern Missouri.

Smith, Edgar H., Louisiana.

Smith, J. W., Minnesota.

Sparling, William, North Dakota.

Stone, A. E., New York and Philadelphia.

Smith, Hale W., Montana.

Smith, James V., Louisiana.

Swenson, C. A., Sweden.

Tai, Society Islands.

Tane, Society Islands.

Tapuni, Society Islands.

Taruia, Society Islands.

Teeters, J. A., Northwestern Kansas District.

Tehu Teihoarii, Society Islands.

Temarei, Society Islands.

Tepoaitu, Society Islands.

Tetaku, Society Islands.

Thompson, Joseph, Canada.

Titi, Society Islands.

Turner, Warren, Eastern Iowa District.

Turatahi, Society Islands.

Vanderwood, J. E., Northeastern Illinois.

Whiting, Alonzo, North Dakota.

Wildermuth, Lester, Northern Wisconsin District.

Wiles, John F., California.

Wiriamu, Society Islands.

Priests.

Anderson, William, Canada.

Buschlen, J. P., Eastern Mission.

Ethridge, E. W., Northeastern Kansas District.

Fuller, W. H., (colored) Uniontown, Pennsylvania.

Hiti, Society Islands.

May, J. Charles, referred to missionary in charge of Western Mission and the Bishop.

Miller, O. R., Northeastern Missouri District.

Plumb, P. T., Southeastern Illinois District.

Shippy, Saleda D., Texas.

Titi, Society Islands.

Lintel, John, Western Mission.

Respectfully submitted,

F. A. SMITH,
Secretary of the Twelve.

Following the reading of appointments the minutes were read and approved.

A motion was made referring the Church Secretary, R. S. Salyards, to the First Presidency and ministers in charge of the field where he resides, for appointment to spend a part of his time in the mission field. Carried.

A vote of thanks was tendered the Independence Saints for their hospitality.

By motion C. C. Joehnk was referred to Presidency and Bishopric for appointment. Carried.

The conference stood adjourned following the singing of hymn 98, and benediction by President Smith.

Original Articles

THE DOCTRINE OF CHRIST.

DEDICATORY SERMON OF THE WEBB CITY, MISSOURI, CHURCH, SUNDAY, SEPTEMBER 30, 1907, BY PRESIDENT JOSEPH SMITH.

(Reported by Belle Robinson James.)

Man worshiped originally in God's first temples, the groves. Subsequently they erected buildings in which to gather, culminating, as far as the Jewish dispensation was concerned, in the building of the Temple. This temple was destroyed. It had been prophesied of and it was fulfilled.

In presenting to the public a house of worship, or a place where men and women can gather for the purpose of enjoying the exercise of their faith according to their respective tenets, their principles of faith, it is perhaps fair to concede the thought that those among whom these buildings are erected, should give to the people, as briefly as practicable, what shall be the character of the doctrine that may be declared from the pulpit.

This is understood to be a Christian dispensation, in which salvation through Jesus Christ is to be preached to the world, and the prophecy concerning him that he was a deliverer, a commander, and a leader, be fulfilled. We agree with our neighbors who worship according to this Christ idea, in the thought that in Jesus Christ is to be found the Re-

deemer of man. But, whether fortunately or unfortunately, we seem to dig deeper than a good many who seem to be satisfied with the expressions, "The gospel," "Good news," "Glad tidings of great joy," in that we believe that this man, this divine man, was specially sent from God and endowed with extraordinary powers to declare a system of faith that should be preached until the end of the world, in some form; that he made a statement at Jerusalem, as found in the twenty-fourth chapter of Matthew, that "repentance and remission of sins should be preached in all the world, beginning at Jerusalem." And as your speaker this morning, I concede fairly and unequivocally that that statement has been practically fulfilled; that there is not a church organization assuming to be Christian anywhere in all the world but what these two principles are announced as a part of their faith,—repentance and remission of sins. But while I do that, I by no means concede that the gospel in its entirety has been thus preached. And this morning I am going to tell you some of the reasons why, and being in Missouri, I am going to strive to show you, following the axiom that seems to have gone abroad, that anybody who is a Missourian, you will have to show him, or he is excused from conceding what you ask him.

In the same chapter of Matthew's Gospel from which this statement is taken, there is another, overlooked largely in the broad world of Christendom, and viewing the history of the world by the unbeliever and the class called infidel; they use it as against the prevailing sentiment of Christianity, and they charge it upon the Christian church that this prophecy has not been fulfilled. That prophecy runs thus: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

We have been before the world now something like three fourths of a century, myself and my present confreres and my predecessors in this faith; and we have constantly combatted the idea presented by some of those who believe in the second coming of Christ. We confess that we also believe in his second coming, but that he could not come at the times which they have set for his coming, for the simple reason that the prophecy made by him has not been fulfilled, and his coming under such circumstances would prove him to be a false prophet. And while we may concede that men may be proved to be false prophets, no matter where they come from or what their names may be, one thing the so-called Christian believer can never concede, and that is, that Jesus Christ shall be proved to be a false prophet. We may strike at the predictions of all the false prophets, if they do not happen to be fulfilled, and may comfort ourselves upon the hypothesis that Jesus, the speaker who spoke as no man spake, and who came as a special

minister sent from God, so long as his words are not disproved and the prophecies uttered of him hitherto have been fulfilled, so we look for the fulfillment of every one, and we comfort ourselves with the thought that he can not fail us.

It is upon that basis that I approach you this morning. We make inquiry what gospel is referred to by this prophetic statement of his, for it is a prophecy: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," and not until then can it come. In this same chapter it is said that no man knoweth the day nor the hour that God hath set in his power, no, not the angels in heaven. And it would appear from the reading that even it was kept from the Son, even Jesus the Christ; notwithstanding the statement is made to those that believe in him, that the day need not overtake them as a thief in the night. They shall be governed by certain controlling signs prior to his second coming and that should give them to understand of the time of his second coming as mentioned, and in order that they may not be taken unawares he gives them to understand that they must occupy until he comes; and that is what we are trying to do, occupy until he comes. But we are asking our neighbors how shall we occupy. They are building churches, and lifting their spires heavenward, and are trying to tell the people that in this Christ they shall find deliverance. And we have discovered to our sorrow and our great regret that they have failed and continuously do fail to present all the gospel truth as it is given by Jesus Christ, and his disciples; notwithstanding that repentance and remission of sins have been preached in the world beginning at Jerusalem, beginning at the time that he and his disciples preached them and they continued continuously down to the present time. Not only the mother church, but every offshoot from it, down to the American Volunteers are continuously preaching repentance and remission of sins; and a great many of them, including this army of volunteers, a great many of them, discard the argument of organization as found in the scripture. But that is not a part of my argument this morning, because I purpose to devote the hour to what kind of doctrine shall be taught from this pulpit by the people who have erected this church.

So I make inquiry, How are we to discover what gospel it was that he referred to there? I know that every one who thinks of what I am saying would say that it is the gospel of Jesus Christ, from a matter of course. We reason from that, if that be true, the gospel of Christ must consist of certain component parts known as principles, and it can not be successfully divided and the one doing it preach the whole gospel itself.

John, the beloved disciple, the one whom Jesus

loved, the one who may have had a closer insight into the peculiar philosophies of the Master, obtained by conversation and close association with him, states in his second epistle, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God; but whosoever abideth in the doctrine of Christ hath both the Father and the Son." This agrees with what the Master said as recorded by this same disciple in the eighth chapter. I call your attention to it. I am not taking a text, and I do not propose to do it, but I am going to fill the hour with texts, and if you can get along with them with a different rendition from what we have, you may be happy in it, but we could not. "Then said Jesus to those Jews which believed on him, If ye continue in my word then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." What we want at this time is to be free. I discover by inquiry that in this city here, Webb City, this wonderful city that has grown up around these industrial mines, I discover there are something like fifteen hundred believers or worshipers that are gathered together from time to time in the different churches and are recognized as different members. Fifteen hundred worshiping people out of a population of fifteen thousand, ten per cent of the people supposed to be believers, in the churches, church membership. If there is a city anywhere in Missouri or anywhere else that needs a practical application of the gospel of Jesus Christ to redeem them from this condition of lethargy, this condition of disbelief, to say the least of it, this condition of unbelief, I assure you I think that Webb City is one of them.

What is the meaning of this? "Then said Jesus to those Jews that believed on him, If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." The antithesis of this is true, and it would read thus, transposed in this form: "Then said Jesus to those Jews which believed on him, If ye continue *not* in my word then are ye *not* my disciples indeed, and ye shall *not* know the truth and the truth shall *not* make you free." That is just as clear as the other statement. This statement was made by the Master. This Jesus Christ who made the statement prophetically that this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then should the end come. I want to make a distinction between the practical statement and the prophetic one, because we have a rendition in a subsequent translation which says, "And again shall the gospel of the kingdom be preached in all the world for a witness unto every nation, and then shall the end come." My friends, we are looking for the coming of Jesus, for the end of the world, for that great crash that shall destroy existent things, and on

the debris of which shall rise a kingdom that shall be free from all the things that we complain of in our economic and spiritual world, that shall sweep them out of the way, and eliminate them from among men, and establish a reign of peace and power for ever. We are looking for that time, but we are not going to be passive and allow the people who preach the gospel but not as Jesus gave it in his word, to allow them to lead us captive, but we are going to ask and continually knock until we discover the truth, and it shall make us free.

A practical question: Is that statement made by the Master operative to-day? Just as surely as the Christian trusts in the saving grace of Jesus Christ to be kept free from evil here and to furnish him an abode of happiness and peace in the spirit world beyond, by just so much is this absolute force of spirit and power existent to-day, and that is how we differ from our brethren of different beliefs, because we make the statement fairly that no man can be saved by him but by his power. He provided them a means of salvation here and hereafter, and without this, no man can see God. Have we proof for that? I turn over to the seventeenth chapter of John and read from that wondrous prayer, the most wonderful prayer that was ever offered upon earth; one that every time I approach it, whether in argument or whether I read it by the fireside, or in the family circle, every time its wondrous provisions come to my heart, my heart almost leaps with comfort and joy, and I am almost moved to tears, because of the wondrous provisions of the Master in it. Let us hear what are the terms of it. "These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." That same wondrous provision is open for us to-day, that as God gave him out of the world those who should become the sons of God, and has the power to give them eternal life, that power is supreme to-day, and that loving-kindness that moved his heart then to pray for his disciples, moves his loving heart now, and it should move his disciples, and every man that stands in the sacred desk should do it at the expense of his humiliation, of his remembrance of Christ's extreme condescension, when he took upon himself a body of the nature of Abraham's seed, and suffered death that he through his love accomplished it in this death upon the cross; and he left words, eternal words upon record that every man might read for himself and be saved.

I read on: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Men should so know him and ascertain who he is, meeting him face to

face. And this can only be because of this gift of eternal life. Not until we are shorn of the environments of the flesh; not until our spirits shall have been made over from the turmoils imposed upon us by this earthly tabernacle; not until then shall we be able to see him face to face and be removed from the environments of our earthly life, and he has provided a means by which it shall be accomplished for us.

"I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." What a spirit of condescension is shown here! Leaving the glory of the Father, came to earth and wrought out for men that which God, his Father, had sent him to do, and then pleading, when his work was done, that he might have returned to him that glory which he had before the world was.

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were and thou gavest them me: and they have kept thy word." What does John say in the eighth chapter? That Jesus said to the Jews which believed on him, "If ye continue in my word then are ye my disciples indeed"; and here is a book called the Bible, the King James version of it spread all over the earth, hundreds of thousands sent abroad everywhere, and men told to take it as their counsel, and when we open it and read things from it, they say we are superstitious, and men say: "Bro. Smith, and Bro. Evans, you must not preach doctrine in the church; if you do, you will sow dissension and controversy and contention, and strife will ensue and we will have a divided church." All we have to say to that is this: that if Jesus Christ has so ordered the ways of his law and his spirit that the preaching of his doctrine should destroy the church, that is not the church of Christ, for he never would destroy his own church, and if he has been so foolish as to leave doctrine on record that the preaching of it would destroy a church, myself and my comrades say that the sooner that church is destroyed, the better for mankind. I hope no one will misrepresent me when I have gone from Webb City. I was here something like ten or twelve years ago and helped to dedicate a little church here, and since that time the word that we preached then has been scattered everywhere, until now we have here a congregation something like two hundred people, who have erected them a chapel in which these words shall be presented to men, the everlasting, eternal words of Jesus Christ, which men may take as the means of their salvation. But I read on.

"I pray for them: I pray not for the world, but

for them which thou hast given me; for they are mine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."

We present these things to you for this reason, that they present a continued statement concerning his disciples and his prayer for them, "Sanctify them through thy truth, thy word is truth." We have been met with this opposition, almost everywhere when we have come: "Brother Smith, you and your confreres believe too much. You believe in the Book of Mormon, you believe that angels visit the earth, you believe in revelation, and apostles, prophets, evangelists, pastors, and teachers, and all of these things which have passed away in the far off past and now are no more. But we find them in this word, and here we have the Master bowing before his Father and agonizing for those that believe in him and saying, "Sanctify them through thy truth, thy word is truth," and we only can continue. It is everlasting, firm as the bounds of the everlasting hills, as the works that fashion the backbone and the sinews of the world itself. It is eternal as God himself is, and not one jot or one tittle shall pass away until all shall be fulfilled, without respect to how poor or mean it may be, so far as the children of men may think of it, it shall be found grand in the eyes of God, and he will maintain himself until the last, as far as his word is concerned, and he will act like himself, and will judge man according to those things which he hath done.

What men do arises from their belief largely; and man's thoughts fashion his belief and his belief fashions his words and his deeds. Show me the man who has a firm, upright, earnest belief in Jesus Christ, and I will show you a man who tries to reflect the Spirit of God in his walk and conversation. I don't care whether he is a mechanic or minister, he will show by his works his faith in God. You ask him if he believes that Jesus Christ is the ruler of the world; he will tell you, Yes. He will point you to his life and works and show you the means of this salvation. "Not one jot or one tittle shall pass away

until all shall be fulfilled." "Sanctify them through thy truth; thy word is truth." That is the seventeenth verse of the seventeenth chapter of John.

Is that word of force and power to-day? Does he mean now, speaking to us as his believers in him? If ye continue in my word, then are ye my disciples indeed. Does he mean that if we did not continue in his word, we are not his disciples? Is that statement of John, the beloved disciple, in his second epistle, true: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God, but whosoever abideth in the doctrine of Christ, he hath both the Father and the Son"? Here is this Bible placed in our hands and upon our sacred desks and our tables, and we worship around the family altar, the widows' friend, the mourners' comfort. Does it mean what it says? That is the question for us to consider. We, as a people, think it does; therefore we ask the privilege of abiding in the doctrine of Christ, if we can find what it is. Jesus came preaching doctrine, did he not? Well, I think it is conceded that he did. Let us see. How knoweth this man doctrine, having never learned letters? Turn to the seventh chapter of John and see what we have there, beginning with the fourteenth verse: "Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned?" It is supposed that he taught something that was of value. I wrote an article for our paper a little while ago and when it came out the printers made me to say that Jesus gave no ideal word or doctrine to mankind. I wrote the word *idle*. It was stated he was never known to laugh or to smile, hence he gave no idle word. His words were sound, were solemn, were truth. They were sanctified by the sending of the Father unto the good of men. "And Jesus answered them, saying, My doctrine is not mine, but his that sent me." One peculiarity that you will find, if you choose to hunt it up, after we have shown what the doctrine of the Lord Jesus Christ was then, as confided to his disciples, you will discover that Jesus Christ himself is implicated either directly or indirectly in the teaching and presenting of every single one of them. We think we can show you from this morning's evidence that this is an absolute fact, and any one that reads the Bible and studies it will find that he was either directly or indirectly in touch with every doctrine that he taught and that is represented here as the doctrine of Christ; they will find it comports exactly with what we have stated in regard to it. "If any man shall do his will, he shall know of the doctrine." I once read a wonderful tome written by a certain Doctor Hickox, that was an endeavor to present to men the idea that we know because we become conscious of. It was a labored effort to show or prove

that we know because we know. I can not see any difference between the statement, "We know because we know," or because we become conscious of, and if a man knows it, he knows it. That is all there is to it. That is a homely way to put it, nevertheless it is true. I believe the homeliest things are truest after all." "If any man shall do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." Now he said, "As my Father sent me, so I send you," referring to his disciples. I apprehend that is true of every disciple he has sent out under his own ministration from that time to this, every one. "As my Father sent me, so send I you." According to the same rule, the same authority representing the same truths if he could not vary from that which the Father told here; for he would not vary from that which the Father told him; he could not have done and he did not. It was his business to tell the world what the Father told him to say, and he did it and took the consequences of it. I do not know of a single man since that time that he has ever called and sent into the field that he has ever authorized to misrepresent him in the least; but he has persistently borne testimony to those to whom the word was sent that the testimony was true.

Here is a peculiar condition of things; a minister extraordinary, a minister plenipotentiary from the kingdom of heaven on high to the kingdom of men on the earth, to establish, build up, and continue to perfect an organization of men or a convocation of men, by the application of principles and rules to be of the family of God on earth, whose names, inscribed upon the family book of God on earth, shall be inscribed upon the family book of God in heaven; and the Bible bears witness unto it something like this, that there are three which bear witness on earth, and there are three which bear witness in heaven, the Father, the spirit, and truth and it bears record on earth and in heaven.

We want our names to be inscribed upon the family book on earth, that they may be inscribed in the family book of God in heaven. I will tell you a reason for that after awhile.

I turn over here to this statement of the Apostle Paul, writing to the Hebrews. I find there a peculiar condition of things and a peculiar statement; first verse, the sixth chapter. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." What was almost the first declaration of John who was sent by command of the Father to be the forerunner and to make the way of the Lord plain? Was it not to cry repentance unto mankind, and did he not preach the baptism of repentance unto man? Was not that his object? And when the

Master came, he went directly to John, and the first work that he did before he began his spiritual ministry, aside from the disputing with the doctors, was to go to John the Baptist and ask baptism at his hands.

Now, I ask you a question, my friends, you who exercise the faculty of thinking about what you see and hear. Is any one of us of such a character that we are to be excused from the operation of the doctrine that Christ came to teach, and the one that John was sent to preach and practice; that we could be saved without baptism, the same as that he could be saved without baptism? Some one once asked me the question, If baptism is for the remission of sins what was he, Jesus Christ, baptized for? He was baptized for the imputed sins that came and fastened themselves upon the body of the nature of Abraham's seed, (not a body of the nature of angels) which must taste of death; and Christ could never have redeemed that body under the law if he had not compelled that body to submit to the law of God given through John the Baptist.

Now in Hebrews, we have this declaration on the principles of the gospel of Christ stated by the Apostle Paul. Paul was the great apostle to the Gentiles. Born away down here in the lapse of time, away from Jerusalem, so geographically situated here in the New World in our Jerusalem, comparatively, I find these words coming over to us just as perfect, true, and grand as they were when they were uttered by the Apostle Paul, and the enumeration of these principles just as applicable to the people. The same principles that saved men then must save them now. "Not laying again the foundation of repentance from dead works or of faith toward God." "Repent, every one of you," said Peter on the day of Pentecost, "and be baptized for the remission of your sins, and you shall receive the gift of the Holy Ghost." O, but our friends, the clerical brethren say, "You do not need to be baptized for the remission of your sins." "That is not correct." Who says it is not correct? Whence comes the authority by which they say it? Peter, upon the day of Pentecost said it. Christ told Nicodemus its equivalent. Luke makes the statement in the third chapter, third verse. We all know that Mark makes it that baptism is for the remission of sins. We know that somebody may write upon the black-board here that baptism is unto the remission of sins, and they will tell me at the same time, it is an answer of a good conscience unto God. No man can answer a good conscience unto God until he has been baptized. His conscience can not be clear. You can not substitute the one word *unto* for the word *for*. Jesus went unto the mountain. He does not say he went into the mountains. He did not go into the solid earth of the mountain in person. He went up there

on a mountain, on the place where he could talk to the people. Jesus was baptized in Jordan. I remember when I was a boy I saw a picture of Jesus at the Jordan. I can see that picture yet. Jesus was represented kneeling upon the stones near the water, and John stood by him with something like a cow's horn, pouring water upon his head. On Jesus' head was that figurative halo that was said to surround the head of the Virgin Mary. I knew that picture could not be correct because this record says they went down into the Jordan and they came up out of the water, and, as they did so, the Spirit fell upon the Master in the form of a dove and a voice was heard, "This is my beloved son, in whom I am well pleased. Hear ye him." And not until then had God acknowledged him. That voice of the Spirit recognized to-day whenever this word is read. That Spirit recognized in the minds and hearts and ears of those who hear and read, "Hear ye him." That is what we want to-day, my friends. Shall we hear him? Listen to the counsel. Faith comes by hearing the word of God. How shall they hear without a preacher, and how shall he preach except he be sent? Something peculiar about this. We read this chapter a little further. "And of faith toward God." What was the statement made by the Master upon one occasion? Read it in the fourteenth chapter of John: "Ye believe in God. Believe also in me." He was anxious that they should have faith in him. He had faith in his Father. He wanted them to have faith in him; and those who preach to us to-day want us to have faith in him, confidence, trust, everything that we have we want to put direct in his keeping.

"Of the doctrine of baptisms." Yes, says some one, we knew you would introduce the doctrine of baptisms. Well, we can not help it. John could not and Jesus did not. Paul could not help it, for the dispensation of the gospel had been confided to him and as a consequence he had to do it. "Woe is me if I preach not this gospel," and he went right on preaching it. He says, "I was not sent to baptize but to preach the gospel." What is the reason? Because the doctrine had grown up among the people, and those that were grown up began to differ, just as they do to-day. I was baptized unto John and I was baptized unto Cephas. Says Paul, "I thank God that I baptized none of you excepting a few," and what was the result? Paul preached the gospel, and just as soon as he preached it, baptism followed. Philip went down to the city there and preached the kingdom of God and they were baptized, men and women. The Holy Ghost had not yet fallen upon them. Following the Apostle Paul, he came down to Ephesus, and asked the people there, "Have ye received the Holy Ghost since ye believed?" Have you people here heard it? Have you received

the Holy Ghost since you believed? They said, "We have not so much as heard whether there be any Holy Ghost." "Unto what then were ye baptized?" "Unto John's baptism." And the Apostle Paul showed spiritual diplomacy, for instead of attacking them, as he might have done, he said to them, "John truly preached the baptism of repentance for the remission of sins," and then instructed more properly, and when he had so instructed them, they were baptized, and having laid hands upon them they received the Holy Ghost.

So with the doctrine of baptisms. We turn to the third chapter of John and there we have the interview of the Master, with the man that came to him by night. It is supposed by some that he was afraid to come by day. I believe that the man who came to him, Nicodemus, was occupied during the day, and so he came by night, as stated in the third chapter of John's Gospel. And when Jesus talked to him, he said, "Except a man be born again, he can not see the kingdom of God." "Except a man be born of water and of the Spirit he can not enter into the kingdom of God." People tell us now we can enter, but Jesus said we could not. Who knows best? We are applying it in a common-sense form. We are trying to deal with it in a plain, matter-of-fact way. These are the words of Jesus Christ the Master, who came to do what his Father told him to do and to say what his Father told him to say. And if he told Nicodemus that a man could not enter into the kingdom of heaven except he was born of the water and of the Spirit, who says that he can? Who is authorized to say that he can? I apprehend that we mortals do not keep the gates, but those of diviner power keep the gates of that celestial kingdom; those who are authorized of the Master are those who shall stand there and say who shall be entitled to enter, and every person that can not present the passable receipt of that which he hath done on earth will never be permitted to enter there.

We have two baptisms spoken of here. Plural. One of the flesh, one of the spirit. Baptism of the water and of the spirit. This is Christ's statement to Nicodemus. The baptism of the water, the baptism of the body. The baptism of the Spirit giving men a spirit born of the Master. Of the Holy Ghost. That used to be left out a good deal. I preached for something like twenty years, and I met a great rebellion whenever I talked about the Holy Ghost. Did the Master lay on hands? Yes, he laid hands on the people, blessed them. He laid hands on the sick and they were healed. He blessed little children by laying his hands on them and praying for them. A gentleman came from Newark, New Jersey, and preached in Sandwich, and he was invited to speak from the twelfth chapter of Corinthians in order that our work might be offset.

One thing he said I am always thankful for. "When Christ came to the Jewish nation, he found them suffering spiritual and temporal sickness; and he chose the very best means for the overcoming of this sickness; he laid his hands on them that they might receive spiritual and temporal health." He adopted it as a means. And when we look back upon the history of time we read that wondrous revelation of Habakkuk with the description of this one that was to come, that he was to have horns growing out of his hands. Horns symbolize power in the prophetic language of the old book. It represents power, "therein was the hiding of his power." I thanked this gentleman from Newark who came over to preach of Christ, that came to preach the gospel, because he spoke the truth, and I have had a warm place in my heart for him ever since.

The laying on of hands for the reception of the Holy Ghost. Turn to the eighth chapter of the Acts of the Apostles and you will find that these people to whom Philip preached had not received the Holy Ghost. And when these disciples at Jerusalem heard that they had received the message and had been baptized, they sent down to them Peter and John, who when they were come down, laid their hands on them that they might receive the gift of the Holy Ghost, for as yet it had fallen upon none of them. Elder Parham, from your nearby State, who has gone up to Chicago to offset the work of John Alexander Dowie, and whose work has been split all to pieces by the incoming of that graft of greed that has gathered the shekels from the people and almost enslaved them, has broke up that condition now, and Parham has gathered some of Dowie's adherents around him. And in your morning paper is a statement made by a certain groceryman, whose wife has been estranged from her husband by the teaching of Mr. Parham. I am not here to talk about finding fault with men who may have different faith from me in this respect. I will not state the fact as it appears in your morning paper. But they spoke in tongues and prophesied after they had received the laying on of hands of Peter and John. In the nineteenth chapter of the Acts of the Apostles, the same thing occurred as on the day of Pentecost. They did speak in tongues and prophesy when the Spirit came upon them, after they had been told to tarry there and wait for the Holy Ghost to come upon them; and they had had the hands of the Savior laid upon them, and he had ordained them. The record says "he breathed upon them and they received the Holy Ghost."

Is it to be the doctrine yet? I have been preaching for forty-seven years; my brother for something like thirty years. It has been practiced in the church and hundreds and thousands have answered under the inquiry, Have ye received the Spirit since

ye believed? and they say they have. Persons have arisen and testified that they have received the Spirit under the laying on of hands by those who were sent to preach. Again, when this work began, away back yonder in 1830, at the organization of the church, they were told by the voice of revelation to go out and preach the doctrine to be found in the Bible, and in the Book of Mormon, and in the revelations to the church; and those who believed for themselves, those who heard their message and believed them, and received the ministration at their hands, should receive of the Spirit which should testify to them whether the doctrine was true and whether Jesus was the Christ or not. What has been the result? For seventy-five years, three fourths of a century, they have been preaching, and their representatives and hundreds and thousands have testified that the statement made in the seventeenth chapter of John is true. "He that will do the will of the Father shall know of the doctrine." He must enter into relationship with Christ and he shall know.

And of the resurrection of the dead, and of eternal judgment. Now our proposition is this, gathered from the teaching of the word to us, and especially as found in the twentieth chapter of Revelation, that there are yet two resurrections of the dead. One took place at the resurrection of Jesus Christ, in which many of the dead who were buried in the cities and around about, rose from the dead and appeared to many in the city. That there are yet two resurrections from the dead, one in which shall rise all those that are Christ's at his coming, and all those that shall so rise shall be living on the earth a thousand years and reign with Christ. This is the first resurrection. The millennial world, the millennium, the thousand years of uprightness and right and righteousness; but the rest of the dead lived not again until the thousand years were past. And then the great mass of mankind, all of them, were brought out from the grasp of death and hell and the grave, and they were judged by the judges out of the books according to the things which were done by them in the flesh. Now, my friends, I come almost to the application of my texts and my sermon. That is this: Is it not better for us to accept the doctrine of the Lord Jesus Christ, to become his disciples in fact and in spirit and to be sanctified by the truth, our names written upon the Lamb's Book of Life here, that they may be inscribed upon the Lamb's Book of God in heaven, that when that great judgment shall sit and the whole world will be gathered together in successive masses to receive the examination and the adjudication, according to that which is written in the books, is it not better for us now to accept the message of Jesus Christ, than it is to take the judgment that is passed upon us as one of

those that are without Christ? Let me picture a scene to you as I have seen it often in imagination and sometimes by the impress of the divine Spirit. Here upon the throne sits the great Judge. Before him are gathered all nations. At his right hand stands one, who when he was seen in the fiery furnace was described as the Son of God. And close by the throne sits the Angel who has the books in his hands, the records of which are opened by him, and as my name is called, I come in to have my life examined, to have my name examined to see whether I have so labored and wrought that I shall remain or go out from that presence without happiness and without peace. My name is called and I come forward, and this man like the Son of God stands there. Turning to the secretary he says to him, Is this man's name inscribed upon my Book of Life? The secretary will turn rapidly to the page upon which my name might appear and he either looks up with a nod or he fails to say, and if he fails to say that my name is recorded, the Master is silent, and my judgment must proceed according to the things which are written in the books. But if perchance I have obeyed him, not having been ashamed of him nor his words while I have been upon the earth, then this secretary looks up with a smile, and the Master turns to the Judge and says, This man is mine. He was not ashamed of me nor of my words on earth. I am not ashamed to own him before thee, my Father, and those angels which surround thee. Give to him what thou promised me, that he may enter into everlasting life and live with me as I reign upon my throne which thou mayest finally confirm unto me as the everlasting life.

Your name is called. You press forward to the judgment. You have passed through the portals of death. You have received the resurrection, either one or the other, and as you come forward, you do so with confidence and trust, or with humiliation and trembling, and if perchance your name is found written there, what a spirit of peace falls upon your mind! What a contentment reaches your heart! You have done that upon the earth that you were commanded to do through the ministration of this august son of God. Fear has been banished. You can address him that stands there as your advocate to speak for you, for you have not been ashamed of him nor his words upon the earth. If perchance you have tried to avoid the final conclusions that must come upon you if you read his word aright as we have read it before you concerning the doctrine of Christ which was to be preached in all the world for a witness before the end should come, then you will realize the torture of having heard the truth, and having abided not in the doctrine of Christ, you shall have neither the Father nor the Son. But if

you have obeyed from the heart that form of doctrine, you will have both the Father and the Son to comfort you. "Comfort one another with these words," says the Apostle in writing to the Philippian brethren, "that we who are alive and remain until his coming shall not prevent them who are asleep, but we shall live and reign with Christ a thousand years and so shall we ever be with the Lord."

Let us comfort ourselves that this is the doctrine that shall be taught from this pulpit and within these walls, and if we want an inscription, let it be, "A free pulpit and an open Bible." Inquiry before God. Inquiry before our fellow men. Searching for the things that have been written, that we may find the truths that are written in accordance with it, and so find ourselves at the end of our lives, entering into the joy of eternal life with Christ and with God.

Of General Interest

AN OPEN LETTER AND CHALLENGE.

To the Rev. O. L. Spurgeon, Pastor of the Baptist Church, Harlan, Iowa.

Dear Sir:

The first Sunday in last month you advertised to, and did speak in the Baptist Church in Harlan, on the subject of "Latter day apostasies." In that sermon, I am informed you referred to the Latter Day Saint Church as one of those apostasies. You also referred to the Book of Mormon as unworthy Christian belief, and to Joseph Smith as a false teacher, at the same time making light of certain doctrines and supposed doctrines of the Latter Day Saints which you thought were unscriptural, among others being that of the "laying on of hands." (See Acts 8: 15, 16, 17.)

A public teacher should at all times be willing to give the proof of his assertions. I therefore challenge you to furnish the proof that the Latter Day Saint Church in the days of Joseph Smith and under his presidency or the presidency of his son, were apostates from true Christianity; that the Book of Mormon is unworthy Christian belief, or that Joseph Smith taught false or unchristian doctrines. While we challenge you to prove your statement in public, we demand in the name of common honesty, Christian courtesy, and true Americanism, that we be given the privilege granted by the courts of all civilized countries, to examine your proofs and cross-examine your witnesses publicly, and before the same people who shall hear your proofs. We think the fairest way to do that, would be in a public discussion in Harlan on the following propositions:

First: Resolved that the Missionary Baptist Church is in harmony with the church of the New

Testament, in doctrine, organization, and gifts, of the Holy Spirit. Baptists affirm. Latter Day Saints deny.

Second: Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the church of the New Testament in doctrine, organization, and gifts of the Holy Spirit. Latter Day Saints affirm. Baptists deny.

Third: Resolved that the church of Jesus Christ established in New Testament times, afterward departed from the faith and polity of that church, and was rejected of God, and the Bible indicates a restoration of the church of God in the latter days. Latter Day Saints affirm. Baptists deny.

Fourth: Resolved that the Missionary Baptist Church has continued in true succession from the days of the New Testament until the present time. Baptists affirm. Latter Day Saints deny.

Fifth: Resolved that the Book of Mormon is a true history of ancient Americans and of God's dealings with them, and its teachings worthy the acceptance of all Bible believers. Latter Day Saints affirm. Baptists deny.

Sixth: Resolved that the canon of scripture is closed and the Bible contains all that God ever gave or intended to give for man's guidance and instruction in righteousness. Baptists affirm. Latter Day Saints deny.

Seventh: Resolved that the teachings of Joseph Smith were in harmony with the New Testament and he and others divinely inspired to organize the church of Jesus Christ of Latter Day Saints. Latter Day Saints affirm. Baptists deny.

Eighth: Resolved that the Missionary Baptist Church was organized with divine favor, and its founders divinely inspired to institute its faith and polity. Baptists affirm. Latter Day Saints deny.

You will discover that the same points are to be affirmed of one church as the other. Any thing short of that would not be fair. As these propositions are in pairs, each one offsetting the other, two nights ought to be sufficient on each proposition, with two speeches of one hour each, followed by two ten minutes speeches each evening for each disputant, alternately. Three moderators should be chosen to preserve order and enforce all rules hereafter agreed upon. Sixty days should be sufficient time to prepare for the contest.

Please give special attention to the eighth and last proposition. We can expect you to either affirm that the Baptists' Church was divinely authorized or in some way a divine institution, or else refusing to defend that point, you acknowledge thereby your church to be only of human origin and design, and its ordinances administered without divine authority and sanction.

This challenge is issued for the branch of the

church in Harlan, Iowa, and the proper authorities will name the disputant. The church will indorse their man and we ask the same indorsement for yourself or for your substitute. The propositions are stated in such a way that either side may appoint whom they choose to represent them. Reverend Yule made similar misstatements, you might substitute him.

We offer the use of the Latter Day Saint church in Harlan, Iowa, for the discussion, but should it prove inadequate we will pay half the expense for a suitable place.

We challenge the correctness of your statement and call upon you to defend it. Give us the right of honorable defense by making your statements in our presence, where our mouth is not closed, and before the same people who heard your first attack. Do not entrench yourself behind your own pulpit, where your opponent may not come. That would not be honorable. Will you accept this challenge, or will you seek some excuse to back out? We shall see.

A STATEMENT.

For the benefit of the public, that they may have a clearer idea of who is issuing this challenge, we present the following statement of facts:

First: The Reorganized Church of Jesus Christ of Latter Day Saints, which have a branch in Harlan, Iowa, are not Mormons. All who refer to them as such do so either from ignorance or design.

Second: They believe in primitive Christianity.

Third: They believe there are no nonessentials in the teachings of Christ and no change in his doctrine or policy.

Fourth: They believe in the highest possible attainments in matters of science and civilization, in progress and refinement, but that such attainments do not invalidate primitive Christianity.

Fifth: They believe the primitive church was as God designed it should remain through all ages, but she changed her organization and law, and though she gained the world she lost her soul through disobedience.

Sixth: They believe there has been recommitted in these last days, the ancient order of things known in the Bible as "The dispensation of the fullness of times."

Seventh: They are not so numerous and not so popular as the churches of men, but their position can not be moved and their doctrine will stand every Bible test.

Eighth: The headquarters of this church was first at Plano, Illinois, and since that time at Lamoni, Iowa; that of the Utah church has from the time they left us, been at Salt Lake City.

Ninth: These two churches have no affiliation or

connection with each other, and their doctrines are radically different in many respects.

Tenth: The true Latter Day Saints never indorsed the doctrine of polygamy and its kindred evils. Their members are not under the domination of a priesthood, nor do they have anything in secret. All their doctrines are open and honorable. They differ more widely from the Utah church on polygamy than do the Baptists, for there is a taint of polygamy in the historical blood of the Baptists that they can never escape from. Not only among the old Waldenses through whom they must trace their lineage, but in the immediate family it broke out afresh in later times. At a conference held in Calcutta, India, in 1855, in which eighteen Baptist ministers participated, the following resolution was adopted: "If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of Jewish and primitive Christian churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the church. In no other case is polygamy to be tolerated among Christians."—Allan's India, Ancient and Modern, pp. 601, 602, published in 1856. The account of that conference was published on the Baptist press in Calcutta, in 1855. The work of those men was indorsed by the foreign missionary board at home. This is not written in any spirit of retaliation, nor do we go to the Baptists' enemies for our proof.

Eleventh: Joseph F. Smith, who admitted before the Senate Committee in the Smoot case that he was a polygamist, is not a member of the true Latter Day Saint Church.

Twelfth: The true Latter Day Saint Church is the most alert enemy polygamy has ever had. They were the first to send missionaries to Utah, and the only church that has ever succeeded in turning any great amount of their members to principles of chastity and liberality.

Thirteenth: Joseph Smith, founder of the Latter Day Saint Church, was an honorable Christian man, kind of heart, benevolent of purpose, chaste of opinion, and moral in his deeds. He was, like other men of God, grossly belied by religious zealots and fanatics, whose misrepresentations have crept into the literature of to-day, contrary to the facts. Many who think they know the man and his work, know only the misrepresentations, and have never been broad enough to examine the other side. Mr. Spurgeon's denunciations of Joseph Smith were born of popular prejudice, and not from a knowledge of the facts. We are prepared to impeach the statement of any paper, book, history, encyclopedia, or individual that contradict these facts.

Unless Reverend Spurgeon is above the average clergyman, he will, for the sake of his salary, contrive every possible excuse to avoid public discus-

sion: but I hope I may find in him one that has the courage of his convictions and not a mere hireling or coward. An ancient sage has said:

"He who will not reason is a knave.
He who can not reason is a fool.
He who dare not reason is a coward."

A PARABLE.

Two boys one day were jumping on the lawn. One the son of a wealthy society lady, the other the son of an honorable but poor widow. The widow's son far out-jumped his playmate, whereupon a dispute ensued as to the distance each had jumped. The society lady, overhearing part of the dispute, inquired as to its cause, and was informed by the widow's son that his playmate had made statements he could not prove, and that the size and form of the tracks proved he had jumped the farther, though he were the younger, and his tracks the smaller. Whereupon the lady said to her son, "Come with me, do not pay any attention to him." Her son remarking with an impudent air as he left the yard, "I consider that I have too much sense to monkey any more with you." Question: Who was the gentleman, and who jumped the farthest?

A PHONE MESSAGE.

The following conversation took place Monday, March 9, over the phone:

"Hello central; give me Reverend Spurgeon's residence, please." "Hello; is this the Reverend Spurgeon?" "Yes, sir." "This is J. W. Peterson." "Oh, yes." "Had you heard yet from the propositions I submitted to you for consideration?" "No, sir, I am not considering them at all. I consider that I have too much sense to monkey with that matter." And Mr. Spurgeon hung up the receiver.

Soliloquy of Mr. Peterson: Mr. Spurgeon has grown wondrous wise in the last few weeks. He did "monkey" with the matter enough to misrepresent and ridicule the Latter Day Saints a few weeks ago; and now, when his statements are called in question, he has more sense than to monkey with it further. Rather looks like that is a direct insult to my intelligence, and to every Latter Day Saint, not only in Harlan, but in the world; and that, too, coming from a professed follower of Christ. Wonder if he will not "monkey" behind my back and try to make it appear that the Latter Day Saints are not honorable because they differ from the Baptists, and not worth "monkeying" with because they demand fair play. Perhaps his (Baptist) mother has told him to let us alone.

Kindly, but firmly,

J. W. PETERSON.

The above paper with the exception of the "Parable" and "Phone message," was read before the Harlan Branch of the Latter Day Saints, at a regular meeting, Sunday, March 8, 1908, indorsed and

ordered printed. The latter part I have added on my own responsibility.

J. W. P.

Harlan Tribune, March 11, 1908.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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Daughters of Zion Reading for May.

TO WHOM DOES THE CHILD BELONG? TO HIMSELF.

The parents look upon the new-born child, and say, This is my child, he belongs to me. They anticipate the pleasure they will take in his development; they look forward to the time when he will be a support to their old age; they admire themselves in his features; they prophesy their own talents reproduced in him; they love themselves in him; they amuse themselves with him. He is tickled and played with that they may smile; he is stimulated to walk, or to manifest awakening intellect that they may feel pride; his sleep is disturbed that they may receive flattery of friends; he is dressed to please their fancy, regardless of his health or comfort. In truth, they act as if they thought that his existence was chiefly, if not solely, for them. He belongs to them.

If this feeling is not founded on a right understanding of things, it might be well to ask seriously: If this child does not so entirely belong to his parents, to whom does he belong? Upon the answer to this question, depends his right education. If he belongs to the parents, then their feelings, fancies, pleasures, might decide his training. If he primarily belongs to some one else, the interests of that other one should be consulted, and that other one is the child himself. In the first place, the child belongs to himself, then he belongs to God, then to humanity of whom his parents form a part.

Some one may ask in horrified amazement, Does not the child belong to God first of all? In a certain sense he does, and yet God himself recognizes the inherent individuality of each one, his right to himself, when he says, "My son, give me thine heart." God has claims to love and obedience, as have the parents, but it depends upon the individual whether he shall recognize those claims. He has the power to choose, and by recognizing this power, God himself grants to each his right to himself. The value of belonging to God consists in its being a voluntary surrender of self. If then we admit that the child's first right is himself, we see clearly that all training must have for its object the interest of the child, therefore must vary with his temperament and constitution. And this consideration of the child's good must be the underlying motive in every act of the parent in which the child is concerned. Great wisdom is needed to know just how to do best for the bodily welfare of our children, and the majority of men and women marry, and enter upon the duty of educating the wonderful little beings without one particle of especial training for the work; and acting upon the supposition that the child belongs to them, their methods are not always calculated to produce the most desirable results.

If the child is a little noisy in his play, the father harshly checks him, never for one moment considering that the child has any right in the matter. This sounds on the surface as if the child should be allowed to rule the household, but that is not the thought intended to be conveyed. The father is weary, and desires quiet, and that is right. The only question is, How shall he obtain his needs and at the same time consult the best interests of the child? The sharp, quick reprimand, the box on the ear, the shoulder-shaking, may secure quiet, but it does it by tyranny, a triumph of brute force. The only feeling aroused in the mind of the child is one of rebellion, and of disinclination to regard the rights of others. Obedience is not the primary object of discipline. If it were it would matter but little in what way obedience were secured. The great underlying principle of all true training is development of character.

If obedience were the primary object, then when the child is scolded, boxed, or shaken into silence, the desired result is obtained. If development is the object, the securing of silence by those means is a failure.

What shall be the process by which the needs of the father, and the good of the child shall be accomplished? That depends upon the individuality of the child; but training in a care for the rights of others should be begun in infancy, and by the time the child is old enough to be whipped into obedience, he will have learned the lesson of thoughtfulness, so that voluntarily he will keep quiet, in order that the parent may rest. A little boy of two years, who had observed that the rest of any member of the family was considered sacred by the other members, never saw any one lie down for a nap that he did not go to cover a shawl over the sleeper; and with his finger on his lip intimate to every one who came into the room that silence must be maintained. There was in his mind no feeling of irritation that his activity was lessened, because he obeyed the rule of quietness through his own volition, and that constitutes the value of obedience. God himself recognizes this, and gives his children the opportunity to choose obedience or disobedience and the results of each.

One of the most imperative rights of the child is a strong, unbroken will. In the struggle of life he will need all the will-power that he can command. It must not be an ungovernable will, but the governing power must be in the child himself. The duty of the parent is not to break the child's will, but to teach him to use it wisely. His value as an individual may be measured by his will-power. Willfulness is not an evidence of strong will, but rather of undisciplined will and weakness of character. The man will need to decide between different courses of conduct. If choice has always been denied him as a child, he will thereby be deprived of experience, and will vacillate in his decisions. He must be trained to obedience, for during his whole life he must be under law; but he should be trained to a voluntary obedience rather than submission through coercion. Herbert Spencer says, "Whoso is to rule his passions in maturity, must be practiced in ruling them in youth. He must be induced to fix the boundaries of his own actions and voluntarily confine himself within them." A contest of will between parent and child is to be avoided as a "conflict of brute force."

The wise parent will avoid a contest, even in those cases where he does not intend to give the child an opportunity of choice. A gentleman writing at his desk told his little son to shut the outer door. The boy could not open the door when it was latched, therefore he only closed it, leaving it unfastened. The wind blew it open, and again he was told to shut it, and again left it unlatched so that he could run in and out. After the third time of this half-obedience the father rose, gave the boy his cap, opened the door and said: "Ward,

you like the cool air; I don't. You can go out; I will shut the door and stay in; then we will both be suited." The boy recognized that this act of his father's was a direct result of his own conduct, and could feel no injustice. But supposing the child had said that he did not want to go outdoors? Then the father could have said, "You will have to choose between going out entirely or staying in with the door shut." As it was there was no contest of wills, and yet the father invaded no right of the child, nor did he suffer his own rights to be invaded, nor did he allow the child to have supremacy.

Children are often supposed to be stubborn when they are unable to do that which is required of them. Especially is this the case where fear is brought in as an element of coercion. A little boy was trying to learn to count. His father believed in driving in knowledge with the whip. He had learned as far as 15, and then stubbornly, as the father thought, refused to learn sixteen, seventeen, and eighteen, and the more he was whipped the more obstinate he became. When asked the reason, he replied: "I don't know; but I can't think when papa whips me." The mother decided that he should be helped without knowing how it was done. So in the evening, while undressing the baby, she began to sing a little rhyme in which these three numbers had a large place. The boy became interested, and in ten minutes had learned the numbers, and also had learned their connection with the numbers that preceded them. The father had been trying to break the boy's will, and in reality the boy had been willing, as hard as fear would let him, to do what the father desired.

The parent who is wise enough to recognize the individuality of the child, and his right to himself, will be keen-visioned to see the moral question involved in every circumstance of his life, and will at every point take time to consider the ultimate good of the child, not his desires, not even the parent's wishes, but the true and lasting welfare of the little soul intrusted to his care. He will see that to rightly belong to one's self is to have self-mastery; is to be governed by principle, not by impulse; is to rule his own spirit, and so to be strong to meet life in all of its trials and temptations, and thus make of life a triumph of righteousness.—*American Motherhood.*

Questions on May Reading.

What is dependent upon the answer to the question, "To whom does the child belong?" In what sense does the child belong to himself? How does God recognize his right to himself? How should it be recognized by his parents? What is the primary object of discipline? In what sense may a triumph of brute force be a failure? Will early training in a regard for the rights of others have effect upon the child, whatever his individuality? What constitutes the true value of obedience? What is the benefit to a child in having a strong will? By what power must this will be governed? What is the parent's duty in regard to it? Of what is willfulness an evidence? What is the advantage of voluntary obedience over submission through coercion? In the discipline of a child, has the parent need of a strong will? What control of his own will is necessary? What may be the effect of a contest of will between parent and child? How may the parent's will be exercised to bring the child to the best use of his own will? When should a child be given the opportunity of choice? Are children always stubborn when they are supposed to be? What pains should be taken to understand the child? Should fear ever be used as a means of coercion? What is it to rightly belong to one's self?

Program for May.

Hymn No. 172, Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "How to secure voluntary obedience"; roll-call; business; closing prayer.

Letter Department

SHATTUCK, Oklahoma, March 15, 1908.

Editors Herald: I have received much comfort in reading the many things contained in the HERALD. I came to this place by special request of Mr. T. S. Martin (whom I have known from my boyhood days as "Thad"). He and his faithful wife lately moved here. There appeared here a man who is claiming to be "a real God-sent preacher," a "bold, fearless, prophet of God," by the name of Telford Boling. When I arrived, this professed "prophet" had engaged a local Adventist preacher by the name of J. W. Brown in debate on the subject of water baptism and the soul question. I attended and heard this prophet challenge, defy, and dare any one to take issue with him, etc.; that no one was able to disprove his doctrine, as he was a "real, God-sent preacher," and openly declared that water baptism was not only non-essential, but "of the Devil." I accepted his challenge, and offered to defend the following question: "Water baptism; does it form a part of the gospel of Jesus Christ, the plan of salvation, and is it essential unto salvation?"

We met for three nights in the rink, with an audience of about one hundred and fifty to two hundred. I was greatly blessed in my efforts in defending the truth, and have made friends. This man Boling is indeed, in my opinion, the most cunning, bold, and fearless, the best educated in the fine arts of sophistry, in his efforts to pervert the teaching of the New Testament Scriptures, that I have been permitted to meet or hear. He is not an orator by any means, but is a very able and forceful speaker. With wonderful self-confidence, and inexpressible boldness, he denounces all churches, organizations, sects, etc., and spiritualizes nearly everything connected with the teachings of the Bible. He admits the great "dark apostasy," and then teaches the restoration or return of the true gospel to the world, and that he is a "real, God-sent preacher," and "prophet of God."

I never before realized with as much emphasis the meaning of the Master's words in Matthew 24, where he says that just before his coming should false prophets arise, and if possible deceive the very elect. Those who do not know the truth, but are blinded by tradition and doctrines of men, are not fortified nor prepared to withstand this man and his cunning sophistry. This professed prophet, Tilford Boling, claims that his home is in Boston, Massachusetts; and that he has preached from Maine to California, and from the Great Lakes to the Gulf. I would be pleased to hear from any of my brethren who have met him.

For one to believe that he is able to have the "discerning of spirits," and is permitted to read the real spiritual character of people, either within or without the church, is not so very enjoyable; but it has a tendency to draw us nearer and nearer to this glorious latter-day work. I have never felt more anxious for the power of God to be with me than now.

This is a new opening. I have an appointment at the rink for to-morrow night, and may continue all week. If so, it will deprive me of going to Redmoon, where I have intended going for some time. I trust if it seems clear to me, that I follow the leadings of the Spirit, and do not go to Redmoon at this time, it will not be taken as

evidence that I am unruly, and not respectful to those in charge. I have not yet accepted the "infallibility of man" doctrine, either relating to myself or any one else. Neither do I feel in duty bound to do just as I might be told to do, when it does not seem right to me. I have such unshaken confidence in the divinity of this restored gospel, by the hand of an angel, to Joseph Smith, that when I get out into it, laboring for it as I now am, it seems to take from me all earthly interests so far as this world's goods are concerned,—the accumulation of houses or lands.

The ministry of this church should be unincumbered; should be absolutely free and clear of debt; should have no other interests, prospects, or attractions to hinder them from the study of the gospel, and the preaching it to the world. "Ye can not serve God and mammon," is as true to-day as when the Master spoke the words. I have learned it to my satisfaction. Yet, how often, oh, how often, do we feel ourselves drifting out into the broad open sea of worldly attractions and earthly gain, longing and hungering after them, when God has called us to a higher and holier calling! Yet many of the ministry are incumbered, sometimes forced to quit the mission field, to provide for wife and children, or save their home from the grasp of him who holds the mortgage, while at the same time there are those in the church, dwelling in luxury and wealth, who call the family to the altar of prayer and ask God to hasten the redemption of Zion!

I know that Jesus is the Christ; that Joseph Smith was and is a true prophet sent of God, and that God has called me to preach this restored gospel; and I am determined, by the help of God, to continue in his work while strength of mind and body shall remain.

In gospel bonds,

R. M. MALONEY.

WAWAKA, Texas, March 20, 1908.

Dear Herald: I think no one can appreciate the church papers as the isolated Saints can. The HERALD, *Ensign*, *Hope*, and *Autumn Leaves* are welcome visitors to us. Do not see how we could get along without them. They are the only preachers we have had since we came to Ochiltree County, with the exception of husband's brother, S. W. Simmons, of Holdenville, Oklahoma. He visited us last October, preached five good sermons at our schoolhouse, and had good attention. Most every one said they enjoyed his sermons very much. We are anxious for him to come back this summer; are doing all we can to remove prejudice. Went six miles last Sunday eve to distribute church papers and other church literature. Most every one seems willing to investigate our claim. At least they promise to read what we give them.

This is a fine country. We have as good neighbors as anywhere we ever lived. When we came here a little over two years ago, land could be bought at two and one half to three dollars per acre. The same land is selling now at ten to twenty-five dollars per acre, depending on location. Do not know of but one man that has any for ten dollars. He has several sections that must be sold right away. Part of it is in our neighborhood. It is as good land as any in the country. Every one that comes here buys a piece of land if he is able. All are delighted with the Panhandle that see it. Heard one man say that there was plenty of land in the Northern States selling for seventy-five to eighty dollars per acre that was not a bit better than this. Can not see why some of the Saints do not come and buy some of this land while it is cheap. We have a graded school at Ochiltree, and plenty of country schools over the county. We live within a half mile of a school. Land is selling for twenty to twenty-five dollars per acre as far out as three

miles from Ochiltree. This is a fine grain country. All kinds of vegetables do well; and it is a good stock country. This is an easy country to make a living in. We have pleasant winters and summers, and good health. But no one, except isolated Saints, can realize how I feel. I am the only member in the county. Husband has not obeyed yet; but is a friend of the work. Am hoping and praying that he will obey soon. There is a brother living at Colo, Iowa, who owns a section in the northeastern part of the county. He does not think he will move on it for a year yet, so we are here alone, doing all we can with what little time and means we have to spare. Husband is not very strong, but has had better health since we came here. I ask the Saints to remember us in their prayers. May our heavenly Father bless his work everywhere; and may we all be more obedient, is the prayer of

MRS. W. A. SIMMONS.

Miscellaneous Department

Conference Notices.

Conference of the Western Maine District will convene with the Stonington Branch, May 16 and 17, 1908. Business session begins May 16, at 2 p. m. Reports from every branch in the district desired, as several have failed to report for some time. Send all communications to W. A. Small, Mountainville, Maine.

\$1,000 for a Woman.

There may be nothing new under the sun, but "When the Mummy Moves" is certainly an original title for a story. It is, of course, a story of mystery and it is so ingenious and interesting a mystery that the Chicago *Record-Herald*,

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in which it appears serially, offers a first prize of \$1,000 to the woman who makes the best solution, with 115 other cash prizes for women and girls who make the next best solutions. The story begins in the Chicago *Record-Herald* Thursday, April 23, and the conditions of the contest will be found, accompanying each installment, in that paper. Those who have been unable to get the *Record-Herald* containing the early installments may obtain a reprint of those installments by writing to the Prize Mystery Editor, the *Record-Herald*, Chicago. While the masculine sex is not eligible in this competition it is probable that it will interest the whole family circle and there is no reason why men should not help their wives, daughters, or friends to a successful solution.



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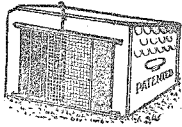
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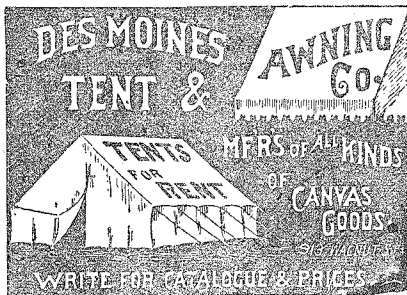
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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LAMONI, IOWA, APRIL 29, 1908

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The conditions of conquest are always easy. We have but to toil awhile, endure awhile, believe always, and never turn back.—Simms.



Anger ventilated often hurries towards forgiveness; anger concealed often hardens into revenge.—Bulwer.



Persistent people begin their success where others end in failure.—Edward Egglestone.



He who foresees calamities, suffers them twice over.—Porteous.

Editorial

THE CONFERENCE.

The conference just past was one of the most notable in many respects that the church has held for years. The attendance was large, the largest in *ex officio* and delegate members the Reorganization has ever held. It was very interesting in the regard of the matters which were presented and discussed. And while the discussion was at times warm and exciting, there was no animus of malice or bitterness shown, and nothing said that was likely to leave a sting or produce any great degree of uneasiness. The subject made the special order for the fourth day of the session was properly taken up, and considerable animation shown in the discussion of it. The final disposition of it was adverse to the terms of the resolution itself; and while the consensus of opinion among those who discussed the topic was favorable to positions hitherto assumed by the church that there was but one justifiable cause for divorce, the general feeling was adverse to passing a restrictive rule calculated to prevent the exercise of individual discretion of the eldership under the ministration of the Spirit of their calling and their mission, it being thought better to leave each case that might occur to be judged by actual conditions necessarily attaching to it. The discussion elicited much thought and a far better understanding of the general subject was obtained through the different presentations of those who spoke to the subject.

The position of the church upon the subject remains unchanged, and while the expression which the vote will bear may seem to some to favor a loose construction of the law, it could not be so construed for the reason that the basis of the whole matter is found in the sayings of the Savior as is found in Matthew 19: 9, as qualified by what is reported as being said by him by Mark, chapter 10, verses 11 and 12. These passages of scripture make the putting away of a companion by either husband or wife on an equality, leaving the matter to the conditions as to whether the crime is actual or constructive.

We have ever been opposed to the idea of making either man or woman the subject of constructive criminality; but notwithstanding this objection

which we have always held, it is not for us to discriminate against or go contrary to the direct word of God, understood and acknowledged by the church as of paramount importance and authority. The King James Version and our own Holy Scriptures are alike as the matter is stated by Matthew, Mark, and Luke, and it is evident that upon these scriptures and in the spirit of them, section 42 of Book of Doctrine and Covenants, if not based, are in accordance and keeping with them. There is, however, in one of the revelations a statement to the effect of the following: "Thou shalt not commit adultery, nor do anything like unto it." From this, those who are inclined to restrict this construction of law may find a basis for a positive refusal upon their part to perform the ceremony of marriage for persons who have been divorced, and propose to marry other than their former companion who may have become reconciled to each other.

The action of the ministry of the church authorized by law to perform the marriage ceremony being left to the exercises of discretion and their own understanding of the provisions of the law upon the subject, will do well if they study closely paragraph 20 of section 42, and determine their own action in each case in which they are called upon to act in the light of their understanding of what is required of them as ministers for Christ.

Many are so strongly imbued with the idea of right of human conscience that they conclude that if whatever may be required of them by the rules of church associations or what may be recognized as a proper construction of law by the great majority is against their own conclusion, they are in honor bound to follow the dictates of their conscience, whatever may be the issue thereof. The church may not have the right to enforce adherence and obedience to its mandates in such cases where the right of individual conscience is pleaded in extenuation or defense of their refusal to abide by the rule. And it is certain that no one is authorized by prerogative to dictate in such cases. It is possible that the idea of the right of individual conscience may be strained and a mistaken notion of conscientious scruple permitted to warp and override the judgment, and this from causes that may prejudice the individual. Members of any association which may have rules of faith and practice by which its membership are to be governed must certainly have the right to expect that the official members of the association shall conform to the rule, and where those rules are the result of a conjoint action of the membership by a system of consideration and determination as to the correctness and applicability of the rules to which allegiance is expected and required are formulated and adopted, no one is justified in refusing credence and acceptance of the rules so formulated and form-

ally expressed. The association certainly has a justifiable right to expect its members to observe its own rules. It is possible, however, that the limitations of human thought and actions, rules formulated upon given law might be erroneous, and if so they should be found to be thus erroneous there might be justifiable objection to them. But until this objection is found to be correct the rule ought to apply.

The matter is left open now to the exercise of the judgment and discretion of the eldership, and each member of the ministry, if he chooses so to do, may absolutely refuse to perform the marriage ceremony between those who may present themselves for the performance of the ceremony of marriage, if he feels led so to do, and he be blameless for so doing. Those who upon the examination of cases coming before them in which the performance of the ceremony of marriage is required, may determine or be satisfied the particular case does not come within the prohibition of paragraph 20, section 42, and the governing clauses in Matthew 19 and Mark 10, may elect to perform the ceremony and be subject to after inquiry if such inquiry should be deemed advisable, as each and every case must be determined upon its own merits, as it seems impracticable to make any general rule which will cover every particular case.

A new feature was introduced at the conference. By the request of several and at his own suggestion the Bishop delivered a rather exhaustive discourse upon the subject of equality, in the course of which it appeared that the minds of many of his hearers were disabused of some notions which had been held which have prevented a working understanding of the law, and the procedure of the Bishopric. This was followed by what was denominated a round table, a meeting in which the Bishop gave answer to written questions, as well as some oral ones, upon topics connected with the administration of the law under the general Bishopric. These questions were necessarily suggestive and the answers thereto covered a wide range and were in the main quite satisfactory, and it is believed that a much better understanding was established between the Bishop and those who heard him. It certainly was quite commendable as an effort, and we believe will be productive of good. It showed at least that the Bishop was familiar with what had been written upon the subject, and the Saints will do well to remember that one of the effective answers made by the Savior to the adversary was the simple expression, "It is written."

Provision was made for a small book of instruction in court procedure to be accompanied by a number of blank forms covering the entire procedure from a complaint to an appeal which it is hoped will

be productive of unity of procedure and better results.

Resolutions were introduced with a view to bring about a condition of Zionie equality in temporalities which elicited considerable discussion, but without any definite results so far as action was concerned. The difficulty seems to be in an agreement as to whom the responsibility is left to interpret and apply the law. It must be clear to every one that any law which is to be carried into effect must have application, and in order that this application may be effected, there must be some one or more whose duty it is to interpret the law.

In the civil law of the land courts are provided ranging from justice's court to the supreme court in which there is vested power to determine upon questions of law, make interpretation thereof, and determine decisions where cases occur under the law of the land. It is a fair presumption that in the affairs of the church association there should be authority placed somewhere for a rendition or interpretation upon every clause of applicable law. It seems difficult to place this authority, or there is a failure from some cause which perhaps we are not authorized to state to accept the rendition of law by those who seem to be charged with the duty of carrying the laws into effect. It is to be hoped that this difficulty is but seeming, and that ere long there may be such an adjustment that interminable discussion may be avoided. In the meantime as touching temporalities, the language of paragraph 10, of section 126, Doctrine and Covenants, should be permitted to prevail as follows:

"The application of the law as stated by the Bishopric should be acceded to." If in this application wrong should be the result, there is a remedy which may be applied, and should be. No one is necessarily free to disregard the proper application of remedial procedure against wrong-doing. Unfair and unjust criticism and opposition to the ministration of the Bishopric can never remedy any wrong which may exist, and it certainly should have been found out by this time that continued and caviling attacks upon the Bishop in an endeavor to force him and his associates to follow the interpretation of extremists is productive of nothing but a preventing of carrying out the law in any form. Too many minds are busy, each striving to enforce his own application and understanding of the law, resulting in the confusing of those who are willing to become subject to the law as interpreted by the Bishop, and to be helpful in the financial affairs of the church. The conservative element among the members can not justly be made to accede to the conclusions of the extreme and violent element.

Stiff in opinion; always in the wrong.—Dryden.

SPIRIT MEDIUM FAKIRS.

The spirit rapping development in the United States began in Rochester, New York, in 1848, with a family known as the Fox girls. Spirit rappings and what were known as dark seances were held, guitars played, bells rung, and other phenomena produced, as it was claimed, by spirits, together with appeals made through mediums to what were known as departed spirits, spread rapidly all over the country and thence to other countries as well. The first developments in Hancock County, Illinois, were made at Carthage, at Basco, we believe, and in Senora Township, two and a half miles east of Nauvoo. We were acquainted with this latter movement. It originated in the family of a farmer named Chadsey, his elder daughter being the medium. It continued for quite a time and we had an opportunity of watching its development from the so-called spirit rapping and table tipping to the writing stage. The fame of this medium and the seances held by her spread quite rapidly, and in company with many visitors who came to Nauvoo for the purpose of investigating this phenomena, we visited at the place where the seances were held and from there saw its outcroppings in other parts in the western part of the county. Having a good opportunity in company with a man by the name of James Richardson, who was a near neighbor, we gave the manifestation just as fair an investigation as it was possible under the circumstances to do. We witnessed the exhibition of powers which we could not locate and for which we could find no explanation. But notwithstanding this fact, we were unable to discover any mental, moral, or spiritual good coming through the movement. During the time from 1850 to 1855 we were able to discover that a great many of the alleged manifestations, especially the communications made in writing, were of no practical benefit to anybody, and many of them were below ordinary intelligence and, moreover, quite contemptible. Many were absolutely false in fact. We thought at the time, as we think now, that there was some sort of psychological rapport between the mind of the inquirer and the medium through which it was possible for an answer more or less relevant to be made. We discovered further that the person seeking to investigate, who would by force of will-power hold his thoughts in reference to the questions asked in absolute abeyance, the response was vacillating and very uncertain. We had an opportunity to test it once for all by receiving a written communication, purporting to come from the spirit of an old-time friend whose handwriting was absolutely capable of being identified by comparison with that already in our possession in letters from the man himself. The purport of the communication was that the man had died of cholera some time before the communication

was given, leaving his family at the place where we knew his residence had been. We wrote to the purported widow of the man, directing it to the city where we knew his residence had been, and in less than a month's time we had a letter from a man who would be the reported dead man's brother-in-law, stating that his brother-in-law had left the city some two months before that time, *en route* for Salt Lake City, Utah. And at the expiration of two months from the date of our letter to him we received a letter from him dated at Fort Leavenworth, and stating that he was well and hearty, and had not been sick. This decided us that the system so fraught with falsity and deception, so replete with imposition both by those who had faith in the movement and practiced it upon the credulity of the people through a system of deception, was of no practical benefit to us, and so we lost interest in further inquiry in regard to it.

Subsequently to this we removed to Plano, Illinois, and there came in contact with a number of spiritualists, some of whom were quite intelligent and seemed to be well grounded in the philosophy. One of these, a man by the name of Durbin, a tailor, became very enthusiastic, and I used to converse with him frequently. Not long after, he removed to Sandwich, still pursuing his trade. I met him occasionally and at each recurrence of our meeting I would inquire of his progress. Meeting him one day in the street I noticed that he had an air of somber dejection manifest in his countenance and his attitude. I asked him what was the matter with him; if he had been sick. He told me that he had not, but that he was sorely tried and disgusted. I asked him if it was in relation to spiritism and he said that it was; that he had lost all faith in dark seances and he had little or no confidence in any of the manifestations.

Mr. Durbin then told me that he had for some little time been paying attention to the seances held by different mediums at different places, had spent a good deal of time and considerable money in attending them, and to his satisfaction he had proved that they were frauds; that so far as they were concerned he was again at sea. I then asked him what conclusion he had come to about the other manifestations, those which were delivered through mediums in writing, etc. He said to me then, "I tell you, Elder, there's not more than one in two hundred of them that is genuine, and not one in twenty that is of any practical value to anybody." He says, "I am done with them." I then said to him, "Friend Durbin, why that's a fearful condition; that if in the faith I was a participator in, not one in two hundred was genuine or of any practical value, I would stop right where I am and wouldn't preach another sermon." He said, "Well, Elder, I can't help it;

it's the conclusion I am forced to come to," and he said it in sadness.

We had another friend living at Sandwich at the time, Mr. Charles Nicholson, the father of the late Bro. D. F. Nicholson, the husband of Bro. W. W. Blair's daughter Minnie. Mr. Nicholson was engaged in a kind of trade in which he bought books and sold them, also canvassing for certain works. He was a kind of bibliomaniac, that is, he was a lover of books, and wherever he went he was ranging the libraries and the book-stores for odd works and books of value, ancient and modern. Whenever he secured anything that he thought was allied with our religious topics and that we would prize, he used to give us at the Herald Office the privilege of the first bid. It was from him that we bought the copy of the "Breeches Bible," an edition in which the story of the garden is told in reference to Adam and Eve making garments for themselves. The statement in this version is, "And when they found they were naked they sewed fig leaves together and made for themselves breeches." The book was lost with the rest in our unfortunate fire in Lamoni. He also had studied the phenomena of spiritism for a good while and very closely, and had at considerable expense attended the seances of certain celebrated mediums, going to different places, among the rest, two men who for a while operated in Chicago. The name of one of these was Bastian. He spent several days with others attending seances held by these men, and becoming satisfied that their efforts were a fraud he met the men on the street the next day after the last seance he had attended and publicly accused them and denounced them. Soon after they were exposed their fraudulent seances stopped. We were at the time exchanging the HERALD with the *Physiological Journal* published at Chicago by Spiritist Jones and others, and as we had no care to file them we used to pigeonhole them for Mr. Nicholson, who would get them when he called on us from time to time. When he returned from Chicago after his episode with Bastian and his coworker, he came in looking very solemn and said to us, "I want you to stop my paper." We were quite surprised, for he was not taking the HERALD, and I so told him. Still he said, "I want you to stop my paper. I don't want it any longer. I am done with the whole thing." And saying this he glanced at the place where we kept the *Physiological Journal* and we then understood what he meant. He then related the history of his visiting the different mediums, closing with the Chicago episode, and saying that he was satisfied there was no good in it and he was done with it.

Craving the pardon of the readers of the HERALD we introduce the following from the Salt Lake *Tribune* of February 4, venturing to give this advice: Spiritism asks its devotees first of all to put them-

selves in a receptive condition and to become passive and let whatever spirit may be seeking to enter their being to take possession, thus placing themselves at the disposition of any spirit, good, bad, or indifferent, that may be seeking a covert in a human tabernacle to answer its own purposes. The Spirit of God, while it asks its devotees to be in a receptive condition does not ask them to divest themselves of their identity or lose control of their individuality, as they are warned that they will be held to strict accountability for the uses to which their tabernacles are put by the spirits which may enter into them; therefore, each spirit must take cognizance of its own body, and will be held to the strictest accountability for suffering an evil, malicious, or ill-advised spirit to enter and use the tabernacle appointed unto itself. Remember the scriptural injunction, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Also, read the statement where it is related that an evil spirit if allowed to enter in where a house had been swept and garnished, the condition of the individual is ten times worse than at the first. Preserve your bodies in charge of their own spirits, subject only to obedience to the will of God, who wisely seeks your own good by its impression, visitations, and control.

"Professional mediums and fakirs, from the Witch of Endor down," was the subject of Bishop F. S. Spalding's address to the young women at the Young Women's Christian Association home Monday evening. After remarking that he had been a student of clairvoyant mysticism for a number of years, Bishop Spalding said he had not yet discovered a plausible explanation for the phenomena, and that while he was confident there existed with some persons a super-normal mediumistic power, he thought that ninety-nine per cent of all so called mediums were humbugs.

"There is no doubt but that many of the mediums, especially women, really believe in their own power. Students in psychological research long ago discovered there was some foundation for belief in mediumistic powers, but though a psychological society, composed of scientific men, both in America and England, has been investigating the subject for the past twenty-five years, it has been unable to discover exactly upon what principle the phenomena were based."

Bishop Spalding introduced the Witch of Endor, before whom King Saul, distressed and at his wits' end, appeared and commanded that she call forth the spirit of Samuel that he might have advice from the aged prophet, to show that in ancient biblical times the manner of "readings" given by mediums was identical with that of the present day. He interpolated the explanation that the woman at Endor was called a witch because no one in her country was able to explain her "trances," except through witchcraft.

"The Witch of Endor," said the bishop, "at the command of the king went into a trance just as modern trance mediums do. She explained that she was able to see things vaguely, which is an explanation made by every clairvoyant when about to describe what she sees. She described Samuel as an old man coming forth with a robe about his shoulders, and the message she gave Saul as coming from him was the same denunciatory reproof as Saul was accustomed to receive during Samuel's lifetime.

"In other words, Saul received from the lips of the woman

the same thoughts that were already in his mind. There was nothing new in the description of Samuel's appearance, nothing new in the spirit message he sent the king. It is possible that the woman, having put to sleep her conscious mind, was able, through her sub-conscious mind, a possession which psychologists accredit every person, to read the thoughts of Saul, which she merely repeated to him.

"It is not uncommon for mediums to tell us something we already know, and we think it wonderful. There may be more in telepathy than we understand, and to a large extent I think clairvoyant powers may be explained by that."

Regarding predictions of the future, Bishop Spalding read from an article on the subject of Professor Scripture, professor of psychology at Yale. Professor Scripture ignored the possibility of any one's ability to accurately tell of coming events, by saying that he would make any one who could predict the rise and fall of market prices a millionaire over night, and that any one who could describe transpiring events in another part of the world would never have to work for a living.

"I believe that ninety-nine per cent of so-called mediums are fakirs, just sharp-witted tricksters who are able to live off of the public by their deceptions. Many of them realize they have some strange power which they can't themselves explain, but the most of them take pains to turn it into a commercial advantage."—*Salt Lake Tribune*, February 4, 1908.

REMISSION OF SINS RETAINED.

Some little speculation is had among the Saints as to the continued condition of a person obedient to the law of the gospel after baptism. The philosophy of the matter is briefly this, that when a person is baptized into the church and has received the laying on of hands for the gift of the Holy Ghost, he has complied with the law of the gospel adoption, his sins are remitted unto him. If he retains his integrity of purpose, remains in obedience to the requirements of the law of Christ as a member of his body, he retains from day to day that remission of sins; and until he commits some act by which he is made a transgressor against the law and loses his identification with the church, and the presence of the Spirit, he is not a loser of the continued remission of his sin. For such the sacrament is provided as a means of a retention of remission of sins; being the Lord's supper, those who partake of it worthily receive a continuation of the Spirit of the Master and eat at his table and are sustained by such partaking. The sacrament is not instituted as an ordinance intended for the remission of sins, but it is an open confession before the church by the member that he remembers the Master and is willing to keep his commandments, that his Spirit may continue with him, and in such sense it is a help and an ordinance by which the remission of sins is continued unto the disciple.

A person being guilty of wrong-doing, unless it is of such a marked character as to warrant a proceeding by the church authorities, is entitled to make a confession to the Lord and receive forgiveness

through the intercession of Jesus Christ the Righteous, who is just to forgive our sins, as stated by the Apostle Paul; and should a person transgress and feel the necessity therefor, he may confess to the church and receive forgiveness therefrom.

The sacrament may be administered by the officers of the church in the church building owned by the Saints, in a hall which they may use as a church building, or any other place of which due notice of the time and place is given to the Saints, or any provisions made by the branch or the church. There are no official limits of a branch provided for in the church rules. It depends upon conditions under which the branch exists and the place where, whether it is in a sparsely settled country or in a city.

The baptism of the water precedes the baptism of the Spirit, and it is difficult to determine just when a person is baptized of the Spirit, but whosoever receives of the manifestation of the Spirit mentioned in the twelfth chapter of Corinthians, has received of the Spirit as provided in the gospel rule.

We think this is sufficient to answer any question upon these topics that may be necessary to reply to.

VIVISECTION AS PRACTICED IN CANADA.

Some time ago Elder R. C. Russell was holding meetings in Bothwell, Ontario. He wrote an article for the *Bothwell Times*. In the same column, immediately following his article, appeared the following notice:

MR. EDITOR: I was presented with a card inviting me to attend certain meetings and question the speaker. The Devil always likes to get into an argument that he may thereby get more fully established in the hearts of the people. James says, "If any man lack wisdom let him ask of God," not of Elder Russell and not for the sake of argument. The Devil has his followers and so has Joe Smith. We know enough about the Devil without inquiring from his followers, and we know sufficient about Joe Smith without inquiring from Elder Russell. I trust our people will be wise enough to absent themselves from the meetings advertised.

REV. W. J. ASHTON.

Elder Russell came back in the next number of the *Times* with a reply that was probably justifiably caustic. We quote:

TO REVEREND ASHTON: Paul, a servant of Jesus Christ, called to be an apostle, Romans 1: 1, said, "Prove all things; hold fast that which is good."—1 Thessalonians 5: 21.

W. J. Ashton, a servant of ? ? ? ?, called by ? ?, \$, \$, to be a reverend ? (will a man rob God?, Malachi 3: 8; see Psalm 111: 9 reverend,) said to the people of Bothwell, "I trust that our people will be wise enough to absent themselves from the meetings advertised."—*Bothwell Times*, February 27, 1908.

I am indeed very sorry, Mr. Ashton, to see displayed by your article in last week's *Times* such a very unchristian, malicious, and slanderous spirit. I assure you I would expect more gentlemanly treatment at the hands of an avowed infidel, let alone a man who calls himself Jehovah. I really

think, dear friend, that you lose influence in the minds of honest thinkers, when you put up such a scurrilous composition as your reasons why you will not attend Elder Russell's meeting and ask him questions.

You say, "The Devil always likes to get into an argument that he may thereby get more fully established in the hearts of the people." Pray where do you find such doctrine as that? It must be in your book of purchased sermons, for I assure you it is not so taught in the Bible, but the very opposite, as you may see in the following: "Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude, 3d verse.

"Without controversy great is the mystery of godliness."—1 Thessalonians 3: 16. Now, Mr. Ashton, why do you, who claim to be called of God to turn on the light of the scriptures, instead of coming to the open platform and thus fulfill the law of Christ by putting to silence a follower of the Devil, as you say I am,—rather refuse an open meeting? Just please let me present a few reasons for your thus acting as I view your position from behind your glasses.

1. In the days of Christ, those who had false doctrines formed by man or Satan came repeatedly to ask the most crooked questions they could by their evil minds conjure up, until in their own snares they were by him so tangled up that they, according to Luke 20: 40, "Durst not ask him any questions at all." Since that, to them, sad experience, people of like weak positions are more given to throw mud than "prove all things."

2. Some time ago you were in conversation with one of the lay members of the Latter Day Saints' Church, and while arguing with him on the mode of water baptism you contended for sprinkling while he for immersion, and by your own admission afterwards to other parties you were tied up, and you also admitted that the people had a great knowledge of the Bible. Now it is but reasonable to suppose that you would conclude that when one of the lay members could tie you up, your chances to successfully tie up a traveling missionary who meets men of your caliber almost every day would be vastly too slim to attempt.

3. At the present time I believe you are drawing a salary of about eight hundred dollars and have intimated that unless your already overtaxed communicants pay you more, your God (? , \$) will call you where he is more plentiful, and were you now to invite those dear people to come out to a public meeting where the Bible would be the standard of evidence, you know beyond a shadow of a doubt that if I have any knowledge of the Bible at all, I would very easily prove to an intelligent audience that you are guilty of the very thing that the Bible says false teachers and false prophets will do in the last days, viz: preach for hire and divine for money. Then as soon as they are convinced that the Bible don't require them to pay the preacher, they will refuse any further to be imposed upon, the salary will not be forthcoming, and of course a preacher would not be supposed to labor and no god (\$) to bless the (parson), so the drayman will get a job moving furniture, and the *Times* will have a very nice little article in announcing that the Reverend ——— got a call to (the Lord had called us to preach the gospel unto them, Acts 16: 9, 10) the town of "more dollars," and the people say, "I wonder did he get the eight hundred and seventy-five dollars?" (See 1 Timothy 3: 3.) Now, my dear friend Ashton, the people of this town are alive to the facts as above stated, and if you wish to prove to them that I am misjudging you, kindly comply with my request and come with your entire congregation, as per invitation by card, and put the Devil, as you call me, to flight; for you know that Jesus gave his ministry authority to rebuke the Devil, and he would at once have to flee. But according to your

version of it the Devil is the stronger power to-day and God's servant has not only to flee (the hireling fleeth because he is a hireling, and careth not for the sheep.—John 10: 13,) but has to advertise in the public press that his congregation, who are supposed to be receiving their daily bread from heaven under the Reverend's fatherly hand are so "lean and illfavored" that they are not to be trusted away from the parson's apron string, lest they might eat of the husks dispensed by the "Devil's servant," will be wise enough to absent themselves from the meetings. Oh, how weak your position is, Reverend. You say, "If any man lack wisdom let him ask of God, not of Elder Russell." Now, friend Ashton, if you were to ask Elder Russell he might give you an answer because he has a body, parts, and passions, but according to your Discipline, section 1, paragraph 1, your God has no body, nor parts. How then, dear friend, could he give wisdom? for there is an established axiom which says "From nothing, nothing can come." As you preach about this God you say he has ceased to give visions, dreams, revelations, and signs following the true believer, Christ said he would give them. (See Mark 16: 15-20.)

Now, friend Ashton, as God is unchangeable and no respecter of persons, you know that if there can to-day be found a congregation of real true believers, as existed in the days of the apostles, they shall receive those God-promised blessings, as in days of yore. Now that is the doctrine I preach; and if you are sincere in your statements as to how much you know about "Joe Smith," (would it not be more gentlemanly to call him by his Christian name, Joseph. Would you not think Elder Russell was very ill-mannered if, in referring to the founder of your church, he were to try to belittle him by calling him Jack Wesley?) you know that I preach that doctrine, and you also know that we as a congregation do enjoy them. And I am constrained to believe and openly confess that if you were really operated on by the Spirit of the God of heaven instead of getting gain in \$s and popularity in the eyes of the people, you would be concerned enough about my soul (for you must consider that I am in a lost condition as you say I am a follower of the Devil) to come to my meeting and put me right. What would Christ do? "The servant is not greater than his Master."

And again, dear friend, how can you harmonize your statements to one of our people in this country wherein you said, "You did not know anything about our church and its doctrines, therefore could not say anything about them," and your most numerous statements of slander and ridicule in this town and country and your "know all" statement in the *Times*.

By your slap at "Joe" Smith you would lead the public to believe that their parson had a wonderful fund of knowledge in reserve relative to the desperate character of the Devil and "Joe" Smith. Now I am not looking for your wonderful store of satanic information, but this I will say, if you can produce one court record of any country to prove that Joseph Smith, who founded the Latter Day Saint Church, ever committed a crime, I will make you a present of five hundred dollars in gold the very moment you come into my meeting, and before the public read your evidence bearing the seal of the court from which it came. This is a good chance for you to make some money if your recent article is not a bluff which you try to ring in as a fact. Your future actions will try your honesty.

Now, my dear friend Ashton, there are in this town and vicinity a number of good, honorable citizens who are members of the Latter Day Saint Church, and you in the public press openly call them followers of the Devil! You, therefore, to them and the public in general, owe a recantation of your public slander. I think, dear sir,

if you are wise to your own interests, you will not attempt any more slander and ridicule, but will, in a nice Christian spirit, present some Bible proofs to refute my doctrines if you can, and thus feed the minds of an intelligent, inquiring people, who do not applaud you for the malicious spirit you manifest in your recent article. When you reply to this please give us the production of a reasoning mind, and the public will not censure so severely, as they at present are in view of you insulting them by saying they are not intelligent enough to be trusted to listen to a speaker who may differ from them in religious opinions.

Anxiously waiting your attendance at my services, as per card, and a gentlemanly, Christian reply to the above article, I remain, One who wishes an open investigation of truth.

R. C. RUSSELL,

Of the Latter Day Saint Church.

Parable: A certain rancher had a large flock of sheep which he was feeding on fables, and a recital of what the former shepherds fed the flocks upon (Mark 16: 15-20). The sheep seeing a neighboring flock well fed on truths and a restoration of the former foods, became dissatisfied, many of them jumped the fence and could not be decoyed back again to the food where the rancher preferred wool to mutton. The unjust rancher, to retain his wool producers, hastened in a great rage to increase the height of his coral and built dead falls out of the domineering, treacherous, but decayed timbers of "I trust our people will be wise enough to absent themselves from the meetings advertised." R. C. R.

NOTES AND COMMENTS.

Professor R. M. Stewart, of Graceland College, and Elder D. A. Anderson have been offered positions in the Iowa State University as assistant professors. Such an offer is a well-earned recognition of merit and hard work.

Two hundred and twenty-five dead and many injured are reported as the result of tornadoes in Georgia, Alabama, and other Southern States during the past week. Twenty towns were wholly or partially destroyed.

"Low Twelve" is the title of a book written by Edward L. Ellis, and published by F. R. Niglutch, New York. The book deals with the subject of the Fraternities and makes the statement that the Indians had a knowledge of Free Masonry and in many cases befriended American soldiers who were Masons. Where they got their knowledge is not stated.

It is a shame for a man to desire honor only because of his noble progenitors, and not to deserve it by his own virtue.—Chrysostom.

Mere family never made a man great.—Thought and deed, not pedigree, are the passports to enduring fame.—Skobelev.

When a nation gives birth to a man who is able to produce a great thought, another is born who is able to understand and admire it.—Joubert.

Elders' Note-Book

OUR ATTITUDE TOWARDS THE MINISTRY AND MEMBERS OF OTHER CHURCHES.

Love them. Pray for them. Be frank with them. Command their respect. Set a pace for them. Disarm their opposition. Greet them as friends. Credit them with honesty. Ours is a work of education. Example is more effective than precept. Affirm your position rather than assail theirs. If we have the truth we can demonstrate it. Do not credit them with ulterior motives. Do not invite their ill will by mental suggestion. Kindness is far more effective than abuse. Do not call our work a warfare, unless you qualify it. Ours is a message of love; the warfare should be more within than without.

On entering a town, extend a cordial invitation to the minister as well as his flock to attend your service. "As ye would that men should do to you, do ye even so to them." Concede that it is possible for them to honestly believe what to you is absurd. Do not charge the minister with preaching for hire; for, with few exceptions, most ministers are poorly paid.

Place yourself where they are; look at things as they look at them; proceed to reason yourself from their position to your own.

We are sent out to save souls, not to damn them. It is not enough to tell the story, we must manifest the Spirit of Christ in the telling, being filled with a yearning solicitude for their souls' welfare.

We are sent out to win souls to Christ, rather than to make church members. Church membership is only incidental, a means to an end; the saving of souls a *finale*, a successful culmination.

Do not carry a chip on your shoulder, strutting around and defying some one to knock it off. *Preach Christ*. Hold HIM up before the people. All other personalities, however good, are simply echoes; nothing more, and scarcely that.

Affirm your position, rather than negate theirs. Ridicule is not argument. It indicates an ignorant and intolerant character. Assumption is not argument; assertion is not proof. A debate is generally the longest way around to a given and desired point.

This article by request contains eight hundred words—three hundred and fifty are herewith presented; the reader, by courtesy, will be allowed to supply the balance.

Very truly yours,

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Great minds had rather deserve contemporaneous applause without obtaining it, than obtain without deserving it. If it follow them it is well, but they will not deviate to follow it.—Colton.

Original Articles

A FEW THOUGHTS ON TITHING.

Tithing, to my mind, is one of the subjects first to be considered, after we become members of the church of Latter Day Saints.

1. Because it teaches God's way of caring for the poor and the needy.

2. It is the means God has instituted for the support of the families of those who preach the gospel.

3. For the purchasing of lands for the Saints to dwell on,—in the hour of his judgments a place of safety from destruction, and from the desolations that shall come upon the earth in the last days.

4. To bring about an equality to all his people, that there shall be no poor among them; also to banish all selfishness from us, which at the present time is very detrimental to the progress of the work; and to make better men and women of us, which is necessary in order to bring about the redemption of Zion, for which we are all looking. And I am of the opinion that we have been lying too long upon our oars; for as early as 1861, the Lord spoke through his servant to the church that in order to "carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by any one, be he whomsoever he may be. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."

Note the Twelve and the Bishop were to take measures to execute the law of tithing, to bring it in force among the Saints, to perform his great work, which gives us to understand that this work can not be carried on without the tithing from the Saints. Did the Twelve and the Bishop take these measures? If they have done so, they are free in that respect, and the Saints who will not comply with the law will be the sufferers. So let us see to it that we do our part as God has commanded. For, as Samuel said to Saul, "Behold, to obey is better than sacrifice." And we as a people will realize it when too late, when the judgments spread destruction, with no place of safety to flee to. We may wish that we had not been such dull scholars. Zion is to be a place of safety, a city of refuge. So let us see that our city of refuge is built, by first sending our treasures to the Bishop or his agents, or to Zion.

Too many of the Saints think that all they have to do it to get up and go, without any preparation on their part. For such there is disappointment. First

comply with the law, by paying the tithes; afterwards go up to the land of Zion.

Our heavenly Father wishes to bless his Saints abundantly, both spiritually and temporally; and he will do so if we keep his commandments. For this reason was the gospel restored with power and authority to administer in its ordinances; and one of the commandments is tithing. For we can read of it away back in Genesis, in the patriarchal age. We might review some of these references. Genesis 14: 15, 19, Inspired Translation: "And he [Abraham] brought back Lot, his brother's son, and all his goods, and the women also, and the people. . . . And Abram gave him [Melchisedec] tithes of all he had taken."

It is evident from reading the above scripture that Abraham was not ignorant of the law of tithing, and of the necessity of paying tithing to Melchisedec, who was priest, or in other words, high priest of the Most High. "And he lifted up his voice, and he blessed Abram, being the high priest and the keeper of the storehouse of God."—Verse 37.

You see he was keeper of God's storehouse; a great favor conferred upon man, for God to trust man with the true riches of heaven. Let us read the thirty-eighth verse, a very important part that we should notice: "him whom God had appointed to receive tithes for the poor."

So if God made provision as early in the ages as that for the poor of his church, has God changed? Malachi tells us: "For I am God, I change not." Now, since God is unchangeable, and there are poor in his church to-day, would it not be reasonable to suppose that God would make the same provision to-day that the poor and the needy ones shall be cared for? I think so.

We read in Proverbs 3: 9: "Honor God with thy substance, and with the first-fruits of thine increase." The definition of the word *substance*, as given by Webster, is, "Being; essential part; matter; body; goods; property." This not only means a tenth part; but a whole consecration of ourselves to God. And we can not do it unless we obey his commandments. Evidently tithing is included also.

I have heard some Saints talk like this: "Well, I don't pay tithes directly to the Bishop, or his authorized agents; but I spend some of my time preaching, and bear my own expenses, if I don't receive enough from individuals by the way; and I don't call on the Bishop or draw from the church funds to defray my expenses. This I consider equal to paying tithing."

If that is good for one person it will answer for all, and where will the tithes and offerings come from? How will the Bishop fill his office and calling; and, again, what need is there of this high

priest to have charge of the storehouse of God? It is similar to the sectarian idea, any person who feels like preaching, go and do it; and if not, let it alone. God is a God of order, and his people must observe law and order. Did not Abraham hold the priesthood? We have every reason to believe that he did. He understood the law of tithing, and that it was his duty to comply with it; and he paid tithes to this high priest, of the goods that he brought back, and the tithing was placed in the hands of Melchisedec, who was keeper of the storehouse of the Lord, before it was counted as tithing. And Abraham was blessed, and not until then. "If ye love me, keep my commandments," says Jesus.

Let me call your attention to Malachi 3: 10. The prophet here, under the influence of the Spirit of God, speaks as follows: "Bring ye all the tithes into [where?] the storehouse." What for? "That there may be meat in mine house (for the poor and needy), and prove me now herewith, saith the Lord of hosts."

This is the way for us, as Saints of latter days, to prove our own selves, as well as to prove God; to realize, here, by obedience to his commands, that he is a God of his word, and will do just as he says. These are the rules that we have to work by in this life, so as to fit us for the great millennial reign.

As I see it now, no man is a proper representative of the gospel who does not believe in, and comply with the law of tithing. John, in his first epistle, chapter 3, verse 17, says: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" If we entertain a feeling within us, not to impart of our substance as God hath blessed us, instead of love there is within us hate. Love is of God; and hatred is from beneath. And we have got to get rid of all hatred, and do as we are commanded, or where God and Christ are we can not come. So it is better for us to impart of our substance while it is in our power to do it.

I am acquainted with two persons who belonged to the church, and who had talked frequently of the law of tithing, and who believed it to be right. One of them decided to obey. The other thought to wait for a time. So the first one obeyed by paying his tithing. The second one thought the first one should have helped his boys in business first, and the result was that the latter did not comply with the law of tithing, as he should have done. Neither did he give his boys the start in business that he should have done; for his business affairs commenced to fail, and other affairs in life went against him, so that he lost about all he had. And the other one, who paid his tithing, has his receipts for it, and had enough left to start his boys in business. Now there

is one instance of obedience to the temporal law, and another of disobedience, in our day.

Some may say, Well, it will be time enough when I get out of debt, get a home for myself, etc. Now, if every person in the church would be of that mind, how long would it be before the gospel would be preached to the nations of the earth, and an inheritance for the Saints purchased, or, in other words, the redemption of Zion be brought about? The Lord, speaking through the Psalmist David, says, "Gather my Saints together unto me, those that have made a covenant with me by sacrifice." Now, what sacrifice would it be if we wait until we get out of debt, etc.?

Come with me to the history of Jacob, in Genesis 28:22. The young man seemed to have an idea it was one of the first commandments with which he should comply. Read Proverbs 3:10: "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Again in Malachi 3:10: "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

After a due consideration of the above portions of scripture, at what period would it be commendable for us to make the start at tithing? It is evident that when we enter the church, that as we covenant to serve God in the act of baptism, if we set to work to pay our tithing, that the blessings of our heavenly Father will be fourfold, yes an hundred fold. As the poet says:

"Awake, Saints, awake,
No time now for reposing."

Let us all awake from our slumber; and may the mist that hath hung over us so long be removed. Taking God at his word, we shall be blessed above all people. For the windows of heaven are to be opened unto us. Now, if it stands good in one way, it will be good in another. If we disobey, the windows of heaven will not be opened unto us, but will remain closed, and no temporal blessings be received. Come with me to Doctrine and Covenants 64:5. It reads as follows:

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning; this is speaking after the manner of the Lord; for verily I say, To-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up; for I am the Lord of hosts; and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day.

This revelation was given in the year 1831. It says: It is called to-day from this time on till Christ comes, and it calls it a day of sacrifice, and a day of tithing. For whom? "My people," says the Lord: Latter Day Saints. And according to this

revelation, no one is exempt from the law of tithing, neither priesthood, nor laity; and the ones holding the priesthood should be first to comply with the law, as they should be examples to the flock over which they have charge; for how can we say to our brethren, "Obey God's commands," when we are indifferent ourselves?

I remember once, while speaking on the law of tithing, the query came to me, Why preach it to others, when you have not obeyed in full? I felt the reproof keenly, and it was further shown to me at that time that the adversary taketh advantage because of disobedience, and has power over us to a certain extent, bringing doubts and fears, seeking to have us believe that the God we worship is not a God of his word; that it is a vain thing to serve God. My experience since I became a Saint convinces me that as soon as I have done my duty, God never has failed to do his part of the work. We read in Doctrine and Covenants 81:3, where the Lord speaking to his Saints says, "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." When we do not obey, just think for a moment; no promise! But, again, if we obey, we have promise of God's protection and blessing. Surely he (God) will rebuke the devourer for our sakes, and our vines and fruit-trees will not cast their fruit before their time. There is at present a standing enemy to all vegetation; and the only way for the Saints to escape is by obedience. Read the latter part of section 101, paragraph 2, Doctrine and Covenants, the preface to the revelation given to Enoch, concerning the order of the church, for the benefit of the poor:

I prepared all things, and have given them unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

Let us not try to beat the Lord and the church (poor and needy) out of that which rightly belongs to them, and not to us, and then expect to dwell in Zion. We can not do it. God will not be mocked.

According to the law, God only asks one tenth, and allows us to have nine tenths; and, more than that, he furnishes all in the first place, and still further opens unto us the windows of heaven, and showers blessings upon us; also promises to rebuke the devourer for our sakes.

In section 102, paragraph 2, of Doctrine and Covenants, the Lord as early as 1834, says, "and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celes-

tial kingdom, otherwise, I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer."

This revelation was given to those who were appointed to lead the people, or the first elders, so that they would be able not only to obey it themselves, but to teach others what God required at their hands. And it shows conclusively that we must suffer until we learn obedience. Then why not heed the counsel given in the Bible, Book of Mormon, and Doctrine and Covenants, the three standard books of the church? The Book of Mormon is just as explicit on the law of tithing as is the Bible, though no reference has been made to the Book of Mormon in this article, which might have been done; and a great deal more evidence than is herewith presented could be brought from either of the three books. These three books agree as touching the law of tithes and offerings.

In conclusion, will say, May God help us to perform our duty as Saints, so that the poor and needy may be cared for, the gospel preached to the nations of the earth, Zion redeemed, and the Israel of God gathered home to enjoy the reward consequent to our faithfulness in this life.

Yours for the welfare of Zion,
SAMUEL BROWN.

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DOCTRINE AND COVENANTS, SECTION 42.

This purported revelation of Jesus Christ, was given to the Saints at Kirtland, Ohio, in February, 1831. It is a remarkable document, whether we accept it as a revelation from God or not, and is worthy of a thorough examination.

WHY WAS IT GIVEN?

We must conclude that in everything God does, he is moved by a wise and beneficent purpose. The purpose, or purposes, must always be in harmony with the perfect and matchless character of God, else we are justified in rejecting its claims of divinity. If, therefore, this document fairly reflects the wisdom, purity, foreknowledge, love, etc., all of which enter into the character of God, so far the way is clear for its acceptance.

But to come directly to the purpose, or purposes, had in view by the Almighty when he gave this revelation to his people, we call your attention, first, to some things which had been revealed in January of the same year:

Verily I say unto you, Ye are clean but not all; and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares

that they may be burned; and, behold, the enemy is combined. And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness. . . . And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high.—Doctrine and Covenants 38: 3, 4, 7.

At this early date, about nine months after the organization of the church, "the enemy" was seeking to bring about the destruction of God's people, by working in secret and in the dark (his, the enemy's, own chosen way); but they (the people of the church) did not know it. In this history repeated itself. But who is the "enemy" referred to? Satan, evidently, who is the enemy of God, his truth, and his people. His purpose is to destroy God's people, both in time and eternity, or, temporally as well as eternally. As usual, he found willing instruments who, wittingly and unwittingly, were ready to do his bidding.

Yes, at that early day, the little flock was in great danger! Some were not "clean" and the Lord was not pleased with them. They were practicing "iniquity," had "hearts of unbelief," and were "guilty" before God. By the plainest kind of implication, we are informed that these guilty ones were in some way connected with the work of the enemy in "secret chambers."

In paragraph 6, we have the following: "And again I say unto you, that the enemy in the secret chambers seeketh your lives." Then follows a prediction of wars, calamity, and trouble that would come upon the people, our own country not excepted, with the closing statement, "But if ye are prepared, ye shall not fear."

This shows, not only that Satan sought to destroy the people, temporally as well as eternally, but that God, on the other hand, in his own peculiar way, proposed to *save his people*, both in time and eternity. All this is in harmony with what has come to us in the Bible, historically, doctrinally, and prophetically.

Paragraph 5 informs us that when Christ comes he will be our king and watch over us, and we shall have no laws but his, for he is our lawgiver. These words are significant:

Wherefore, hear my voice and follow me, and ye shall be a free people. . . . Teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me.

We must obey the Master's voice in time, else we can not be crowned in eternity; but here, in this

world, we are also required to obey the laws of the land. In eternity, when Jesus shall have come in glory, we shall be governed wholly by his laws. We must not break the laws of the land, but obey them (see Doctrine and Covenants 58:5; 95:2); but we should not make the mistake of presuming that we are to rise no higher on great moral and social questions than the law of the land requires.

From that part of paragraph 7 already quoted, we learn that they had been commanded to go to the Ohio, there to receive God's law, "escape the power of the enemy, and be gathered unto" him "a righteous people," and "be endowed with power from on high," that is, receive a special endowment of the divine Spirit.

They went to the Ohio, and there received the law, a record of which is contained in Doctrine and Covenants, section 42. Therefore, so far as revealed in section 38, the purpose of God in giving section 42, was the *complete* salvation of his people in *time* and *eternity*.

Before passing to additional evidence on the purpose of section 42, it is well that we should note the difference between God and Satan, in doctrine taught and methods employed. God proposed to save his people through obedience to the celestial law (the law of the gospel), as we shall presently see, and he does his work in the light. He plainly declares his purpose, and how it may be secured. Satan lurks in the dark. He purposely deceives his followers and hides from them the true purpose of his work, lest the better part of them should forsake him. What doctrine was taught his subjects in "the secret chambers," we can not, of course, tell; for, while God *reveals*, Satan hides up the "mystery" in the dark. However, we can reach some safe conclusions from what God has revealed.

The law of salvation, temporal and eternal, and the instruction connected with it, which God has now promised to give, as contained in Doctrine and Covenants, section 42, enjoins that which would make them a pure and righteous people, plant them safely in the New Jerusalem, and secure unto them eternal life. And as the law mentions a number of things which we are forbidden to do, and its purposes were that the Saints might escape the power of the enemy and become a righteous and pure people, etc., we are fully justified in the conclusion that the things which the law condemns are the things which were "had in secret chambers, to bring to pass" their "destruction, in process of time."

Thus far we find the purposes announced, and the work undertaken, in complete harmony with the character of God.

We now go to Kirtland, Ohio, where the Saints had been commanded to go, that they might receive God's law, and an endowment of spiritual power. On

February 4, 1831, a revelation was given, known as section 41. We quote paragraphs 1, 2:

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings; ye that hear me: and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. And I will be your Ruler when I come; and, behold, I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.

From the above we draw the following conclusions:

1. They were commanded to make special preparation to receive the promised law by faith and prayer.

2. All who would receive the law, which the Lord was about to give, *and obey it*, would be true disciples, or Saints, and constitute the church of God in the last days, under the restored gospel; but all who should profess to believe it, and at the same time not obey it, were not his disciples, and should be cast out. No matter by what name this class of believers (?) (unbelievers) should be called, they were no more the Church of Jesus Christ of Latter Day Saints than a thistle is a rose, when called by the same name.

3. The law was to be in force till Jesus Christ should come in glory, to reign over his people. Nothing else could possibly obtain in its place.

4. The elders were to see that the law was honored and obeyed.

5. The law was given that "*all things*" might be "right" before God. Hence, just so far as the teaching and work of the church should be in harmony with the law, things would be right; just so far as it should oppose, violate, or conflict, in any way, with the law, things would be wrong; that is, if the judgment of the Infinite One may be relied upon. Therefore, the faith and doctrine of the church is only responsible for that which is done in harmony with the law of the church. Further, the benefits of our religion must be measured by the good which comes to, and goes out from, those who live in harmony with the law.

INSTRUCTION AND LAW.

We now come to section 42, which was given about five days after section 41. It is quite a lengthy communication, consisting of eight and one half pages, divided into twenty-three paragraphs.

Paragraph 1 may be considered as the introduction, and it is important. It reads as follows:

Hearken, O ye elders of my church, who have assembled yourselves together, in my name, even Jesus Christ, the Son of the living God, the Savior of the world; inasmuch as they believe on my name and keep my commandments; again I say unto you, hearken and hear and obey the law which I shall give unto you; for verily I say, As ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

Thus we see that the great importance of obeying the law is emphasized, not only by the strong and significant terms used, but by repetition.

In paragraphs 2 and 3, the elders are commanded to go forth and preach the gospel, "two by two," and they are instructed how to preach, that the work may be done according to the wisdom of God, and not in the wisdom of man. We are also informed that Bishop Partridge must stand in the office of his calling, and that in case he should transgress another should be appointed in his stead.

Paragraph 4 relates to authority and ordinations, and is in harmony with the teaching of the New Testament. It must be known to the church that the minister has proper authority, and has been properly ordained, else he is not to be trusted as a gospel representative of the church.

Paragraph 5 contains important instruction to "the elders, priests, and teachers of this church." They are instructed, in the form of a commandment, to teach the principles of the gospel as they have been presented to us "in the Bible and Book of Mormon, in the which is the fullness of the gospel." They are to observe the covenants and church articles, and teach as they shall be directed by the Spirit, and the Spirit is to be given by the prayer of faith. They are also to "speak and prophesy," as the Lord will, by the Comforter, which knows all things, and bears record of the Father and the Son.

As this paragraph comes to us in the form of a commandment, it is law (a rule of action) and binding upon the ministry of the church. However, if there is any conflict between the Bible and Book of Mormon, concerning the principles of the gospel, the commandment can not be kept, no more than a man can serve two Masters. We are not aware that any such conflict exists.

Paragraphs 6 to 16, inclusive, were spoken to the church as a whole, that is, to ministers and members, though some things, or duties, enjoined, belong to the ministry alone. The opening statement reads as follows: "And now, behold, I speak unto the church."

After this statement follows a series of commandments, numbers of which are in the form of "thou shalt" and "thou shalt not." Killing, stealing, lying,

polygamy, adultery, and speaking evil of one's neighbor, which constitute the leading sins in the catalogue, are positively and emphatically condemned. Then, at the close of paragraph 7, we have this general and sweeping statement:

"Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out."

The crime of killing is made very prominent and strong. "Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come." "And again, I say, thou shalt not kill; but he that killeth shall die."

That is, any one who is found guilty of killing, or murder, must pay the penalty as established by the laws of the land. A statement in paragraph 21, reads as follows:

And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land.

Marriage, with all its attendant conditions, is the greatest social question of this, or any other, age. In the past, God has thought it to be sufficiently important to require a plain revelation of his will to his people. By his own act and his own voice he established monogamy in the beginning. (See Genesis 2:18, 21-24.) All this, that man and woman might enjoy the benefits of true companionship, and that the earth might be peopled.

At the time of the flood, when wickedness was great and almost universal, God spared Noah and his three sons, giving to each one wife, and only one, that the earth might be *repeopled*.

In the days of Christ and Paul, the same order of marriage was sustained by the word of God. (See Matthew 19:4-6; 1 Corinthians 7:2.)

In the last days, when, as we claim, the gospel, and the true order of divine service, were again restored to man, did God say anything about marriage? If so, what did he say?

Right here, in the law given to the church, that we might have all things right before God, we have the following language:

Thou shalt love thy wife with all thy heart, and cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out.—Paragraph 7.

As collateral proof, the attention of the reader is called to Doctrine and Covenants 49:3; Jacob 2:6, in the Book of Mormon, small edition. The first reference reads as follows:

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth

might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.

The foregoing statements are very significant in the light of the well established facts, that years after they were given, the crimes of killing, stealing, lying, and polygamy were taught by leading men, who claimed to represent the true church; and they were taught in the name of God and our holy religion! Evidently, then, the very things which this law condemns, were taught and contemplated in the work of "the secret chambers." No wonder that God said to his people, when speaking of this secret work, its purpose is "to bring to pass your destruction, in process of time, and ye knew it not, but now I tell it unto you," etc.

Paragraph 8 introduces one of the most important parts of the divine plan, namely, the law of love—love to God and love to man. In harmony with the teachings of the Bible, and consistent with the claim of a restored gospel, we are herein told how we may demonstrate to God, each other, and the world, that we are actually in possession of this love. We quote in part:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me.

Another practical manifestation of this great principle is indicated in paragraph 12:

Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those who die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, woe unto them, for their death is bitter.

It may be asked, Why weep for those who have no hope of a glorious resurrection? What good will it do? Why weep for those who die in Christ, inasmuch as their reward is secured?

Why did Jesus weep at the grave of Lazarus? Why did he weep when contemplating the destruction of the wicked Jews? (See Luke 19: 41.) Whether our tears and sympathy will benefit the unrepentant, we are not able to say; but it is not difficult to understand that they will benefit us. Bringing ourselves in closer touch with suffering and unfortunate humanity, and with the pure and good, who have been removed from us by death, can not fail to improve our character, hence fits us for better service, and for the enjoyment of a greater degree of bliss.

The balance of this paragraph, together with paragraphs 9, 10, and 11, are mainly devoted to instruction, and to rules and commandments, pertaining to the work of consecration. They seem to have been given that the work might be done decently, orderly,

safely, and altogether according to the will of God. The purposes for which the means consecrated is to be used are plainly indicated.

At the close of paragraph 10, we have this important statement: "And this I do for the salvation of my people." Another important statement occurs at the beginning of paragraph 11: "And it shall come to pass that he that sinneth and repenteth not, shall be cast out of the church," etc.

ITS DURATION AND APPLICATION.

We have already considered the duration of the law, and referred to it several times; but we wish to strengthen our position on this point, and also establish its universal application to the church.

Section 85, given nearly two years after the giving of the law, contains the following statements:

They who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, can not abide celestial glory; and he who can not abide the law of a terrestrial kingdom, can not abide terrestrial glory; he who can not abide the law of a telestial kingdom, can not abide telestial glory: therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.—Paragraph 5.

And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.—Paragraph 8.

These plain and significant statements put the matters involved beyond the realm of doubt. The law is to be in force till the ushering in of the eternal state, through the righteous reign of the King of peace. All must obey it, who would be sanctified and, finally, crowned with celestial glory.

Let us not forget the stated purposes of the law:

1. That all things may be right before God. When any part of the law is ignored, or violated, wrong obtains, or remains where it already existed. But when the law is fully kept, "all things" are right before God.

2. The salvation of God's people, which, of course, includes the promised "escape from the power of the enemy," and the gathering of them *unto God* "a righteous people, without spot and blameless."

3. Church government. "And by the prayer of your faith ye shall receive my law, that ye may know how to govern my church," etc.

We have already learned that in securing these purposes, we are commanded to take the things which have been given to us in the scriptures (Bible and Book of Mormon) for divine law, and for the government of Christ's church; and, further, "he that doth according to these things, shall be saved,

and he that doeth them not shall be damned, if he continues."

"INSTRUCTION AND LAW" CONCLUDED.

The first portion of paragraph 12 reads as follows:

And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.

Some have claimed that the statement made about wearing apparel, found in the first sentence of this paragraph, was of local application and applied, perhaps, to some of the old sisters who lived at the time it was given, and who were, possibly, a little proud and inclined to be dissatisfied with their homespun apparel. We think this view to be dangerous and untenable, and for the following reasons:

1. The statement is a part of the law, and however difficult it may be for some of us to explain it, and however much some of us would like to see it moved out of the way, it does, nevertheless, like all other parts of the law, apply to all Saints up to the time of the righteous reign of the King of kings.

2. It occurs in the middle of a sentence, of which it is a part. The first part of the sentence says, "Thou shalt not be proud in thy heart." Does not this statement apply to-day? Do we not need it as badly as those old sisters did at Kirtland, Ohio, in 1831? If not, why not? The last part of the sentence says, "And let all things be done in cleanliness before me." Who will say that this does not apply to-day? Now, is it safe to take out the middle portion of a sentence and declare that it is one of those divine revelations which applies only to those to whom it is given, while the first and last portions have no such limitations? We think not. This part of the law, like every other part, applies to us, and it serves to show how practical and far-reaching are the provisions of this wonderful document!

The other portions quoted, condemning idleness, and containing another provision for the temporal salvation of God's people, speak for themselves. They are in complete harmony with God's wisdom, justice, and love, also with the general and specific statements of the Bible, along the lines indicated in the paragraph.

Paragraph 13 teaches that, through faith, the sick may be healed, the blind made to see, the lame to walk. "And they who have not faith to do these things, but believe in me, have power to become my

sons; and inasmuch as they break not my laws, thou shalt bear their infirmities."

Paragraph 14 teaches that each one should stand in the place of his own stewardship; that we should meet our financial obligations to each other, and draw a clear line of distinction between business transactions and giving; that if we should receive more than what is needed for our support (by donation or gift, we suppose), we are required to give it to the "Lord's storehouse."

Paragraph 15 contains instruction and promises concerning the Inspired Translation of the Holy Scriptures, which promises were literally fulfilled through the instrumentality of Joseph Smith the Prophet, his widow, Emma Smith, after his death, and the Reorganized Church of Jesus Christ of Latter Day Saints. By the church, they were published to the church and the world.

Paragraph 16 has already been presented.

Paragraph 17 contains precious promise of divine knowledge, "if thou shalt ask," such as shall bring "joy" and "life eternal."

Paragraph 18 consists of instruction and promise. The Lord's servants were to be "sent forth to the east, and to the west, to the north, and to the south [evidently to preach the gospel]; and this in consequence of what is coming on the earth, and of secret combinations. Behold thou shalt observe all these things, and great shall be thy reward. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here, and in the New Jerusalem. Therefore, he that lacketh wisdom let him ask of me, and I will give him liberally, and upbraid him not."

Thus we see that all that is not actually contained in this section, by way of instruction and commandment, necessary to establish them in their scattered and gathered condition, is to be found in the "church covenants," and must, of necessity, be in perfect harmony with section 42.

Paragraph 19 relates to stewardships, and to the support of the bishop and his counselors. It shows that the priests, teachers, and members are to have their stewardships as well as the elders and high priests.

Paragraph 20 informs the church that "whatever persons among" them have put away their companions for the cause of fornication, shall not be cast out; but if the church finds "that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that you receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them."

Are we now, and have we been in the past, careful and diligent to follow the instructions and injunctions of this paragraph? Or has history repeated itself by recording our folly in trying to make the work a little more successful by lowering the standard?

In the first part of paragraph 21 we have the statement that "every person who belongeth to this church of Christ shall observe to keep *all the commandments and covenants* of the church."

Paragraph 22 contains additional instruction on how we should deal with those who are found guilty of the crime of adultery. In the closing portion of the paragraph our attention is again called to the laws of the land. Those who rob, steal, or lie, are not to be hidden away from the grasp of the law, but, under all circumstances, *it must be honored*; therefore, they are to be "delivered up unto the law of the land."

The last sentence in the paragraph is another one of those general but comprehensive statements. It leaves no room for the practice or toleration of any kind of iniquity which has not been specifically designated in previous paragraphs. It reads as follows: "If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God."

From what precedes and follows this section we discover that God was careful to have all things done in harmony with the laws of the land. The church was organized "agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April."—Doctrine and Covenants 17: 1.

Six months after section 42 was given to the church, we find the following language was spoken, as recorded in the middle of paragraph 5, section 58:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet.

Paragraph 23 deals with personal offenses between the members of the church. It also deals with private and public offenses, and with private and public sins. It is in harmony with what is written in the New Testament, but is more specific and explicit.

CONCLUDING THOUGHTS.

In the light of the foregoing examination is there any room anywhere for the doctrine and practice of polygamy? Absolutely, there is nothing in the sacred books of the church, either teaching or permitting the unholy practice. It is contrary to both the laws of God and man. If it could be proved that Joseph Smith, the man through whom God restored

the divine plan, either taught or practiced polygamy in the latter part of his life, as believed by some, it would not change the situation in the least, except to reflect dishonor and shame on one who had been chosen of God, and who had already done such a noble work in the interests of man's salvation.

The Great Teacher said, "*Have faith in God.*" He did not intend that our faith should be injured or destroyed by the teaching or practice of *any man*, without regard to position or prerogative. Can the work of any man change the truth of God? Who is it that has faith in God?

The editor of the *Ensign* told us, a short time ago, that "we should follow the teachings of no man only as he follows Christ, for he alone is the perfect pattern." We have believed this in the past, we believe it now. The Editor of the HERALD, and president of the Reorganized Church of Jesus Christ of Latter Day Saints, teaches the same sentiment. Over his own signature we find the following words:

"As if that should stop all controversy. We have not so learned Christ. His commands can not be set aside by the doings of any prophet, or the sayings of 'no prophet, nor the son of a prophet,' Brigham Young."

This is evidently the correct position to assume, and should be made the material and leading point in the controversy. Polygamy is not, never has been, and never can be any part of the faith and doctrine of the church. Whether Joseph Smith ever taught or practiced it, to any extent, is a secondary matter.

In 1852, and afterwards, the Brigamite church taught and practiced the doctrine of polygamy, and as suitable concomittants, they also taught "blood-atonement," (killing some men in order to save them) and, under certain conditions, lying and stealing were justified. How did it come that the God of the Saints foresaw these terrible conditions that would obtain in the name of the church, and as early as 1831 made ample provision against them? Does it not prove that he is more than a human god?

By these provisions, for which there seemed to be little or no demand, at the time they were given, so far as appearances would indicate, we are able to defend anywhere, and at any time, the restored gospel, as it was given to the world through the instrumentality of Joseph Smith.

In view of what we have herein presented, (and there is much more in reserve) by way of instruction, commandment, and promise, we solemnly ask: What more was, or is, necessary to make the work a success? Who will tell us? With no disposition to ridicule or denounce, we ask, Was it Masonry? Is it Masonry? Whatever may be thought, by some, of this ancient, secret order, one thing is plain,

namely, that there is no place for it in the divine economy, as restored in the last days, to help secure the favor and blessings of God, either for time or eternity.

I do not say that Joseph Smith, the Seer, taught the Saints to go into Masonry as a means of protection and help in the accomplishment of the work; but if he did, it was equivalent, in a large degree, to a repudiation of the revelations he had received, and which had been indorsed by the church. It would have been sinful for the prophet to give such counsel as this, and it would have been sinful for the people of the church to receive it. But if it be true, we can not wonder that the Saints were scattered and peeled.

Is it not a fact that the sacred books of the church condemn *all* "secret combinations" and "works of darkness"? (See 2 Nephi 14, 15.)

It is true that the Saints were commanded to hearken unto the voice of the Lord, and the voice of his servants whom he had appointed to lead his people (see Doctrine and Covenants 107:13), but were they to hearken to the voice of his servants just the same as the voice of the Lord? That is, *unconditionally* obey their counsel and advice? If so, do we not trust in man just the same as we trust in God? In this case, the words of the prophet would apply: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jeremiah 17:5.

What God requires, and all that he requires, is that we should put ourselves in a position and condition to recognize the voice of the Good Shepherd, through his servants, whenever it is heard; but we must bear in mind that weak, fallible man may go wrong at any time. Suppose there is a conflict between the voice of the Lord and the voice of his servants, which is always possible; how can we obey both? Suppose, again, that the counsel given at different times, and pertaining to the same matter, conflicts with itself; how can we obey it all? To illustrate: If the Seer advised the Saints to go into Masonry, at Nauvoo, how could they obey it and at the same time obey the counsel which he gave while in Liberty jail, Missouri, in 1832?

The true position is plainly set forth in the word. There is a grave responsibility resting upon the minister, and also upon the member. The minister must teach intelligently and by the Spirit of truth; the member must hear and receive intelligently, and by the same Spirit.

And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth, or some other way? if it be some other way, it be not of God: therefore, why is it that ye can not understand and know that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth? Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are

edified and rejoice together; and that which doth edify, is not of God, and is darkness: that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day.—Doctrine and Covenants 50:5, 6, a portion of each paragraph.

Thus we see that grave responsibility rests upon both parties, teacher and hearer. True faith, humility, discernment, and careful thought are essential to the success of both parties concerned; and the beauty of it is, that the more careful and prayerful the membership are, the more readily they will discern the meritorious efforts and works of those who have been called to lead the church of God. In fact, they are the only ones who are prepared to properly and fully sustain them *in righteousness*.

Just as soon as we assume the position that we are under obligations to accept the counsel and advice of the Prophet *unconditionally, and without question*, we thereby make him infallible in his official capacity, exulting (?) him to the high (?) position which was occupied by Brigham Young, and is occupied by the pope!

I have naught but good feelings toward those who assume this position, with all its dangerous committants; but I believe the sooner the position receives effective blows that will send it tottering into a grave of everlasting oblivion, the better it will be for the work! In the divine economy, there is no place found for this doctrine.

Section 42, together with the other revelations found in the Doctrine and Covenants, presents the highest and best moral and spiritual standard for the conduct of the Saints, that has ever been revealed to man! Absolutely, there is no promise of success, the enjoyment of God's Spirit, (that precious Spirit of promise) or of eternal life, made to any, except those who love God and keep his commandments.

In section 122; 6, the law contained in section 42 is once more referred to, as late as April 1894. From the statements made we are very glad to learn, *once more*, that the Lord has not changed his mind:

And further the Spirit saith unto you, that "with the Lord one day is as a thousand years, and a thousand years as a day"; therefore, the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy is as if it were given to-day.

Too bad that after having so much trouble with some parts of the law, the good Lord would not permit us to remove the troublesome parts!

This law, given in the wisdom of Him who loves his people and his work (thank God), enables us to successfully defend against polygamy and every other immoral and wicked thing which evil minded men have attempted to fasten on the restored church. And who has ever been left alone in making this defense, when he has trusted in God and made it

because he loved the truth? How often the Spirit has burned within us like living fire, when making this defense, and we have been made to realize, as never before, the wisdom of God in revealing his law to the church, in the very terms in which it is couched, as early as February, 1831.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4: 4.

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8: 31, 32.

And then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive.—Doctrine and Covenants 48: 2.

This could not be done if any conflict should arise between the earlier and later revelations, no more than a man can serve two masters. Therefore, polygamy, and everything else which is contrary to the gospel of Christ, as set forth in the commandments given before this date (March, 1831), is for ever excluded.

But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord, their God, give unto them. Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet; and the earth is given unto the saints, to possess it for ever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of this world shall prevail against them, for they were set to be a light unto the world, and to be saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden underfoot of men.—Doctrine and Covenants 100: 2.

And Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself.—Doctrine and Covenants 102: 2.

The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.—Doctrine and Covenants 2: 1.

J. R. LAMBERT.

LAMONI, Iowa, March 15, 1908.

When the millions applaud you, seriously ask what harm you have done; when they censure you, what good!—Colton.

• * •

It is a sin when low things, however good in themselves, stand in the way of high things.—Rufus Ellis.

• * •

Peace is the happy, natural state of man; war, his corruption, his disgrace.—Thompson.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

We Welcome the Spring.

We welcome with pleasure the beautiful spring,
As it starts from cold winter's embrace.
Sweet, balmy breezes from southland it brings,
Soon of winter there will be not a trace.
Out in the orchard the birds are now singing,
All things seem gay; earth to new life is springing
Since spring came in cold winter's place.

The fields with new garments themselves are adorning;
The trees themselves dressing in green.
Up in the branches and down in the hollows,
Birds building their nests may be seen.
Out in the meadows the lambs are at play;
The brooklet sings gayly, and runs on its way;
For they welcome the springtime again.

Oh! beautiful spring you must soon pass away,
For summer is now on the wing;
She scatters her blossoms o'er valley and plain,
And the bees are now with us again.
Out on the hillside the cattle are lowing,
Far in the distance the sweet doves are cooing,
For they ever would welcome the spring.

BEALS, Maine.

LUCINDA J. BEAL.

Dear Sisters: Why do we not hear more frequently from the sisters who have no children or whose children are grown? Who are better fitted than they who have leisure to observe the experience of others or tell of their own experience, now that they are free from the charge of rearing the little ones? Surely not we mothers who are burdened and often seemingly overburdened with the blessed care of bearing and rearing a large family.

The woman without children has her mind free from the immediate strain and worry of child-bearing and training and has, generally speaking, ample opportunity to observe among her many friends and acquaintances the application and failure or success of new and old principles and methods of child-training. Why should she not jot down these observations for the benefit of us mothers, who are so busy with hands, heart, and brain, from sun to sun, that we have no time for theorizing; but are applying principles and working out methods without realizing it.

Or the mother who has succeeded in bringing to manhood and womanhood, through the busy and trying years of child life, those who are now among the valiant in the work of reclaiming mankind? She now has leisure to think and write of her past experiences, her successes and failures, and present them for those who have no time to study them out for themselves.

Surely they are better fitted for this task than we mothers whose strength of mind and body and heart are often overtaxed until they refuse to act by the strain of bearing and rearing a large and ever-increasing family.

Do not be afraid, sisters, that some one will criticise you

because you, who have no children, write for those who have. We value your observations and past experiences.

IVY CARPENTER FISHER.

Parepa Rosa, a More Beautiful Picture Than Can Be Seen in the Hall of Fame.

Many years ago a poor widowed woman, leading a hard life of unending labor, was called on to part with the one thing dear to her—her only child. Mother and daughter had toiled together for fifteen years, and the only bit of sunshine falling into their dark lives was that shed by their loving companionship. But the girl had always been weakly. Under the heartbroken mother's eyes she faded and wasted away with consumption, and at last the day came when the wan face failed to answer with a smile the anxious, tear-blinded eyes of the mother. The poor young creature was dead.

For many months the pair had been supported by the elderly woman's sewing, and it was in the character of employer I had become acquainted with Mrs. C. and her story. By an occasional visit to the awful heights of an East Side tenement, where they lived, by a few books and some comforting words I had won the love of the dying girl. Her grateful thoughts turned in her last hours to the small number of friends she possessed, and she besought her mother to notify me of the day of the funeral and ask me to attend.

That summons reached me upon one of the wildest days preceding Christmas. A sleet that was not rain, and a rain that was not snow, came pelting from all points of the compass. I piled the glowing grates; I drew closer the curtains and shut out the gloom of the December afternoon; I turned on the gas and sat down, devoutly thankful that I had cut all connection with the wicked weather, when an installment of it burst in upon me in the shape of Parepa Rosa. She was Euphrosyne Parepa of that time, and the operatic idol of the city.

And even as we congratulated ourselves on the prospect of a delightful day together, here came the summons for me to go to the humble funeral of the poor sewing-woman's daughter. I turned the little tear-blotted note over and groaned.

"This is terrible," said I. "It's just the one errand that could take me out to-day, but I must go."

And then I told Parepa the circumstances, and speculated on the length of time I should be gone, and suggested means of amusement in my absence.

"But I shall go with you," said the great-hearted creature.

So she rewound her throat with the long white comforter, pulled on her worsted gloves, and off in the storm we went together. We climbed flight after flight of narrow, dark stairs to the top floor, where the widow dwelt in a miserable little room not more than a dozen feet square. The canvas-back hearse, peculiar to the twenty-five dollar funeral, stood in the street below, and the awful cherry-stained box, with its ruffle of glazed white muslin, stood on uncovered trestles in the center of the room above.

There was the mother, speechless in her grief, beside that box, a group of hard-working, kindly-hearted neighbors sitting about. It was useless to say the poor woman was prepared for the inevitable end; it was cold comfort to speak to her of the daughter's release from pain and suffering. The bereft creature, in her utter loneliness, was thinking of herself and the awful future, of the approaching moment when that box and its precious burden would be taken away and leave her wholly alone. So, therefore, with a sympathizing grasp of the poor, worn, bony hand, we sat silently down to "attend the funeral."

Then the minister came in—a dry man, with nothing of the tenderness of his holy calling. Icier than the day, colder than the storm, he rattled through some selected sentences from the Bible, and offered a set form of condolence to the broken-hearted mother. Then he hurriedly departed, while a hush fell on everybody gathered in the little room. Not one word had been uttered of consolation, of solemn import, or befitting the occasion. It was the emptiest, hollowest, most unsatisfactory moment I ever remember. Then Parepa arose, her cloak falling about her noble figure like mourning drapery. She stood beside that miserable cherry-stained box. She looked a moment on the wasted, ashy face, upturned toward her from within it. She laid her soft, white hand on the forehead of the dead girl, and lifted up her matchless voice in the beautiful melody—

"Angels ever bright and fair,
Take, oh, take her to thy care."

The noble voice swelled toward heaven, and if ever the choirs of paradise paused to listen to earth's music, it was when Parepa sang so gloriously beside that poor dead girl. No words can describe its effects on those gathered there. The sad mourner sank on her knees, and with clasped hands and streaming eyes the little band stood reverently about her.

No queen ever went to her grave accompanied by a grander ceremony. To this day Parepa's glorious tribute of song rings with solemn melody in my memory as the most impressive service I ever heard.—*Our Dumb Animals.*

Prayer Union.

Sr. Mary A. Ferguson asks all of the Saints, and the Prayer Union, to pray, on the twelfth day of May, for herself and family, that they may hear the restored gospel and obey the same.

Letter Department

BUFFALO, New York, April 7, 1908.

Editors Herald: I am feeling well in body and mind. I realize a great change in my physical condition to what I was two years ago. I hardly felt myself well enough to take the field, but I was told in the gift of prophecy that in the event that I took the field health should be given. So I took the Lord at his word, believing I should receive it if I did my duty. To my delight I received the blessing, and since that time I have tried to do the best I could at all times for the Master's cause, which is so dear to all of his Saints.

The work moves on quite well, considering the opposition, and the lack of laborers to assist in caring for the work, I having it about all to myself outside of local labor. The work in Sunderlinville, Pennsylvania, is moving on nicely. The Saints there are heart and soul in the work. Bro. M. A. Surdam being ordained a priest a little over a year ago, has the oversight of the work, and he is putting forth a good effort, and is upheld by the Saints. They have a lively Sunday-school. Old and young are alike interested in the work. One was baptized while I was there in February, and she promises to be a worker; the outlook is favorable for more to follow ere long. Prejudice is gradually giving way to gospel truths.

At Greenwood the Saints are plodding along as best they can. As there is material and membership there they should be organized into a branch. They have been on probation long enough. I think when they have stemmed the tide up to this present that a trial in an organized condition would be good for them. I think it a mistake to expect perfection before we proceed to ordain or organize. God has placed

these officers and gifts for our perfecting, and while I do not indorse premature ordination, I do believe in giving men a chance as soon as the Spirit manifests it to us that it is God's will for certain ones to be ordained.

At East Pharsalia there are six Saints who meet every Sunday to worship without any priesthood or organization, and at Fulton, New York, there are a number of Saints who are doing the best they can without any priesthood or organization, having Sunday-school and prayer-meeting, with an outlook for several more entering into the church, and it is needful that labor and care should be given these places by the missionary force. If it is cared for branches would be effected and a good work done for the Master. There are other places that could be reached from these places, and a district could be organized in the western part of this State.

Bro. F. J. Updyke, of Greenwood, accompanied me to the above-named places. I appreciated his company and the Saints felt comforted by his presence and counsel along the line of tithing and offering. He seems to have this work at heart, and in time will make his mark in usefulness to the church, he being one of the pillars for the work at Greenwood, also Bishop's agent for this western part of the State.

East Syracuse, New York, has the appearance of a good work having been done, so far as Bro. Whitehead is concerned; his home being the home for some of the elders, whoever may be willing to enter into the battle for the establishment of truth.

In the different places that I have been I have been made welcome to the homes of Saints and friends, and have found them to be good and kind. I appreciate the favors conferred on me by them. Hoping that the peace and blessing of God may be with them in all their outgoings and incomings, I am,

Yours in gospel bonds,

SAMUEL BROWN.

GUILFORD, Missouri, April 11, 1908.

Editors Herald: It gives me great pleasure to be able to say I have never regretted the step I took when I entered the waters of baptism. All I regret is that I have not done as much as I might have done for the work. My desire is to do all that I can, however little that may be. I know that the Lord is pleased with us if we put forth an effort to do all that we can.

I feel that I could not get along without the HERALD.

I love to read the experiences of the older ones, who have had trials to battle with and have overcome them, as it gives me renewed strength and makes me feel thankful that we have our places where we can worship our heavenly Father in peace and happiness.

The Lord has surely been very good and merciful unto me. I will relate a little experience I have had with him. A few years back I was troubled a good deal with erysipelas, on my face and body. Finally it got so bad that I thought I could not stand it any longer; my face was a solid mass of sore, and I got medicine from a doctor to kill the poison; but instead of giving the relief sought for it only made my face the more sore. I doctored with two doctors; neither of them did much good. I began doubting that I ever would get well, and I was very much discouraged and did not feel like asking God to help me.

But one night, as I lay thinking about my condition and wondering why it should all be, a thought leaped into my mind, "Why not be administered to?" The next morning I sent for my uncle, C. C. Nelson, and T. A. Ivie to come and administer to me. They came and administered to me and I felt some better. The next day I was administered to by my grandfather and I began to improve, very slowly but steadily. I prayed earnestly that if it was God's will, I

might be healed to praise and glorify his holy name. And I am thankful that the Lord did hear and answer my prayers, for now I am well once more.

Dear Saints, let us try to live aright, and let our lights shine, and do good unto others, that when we shall be called to pass beyond the river that others may be benefited by our having been in the world.

Your sister in gospel bonds,

MRS. M. E. (NELSON) SCHMIDT.

MANCHESTER, England, March 11, 1908.

Editors Herald: It is a long while since I troubled your columns with a letter. I seem very remiss in writing, especially of my own personal labors. However, I have not done much labor of late, owing to sickness and illness, the nature of which has been very trying indeed; but realize the blessing of the Lord in that, so far, I have had strength to bear up against it.

My trouble, as named by the doctor, is mucous polypi, and catarrh of the stomach, and I have had nearly four months of it up to date, and passed through two operations. I am not yet certain whether I shall pass through another operation. I want to maintain my position in the work for the work's sake; for our condition in this mission is none too grand. I would like, still, to be able to second the noble efforts of our Bro. Rushton, if I can only get back my health and strength. However, I shall do what I can. If I have to retreat to the rear, I hope some better soldier will fill up the gap, and give a bold front to the enemy. In the absence of our Bro. Rushton, I shall make an effort to hold the fort. Therefore, all matters requiring attention during the absence of the mission president, please refer to the writer, and they will receive attention forthwith.

Respectfully yours,

W. H. GREENWOOD.

127 Upper Couran Street, Harperhey.

SULLIVAN, Indiana, April 7, 1908.

Saints' Herald: I visited Bro. J. L. Tempest and wife last night, at 1425 South Tenth Street, Terre Haute, Indiana. While they are isolated from a branch, it is grand to find such noble Saints, who can stand true to the angel message. They have a noble daughter, who is a great help to her parents. She is also one of God's Saints, and stands out nobly for the cause, in spite of having only worldly people among the young for her associates.

I am told by Bro. Tempest that there are three other Saints in Terre Haute. There seems that an organization here could be expected. Bro. Tempest is a deacon. May God be with them and abide.

JOHN ZAHND.

PIOCHE, Nevada, April 8, 1908.

Dear Herald: We are staying for a short time here in Pioche, mixed up some with the Brighamite faction. Will some elder interested in Nevada find time to call upon us? There is no one of any faith preaching here. We would gladly care for an elder as long as he would stay, and do anything we could to help him get a hearing here.

BRO. AND SR. I. R. AND MILDRED MOORE.

BELVIDERE, Illinois, April 5, 1908.

Dear Herald: I receive so much good from your weekly visits that the thought comes to me that each one should tell his experience or testimony for the benefit of others. I thank God to-night that I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to all that believe and obey. We are a few scattered Saints,

only four in number here, and four in Belvidere. We have our prayer-meeting every Thursday evening, at half past seven, and feel that the promise is true, that where even two or three are gathered together in His name, there he will be in their midst, and that to bless.

There is much prejudice here. Nearly all think that any form of religion, except that of the Latter Day Saints, is all right; as long as a person is honest about his belief, all roads lead to eternal life; but that is one of the biggest errors mankind has to grapple with. Once convince a person of this error, and the rest is easier to accomplish. The gospel says, Straight is the gate and narrow the way, and few there be that find it. That does not mean that any way will do.

We have an elder here occasionally to preach a few sermons, and once last spring had a sacrament-meeting, for which we are truly thankful. Ever praying for that happy time when righteousness shall cover the earth as the waters cover the sea, and praying for the redemption, I remain your brother in Christ,

WM. DARMAN.

R. F. D. 3.

BOTHWELL, Ontario, April 8, 1908.

Dear Herald: As I have seen nothing in your valuable columns from this part of the Lord's vineyard, I feel that a few words would not be out of place.

We, as members of the Lone Branch, are striving in our weak way to serve God and let our light shine, and in so doing we can see the Spirit of God working with us, giving encouragement, and also increasing our numbers.

During the past year our numbers have increased by about fifty, and for this credit is due our beloved missionaries, Brn. R. C. Russell and B. St. John, and our worthy district president, Elder Leverton, in helping the branch to gather in the honest, as we believe. All are worthy additions, and many heads of families.

I ask the prayers of God's Saints in my behalf.

Your brother in gospel bonds,

JOHN C. DENT.

CHEROKEE, Iowa, April 12, 1908.

Dear Herald: I have been reading the HERALD this lovely Sabbath morning, and felt impressed to write a few lines.

We have a nice little branch here. Every one seems to be doing all he can for the cause of Christ. Bro. A. R. Crippen is doing all he can for the work in this place. He is surely one of God's servants, as he is so faithful in his work.

I can truly say I love this grand and glorious work of the Lord, and I am trying in my weakness to serve the Lord and keep his commandments. My prayer is that every Latter Day Saint may be faithful as long as life shall last.

With love to all the Saints,

MRS. N. HAYES.

NAYLOR, Missouri, April 17, 1908.

Editors Herald: I thought I would write you a few lines, as I have not seen anything from this place. We are still holding the fort. The enemy rages sometimes from without, but the spiritual condition of Nalor Branch I think is better than it was some time ago. Of course we might do better; for some of the members are a little unconcerned, or at least it seems that way to me. But some are working more earnestly than ever before, trying to do all they can to forward the work. Bro. L. M. Sucous and I go out and preach as time and opportunity permit. Last month we preached five Sundays in five different places, one place about five miles from where Bro. Edwards and Woods had their debate, and the people seem to be well pleased with

the preaching. They said they could understand such sermons as we preached, because we explained our faith and proved it by the Bible. They wanted some of our tracts, but I had run out, so could not supply them. I would like to have some when I go back. I think that is a good way to get the gospel before some of the people. Just now the times are so busy, and I have run out of money with which to buy tracts, so will not order any till I get my crop laid by; then I can make a few ties and get some money for tracts. I hope this will be a successful year in the gathering of souls for God, and that God will give his Spirit in greater power.

H. V. BRAUN.

MANCHESTER, England, March 28, 1908.

Editors Herald: No doubt ere this our esteemed Bro. Rushton is amongst you. A few of us were present in the station as his train steamed into Manchester, and bade him "Godspeed" as he left for Liverpool *en route* for New York. His dear wife has been in very delicate health for some time, and the parting must have been severe.

Our dear Bro. Newton paid us a flying visit on his way from Exeter to Liverpool *en route* for General Conference, staying over night, and leaving us next morning. The old veteran seemed to be in very poor health. We were pleased to see our brother and sorry to part with him. We learned with regret that he is not likely to visit us in the British Isles again. We shall always remember with pleasure his genial presence and fatherly advice.

Trusting that all workers at the office are well, and with kindest regards to all, I remain,

Your coworker in Christ,

10 Rye Street, C upon M.

WM. R. ARMSTRONG.

MARLETTE, Michigan, April 11, 1908.

Dear Herald: We are still enjoying the blessings of our dear Master; and feel like going on to perfection. Bro. George M. Shippy has been here with us for the past few weeks. Seven more were added to our number, and many more very near the kingdom.

About a year and a half ago we had only six Saints attending our Sunday-school and prayer-meetings. One family has moved here, and now we have seventeen members. The Lord spoke through his servant, Bro. George Shippy, in the gift of tongues, calling Bro. Richard Weaver to the office of priest, and giving many encouraging words to the Saints, which greatly encourages us. We were glad Bro. Shippy was permitted to meet with us again, as he is acquainted here, and seems always to accomplish something for this good work. We are anxious that he should be sent back here another year, as the harvest is great, but the laborers few. There is a call for him to preach the gospel at Laurel, where it has never yet been preached.

Your sisters in Christ,

AVIS WESTOVER.

ROSA MESSACAR.

HOWELL, Michigan, April 16, 1908.

Editors Herald: About two weeks ago my daughter, Desde Daley, wrote a letter to your columns asking for pennies to help her in taking treatment. Since then the dear Saints have nobly responded to the call, beyond our expectations. Monday she commenced treatment with an osteopath. We hope the results may be beneficial, though he does not talk very encouragingly. We need your prayers, both for my child's recovery, if God so wills, and for the poor, sickly mother.

I write this to let all who are interested know how grateful

we are, how glad she is to get your kind and loving letters, and also to say that she intends answering every one; but it will be slow, as about two a day are all she will be able to write. May God's richest blessings rest upon his church and his people, is my prayer.

MRS. A. J. DALEY.

POLLARD, Alabama, April 18, 1908.

Dear Herald: I have only been a Latter Day Saint since July last, but know of a truth it is the Church of Jesus Christ. I have four children. All the family belong to the church. I want to say to Bro. P. T. Langdon that I got a paper containing his letter about the tobacco habit. I gave it to a young man who chewed tobacco; and he said he would never use it any more. Now we all make mistakes, and if any of them would lead some young man or lady to better lives it would be well to publish them. We are not always anxious that the world should know our faults. I will write again some time and tell how I came to be a Latter Day Saint.

Your sister in Christ,

MRS. A. WORLUND.

Extracts from Letters.

R. M. King, Biloxi, Mississippi: "Though we are but few in this town, we feel as though we are God's children. We have no branch here; but we have a nice place for meeting, and have now sixteen Saints. We are enjoying the blessings of our Master, and praying that the time may not be far distant when we shall have a branch raised up here. Pray for me that I may be worthy to assist in the redemption of Zion."

Iver Carstensen, Gravelswitch, Kentucky: "I have now been in the church six years, and am trying to let my light shine, that others may see the truth, for so we are commanded. Am at present isolated from the church, or branch of the church. Am trying to bring my children to the fold, but it seems hard on account of unbelief. I need the prayers of all the Saints; for I feel that I am the least among many brethren."

H. Rohrer, Boulder Creek, California: "I am one of the isolated ones. If I go to church with a horse, it takes me three days to go and come, as it is thirty miles; and if I take the cars I have to ride one hundred and seventy miles going and coming. But I am not starving, spiritually, for I have lots of good reading, and enjoy the Spirit."

Miscellaneous Department

Convention Minutes.

CENTRAL CALIFORNIA.—District Sunday-school convention convened at Tulare, March 7, 1908, at 10.30 a. m. District president in charge. District treasurer reported \$13.67 on hand. Reports from San Jose and Tulare were read. One Sunday-school organized at Fresno. Sunday-school at San Benito, the Jefferson, disorganized. District officers elected. Delegates to General Convention: J. C. Clapp, A. Carmichael, F. A. Smith. Next convention to meet the Friday preceding the next district conference. Evaline Carmichael.

IDAHO.—At Hagerman, Idaho, Sunday-school convention of the Idaho District association, met at the home of J. E. Condit, March 20, at 11 a. m. S. D. Condit reported a new school organized at Boise, Idaho; membership about twenty. Number of schools reporting, 4. J. H. Condit elected delegate General Convention. Bro. Lars P. Larsen released as secretary of district. Bro. H. B. Gilmore chosen to fill vacancy. Adjourned to meet at call of district superintendent. Millie Gilmore, secretary.

Bishop's Agents' Notices.

To the Saints of Eastern South Dakota; Greeting: The new conference year is now open for us with an opportunity

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ESTABLISHED 1860.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

to make a good record in the service of our Master; and, as we have had your assistance in the past, we hope for it to be continued in the future. We need your confidence and prayers and financial aid to do the work assigned us.

The purchase of a tent for missionary purposes is an assured fact, if we do not fail in our promises. All those who have promised to aid in the purchase of a tent will please remit on or before the 1st of May. All those who have not given assistance, we should be glad to hear from you at once. All those that can not give now, write and let me know how much you can give on or before September 15. If any can spare a second offering it will be welcome.

Do not forget your tithes, offerings, and special consecrations for the Sanitarium.

Do not refrain from sending small amounts; they are welcome.

Do not think you will have a dollar less when you give one to God's work. It will return to you many fold in spiritual and temporal blessings.

Until further notice address me at Omaha, Nebraska, 3318 Taylor Street.

EDWARD RANNIE,

Bishop's Agent for Eastern South Dakota.

Convention Notices.

Semiannual Convention, Independence Stake Zion's Religious-Literary Society, will meet with the Second Kansas City Branch, Twenty-third and Holly Streets, Saturday and Sunday, May 16 and 17, 1908. Saturday, May 16, 10 a. m., prayer service. 11 a. m., reports of officers and committees. 2.30 p. m., election of officers; reports continued; new business. 7.30 p. m., literary program. Sunday, May 17, 11 a. m., "What part can the Religio have in the redemption of Zion," Elder M. H. Bond. 2.30 p. m., field work. 7.30 p. m., short speeches by officers elect. Secretaries of locals please send reports and credential report to the stake secretary not later than May 9, 1908. Mrs. J. C. Nunn, secretary, 1603 West Short Street, Independence, Missouri.

Died.

CHURCH.—Sr. D. Cordelia, at her brother's home, two miles north of Argyle. Services from the Argyle church. F. M. McDonald, of Montrose, preached the funeral-sermon. She was laid to rest in the Meeks Cemetery. Said sister was born in DeWitt County, Illinois, November 21, 1842. Died April 13, 1908.

Excellent Remedies.

FOR A COLD.

Procure a five-cent bottle of vaseline and have a druggist mix five cents' worth of "oil of mustard" with same. Place between cloths and apply to afflicted parts. This will not blister and has been well-tested and found to be invaluable in drawing out a cold.

FOR STRAINS AND BRUISES.

After having done an unusually hard day's work or under-

gone some unaccustomed strain such as is likely to leave the muscles sore and stiff, mix fifteen drops of the tincture of arnica thoroughly in one half glass of water and take one teaspoonful of the mixture every hour until relieved. This will give much quicker relief than when applied externally. It is also one of the best remedies to promote absorption, remove soreness and prevent inflammation in any wound or bruise of the soft parts of the body.

HOT WATER FOR A COUGH.

For a tight, hoarse cough where phlegm is not raised, or with difficulty, take hot water often, as hot as can be sipped. This will be found to give immediate and permanent relief.

TO RELIEVE ASTHMA.

Wet blotting paper in a strong solution of salt petre, dry it and burn a piece three inches square on a plate in the sleeping room. It will afford quick relief.

FOR TIRED NERVES.

If overworked homemakers whose nerves are "worn to frazzle edge" would acquire the habit of sitting or lying absolutely still, relaxed and motionless, for five or ten minutes twice a day, they would soon see improvement. The mind must be relaxed, worries dropped, thoughts wandering to pleasant things. You will probably try this several times before you get it right, but after a little practice you will find that it yields large returns, far surpassing the sacrifice of the time it takes. Try it, nervous ones.—From Home Department *National Magazine* for April.

Farmers Receive High Prices for Dairy Products.

There are approximately six thousand creameries in the United States, making a total of five hundred million pounds of butter annually. The average net price per pound paid farmers for butter fat ranged from four to five cents higher in 1907 than in 1906. This would indicate an increased return of twenty to twenty-five million dollars to the patrons for the year just passed.

An interesting thing about the creamery business is the

fact that one thousand eight hundred of the six thousand creameries are coöperative plants, and the number of coöperative creameries is constantly growing. The greater number of creameries that have gone out of business for one reason or another in the past few years have been the individual creameries, owned by individuals or corporations.

Something over a thousand creameries, mainly in the Middle Northwest, have reported the results of the past year's business to the Department of Agriculture. These reports are nearly all from sections where the local creamery (either coöperative or individual) predominates. Careful estimates have been made from these reports which show that the net price paid farmers for butter fat at these creameries averaged between twenty-eight and twenty-nine cents for the year 1907. The lowest price paid was in June, when the average was between twenty-four and twenty-five cents.

These prices are true only for the local creamery, which receives its cream or milk direct from farmers' wagons, where there is neither commission to pay for buying cream nor freight or express charges for transporting it to the churning plant. Commission and freight average from two to three cents per pound. Farmers selling cream to agents who have to ship the cream to distant churning points may expect to receive two to three cents less per pound for butter fat than prices paid by local creameries.

The United States Department of Agriculture is desirous of getting additional information concerning the net returns farmers are receiving where, by reason of their location, they are obliged to sell through cream-buying agencies rather than to a local creamery.

It is requested that all farmers willing to assist the Department of Agriculture in securing information on this point will mail to the Department at their earliest convenience a report of the net price per pound received by them for butter fat for each month during 1907. If original statement slips giving price per pound can be forwarded, these will be copied and returned upon request.

Correspondence should be addressed to the Dairy Division, United States Department of Agriculture, Washington, District of Columbia.

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Others of the 57 are Heinz Pure Olive Oil, Tomato Ketchup, Fruit Preserves, etc.

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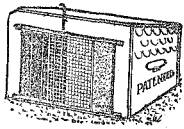
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(Independence, Missouri)

Having closed a more successful year than the most sanguine of our number anticipated, and recognizing the source of our success in the liberal patronage from far and near, we wish to give expression to our appreciation of the loyalty of our patrons and invite you to have no hesitancy in commanding us when we can be of service to you. During the late irregularities in the banking business we were able to do business undisturbed, practically without a limit to cash payments, and issued no certificates or scrip. Correspondence solicited. Interest paid on deposits.

Anticipating the pleasure of a call from you during Conference time, we tender you our services and facilities and ask that you feel at liberty to occupy our Directors' Parlor for reading and writing at your pleasure, where stationery will be in supply for your use, free. Form the acquaintance of our Directors while here; they will be glad to meet you.

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Very truly yours,
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State Drawing For Irrigated Lands

Wyoming state drawing for choice irrigated homestead lands in Big Horn Basin will be held at Wiley, Big Horn County, Wyoming, eleven miles south of Cody, on May 12, 1908.

DESCRIPTION OF LANDS—This is a compact tract of 150,000 acres of excellent bench land, irrigated by the Big Horn Basin Development Company.

TERMS—\$40.50 per acre. Price of land, 50 cents per acre. Price of perpetual water rights, \$40.00 per acre; \$5.00 per acre immediate payment, remainder spread over a period of 9 years.

PERSONALLY CONDUCTED EXCURSION to Cody will be run by the Burlington Route on homeseekers' excursion date, May 5; round trip rates from Chicago \$39.00, St. Louis \$36.50, Omaha, Lincoln, and Kansas City \$34.00. I will personally accompany this excursion to assist prospective settlers.

Write me for complete information.

D. CLEM DEEVER, General Agent,
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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

Leon Gould

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

JOSEPH SMITH, Editor
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Editorial

ADDRESS BY PRESIDENT JOSEPH SMITH.

April 18, 1908, at the close of conference.

I have tried at successive sessions of conference, before its close, to make an appropriate address, sometimes longer, sometimes shorter. Some things that I have said in the past, I desire to repeat. You will remember that some years ago it was made apparent that the church would never again be compelled to face that which disturbed and broke it up, so to speak, at the death of the Martyrs, Joseph and Hyrum Smith; but there would be an effort made to sow dissension in our own ranks to destroy the confidence of the brethren in each other, to disturb by insinuation and the means known to such insidious detractors, and undermine the influence of those who were accounted men of repute in our midst. I am very sorry that the prediction was ever verified; but it is a fact that it has been. We had the evidence of it last evening, in the questions presented to the Bishop.

I would like to express myself sufficiently strong, without hurting anybody's æsthetical feeling. I guess I will do it in as plain language as I know how; and that is, that there is no human being so detestible to me as a tattling elder. I do not care what rank in the church he holds.

Some of us, some time ago, wanted to lay an embargo upon the prayer circle, or Prayer Union as it is called. I was approached in regard to the subject, and I made the statement to Sr. Walker that if I ever learned that these prayer unions were turned into scandal-mongering associations, then I would have something to say about it. But, bless you, they can not do nearly so much mischief as those individuals that hear these rumors and insidious implications against their brethren, both at home and in the field. Now, you know that is true, if you stop to think about it.

I give you a piece of advice, a lesson that I have tried to teach. But, unfortunately, sometimes I have been compelled to forego the full execution of it, and made to listen to complaints that men have had to make, or thought they had to make, against their coworkers, or about their coworkers. But, as a rule, I have refused to hear them. If anybody has any charge to make to you or in your presence

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SAD NEWS [FROM] ENGLAND.

Elder W. R. Armstrong writes under date of April 23 that Elder Joseph Dewsnup passed away at his home in Manchester, at two o'clock of that day. He had been ailing for some time. His loss will be keenly felt in that mission.

Nothing sooner overthrows a weak head than opinion of authority; like too strong liquor for a frail glass.—Sir P. Sidney.

* * *

What do we live for if it is not to make life less difficult to each other?—George Eliot.

against an elder, just have him reduce it to writing and sign it. I will guarantee to you that you will not be carrying many such documents in your pocket.

I know it is frequently said by some, What I have not said to your face, I have not and will not say behind your back. I heard a man say not long since, in a certain place where he was, he never saw such a like. Men stood in admiration of others, in their presence spoke well of them, but in their absence they treated them lightly, and spoke ill, an insinuation, at all events; and this man said he did not know what to make of it. I do. Perhaps I am not so well acquainted with this style—you may call it presentation or argumentation—as some of you, for a good many hesitate to bring things to me that they will give to others, and I hear things about myself in a roundabout way that I have never heard before. They are absolutely new to me.

Now, if any of you brethren have anything against me as an individual or an officer, I want you to remember that I think far more of the man, as a man and as a coworker, if he will come right straight to me and tell me about it, quietly, and if I can not make an arrangement with him, why you can turn me over to the church. I will not plead the baby act if I am found in fault. I will accept the finding of the court and abide its decision. But if you hear stories about me, first ask these questions: If it is probable? If it is like me? Is it true? Now, these few things you can attach to the examination of everything of the kind that is presented to you? Is it probable? If a man approaches you with a story of one that you know, you know something about him, is it in accordance with your knowledge of him that the thing told is true? If it is not, do not build anything upon it, and do not tell it to anybody else. Let it pass. Life is too short to run these stories down. You know it is said that "a lie will travel from Maine to Georgia while truth is pulling on her boots." Do not let us drop into these habits.

Another extreme it is best to avoid: Being offensive, or what you may call blunt, under the garb of fairness and frankness. "A soft answer turneth away wrath. Grievous words stir up anger." There are very few of us but what are sufficiently full of temper to hastily resent anything that is said about us upon the spur of the moment. It is best not to listen too quickly, not to speak too quickly. Take things patiently.

Last year was a favorable year for the preaching of the gospel. From appearances this will be a better year than last year. This is the largest representative assembly that we have ever had, so far as its attendance of ministers and delegates may be concerned. You have not called a yea and a nay

vote. Delegates have not been called upon to vote for the absentees. You have made your motions. You have heard and discussed them, and you have decided the matter here upon the conference floor. Now, let what has been done here, let that govern your thoughts. Suppose that the things that have been done have not altogether been to your liking. You are no better off in this matter than I am, and I have sometimes thought that there was a disposition to down anything that Bro. Joseph presented because of the source whence it came. I may judge that wrong. But it requires some nobility, I grant, to oppose a popular man. But resentment does not belong to men. It may belong to a lower order, but not to men.

As a consequence, what the Conference does, I, as an officer, must take notice of it. Until it is reversed, I must let it govern me as a church officer. I am not at liberty to exercise my judgment and refuse to occupy in harmony with it, simply because it does not agree with me or with my opinions. The body has spoken. If it is not of such vital import as to vitiate the word of God, which we hold to be supreme, it is a method of doing things, or our understanding of it, and I understand that individual understandings must yield to the understanding of the whole, the whole body.

I hope you will understand me now. That I do not feel at liberty to set up my private judgment, my personal judgment, against the judgment of the body, while I am a member of it, in association with it. That is the rule to govern me in my associations with my fellows, officers of the church. My time to make objection is at the time that the thing is done, not to take it with me in the field and find fault with it, not to there call it in question and refuse to be obedient. I must do it on the Conference floor in the councils where the matter arises; and courtesy, kindness, and exact justice seals my lips when I go outside. I have no business, even as a presiding officer in the church, to go into any man's district and sow insidious seeds of disrespect to him in his administration. If I know of that which is wrong and is hurtful to the work, I must deal with him, but I must let his clientage alone. I must not go into the houses, among the members, and sow the seeds of disrespect for that man. I must not repeat what I have heard that was to his disadvantage, if it is of such a nature as to injure his work, injure his reputation. I must take it in an official way, and move against him as an officer of the church. I object to any man sowing dissension in the field or in the branches or districts against me as a presiding officer, and circulating any kind of stories or anything of that kind against me that would hurt my influence and going among them. I protest against it for every member of the

Presidency. I protest against it in regard to the Quorum of Twelve as individuals and as a body: against it for the Bishopric as men, as individuals, and as a body: against it for the whole Quorums of Seventy and every elder and priest that is put into the field, and high priest. I protest against it. It is unmanly. It is unchristian. "Charity thinketh no evil." That ought to reach the heart and the brain of every minister of Christ. "Charity thinketh no evil." It has no business to seek for the evil motive for a man's act when he is engaged in the same work that you are. Give him credit for the same earnestness of purpose, the same devotion of heart. We have no business to attribute evil motive to him. Charity and Christian principles and courtesy say no. We have no business to do it. It is evidence of a remarkably small mind. Brethren, you want to be large minded and large hearted men.

I feel in earnest about this. I suppose I have heard more contemptible rumors since I reached Independence here, than I heard in ten years at Lamoni. Rumor seems to have been busy. Their name almost is legion. Some of them are very new, but they are so new as to be absolutely harmless unless they be repeated and a degree of sanctity given them because they are repeated.

You go out into the field, you men that are sent abroad. Your object is to make a good impression upon the people and for the work in which you are engaged. Do not mar the good effect of what your gospel in its presentation makes upon the people, by talk that may be misconstrued. Seek to rid yourselves of everything that makes you a mark of unnecessary observation, or reflection, or persecution. I know that this text of scripture is applied, "He that will live godly in Christ Jesus must suffer persecution," and hence some men may invite persecution upon the hypothesis that they are helping to fulfill that particular passage of scripture. The words *to suffer*, mean *to endure*, humiliating as it may be. Therefore, if we are called upon to suffer persecution, let us suffer it for righteousness' sake, and not because we have invited it. I know you can understand this.

Nearly everything that will possibly try you and your faith will be aimed at you this year. Some of you will face new difficulties. We are moving against active forces outside, and we are to be compact as a body concerning those within. The watchmen upon the walls of Zion ought to be able to see eye to eye. Now that does not mean that we see all things alike. There are Bro. Kelley down there, and Bro. Wildermuth, and Bro. Metcalf; if they get up upon this platform, I am not near so high as they are; they can see where I can not see. We may all stand close together and yet see things differently from the position in which we stand, and

the viewpoint from which we see things. To see eye to eye does not mean seeing all things alike.

I disagree very radically from some of the speakers that have spoken on this floor, but if I understand them and they understand me, we see as watchmen should see. Let me illustrate this:

An army of occupation spreads its lines of sentinels from Kansas City to Independence. The ground is not even. Some of it is high and some low, and some of it level. The watchmen are placed in sufficiently close proximity to see that portion of land or space that lies between the respective standing points. They traverse these beats to and fro and when they reach the end of the beat, they see their fellow watchmen over here. And over here, if the land is uneven, the watchmen must be placed closer together, but the men on the hill and the men in the valley, seeing eye to eye, can protect the army against invasion, and yet they may see widely different things and see them from different standpoints. But if they so watch over, and the spirit of the body or what the Frenchman calls *esprit de corps* is with them; they see eye to eye.

You take a four-square or an eight-square citadel or fortress, and you plant a man upon each corner. They do not begin to see the same scenes when they look out, but when they turn towards each other and they see that which is between and covers the ground between them, they see eye to eye. That is our position, brethren, as watchmen upon the walls of Zion. And that, in my opinion, is the correct rendition or interpretation or expression of that passage of scripture, the watchmen upon Zion's walls shall see eye to eye. Understand each other.

If the man that is opposed to me, I being opposed to him, if we understand each other, and the bond of our unity that binds us to the same cause is sufficiently strong, we will labor together without injury to each other and without lowering our good opinion of each other. I think you can understand that thought.

It is a foolish thing for a man to give way to his prejudices. Do not let prejudice disturb your calm, dispassionate judgment. Do not be unnecessarily moved by it, either for or against. If a matter comes before you for judgment, judge of it as truth must be judged of. Do not judge of it from prejudices. We can not afford to give way to it.

I want to say to these men who are going out into the field, especially some of the younger ones, that this spring makes the forty-eighth year that I have been at work with the church and for it. I have had no other employment. It has been my whole service. I have tried to serve the church in every capacity in which they have placed me. My editorship of the HERALD began in 1866; active supervision of it—forty-two years this spring. I have

preached more or less at home and abroad ever since. I have never asked a man for a dollar when engaged upon missionary work. I have never lacked for a dollar to pay my way anywhere I was called to go. I never had my clothing wet through by rain but twice in all that forty-eight years when I have been trying to fill an appointment to preach. One of them was going to a schoolhouse from Plano, a little house, known as the Partridge Schoolhouse. Then it was one of those hasty summer showers. Bro. Levi Lightfoot and I were together. The other time was crossing the Mississippi River in a boat to fill an appointment in the town hall at Nauvoo, crossing from Park Bluff.

I have never lost five appointments during all these years that I have made myself or suffered to be made for me, from any cause, and have scarcely refused to make an appointment until the last two or three years, when I was compelled to. Not because I wanted to fail, but because I could not help it. That may be encouraging to you to make your appointments and fill them. A man in the field who is a preacher is under obligation to God to keep his appointments, and to the people. The people are under obligation to meet him, and he ought to be just as prompt and earnest in doing that as anything else, and suffer no trivial thing to keep him from keeping his appointments.

I was down in a country field here some years ago, about 1874. Made an appointment at a country schoolhouse. I went there at ten thirty in the morning. No one was there at the hour of appointment, except the brother who took me to the place in his buggy. We waited until fifteen minutes after eleven; nobody came near us. I said: "Brother, whatever preach I had this morning with me is gone. Let us go home." We started, and a mile and a half from the place we met the whole branch coming to meeting. I asked them where. They said down to the schoolhouse. I said, "Yes, there was a meeting to be had there at ten thirty"; pulled out my watch and showed them what time it was, and said, "We are going home." I preached there two weeks, and the branch was always there on time after that. It was down in the neighborhood of the Cow Creek Schoolhouse. Bro. Maloney knows where it is. Your father was one of them that was late, Bro. Maloney.

I was elected to preside over the branch at Plano on one occasion. They had been in the habit of meeting anywhere from fifteen to thirty minutes late. I made up my mind to start on time, and the very first meeting there was one man and his family got in in time to hear the benediction and that was all.

You might say to me, being Brother Joseph, of course people would look to him. That may be true, but when I landed in Southeastern Kansas upon one

occasion, and started out from a little town to go down to Bro. Stephen Maloney's, where I was going, four miles and a quarter, I had twenty-five cents left in my pocket. I picked up my satchel and started out just at sundown. I had not gone more than a hundred yards from the house; a man drove up with a mule team, called me "Stranger," and asked me where I was going; told me to get in, and took me right to Bro. Maloney's door. It was just about the time when the coal-mines were opened down there. I came back from that place with two thousand dollars borrowed for the use of the Herald Office, and another gold nugget given me by a brother to put to his credit, upon which he should draw for a library. A portion of that amount remained with us until we arrived at Lamoni. I notified him then that there were eighty-two dollars left. I had money enough to pay my fare home. That has been the history.

On one occasion I was at Council Bluffs. I had an appointment at Columbus, ninety miles away. They were paying then seven cents a mile on the road. I had seventy-five cents in my pocket on Thursday morning. I was due there on Friday evening. I did not know how to get there. However, I was watching. And I stood in the door of Bro. Hall and Jensen's store watching. A man came riding up on a fine looking horse. He was a fine rider. He went on by me and up as far as the Bowery Church and rode back down the street. He came back the second time and rode on down by the store and seemed bewildered. Finally he came riding up, headed toward the door of the store. I went in and thought I would not be gazing at a stranger, if he was a fine rider. He came up to the door, and threw his bridle over the hitching-post, came into the store, and I knew him. He sat down by the stove, he expressed his gladness to see me, and I was glad to see him. He arose to his feet and took out his pocketbook from his pocket, took out a ten-dollar bill and handed it to me and said, "I can not preach, but I can help those who do," put his pocketbook back in his pocket and said, "Now, maybe I can go home." Bro. Wilcox, of Shenandoah.

I went about my business at Columbus, was on my way for two months, and did not lack from then on. And so it has gone. We had to put our trust in God. We ought to do it. He has told us to do it. The experience of those who have done it is that the promise has been fulfilled, that the faces of the sons of Jacob should not wax pale.

I congratulate you, brethren, upon the kindness with which you have treated us as presiding officers. I thank you for your expressions of good will, and I thank God for an association with men whom my experience for a good many years has warranted me

in placing trust and confidence in them. Whatever may be the issue of the future, whatever may be the difficulties that we have to encounter, whatever the fate that may await us as individuals, as far as I am concerned and as far as my colleagues are concerned, you go out with our confidence.

You will find me by correspondence. If I have failed to respond heretofore, I have not been aware of it. I want to become acquainted with you by your missives, by those things that you write me, the topics upon which you ask information or to give my opinion, and the things that are transpiring, all of them, go to help us in our work, our mutual work.

I believe that the Spirit will be with us in additional power during the year that lies before us. It certainly will if we observe the bond of our unity, faith in the Lord Jesus Christ, unbroken, unshaken confidence in him and his work.

I believe I have nothing further to add, but to ask that God will so grant to us that we shall meet again in due time, our confidence in each other unbroken, our faith unchanged, our faith in his gospel the same as it is now, but burning brighter because of the added experiences that we may pass through.

CHURCH PRIVILEGES—A QUESTION.

Questions frequently arise in branches as to the right, privilege, or propriety of permitting persons who have been expelled from the church to exercise any of the rights of membership, while suffering the disability of accusation and conviction and expulsion from the church for cause.

It is clear that such persons ought not to be permitted to partake of the sacrament, as this would be partaking unworthily. The courtesy of kindness would suggest the exercise of charity toward any one who had been justly expelled from the church, but it is within the province of the presiding officer at the meetings of the branch to refuse the privilege of exercising the rights of fellowship in occupying the attention of the members in prayer and testimony, when it is well known as to the circumstances of the accusation and expulsion from the church.

The Book of Covenants provides that the elders shall see that the law is kept, and it is their right when presiding to prevent the privileges of the members present from being intruded upon by those who may be in their midst who have forfeited by transgression the sacred character of association with the Saints. The article on governments in general provides that the church can not put persons in jeopardy of life or property, or take from them this world's goods without their consent, but can only expel them for just cause, or withdraw from their fellowship. Under the operation of this rule those who may be in charge of meetings justly may exer-

cise their prerogative and determine what action would be best under the conditions known to them at the time. This would include knowledge of the nature of the wrong done by the persons and the character of his intrusion into the privileges of the church family. No general rule can be made that will cover all cases. Each case must be determined upon its merits, the same as in all other questions of a similar character.

CHANGE OF ADDRESS.

The Associate Editor has removed to Lamoni, Iowa. All matter intended for publication in the HERALD may now be addressed to the Herald Editors, Lamoni, Iowa.

Matter for *Autumn Leaves* may be addressed to Elbert A. Smith, Lamoni, Iowa.

Address all business letters to the Herald Publishing House.

CORRECTION OF J. R. LAMBERT'S ARTICLE.

In J. R. Lambert's article, "Doctrine and Covenants, Section 42," on page 425, in a quotation from the Doctrine and Covenants, column 2, line 1, insert the word *not* between *doth* and *edify*, making it read, "And that which doth *not* edify is not of God," etc.

On the same column, paragraph 3, line 5, read *exalting* instead of *exulting*, which latter word destroys the sense.

J. R. L.

NOTES AND COMMENTS.

Auditing committees are supposed to deal with facts and figures, not with the encomiums. There are exceptions. As a matter of passing interest we reproduce the report of the auditing committee of the Utah Church, as found in the *Liahona* for April 25, in a report of the late General Conference of that church:

"A report of the special auditing committee was read as follows:

"We, the undersigned, members of the church auditing committee, beg leave to report as follows:

"We have carefully audited the financial reports of the trustee-in-trust, presiding bishop, the latter comprehending the presiding bishop's office, 56 stakes of Zion and 21 missions in the world: also the *Deseret News* and the L. D. S. hospital for the year 1907. The said reports we found to be very full and complete in every essential, showing care and accuracy in the work done, and we were highly gratified with the systematic, thorough, and business-like manner in which the accounts of the church were kept.

"In view of the financial stringency and depression of business interests last fall almost resulting in a panic, we are happy to report that there is a substantial increase in the total amount of tithing

paid for 1907 over and above that paid for 1906. The Latter-day Saints are to be commended for their faithfulness in the observance of the law of the Lord.

"In our examination of the report we noted with pleasure the fact that generous aid was extended by the trustee in trust to the worthy poor, church schools, stake and ward meeting-houses, mission meeting-houses, mission maintenance, Latter-day Saints' hospital maintenance, and for fares of returning elders from the mission fields.

"All of which is respectfully submitted.

"Your brethren,

"RUDGER CLAWSON,

"W. W. RITER,

"A. W. CARLSON,

"HENRY H. ROLAPP,

"Committee."

A detailed, or at least a summarized report of moneys received and expended might enable the church membership to share in the "pleasure" of the auditing committee.

The following is a sample of letters received by the Herald Publishing House:

"Gentlemen: I have never been a subscriber to the *Autumn Leaves*, but after reading some of the articles in the April number, handed to me by Bro. Henry Danielson, I have made up my mind that I can not afford to be without it. I inclose you subscription price.

"Yours truly,

"JAMES F. KEIR.

"405 North Fifty-second Ave., CHICAGO, Illinois."

Better subscribe now. The May number is fully up to the standard. The opening number, a story by Sr. Grace Russell, will interest every Latter Day Saint. Every young Saint, especially, will profit by reading it. It is the story of a young girl who was tempted to conceal her religious belief from her bosom friend. She overcame the temptation with results that will strengthen and cheer others who may be tempted in like manner. Elder Alvin Knisley continues his "Letters from the past," this time dealing with early events at Kirtland, Ohio. The "Autobiography of Elder J. C. Clapp" maintains its interest undiminished. The fourth installment of "The minister who was different," appears in this issue.

The Nauvoo *Independent*, April 25, contains a few verses and editorial comment that recall stirring events of past days. The verses, if we are correctly informed, were written on the occasion when Major Bidamon entertained a company of soldiers at the Nauvoo House on the eve of their departure for the war. The author of the verses was then a boy and his song was not of literary

merit to entitle him to deathless fame, yet it is worthy of passing notice as recalling the martial and extravagant spirit of the day:

[The following poem was written by David Smith, son of the Prophet Joseph Smith, in Nauvoo, on December 24, 1863. It was sung here by the boys during Civil War times, to the tune of "Auld Lang Syne." A written copy was furnished to us by Leonard Hudson, who does not know whether or not it was ever in print before. David Smith wrote excellent poetry and a volume or two of his poems have been published.]

I

And shall our country be forgot,
Our flag be used unkind?
Shall traitors tread it under foot
And ne'er be brought to mind?

II

Shall queens and tyrants o'er the sea
Laugh our bright land to scorn,
And fling it in our teeth that we
Are of our glory shorn?

III

Shall copper-headed snakes go mad
And work our country ill;
Shall evil things of her be said
And we sit calmly still?

IV

And shall the turkey-buzzard come
With all her filth and dirt,
And violate the eagle's home
And yet receive no hurt?

V

Oh! no, the eagle in her flight
Will tear her limb from limb;
We will replace each missing stripe,
Nor let a star grow dim.

VI

O! no as long as Union men
Are leagued with purpose strong,
We'll bring our country back again
And crush the rebel throng.

The Iowa State Historical Department recently undertook the work of opening up an Indian mound located near Boone, Iowa. The *Register and Leader*, April 28, contains the following comment on their work. The evidences that the builders of this mound were familiar with the use of cement will be of interest to students of the Book of Mormon:

"The *Register and Leader* presents herewith the first picture of the interior of the mysterious Indian mound which was recently opened near Boone under the direction of the State Historical Department. The picture shows the strange stone work that was exposed after the great heap of earth had been carefully removed. This stone work stands on a so-called flat stone floor of flat stratified stone about twenty-one by twenty-six feet in dimension and of irregular outline, practically level and supporting a circular arrangement of the same character of

stones near its edge. These stones standing in a circle at the edge of the floor are uniformly about eighteen inches wide. Decayed timbers were found in a position indicating that they had lain across the stone floor, resting upon the edgewise stones; these timbers were five in number, two extending east and west, and three north and south. Above these timbers were small bowlders, in rows east and west, two feet apart.

"These regular rows of smaller bowlders seem to have been rows of capstones, possibly supported by the timbers at one time as a part of a sort of earthen roof or covering. To explain this covering is a hard problem for the excavators.

"While excavation was going on, the workmen struck a layer of earth which could not be shoveled with an ordinary implement, but which required the use of pickaxes. The appearance of this 'roof' or whatever it is, was in no way different from the rest, but appeared to be earth treated to some kind of a cement filling which made it very hard. Whether this is a natural action, due to the elements, it is impossible to decide, but it seems improbable from the fact that it occurred over the burial place only, as if by design. In the digging pieces of some material that looked and acted like cement were frequently found. No one could explain them.

"Human nature is naturally skeptical, and at first there were really many people who believed this new discovery was some kind of a 'Cardiff giant' hoax. They failed to take into consideration the institution which is making the research, and for a long time they refused to 'bite.' It seems extraordinary that any one would believe that the State Historical Department would lend itself to a 'fake' research. All this is changed now, and the populace is beginning to realize that one of the greatest finds of the century has been made. A constant stream of people now drifts to the place, and the more times a person goes the more puzzled he becomes.

"Acting Curator E. R. Harlan has made the first preliminary official statement. He does not venture to solve the problem. This is not the province of the department. He makes known the discovery, charts and photographs it, preserves a minute record of the things found, and asks the scientists of the world to interpret if they can. The bones of about twelve persons were discovered, nearly all apparently buried on a thin layer of sand which prevails a few inches above the stone platform."

The third annual conference of the Christian Socialist Fellowship will meet in New York City, May 28 to 31. The fellowship is composed largely of ministers of various denominations, and dates its

existence from a conference held in Louisville, Kentucky, two years ago.

The Straight Road

A FUTURE OR UNSEEN LIFE.

Is it wrong to learn all that is to be known about the future life? or should we timidly shrink from looking behind the curtain because God has not permitted us to gaze with the natural eye into the unseen world where our loved ones have gone?

Although the path may seem dreary and lonesome without the assurance of the divine word of God, (and surely it is bleak), when the blessed light of revelation is turned on, it drives the darkest clouds away, and opens to our view the unseen life, which skepticism has told us was death.

Question: What is it? Is it life, or is it death? Let God and inspired men of God decide. We have loved ones that have gone before. We long to be with them and our hearts yearn for their society as it has been. Maybe the object of our desire was a chubby babe snatched from our embrace, or perhaps a dear mother, father, brother, sister, or bosom companion of a long life or a short life, as the case may be. In a few years at most we shall be leaving this life,—of what? Of enjoyment? Sometimes it seems so, and sometimes it seems to be a life of worry, toil, trouble, and temptations; if not more than we can resist, it is often more than we do resist.

However, we are on the road to the unseen life. We will soon be over there. Then is it not natural enough that we desire to know what and who is there, or in other words, what will be our lot? We must meet the realities, whether we be Jew or Gentile, Christian or infidel. We are all on the road which, with the earthly tabernacle, or so far as the body is concerned, ends in the tomb.

The spirit has taken its flight. The wise man said, "It returned to God who gave it." The spirit is what we are looking for, and with a desire to learn where it is, revelation is what we are in search of. We know what has become of the body, what will be hereafter; we know what our end is concerning the fleshly tabernacle. The spirit, where is it?

We stand by the side of the sealed white lips with sad regret, that although we may ask of that dear friend where he has gone, the echo of our call is the only answer. The lifeless form, still in death, makes no answer. Friendly hands place the loved one in the casket,—not even a frown is on his brow to indicate that he does not wish to remain there. The sight of the open grave,—the stoutest, strongest men (and it may be they have seen the death and carnage of the battle) will weep over that grave. Still the lifeless form is undisturbed. The life, where is it?

Our Lord has told us there is a resurrection, and he taught also that there is eternal life, and that God is a spirit, and they that worship him must worship him in spirit and in truth. He also said that they that believed on him, though they were dead, yet should they live.

After his resurrection we find the Savior sending his disciples, giving them instructions in regard to their commission. "Go ye into all the world, and preach the gospel to every creature."—Mark 16: 14. Once more we ask, Where are the departed spirits of all those that have been by friendly hands consigned to the tomb? All those that had and since have reached their destination in the earth life? I meet a friend and ask him the question, Where are they? He tells me in all confidence, it is settled in his mind for ever. They are asleep. I retire with Bible in hand, for I have been divinely instructed to do this. I search the Scriptures, for in them I think I have eternal life. They are they that testify of the Son of God, and in him is life eternal. I find that Moses, the great lawgiver, was seen thousands of years after he had passed into the unseen world. Elias, the wonderful prophet, was seen, too, at the same time, hundreds of years after his dead body had been laid in the tomb; and the Savior also, a few days after his dead body had been taken from the cross, was with others walking and talking. This is not all. We follow the wicked king to the cave where he had resorted for the safety of his life, and the woman calls the spirit of Samuel, the prophet, and talks with him. Well, we will drop the curtain on these and listen to the spirits under the altar crying to God for vengeance. They had been slain for the word of God.

We let these go by. We are not satisfied with this sleepy condition of mankind, so we turn to another for information. We meet one that looks very wise. He bears the title of Doctor of Divinity. "Doctor, I am in search of knowledge. You look to me to be a wise man." He bestows a pleasant smile and wants to know the nature of that I am in search of. I tell him I want to know the condition of departed spirits. He begins to look very wise and tells me they are in heaven and hell, there to remain for endless duration, those that have accepted Christ to enjoy the presence of God, those that have neglected him consigned to the flames of hell, in endless torment.

But, doctor, this does not cover the case in question. Thousands have gone to the unseen world that have neither accepted Christ nor rejected him, have never known of him in this life, never heard of him except in the use of profanity, and millions that have never heard of him at all. What about those? Where are they? Cut off from the presence of God entirely, absolutely, never to see him or know him? You tell

me there are only the two places? Yes. And the departed spirits have all gone to those two places? Yes. Then what about the vision? "I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell; God knoweth;) such an one caught up to the third heaven."—2 Corinthians 12: 2, 3. Paul was pleased to call such a place paradise.

"Well," exclaims this Doctor of Divinity, "there are hidden mysteries that have not been revealed to men."

"Then, Doctor, I suppose if I am fortunate enough to reach the endless glory that I must be hoodwinked, and that hoodwink will be removed when I am brought into the presence of God and the hosts of heaven without any instructions how to conduct myself when the hoodwink is removed." This doctrine reminds me of my early experience in life. My first-born was a son. I was truly anxious about that boy. I had begun life without education and I have not any yet, like the man in Arkansas making a public talk to a large audience. He painted glowingly the advantages of the States and said, "I came to Arkansas twenty years ago with only twenty-five cents in my pocket." A voice asked, "How much have you now?" "Twenty-five cents."

Well, I was determined that boy should never meet the battles of life under the disadvantages that I had already experienced, so before he had learned the alphabet I went to the store and bought an arithmetic of the highest grade and started him to school, kissed him a pleasant good-morning, and charged him to be diligent in his studies. It seems that the theologians of the present age would have us spring from earth's fetters to the top round of Jacob's ladder.

We turn to others, but with no better success. We resort again to the Scripture, and as we have already remarked or hinted, we can not think the Savior would require an impossibility of his disciples, hence when he told them to preach the gospel to every creature, the commission had a broader meaning and reached farther than those then living in Judea and its surroundings. It is hard to get our friends to realize that a soul on this side the great waters is just as precious with God as those in the narrow regions of Judea. It seems a long way for Christ to extend his mission, or at least it has been one of the hardest things for me to work into their minds. I have found it easier to get them interested in Peter's testimony in regard to the thought of the Savior preaching to the spirits in prison. However, with us the grandest thought looms up in our minds when we trace the goodness and mercy of an allwise and all-powerful God of the universe. His power reaches from pole to pole and encompasses the entire universe. With this point in view we see no defalca-

tion, or the least straw in the way of the disciples carrying the message to all the world.

Those disciples doubtless understood the commission. It was not Christlike to leave the business half done. Prior to this commission he told them the time was coming, and to make it stronger he adds, *and now is*, when *the dead* shall hear the voice of the Son of God. (John 5:25.) Peter's testimony corresponds with this declaration. (1 Peter 3:18-20; 4:6.) He has told his disciples to fear not men, who could only kill the body, but rather fear him who is able to destroy both soul and body in hell. So, when Christ was relieved from the body, he could then more fully reach the destiny of his mission. Peter says, "he was put to death in the flesh, but quickened by the spirit, by which he went and preached to the spirits in prison."—1 Peter 3:18, 19. Unburdened by the body he could cross the ocean wide, visit the Lamanites and Nephites, and fathom the depths of eternity, visit the departed, and administer salvation to all who could be brought to repentance, and made it possible for his disciples to obey the great command, "Go ye into all the world." He opened the road for the departed spirits to reach eternal life. It is not unreasonable to think that the disciples as they departed this life one by one, continued their mission in the unseen world.

I fear I am getting too lengthy, and with necessary apology I can not abruptly close for fear some one, if these lines find their way to the pages of church publications, might accuse me of universalism. I verily believe there is a hell prepared for the wicked, also a judgment to come. Christ said there was a sin that should not be forgiven neither in this life nor in the life to come. This has opened to my mind most clearly that there is a consideration in the unseen life, and if there is no forgiveness then a necessity arises for a veritable hell, and a long life has convinced me of a necessity of that hell. We meet with some in this present life so stubborn that they can not be persuaded though one rose from the dead. We meet some who have received the Holy Spirit, been enlightened by it, tasted the good gift, rejoiced in the good gift, and have turned away, crucified the Son of God afresh, and put him to an open shame. Such, to my mind, will not be easily convinced in the unseen life.

We are daily reading tragedies in our weekly or daily papers that appall the stoutest hearts. I fear that there are some that may reach the hell that is described as a fire, that can not be described more to the point than is sometimes described in the divine word of God, that they are so seared that they will be ashamed to look the loving Savior in the face and cry out in that dreadful day, "I meekly submit to the will of the Father." Hence the judgment and the cleansing. Peter likens this to the cleansing by

the flood (2 Peter 3:6 and 7; also 12th verse). Then in the thirteenth verse he says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verily the word of God is true, though every man a liar. We may be sure there is joy and gladness awaiting the righteous, and destruction awaiting the wicked who do not repent. We look for new heavens and a new earth; when the heavens shall melt with fervent heat, and the city of God shall descend, and the clouds burst with the glory of God, the curtain will be raised and there will be no more talk of the unseen life, for the perfect thing will have been accomplished, and we will see as we are seen and know as we are known.

With a heart brim full of love for the work, and a longing desire for the salvation of mankind, and a supreme love for God and his Christ and our Savior, I am,

Truly and sincerely,

L. L. WIGHT.

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER ALONZO H. PARSONS.



ELDER A. H. PARSONS.

It was on the eighth day of the second month of the year 1857 that the subject of this article made his appearance upon the stage of action, in the county of Madison, state of Indiana. I am not aware that there was anything unusual in the introduction

of this lad among the children of men; yet it is said that his life hung in the balances, in the opinion of men, for about three years; and, when his physical condition would permit, he was too musical to be enjoyed as company and too sick to be left alone. If the music had been the classical kind of our time, instead of ragtime of that date, it is possible it might have been more interesting to the young mother.

Of my progenitors I want to speak: My father's name was William, he was the son of Solomon, who was the son of Ivans, who was the son of George, who was born in Guilford County, North Carolina, whose progenitors came to this country from England, in the early part of the eighteenth century, locating at or near Jamestown, and moving out with the settlement of the country till we find them in Guilford County.

My grandfather "Solomon" left North Carolina in 1832 and located in Indiana. He married Miss Rachel Harvey, a Quaker lady, in Randolph County, Carolina, October 12, 1824.

The Harveys were Quakers, who, with many others, came to America for religious freedom, and, landing at Jamestown, they drifted with the settling of the country into or near the region of the Parsons family. So on grandmother's side my people were Friends or Quakers, across the mighty deep. It is supposed that my father was a member of that society as all children born to parents were. They call it a "birthright."

It was by marriage, that I came so near being related to the Welsh and Irish. It might be wise not to tell this, but I guess I will! My grandmother's great-grandfather, "Jesse," wedded a lady from Wales, and his daughter wedded an Irishman by the name of Chaney. I had once wished that there was some Irish blood in my veins, for the wit they always have; but since getting hold of these facts, I have doubted that saying; of course judging from my own personal experience.

My father married Miss Martha Ann Kent, who was the daughter of Horatio Nelson, who was the son of Carlton, who was the son of Able, who lived in the state of Massachusetts. The Kents came from England, as the name designates. Grandfather Kent's mother's name was Starkwether. She was born and raised in the state of Connecticut, five miles from Norwich. My grandmother's maiden name was Almira Sloan.

After grandfather was married and living in Bartholomew County, Indiana, in the spring of 1836, Elder George M. Hinkle came into their neighborhood and began a series of Latter Day Saint meetings. Grandmother (Almira) attended and enjoyed them so much that she persuaded grandfather to go out and hear. It was only a few days till both, with many others, were baptized; and the following

spring, with others, they sold out and left for Zion, which was said to be in the state of Missouri. With ox teams they were forty days wending their way into the vicinity of Far West, Missouri. They located a little south of east of Far West. From this home they were driven in 1838, almost destitute, yet not as nearly so as many others.

I have spoken of my progenitors and the religious tendency of some of them that my personal destiny might be more clearly indicated to those who believe in predestination and fore-ordination. From the time I can remember I always said I was going to be a preacher when I got to be a man; and, as a boy, would preach to my playmates, or if I had none I would round up the chairs and talk to them as my audience. I have thought that these experiences were not altogether lost, as I have actually had to speak to chairs or benches since I have been a minister, and it was comforting to think it was not the first time. I took a little cold consolation from it at least. In the spring of 1860 my parents left the state of Indiana and located in the state of Iowa, in Ringgold County, and later moved to Fremont, near Hamburg. Here I obtained what schooling I had when I started into the world for myself, which was very limited, as three or four months' school was all we had in those days on the frontier.

January, 1875, I was married to Miss Martha Gale, of Ringgold County, with whom I had played when we were children. The following spring we moved to Kansas and located in Jewell County, in the midst of a Quaker settlement, and soon became interested and joined that society according to their rules. I felt at home as soon as I began to meet with them. In those days it was nothing uncommon to sit for one hour and not a word be said. I thought then that the time was well spent in solemn meditation and prayer.

1877 I was set apart as a minister for that society and made my maiden effort in a sod schoolhouse in the month of September. The people seemed to enjoy the effort, and for three years or near that time I continued to preach almost every first day at some point near by, and felt blessed. And it was not till the spring of 1879, in the month of March, that my mind was the least disturbed in my religious conviction. I had just closed a series of very successful meetings by which many had professed conversion and joined the church, when my uncle, Elder Alma Kent, of Iowa, came to see me. He talked day and night for four days, and I did my best to show him his errors; for I was sure he was deceived though I thought he was honest; but I became certain of one thing, and that was, that he was a better Bible scholar than I, and that the best thing for me to do was to say as little as I could and let him alone. I did my best to prove to him that the "hand writings

and ordinances were nailed to the cross with Christ," but he made it so uncomfortable for me I concluded that the words "No" and "Yes" would serve my purpose better, and I would not be playing the losing game all the time.

After his departure I took up the tracts left for my perusal and began an investigation, not expecting to find the work true, but intending to expose it and show the fallacy of Mormonism. But alas! The errors of Quakerism became apparent to me so forcibly, as the investigation continued, that in about fifteen months I was ready for baptism.

I threw down my Bible many times during that period, and declared that my uncle had tampered with it in some way; I knew not how, or what he had done, but I was sure it did not read as it did before he came. The things that I did not want to see, was the very matter that came to view whenever I would open my once good old Quaker Bible to read. Water baptism, laying on of hands, were just the matters that I did not believe, and I tried to keep away from them and the reading of passages touching those points; but for the life of me I could not. Try as hard as I would they would loom up and the letters were larger in the reading of those passages (it seemed to me) than any others. I "had the Holy Ghost," I knew, and did not want to believe anything else, and never had hands laid on me, nor had I been baptized in water.

But the final struggle was made, and the good Father gave me the needed light, and no one knows how good I felt when I saw for myself that these ordinances were essential to my salvation, unless they have had similar experiences. It was on a beautiful day, July 23, 1880, wife and I were baptized. In prophecy Bro. Kent spoke and said (when confirming me) that I would be "called to preach this gospel," which at the time I supposed would be about like I had been doing, just around home.

As the old saying goes, "it was a hot time in the old town"; so it was in that Quaker neighborhood. They did all they could to reclaim us from the Mormon delusion, as they called it, and for one year we had almost a constant controversy on the matters of differences, till I came out in our county paper answering some assertions made in it and stated my conviction in the truth as set forth by the true Latter Day Saints. Then they dropped us from their fellowship and treated us (wife and I) so shamefully that we quit going to church, and that was not an easy matter to do, as we were used to going every first day, and also fourth day, for eleven o'clock meetings. Harvest times never kept a Quaker away from church on fourth day, or as we would say Wednesday, everybody went to church, big and little.

I have often wondered how many Latter Day Saints would quit the harvest-field and go to church,

with all their advantages over these people. At the conference in the Northwestern District of Kansas, convened at Cuba, Republic County, I was ordained to the office of elder by Elders John Landers, C. G. Lanphear, and Alma Kent, and made my first effort the next morning at eleven o'clock. During the General Conference at Stewartville, I was received into the Third Quorum of Elders. At Lamoni, Iowa, I was ordained to the office of seventy (First Quorum) by Elders John T. Davis, James Caffall, and E. C. Brand, the president of the quorum at that time. This ordination took place on the tenth day of April, 1886. April 20, 1900, at Lamoni, Iowa, I was ordained a high priest by Elder R. C. Evans and G. H. Hilliard of the general Bishopric. April 24, 1901, I was ordained one of the standing high council at organization of the Independence Stake, by Apostles W. H. Kelley and Heman C. Smith. At the General Conference at Lamoni, I was ordained first counselor to F. G. Pitt, president of the High Priests' Quorum, by Apostle I. N. White, and F. G. Pitt. May 14, 1902, I was ordained to the office of first counselor to Bishop Roderick May, bishop of the Independence Stake, by Apostles Joseph Luff, I. N. White, and Bishop R. May.

I have labored in the last two offices as best I could with the limited light and intelligence given, with a growing confidence in my heavenly Father for the help necessary to meet every issue.

I have traveled and preached for four years as an elder and sixteen years as a seventy, and since as a high priest and one of the bishopric of the stake. I have served the church as a missionary and labored in the following States: Kansas, Nebraska, Missouri, Virginia, Maryland, Delaware, New Jersey, Ohio, Pennsylvania, New York, Rhode Island, Massachusetts, Maine, and the province of Nova Scotia. I have preached when passing through the states of Iowa, Illinois, Indiana, Oklahoma, and the province of Canada. I presided over the branch in Boston for about eighteen months and the Philadelphia Branch for seven years, and was in charge of the Kirtland Temple, and branch, for one year, and the district for three years.

In all these offices and duties I have found that my only safety was in implicit confidence in God, who called and was willing to direct when necessary. With a growing confidence in God and this great work committed to our trust, I submit this as per request, and trust it may be of some interest to some one.

ALONZO H. PARSONS.

HOLDEN, Missouri.

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Wherever you see persecution, there is more than a probability that truth is on the persecuted side. —Bishop Latimer.

WHERE ARE THE LOST TRIBES?

SERMON BY W. A. SINCLAIR, M. D., AT SOMERVILLE, MASSACHUSETTS, FEBRUARY 23, 1908.

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.—Isaiah 26: 20. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.—Psalm 139: 7-10.

I purpose to-night to dwell somewhat on a peculiar line of thought; and while it may possibly strike some of you as somewhat premature, in the light of modern discovery; yet we shall endeavor to produce some scriptural argument to sustain the contention, and leave you to draw your own conclusions from the argument.

We have two peculiar texts as a basis for our argument, or as a starting point from which to build our superstructure. "Come, my people (Israel), enter thou into thy chamber, and shut thy doors about thee: hide thyself as it were for a little moment." You will notice the peculiar language addressed here to Israel, "Enter thou into thy chamber," and this chamber was to be of a character which would effectually hide them from observation. "Hide thyself as it were for a little moment." This also carries with it the suggestion that the hiding is not to be permanent, but for a little moment, or space of time, and the inference is that after "the little moment" they should come out of hiding; "the chamber" should be opened again.

Let us trace Israel, if possible, from their abode in Palestine to their present abiding place, if we can discover where that place is; which, we believe, in the language of our text, is hidden from the observation of mankind at the present time.

Israel, as you are all well aware, were located in the land of Palestine; they turned away from the commandments of the Lord, and made molten images, serving Baal. And we read in 2 Kings 17: 18, "Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only." And in the eighteenth chapter of 2 Kings, eleventh verse, we see how this was accomplished: "And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."

We find Halah is situated in Media, beyond Assyria, northwest of Babylon, towards the Caspian Sea, about two hundred and fifty miles, while Habor is on the border land of Syria and Mesopotamia, on the River Euphrates, northeast of Babylon about four hundred miles. Thus we see in carrying them away from Jerusalem they were taken north, far beyond the borders of their own land.

This was a just punishment for their disobedience, and Israel seems to have learned a lesson thereby.

I wish to call your attention now to some record which is not used in every day scriptural arguments, but which may be just as important and as authentic.

In the Apocrypha, 2 Esdras 13: 39-47, we have recorded the interpretation of a dream, which we think has a wonderful significance on the migration of Israel. It reads:

And whereas thou sawest that he (God) gathered another peaceable multitude together unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea, the king, whom Shalmanasor, the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they (Israel) took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, *where never mankind dwelt*, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then (after they had determined to serve him) showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a half; and the same region is called Assareth. Then dwelt they there till the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through; therefore sawest thou the multitude with peace.

You will note that when Israel reached this point in their history, they seemed to awaken to the fact that a better heritage belonged to them, if obedient to the mandates of the God of Israel, so they seemingly covenanted to keep the statutes and commandments of God, and as a consequence God returned to them and displayed his power as formerly when leading their fathers out of Egypt; and, as this dream gives us to understand, he led them to a land where never mankind dwelt."

In Doctrine and Covenants 108: 6, we read of Israel: "And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves and they shall smite the rocks, and the ice shall flow down at their presence."

This then gives us to understand that the land "where never mankind dwelt," is the north country, or to speak more plainly is the interior of the earth by the way of the north passage, and as our text says: "hide thyself as it were for a little moment"; the "little moment" is the space of time between their migrating there, and the period when "their prophets shall smite the rocks" and march forth to the remnant of their nation.

Our second text gives us to understand that there is no place where we might take our flight in which we would be separated from God or his Spirit, as David says: "Whither shall I go from thy spirit? or

whither shall I flee from thy presence?" So that although the ten tribes may be or are in the interior of the earth, yet God would remember them, and in his own due time would bring them from their secluded condition, and place them in their own land, their everlasting possession as promised to their father Abraham.

"Oh, well," says one, "it is all right to make the assertion that the earth is hollow, and possibly inhabited, but you must produce more evidence to substantiate your argument before we can accept such a theory." That is just exactly what we wish to do.

In the first place, let us see what scientists have to say concerning the earth in the beginning. They tell us that the earth was once in a liquid state. If this be true, and we have every reason to suppose it to be, it throws considerable light on the subject; for, in order for our earth to maintain her position in space she must revolve. Now supposing it to be in a liquid state and revolving, what would be the tendency of the liquid? To accumulate around its outer margin, of course, leaving an open space or vacuum in its center, and of course the crust formed while it was still in motion, hence there would be an outer crust and an inner crust, leaving the central portion open.

To illustrate: Take any fluid and put it into a basin, place the basin on a revolving surface, and to make it more realistic place ice on the outside of the basin in close proximity, so that it will freeze the liquid while it is revolving. You will find the liquid will heap up around its limiting circumference wall, leaving the center space clear. Just what happened to the earth.

In Genesis 48:16, Jacob blessing the sons of Joseph, we read: "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the *midst* of the earth." Jacob here is speaking in prophecy, and in all probability undiscerning the import of his language. "And let them grow into a multitude in the *midst* of the earth." Webster says *midst* has reference to the *middle*, therefore a perfect interpretation or rendering of the reading would be, "let them grow into a multitude in the *middle* of the earth."

Under the old interpretation of the language relative to the inheritance of the offspring of Joseph it is easy to understand that portion relative to the "utmost bound of the everlasting hills," and some of the things spoken of "Joseph's land," but, it is seemingly quite difficult to locate the place in the "midst" or "middle" of the earth where Ephraim and Manasseh shall grow into a multitude. But as they

were among the ten tribes led away, of course they are in the north country.

Again, I never could see the significance of the fourth verse of the twentieth chapter of Exodus, only as I look at it now, that God knowing the end from the beginning, knew where he would be leading Israel at a later date, and provided for future emergency by making his commandments large enough to embrace future conditions. We read: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water *under* the earth." Not an image of anything in the water in the earth, but *under*.

If the earth is a hollow, inhabited land, and the people who inhabit it, the ten tribes, the land being internal would be a warmer land, as evidenced by some of the discoveries to be mentioned later. Is it not reasonable to suppose that the warmer waters would abound with animal life? Probably the now seemingly extinct antediluvian animals may be found in there. If so, the command is pertinent, and displays the wisdom of God.

In addition to these references I wish to present a few deductions gleaned from the different arctic explorers as compiled by Mr. William Reid in his book, *A Phantom of the Poles*. "Explorers often found rock, gravel, sand, and coal on the ice. No way to get there but by volcanic force. No volcanoes near on the outside of the earth."

"Quantities of volcanic dust found so annoying by Nansen."

"Musk-ox and great flocks of birds abound in arctic regions in summer. Where do they winter? Not south. They must go into the interior of the earth."

"In winter in Arctic regions the warm winds come from the north and the cold ones from the south. Warm winds must come from the interior."

"Trees and other large pieces of wood found by explorers on polar shores. No wood of such size growing on outside of earth in the north?"

"Areas of red, green, and yellow snow found to be caused by vegetable matter believed to be the pollen of flowers. Would require millions of acres of flowers to so color snow."

"Evidences of human occupancy far north; abandoned slate houses containing combs of walrus, ivory, fish-hooks, bone needles, and worked articles of bone and wood, their use being unknown to the Eskimos."

"Open water found at farthest points reached in polar regions."

"The appearance of the aurora borealis or northern lights which he claims arises from three causes: 1. Active volcanoes in the interior of the earth. 2. Great forest or prairie fires in the interior. 3. Or

to the reflection and rereflection of the sun's rays as they enter the opening at one pole and are reflected out of the other." He claims one reason why the aurora, when caused by the sun, is brighter in the north, is because the southern opening is much greater than the northern; "proven by the fact that explorers have reached only within seven hundred and fifty miles of the south pole and have passed the magnetic pole, while they have been within five hundred miles of the north pole and passed the north magnetic pole; thus showing that the southern entrance is one thousand five hundred miles in diameter, while that at the north is but one thousand miles."

"The action of the compass needle in pointing upwards in the arctic polar regions."

It stands to reason that if the opening at the north is one thousand miles across, the magnetic point of the north would be five hundred miles out in space, and as the boat made the turn into the interior of the earth, the needle would consequently point upwards, or out into space, and again if the magnetic point, or north is a central imaginary pole five hundred miles out in space, and an opening really exists, then the language of Job is significant wherein he states, chapter 26, verse 7, "He (God) stretcheth out the north over the empty place, and hangeth the earth upon nothing." More particularly does it apply, as Job gave voice to this language before the Israelites were taken there, so that it was indeed an "empty place," so far as man was concerned, for you remember in 2 Esdras the language, "and go forth into a further country, where never mankind dwelt."

Again we read in Matthew 12:40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." It has been argued that this has reference to Christ's death and burial in Jerusalem, but I can not agree with them, because it does not fit the circumstances.

Jesus was crucified Friday afternoon (see Mark 15:33-37; Matthew 27:46; Luke 23:44). He arose Sunday morning early. (See Matthew 20:18, 19; Mark 9:31; 10:34; Luke 18:33; 24:6, 7.) Thus you see he was only in the tomb two nights and one day. So even if we could call the tomb the "heart of the earth," the time is insufficient to stand the test, so we must look further for a solution to the problem.

If we can arrive by any process of reasoning at a period wherein Jesus spent three days and three nights in the interior of the earth, then the language in Matthew becomes illuminated before us. We can not apply it to his burial; it does not fit the time limit; so we will trace him for a short period after his resurrection and see what we can discover.

As already quoted, we see he arose on Sunday, being with the disciples in Jerusalem the same evening, but leaving them Sunday night. The night on this continent corresponding to the daytime at Jerusalem, Sunday night there would be the last dark day of the three here, according to the prophecy that there should be three days and three nights darkness. And Monday daytime at Jerusalem would be the last dark night following the third and last dark day. So if he came to this continent immediately from Jerusalem, as it is recorded in the Book of Mormon, Nephi 4:13, large edition, his voice could be heard among the people in harmony with the record.

We are told in Nephi 12:5; "And now I, Mormon, make an end of my sayings and proceed to write the things which have been commanded me; therefore I would that ye should behold that the Lord truly did teach the people, for the space of three days; and after that, he did show himself unto them oft and did break bread oft, and bless it, and gave it unto them."

We see from this statement that he remained with the Nephites on this continent for the space of three days, and while teaching them he spoke of the Israelites, intimating that they had been separated and led away by the Father. He told the Nephites that they were the "other sheep" spoken of in the scriptures, and then he tells them concerning the ten tribes. Nephi 7:22: "And verily, verily, I say unto you, that I have other sheep, which are not of this land, neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd, therefore I go to show myself unto them."

After commanding them to write these sayings and giving them certain instruction, he states in Nephi 8:3: "But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them."

We learn from these citations that Jesus remained here with the Nephites three days, and then he told them he was going from them to the lost tribes of the house of Israel. He remained with them three days, corresponding to Monday, Tuesday, and Wednesday nights in Jerusalem, so that if he went to the lost tribes and they were in the interior of the earth, as we have every reason to suppose they were, he would certainly be with them an equal period of time, especially as we suppose them to be much more

numerous than the Nephites, as ten tribes are represented there, while the Nephites were the result of a very small fragment of one tribe. Consequently he would be with them Thursday, day and night; Friday, day and night; and Saturday, day and night, and still be in Jerusalem for the next meeting with the disciples on Sunday; and in this way would the scriptures be fulfilled, as recorded by Matthew, 12: 40: "For as Jonas was three days and three nights in the whale's belly [central portion]; so shall the son of man be three days and three nights in the heart [central portion] of the earth."

Again we return to Doctrine and Covenants 108: 6, and read:

And they [the Israelites] who are in the north countries shall come in remembrance before the Lord, and their prophets [leaders] shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence [signifying they are beyond the ice]. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water, and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries [outer limits] of the everlasting hills shall tremble at their presence. [This indicates that they were far beyond the everlasting hills and came towards them, and as they neared or came into view of them the hills trembled.] And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

Come, my people, hide thyself as it were for a little moment until [a period of time] the indignation be overpast.—Isaiah 26: 20.

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.—Psalm 139: 7-10.

So he watcheth over Israel and has led them from their dispersion in the days of Osea the king, to the present time, and will continue to do so until they are again reunited to the scattered remnants of the house of Israel. They shall grow into a multitude in the midst of the earth. Jesus has visited them three days and three nights, the north is spread out over the empty place, and the mystery of all is shortly to be revealed in the coming forth of Israel from their long hiding place. May we be among the faithful to receive them.

"There are innumerable souls that would resent the charge of the fool's atheism, yet daily deny God in every deed."

* * *

Better be despised for too anxious apprehensions, than ruined by too confident security.—Burke.

Of General Interest

A LITTLE LAY SERMON.

The other day a man who was many times a millionaire dropped everything connected with his business, closed his office and took the first steamer he could catch for Europe. Wealth and social pleasure, all the rich rewards for which countless thousands of people are madly striving every day of their lives—these things were nothing to him any more. He had striven as madly as the rest of us and he had succeeded beyond the degree of the vast majority. But almost in a moment his millions were the mere baubles of a child's play hour, save for their ability to procure the best treatment which the famous oculists of the Old World could give him. For the mere boon of sight, the inestimable heritage of humanity, he announced that he would gladly give every dollar he had. He no longer wanted to pile up dollars or sweep through fashionable thoroughfares in an automobile or sail the sea in yachts or loll in the delights of a mansion. He just wanted to see.

A few weeks ago a man in Philadelphia offered one million dollars for the life of his friend. Any physician who could cure a man of pneumonia could have for that service, performed for a trifling fee every hour in the day somewhere in the world, wealth beyond the dreams of his greediest hour. But the man's friend died and the other millionaire is going blind.

A few years ago the richest man in the world offered one million dollars for the man who could make him really enjoy an ordinary meal, such as the humblest of his countless workmen eat with a relish every day. Just the other day a young millionaire blamed his millions because they did not bring him domestic pleasures. And so it goes—the vast majority thoughtlessly playing with the diamonds of blessings which they do not appreciate; like the Kaffirs of the Transvaal in the early days, reveling in the luxuriance of capacities for enjoyment which the millions of the rich can not buy.

If these melancholy examples serve any useful purpose, it is to show that contentment does not depend upon riches or position; that there is no material success which can procure blessings which the moneyless man may not have without money and without price; and that these so-called "every day blessings" of simply seeing and hearing and being healthy and reasonably happy in our various relations should be appreciated far more keenly than they are.

The very possession of these blessings, which are really powers, involves the responsibility of their wisest use. How many of us who can see put our eyes to the best use and always see the best things

that are to be seen? We take mere physical existence as a matter of course, while there are men in the world with millions in their outstretched hands eagerly offering gold for the power to eat a square meal and enjoy it. No golden key can unlock the storehouse of health or happiness, but the world is full of people who having eyes see not and having ears hear not. Helen Keller can neither see, hear, nor speak, and yet she has surpassed the great majority of girls with all the advantages of speech, sight, and hearing, even those who are given the best training possible.

In the physical world organs which are not used or are improperly used atrophy and become rudimentary, but unfortunately—or mercifully—there is no corresponding penalty in the moral world, unless there is a spiritual atrophy of which we do not know. Perhaps there is. Perhaps if we do not hear the best there is to hear and see the best there is to see and make the best and highest use of our physical powers there is an analogous spiritual blindness and deafness and aphasia and decrepitude. The risk is too great for the wisest people to take.—*Kansas City Journal.*

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Just Once in a While.

Just once in a while if we'd think to convey
To those who walk with us life's devious way,
In glances or words, half the joys that abide
In our hearts because loved ones are close by our side;
If we'd think but to garb in words' tenderest dress
A phrase that were sweet as a mother's caress
Care's road would be shortened by many a mile;
If we'd think to be thankful just once in a while.

Just once in a while if we'd lay down our load
Of worry and work by the side of the road,
And a bit of the love that we're feeling expend
On sister or brother, on parent or friend,
In words that would tell them their nearness makes light
The path which alone we would grope through the night;
How oft we'd be blessed with answering smile,
If we'd think to be thoughtful just once in a while.

Just once in a while if a hand were but pressed,
A shoulder but patted, a word but addressed
That would thankfulness speak to the ones by our side,
Would not joy spur the feet to a magical stride
As they wended their way down life's main traveled road?
Would not grief slip away and thus lighten the load?
For ourselves and for others we'd shorten each mile,
If we'd think to be thankful just once in a while.

—Roy Farrell Greene, in *Leslie's Weekly.*

Governor Hanley on the Liquor Traffic.

[We wish to ask of our readers if the reason for Governor Hanley's hatred of the liquor traffic is not well founded, and we pray that these questions may sink deep into the heart of every one in our church who has the privilege of casting a vote upon this liquor question.—EDITOR.]

Personally, I have seen so much of the evils of the traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice towards those engaged in the business, but I hate the traffic. I hate its every phase. I hate it for its intolerance. I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretenses. I hate it for its commercialism. I hate it for its avarice. I hate it for its sordid love of gain at any price. I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs. I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless trampling of the solemn compacts of State constitutions. I hate it for the load it straps to labor's back; for the palsied hand it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for its countless graves in potter's fields. I hate it for the mental ruin it imposes on its victims; for its spiritual blight; for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the malice it has planted in the hearts of men; for its poison, for its bitterness, for the dead sea fruit with which it starves their souls.

I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

I hate it for its heartless cruelty to the aged, the infirm and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming of the time when the sun should shine and the rain should fall upon no slave in the Republic, so I sometimes seem to see the end of this unholy traffic; the coming of the time, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars.

From Governor Hanley's speech at the Republican State Convention.

MINDEN CITY, Michigan, March 1, 1908.

Dear Sister Frances: Having many times felt it my duty to write for the Home Column, I will try to do so this Sabbath afternoon. We were somewhat disappointed when we arose this morning to see the snow blowing very hard, and it continued so we could not attend Sunday-school and sacrament services, as we live one and a half miles from our chapel. We have had so many seasons of rejoicing there, that it seems we can not afford to miss one Sunday. Oh, how soul-cheering it is to meet with those of like precious faith, to mingle our voices in song and praise to God, the giver of all we enjoy in this life; and oh, what a help the Sunday-

school is to both old and young. Those who are not privileged to attend Sunday-school know not what they are missing.

I spent much of the forenoon in reading the HERALD. How much comfort and encouragement we find there! How much good the Mothers' Home Column has done me in times past; and how I wish I could write something that might cheer others in like manner! It seems life would be very lonely at times were it not for church papers. We, as mothers, ought to read and study much, so as to teach our little ones aright, and live godly lives before them, and to have much patience, and be kind and true to them, and teach them to obey their parents and God. Oh, how my heart has been pained to see how harshly some parents use their children. True, it is, we must make them mind; but there are many ways to do this. It requires a constant study, and we must not forget to pray often. The dear Father will help us through where we could accomplish nothing in our own strength. Our home has been blessed with one little girl. She is three years and five months old to-day. Children are a great care at times; but this is our life work as mothers, and how well we are repaid for our earnest toil and care! How much sunshine these little ones bring into the home! Many times when I have been sorely tried and discouraged, Fern would say to me, "Will you play the organ for a little while?" and it would seem as if it were impossible for me to do so; but, to please her, I would go and play a few hymns and sing, and oh, what comfort and cheer it has brought to me! Children can be taught when very young to sing and take an interest in Sunday-school. Fern knows all of her letters, and is very much interested in her Sunday-school *Quarterly*. I desire to do whatever I can for my Master, and try to do my duty in bringing up the little one as the Lord would have me. Because of ill health I can not do as much as I would like to; but so long as we do our best that is all that is required. Fern and I are alone just now. Husband has gone to do the chores for Bro. J. Obrien (our neighbor). He is away helping to care for a sick brother. I trust that this, though written in weakness, may do a little good at least. I desire to overcome and be faithful to the end. Pray for me, dear Saints.

LENA F. HENRY.

Prayer Union.

Sr. Emma Vancleave desires the prayers of the Prayer Union, and of the Saints everywhere, that she may be healed of the affliction that has troubled her so long if it be God's will.

Letter Department

VERA, Oklahoma, April 22, 1908.

Editors Herald: As I am sending subscription, will write a few lines. Wife and I are among the isolated number. We love the church papers. My mother and father take the *Ensign*, so we will take the HERALD and exchange papers. The few Saints here are all trying to do the will of our Father. We have had no preaching here since last spring, and are getting anxious for Bro. Keck or some one to come. He will find a hearty welcome.

I was baptized when a young boy, and have never regretted the step taken. I think it a great pleasure to serve a God who will hear and answer our prayers. My wife was baptized last spring, and is very strong in the faith. We are trying to live by every word that proceedeth out of the mouth of God. I find, in trying to do this, that we are greatly blessed. My wife has never had the opportunity to take the sacrament but once; but our earnest prayer is that the time will soon come when we can live where there is a branch, that we may enjoy such privileges as the church affords.

We desire the prayers of all the Saints in our behalf.
Ever praying for the redemption of Zion, I am
Your brother,
EVERT RESER.

THEODORE, Alabama, April 20, 1908.

Dear Herald: I am only a girl of sixteen years. We have a Saints' church here, and I attend all the meetings I can. We have Religio on Wednesday night, prayer-meeting on Saturday night, and Sunday-school and church on Sunday. Our dear mother passed out of this world in 1906, and one dear sister in December, 1907, and it grieved us to lose those loved ones; but the dear Lord knows best. My papa is fifty-nine years old. One of my brothers is an elder. All of us belong to the church, excepting one brother. I want you all to pray for him that he may become a Saint some day.

Bro. Alexander Smith gave me my patriarchal blessing, and it gives me many warnings. My sister, Vadine, was married, the 15th of March, to Elder W. L. Booker. We would like to have some elders come and preach for us. They are ever welcome at our home. ADINA TILLMAN.

SCRANTON, Pennsylvania, March 2, 1908.

Editors Herald: Last January we had the names of nine good people for baptism. Not having a convenient place to baptize, as the water in the Lackawanna River is dirty, and the pond that we formerly baptized in no one was allowed to use for any purpose, as they were harvesting the ice for domestic use, I concluded that I would ask for the use of the swimming pool at the Y. M. C. A., but was refused. I wrote for a reason why they would not accommodate us, stating that it was my understanding that the Y. M. C. A. was an organization composed of the various religious denominations, and that we considered ourselves Christians. I stated that we would be willing to bear the expense, and to use the pool whenever it would be most convenient for them, but we were treated with silent contempt. No reasons given why we were refused. I had explained the difference between us and the Utah church.

I then concluded that I would next try the English and Welsh Baptist churches for the use of their baptistry, but was again refused, and the following correspondence took place; and as many of our friends here are interested in the matter, and are very much opposed to the way we have been treated, and some of the Saints thought if it would not be intruding too much on the space in the HERALD they would like to have the correspondence published, believing that we can use it to good advantage. I shall only submit the correspondence between me and Mr. Wrightnour, pastor of the English Baptist church. Mr. Hughes, of the Welsh Baptist, gave as his reasons why they objected to us using the font, that it was against their rules to permit any one, not of their faith, to use the same, and that the difference between their church and ours was so great that it was the unanimous sentiment of his brethren not to grant our request. I answered his letter, and presented an outline of our faith, and informed him that I was aware that there is a wide difference in the faith of the two churches, more than he possibly had ever thought, and extended to him a kindly invitation to meet us in a public discussion. I stated that we would affirm that our church is in harmony with the church of the New Testament, and asked, would he deny; or affirm that his is? Mr. Hughes never answered.

Christendom is so inconsistent. They claim it makes no difference what church you may unite with, just so you live a good, upright life. This we are trying to do, and I am safe in saying that the standing of the Saints morally and spiritually is at least equal to them. Still, while they cry, "All are one," they draw the line, not only against us, but

others. One of our brethren asked a minister of this city if he would let a minister of another church occupy his pulpit. He replied that that depended who he was; that he had at one time permitted a fellow minister to occupy his pulpit, and he took one of the best members he had.

If the position is true that it makes no difference which of the various churches you unite with, why be fearful of letting others occupy their pulpit? It looks as though it is a question of bread and butter more than the salvation of souls.

Inclosed is the correspondence that I wish to be published, and if not published please return to me.

Your brother,
WILLIAM LEWIS.

SCRANTON, Pennsylvania, January 4, 1908.

MR. J. S. WRIGHTNOUR, Scranton, Pennsylvania.

Dear Sir: I have been laboring here for the past two years in the interest of the Reorganized Church of Jesus Christ of Latter Day Saints, and have the names of some good people who wish to unite with us.

I called at the Armoury to make arrangements for the baptisms but was informed that during the epidemic of typhoid fever last year they let all the water run out of the swimming pools, and as they needed repairs, which has not yet been done, they could not refill them; and as there is no other public bath or font in the city, to my knowledge, outside of churches, that would answer our purpose, I ask if we may have the use of your baptismal font? As to the date, we can use it any time, after the 12th of this month, (January) to the 18th, and from three to seven o'clock p. m. The accommodation will be very much appreciated, and what expense there is, we will cheerfully pay.

As I am a stranger to you, I give as reference Mr. and Mrs. D. C. Williams, corner of Luzerne and Decker's Court, who are members of your church, I believe; also Miss Maria Evans, 310 South Main Avenue.

Kindly inform me as soon as convenient, if we may have the above favors.

Yours respectfully,

310 South Main Avenue. WILLIAM LEWIS.

SCRANTON, Pennsylvania, January 10, 1908.

Dear Sir: I laid the matter of the use of our baptistry before our deacons, but as we have several times given the use of it to the Millennial Dawn people and others, the unanimous feeling was that some of the other churches with baptistries should be applied to, and that we have done in this matter all that could reasonably be expected. Aside from our *religious convictions*, besides this, is the firm conviction on my part, and of those who have candidly investigated its origin, that the Book of Mormon is a piece of imposture, and no more a revelation from God than the Koran.

Feeling as we do about it, we feel that we should be lending our influence to what we believe to be "a lie and not the truth," if we should allow our baptistry to be used in that manner. I do not confound the Reorganized Church with the branch which teaches, or formerly taught polygamy.

With perfect frankness, I remain,

Yours,
J. S. WRIGHTNOUR,
Pastor First Baptist Church, Scranton.

SCRANTON, Pennsylvania, January, 1908.

MR. J. S. WRIGHTNOUR, Pastor of the First Baptist Church, Scranton, Pennsylvania.

Dear Sir: Yours of January 10 at hand. I am very sorry that your opinion of the origin of the Book of Mormon is of such a low standard. It is an old and a true saying that "There are two sides to every question," and, "He that

answereth a matter before he heareth it, it is folly and shame unto him."—Proverbs 18: 13. No court of justice will sit in judgment upon any matter unless both sides are prepared to be heard. You have evidently judged and condemned the Book of Mormon after hearing but the one side, and that of those that have condemned it upon similar evidence to that which you have judged from. The Book of Mormon, like the Bible, stands upon its own merits, and we are ready to defend it from the same standard of evidence, as you and I would the Bible. In doctrine the two books agree, and if you believe the teachings of one, you can not consistently reject the other. The Bible gives the history of the people and the dealings of God with them upon the Eastern Continent; the Book of Mormon, the dealings of God with the people on the Western Continent, North and South America.

The spirit you manifest in refusing the baptistry to those who do not believe as you do belongs to the Dark Ages, and is in opposition to the spirit of the Constitution of this Government, which says, "all men shall have the privilege to worship God according to the dictates of their own conscience" (as long as they do not interfere with the rights of others). We believe in an open Bible, and a free pulpit to all respectable people. I hope that I shall never be guilty of turning my fellow minister out into the cold, winter weather, and look upon him leading good, honest souls into the waters of baptism through the snow and ice, away from a convenient place for the faithful candidates to change their garments that have been made wet in following in the footsteps of their Savior, when it is in my power to invite them into the house that is equipped with all the conveniences necessary to enable them to comply with the ordinance of baptism. I may not believe that the minister has divine authority to officiate in the sacred ordinance, still, if he is a good, upright man, and believes he has authority, and the candidates are willing to follow him, why should I close the door against them? My duty is to preach to them the gospel, not to compel them to do as I think they should. All men have their agencies, and the Lord will hold every man responsible for how he has used it.

Let us apply the Golden Rule, Do unto others as you would they should do unto you.

Yours in the interest of truth and justice,
310 South Main Avenue. WILLIAM LEWIS.

SCRANTON, Pennsylvania, January 15, 1908.

MR. J. S. WRIGHTNOUR, Pastor First Baptist Church, Scranton, Pennsylvania.

Dear Sir: We extend to you, or your representative, if properly indorsed by your church (the First Baptist), an invitation to meet one of our representatives, indorsed by our church,—(the Reorganized Church of Jesus Christ of Latter Day Saints,) in a friendly public discussion, time and place to be arranged later, as can be agreed upon by both parties, also the rules governing the discussion.

The subject matter for discussion:

First: "That the church I (J. S. Wrightnour) am a member of, is in harmony with the church of the New Testament established by Jesus Christ and his apostles, in organization, doctrine, gifts, and blessings. I (J. S. Wrightnour) to affirm, and I (William Lewis) to deny.

Second: "That the church I (William Lewis) am a member of, is in harmony with the church of the New Testament established by Jesus Christ and his apostles in organization, doctrine, gifts, and blessings. I (J. S. Wrightnour) to deny, and I (William Lewis) to affirm.

Third: "That the Book of Mormon is an imposition; no more a revelation from God than the Koran. J. S. Wrightnour to affirm, William Lewis to deny.

Fourth: "That the Book of Mormon contains the history of the seed of Joseph, the son of Jacob, mentioned in Genesis 47th, 48th, and 50th chapters, and contains a record of the dealings of God with the people upon the land of North and South America, and that the teaching of said Book of Mormon is worthy of the respect and esteem of all good people. William Lewis to affirm, and J. S. Wrightnour to deny.

Respectfully,

WILLIAM LEWIS.

SCRANTON, Pennsylvania, January 30, 1908.

Dear Sir: I have received your letter. You are, I think, quite unjust to the deacons and trustees of the First Baptist church, as well as myself. We have frequently given the use of our baptistry to people with whose views we do not altogether agree—for instance the "Millennial Dawn" people three times, as well as to the Ruthenian Mission, the Bethel Baptist church, and others. We think we have done *our share*, and that the three other Baptist churches on the west side, besides those in the rest of the city, might be approached as well as us. Whether they would consent to the use of their baptistries, I can not say. But it seems to me that those holding a faith as subversive of that which we hold as yours, and some others, would hardly *wish* to use a building the faith of whose builders and users you are seeking to *overturn*. I think I should hardly wish to ask a Roman Catholic church to lend their building for a Protestant service, nor a R. C. congregation a Protestant church.

With regard to the Book of Mormon, I am not so ignorant as you suppose. I have read it as I have also the Koran. I have had long conversations with preachers of the Mormon faith, and I have long since learned the futility of arguments with people who find it *possible* to believe in these things. The same is true with the Seventh Day Adventists, the Millennial Dawn or Russellite people, the Christian Scientists, and others with whose writings and doctrines I have made it my business to become familiar.

As to the Book of Mormon it is quite in harmony with those views of the New and Old Testaments which were in vogue among many at the period at which it was written, in the states of Pennsylvania, Ohio, and New York. It was near the time of the "Millerite" excitement, and not long after the rise of Campbellism, of which Sidney Rigdon, one of the founders of Mormonism, was one of the early teachers. Its doctrines are a mixture of the doctrines of these bodies, with others, more or less in harmony with the Bible—in my view oftener *less than more*.

It was my fortune to spend the early part of my ministry in two places, Pittsburg and Warren, Ohio, where I met old people who knew Rigdon. I can not say so much as to Joseph Smith—though I have heard much at second hand as to him. But this much is known by those who have investigated the subject. In the early part of the nineteenth century a retired Presbyterian clergyman named Spalding had the fancy that the North American Indians might be the descendants of the ten tribes which were taken captive. He amused himself by writing a romance, in the old English of the authorized Old Testament version, describing the wanderings and settlements of these tribes. The names which occur in the Book of Mormon were names he invented, such as Nephi, Moroni, etc. He was fond of reading his romance to his friends. His manuscript was left with a printer in Pittsburg in whose office Rigdon frequently was. The latter was a fluent but rather unbalanced man. He was at that time a Baptist preacher, but soon became a follower of Alexander Campbell. He went to Warren, Ohio, as preacher, where I met people who had seen and heard him. It is known that in the "thirties" of the nineteenth century, he became acquainted with Joseph Smith, who, like himself,

was a mystic and a seeker after strange things, and with a great opinion of himself. About that time the Book of Mormon appeared and Rigdon became one of the leading preachers of the new faith. In later years he was cast out by Brigham Young. I met a man who met him in his old age. When the Book of Mormon first appeared several persons to whom Spalding had read his manuscript, said that in its so-called historical parts the *Book of Mormon* was *almost identically the same thing*. The conclusion is irresistible that Rigdon became possessed of the manuscript or copied it, became fascinated with the idea of it, communicated it to Joseph Smith, and between them they launched it on the world, in the shape of the Book of Mormon. Perhaps they imagined it *might* be true. I don't know.

At all events the above are well authenticated facts.

I am certain of one thing, that if Joseph Smith had translated from gold plates (which no one was permitted to see) the Book of Mormon, it is strange that he did not try to use the *plain English of to-day* instead of an imitation of the *old English* of the King James Version of the Bible. The story that the characters of the supposed gold plates were submitted to Professor Anthon and pronounced "Reformed Egyptian" is nonsense, first because no such language as Reformed Egyptian is known in heaven or on earth—and, secondly, because Professor Anthon (whose Greek text-books I studied at school) repeatedly denied that he had ever said any such thing.

I think a public discussion of all this would be *entirely profitless* and would only serve to *advertise* what I believe to be *error*. I have written this much so that if you are interested in pursuing this investigation you may read the book by Doctor Stanton on "Three Great Errors" or "Three Great Movements" (I forget which is the exact title). I will try to procure it for you. Doctor Stanton is my successor in Pittsburg and has also made an *exhaustive* study of the facts I have outlined. I am sorry that a man so sincere and so devout as I believe you to be, should be devoting yourself to the propagation of one of the false doctrines, as I believe them to be, which the New Testament tells us should arise, and "if it were possible, deceive the very elect."

When I procure the book above referred to I will send you a copy. I do not see my way clear to do *more*—and can only pray that the Lord may direct us both in the way of his commandments.

I remain, yours as ever,

J. S. WRIGHTNOUR.

SCRANTON, Pennsylvania, February 23, 1908.

MR. WRIGHTNOUR, Pastor of First Baptist Church, Scranton, Pennsylvania.

Dear Sir: Yours of January 30, 1908, received in due time. It is unfortunate for your position that at this late date you present an old, worn, threadbare story of the origin of the Book of Mormon, viz: the Spalding Romance. There never was a shadow of truth in the claims presented by the unbelievers to the true origin of the Book of Mormon, and reiterated by you.

The advocates of the Spalding theory do not agree in their statements. You claim that the Spalding Manuscript was left in a printing-office in Pittsburg, Pennsylvania, and that Mr. Sidney Rigdon was a frequent visitor there, and it was supposed that he, Mr. Rigdon, either stole the manuscript or copied it (no one saw him do either), and that he, in connection with Joseph Smith, published the Book of Mormon. You state that Rigdon met Joseph Smith in the thirties, which we understand to be from 1830 to 1839. If this be true then it will destroy your theory, for the Book of Mormon was published nearly one year before Mr. Rigdon ever met Joseph Smith.

On December 31, 1829, Sidney Rigdon solemnized the mar-

riage contract between David Chandler and Polly Johnson, in the township of Chagrin and Cuyahoga County, Ohio, signed, A. Sidney Rigdon, Pastor the Baptist Church, in Mentor, Gauge County, Ohio; filed and recorded, January 12, 1830. November 4, 1830, he married Louis V. Wood to Laura Cleveland, in Kirtland Township, Ohio; recorded November 11, 1830, D. D. Askin, Clerk. Signed, Sidney Rigdon.

By the above facts we find Mr. Rigdon was still a minister of the Baptist Church, and living in Mentor, Ohio. About this time Mr. Parley P. Pratt, a fellow minister of Mr. Rigdon, of the Baptist Faith, but now an elder in the Church of Latter Day Saints, presented to Mr. Rigdon that faith, and November 14, 1830, Rigdon was baptized and became a member of the church of Latter Day Saints, and in December, 1830, he met Joseph Smith for the first time. The 11th of June, 1829, in the clerk's office of the Northern District of New York, the following was recorded: "Be it remembered that on the 11th day of June, 1829, Joseph Smith, Jr., of said District, hath deposited in this office the title of a book, the right whereof he claims as author in words following towit: 'The Book of Mormon, an account written by the hand of Mormon upon plates taken from the plates of Nephi, and also of the Lamanites. Etc.' R. R. Longsing, clerk of the Northern District of New York." As early as June, 1829, Joseph Smith had the manuscript of the Book of Mormon ready for publication, and in August, 1829, it was delivered to the printer, one Mr. John H. Gilbert, of Palmyra, New York, and it was all printed by March, 1830.

The above are facts, and matter of record, so if the theory, presented by you, be correct, viz: that Mr. Rigdon stole or copied the Spalding Manuscript, he was too late in presenting it to Joseph Smith.

Let me present to you another popular statement, as to the origin of the Book of Mormon. It is on the same line as the one presented by you, only in this case it is claimed that Joseph Smith himself obtained the manuscript, and not Mr. Rigdon, which is more consistent, as we have shown that the Book of Mormon was published some months before Mr. Rigdon had become identified with the Latter Day Saint Church, or of meeting Joseph Smith.

This theory is: that Mr. Spalding took much pleasure in reading his manuscript to his neighbors, and that it was identical with the Book of Mormon, names, Nephi, Moroni, and Lehi appearing quite frequently. Among those who attended the readings was one Joe Smith. He became deeply interested in the manuscript and asked Mr. Spalding, if he, Smith, could take it home to read to his wife and children, and that was the last that Mr. Spalding saw of the manuscript. Now, Mr. Wrightnour, do you not think that this is the better theory of the two? Still, there are objections to this, while it seems quite reasonable and consistent to all who are not acquainted with the following facts: Joseph Smith was born December 23, 1805, and Mr. Spalding died at Amity, Washington County, Pennsylvania, in 1816. How long before his death (Spalding's) Joseph Smith borrowed the manuscript the witnesses do not say. However, Joseph was rather young to have a wife and children, being only eleven years of age. In the language of the good book we say, "Thou art weighed in the balances and found wanting," as the following will show: June the 12th, 1885, Mr. L. L. Rice, of Honolulu, Sandwich Islands, once in the printing business in Pennsylvania, sent to the Library of Oberlin College, Ohio, the original manuscript of Solomon Spalding, copies of which have been published under the direction of Oberlin College, and can be had at the Herald Publishing House, Lamoni, Iowa. In a letter, now in my possession, written by Azariah S. Root, Librarian of the Oberlin College, Oberlin, Ohio, he certifies that they have in their library the original manu-

script, written by Solomon Spalding, which was sent to said library by Mr. L. L. Rice, of Honolulu, in 1885, and copies of this manuscript made under their direction, have been furnished to the Reorganized Church of Latter Day Saints Publishing House, at Lamoni, Iowa.

Volumes have been published and thousands of lectures delivered from the public platform, as well as the pulpit, and far and near has the cry gone forth, "Book of Mormon is a delusion, a piece of imposition, the origin of the Book of Mormon is the Spalding Romance." For nearly sixty years it was a sweet morsel, even for the clergy to feed their flock with this untruth as to the origin of the Book of Mormon. They may have been honest, but time has demonstrated that they were wrong in their denunciations of the Book of Mormon.

For the sake of truth I am grateful that the original manuscript of Spalding's has come to light, and that through a channel that was not in any way connected with the Church of Latter Day Saints, nor in sympathy with the origin of the Book of Mormon. With all due respect to those who have testified that the Book of Mormon and Solomon Spalding's romance was identical, I beg leave to say that the two books differ as widely as the Bible does with last year's almanac.

You say that you have read the Book of Mormon, and that you are certain that Joseph Smith never translated from the plates, as no one was permitted to see them. On the first page of the Book of Mormon there is the testimony of eleven men who saw the plates, and how can you make the statement that none were permitted to see them? Have you no regard for truth? When a minister says he is certain of a matter, there should be no cause to doubt his statement. How do you know that Joseph Smith never translated those plates? He did the work before you were born. These eleven witnesses whose signatures appear as stated on the first page of the book, never went back on their testimony. One of them, Mr. John Whitmer, I had the honor to see, in company with T. T. Hinderks, and C. P. Faul, of Stewartsville, Missouri, and to us he reiterated his testimony as recorded in said Book of Mormon. This occurred at Mr. John Whitmer's home, in Far West, Caldwell County, Missouri, February, 1876.

During the dark and cloudy day that came upon the church after the death of Joseph and Hyrum Smith, June, 1844, the church divided into several factions, and, the witnesses became scattered in the following of Brigham Young, Strang, and others; but in their divided and scattered condition they, to a man, maintain that their testimony, as recorded, was the truth, and died strong in the faith of the divinity of the Book of Mormon.

Again you say that it is strange that if Joseph Smith translated from the plates that he did not do so in the English language of his day, in place of trying to imitate the Old Testament. Will you answer why the translators of the King James Version of the Bible did not give it to us in the plain English language of their day, and why did not the committee of the Revised Edition of the Bible do so? You conclude because Joseph did not do so, he was an imitator and a forger. What about the other two committees?

You state that you would hardly ask the Roman Catholics for the use of their building to hold Protestant services in, or the Protestants for the Catholics to hold their services in. You may not like to do so, but I am pleased that I can speak for a church whose doors are open to representatives of the Catholic or the Protestant religion. Let me repeat my former statement to you, "Welcome to all respectable, upright men and women. An open Bible, and a free pulpit." If you have the truth you should have no fear, and if you have not, "prove all things, and hold fast that which is good."

You say that a public discussion would be fruitless, and would only serve to advertise what you believe to be error. That is just the reason why I submitted the propositions to you for public discussion. I want the public as well as yourself to know where the error is. It is evident from your letter that you are holding to an erroneous position when you will at this late date maintain that the Spalding Romance is the origin of the Book of Mormon. There was, at one time, a shadow of an excuse for those not informed, prior to the discovery of the manuscript, but to hold on to that position now is strong evidence that whosoever does, loves darkness more than light. In conclusion I extend to you an invitation to exchange pulpits whenever it is convenient, not for the purpose to slash and cut the religious ideas and faiths of others, but to present the truth as it is in the word of God, and if by so doing, you can convince us that we are in error, I shall consider you a friend, and say in the language of the wise man, "A rebuke of a friend is better than the kiss of an enemy." No, Mr. Wrightnour, I have no desire to tear down my neighbor's house, but, I am anxious to show my fellow man the house (church) that Christ built, and if, after I have had the privilege to present that church, my religious friends are satisfied with the one they are believers and members of, I shall still continue to treat them with kindness, and bid them God-speed in all that is good, and ask that we all shall strive to live up to the Golden Rule, Do unto others as we would others would do unto us.

WM. LEWIS.

BIRMINGHAM, England, April 6, 1908.

Editors Herald: We are still alive in Birmingham, and doing a little for the Master's cause. The little branch, Summerfield, over which I preside, have moved out of the room that we occupied so many years, and which became unsuitable for our requirements, as we could seldom get strangers to come in. Am pleased to say we have a more suitable place, adjoining the piece of freehold lawn we bought for erecting a chapel, at much less rent than the other. It is more comfortable, and we have had more strangers and friends in the last six weeks than in twelve months at the old room. We hope for better times. The inclosed verses were composed by the blind Sr. Taylor, now residing in Stafford, late of the Saints' Home. Thought you might publish them in HERALD for the benefit of those who know her.

With best wishes and kind regards to all,

J. E. MEREDITH.

Beatrice Villa Hunton Road, Gravelly Hill.

How welcome to the Saints, the hour
When Christ our Lord from heaven shall come,
And change us by his mighty power
And take us to his Father's home.

How welcome to the Saints, the morn
When all of sin is done away,
And from the tomb we shall be borne
To dwell with Christ in endless day.

Our eyes shall see, our ears shall hear,
Our tongues, unloosed, his praise shall tell;
No pain, no death, no grave to fear,
For Jesus doeth all things well.

Oh hasten, Lord; that joyful hour,
When thou from heaven shall come again
In glorious majesty and power,
And o'er the earth triumphant reign.

Loud hallelujahs shall arise
From all thy Saints,—on earth, on high,—
Our songs shall swell with glad surprise,
Shouts of hosanna fill the sky.

Lord, help us by thy mighty power;
Watchful and faithful may we be,
That in the resurrection hour
We all with joy thy face may see.

January 15, 1908.

News From Branches

NEW ALBANY, INDIANA.

Last fall, I promised good news before the roses bloomed again. We have changed our meeting place from Ninth and Main to 1117 Vincennes Street. We now have a lovely hall which we have rented for one year with privilege of two more years. The Sunday-school purchased a nice lot of new chairs, Bro. Alma Brown put on the wall paper, and Bro. Enlitt did the painting, so everything looks cozy and prosperous, also progressive.

We recently had our Sunday-school organization completed, and our school is now in fine working order.

To all who are interested, wish to state that we have preaching at a quarter of eleven in the morning, and at half past seven, every Sunday, except the first Sunday of each month, when the morning services are dispensed with. Sunday-school every Sunday at half past nine, except the first Sunday of each month, when it is at nine o'clock.

2017 Culbertson Avenue.

JOHN ZAHND.

ST. LOUIS, MISSOURI.

We are very thankful to have Bro. Tanner returned to labor with us for another year. He with his family have endeared themselves to us.

Our church is now equipped with electric lights, which we find quite an improvement; painting and cleaning have also been attended to.

Bro. R. Archibald performed the ceremony which united in marriage Bro. Lewis Joerndt and Sr. Alice Schaeffer, April 17, at ten o'clock. They left at noon for a visit with Bro. Joerndt's mother and relatives in Pontiac, Illinois.

A number of our young people held a prayer-meeting in behalf of Sr. Anna Shaw, who has been ill so long, Sunday afternoon, at the home of her parents, Bro. and Sr. J. R. Lloyd, where she and her husband reside. We sincerely hope she will be restored to health.

We are anticipating two good sermons, May 3, from Apostle Rushton.

2739 DeJong Street.

Your sister in Christ,

E. M. PATTERSON.

Miscellaneous Department

Pastoral.

To the Ministry and Members of Mission No. 5, namely, Western Pennsylvania, Ohio, West Virginia, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Mississippi, and Alabama; Greeting: The following brethren, who have been assigned to the Southern States—T. C. Kelley assistant minister in charge of said territory will have oversight of the work, and direct the ministry in said territory, with the exception of J. W. Metcalf, who will report to the general minister in charge, and will be directed by the same in his ministerial work. Northeastern Kentucky and Southern Ohio, with Louisville as objective point, will be this brother's field of labor. The other ministry in the South, namely, C. L. Snow, D. E. Tucker, J. M. Stubbart, E. A. Erwin, F. Slover, and N. E. Booker, will report to and be directed by Bro. T. C. Kelley. All local officers and Saints who will have business with the minister in charge in the above named Southern States, refer to Bro. Kelley, who will confer with me. Address T. C. Kelley at Independence, Missouri.

Bro. R. Baldwin and Hallibaugh will operate the tent in Pittsburg District during the tent season. R. C. Russell and

J. W. Davis will labor until further orders along the Monongahela and the Ohio Rivers. Davis will labor in the vicinity of Fayette City, Pennsylvania, in connection with missionaries R. C. Russell and J. W. Davis. J. A. Becker, our new bishop, will doubtless travel in the three districts, Kirtland, Pittsburg, and Ohio, respectively, in the interest of his line of work, and will be assisted by two counselors in due time. Bro. J. W. Davis will look after the Pittsburg Branch in the absence of Bro. Becker. Bro. C. Ed. Miller, president of district, will find plenty to do in looking after the branches, making Wheeling, West Virginia, his objective point. S. J. Jeffers, president of Ohio District, will look after the interest of same. Elder William H. Kelley is requested to go to Dayton and Middletown right away, and look after the work at these points until September. Bro. George A. Smith will continue to preside over the Kirtland District until after district conference, and also in the north-western part of Ohio. Bro. E. E. Long will work the tent during the summer months in Columbus and vicinity. The local ministry will render him assistance. Bro. I. N. Roberts will spend most of his time laboring among his relatives in Ohio and Virginia. Bro. O. B. Thomas and W. O. Skinner are assigned to West Virginia. Bro. S. Brown will labor in the northwestern part of Ohio, Toledo his objective point. Bro. T. J. Sheldon will labor in Kirtland and look after the Temple during the summer months. Bro. William LaRue will confine his labors to the city of Cleveland. Bro. J. C. McConaughy is assigned to New Philadelphia and vicinity until further notice. Bro. W. H. Fuller will continue his labor in Uniontown, Pennsylvania. Elder J. C. Clapp has my permission to visit Kentucky and Tennessee. We wish him God-speed while he sojourns in the mission. Bro. W. N. Hanner, who last year assisted Bro. Metcalf in missionary work, is hereby given permission by the writer to do all that his circumstances will permit in the coming year. I herewith urge the ministry to be prompt in reporting to those in charge the first of every quarter, and we sincerely trust the Saints will not forget their financial obligations to the church. We can not succeed in carrying on the work of God without the financial support of all. It is possible that the above arrangements of the ministry may be changed somewhat during the year, however, due notice will be given of the same. Praying that our eternal Father will abundantly bless our endeavors to win souls to Christ, and to help build up his great cause among men, I remain,

Bro. U. W. Greene and I have arranged the dividing line in the western end of Pennsylvania. I will also arrange for two-days' meetings in most of the branches later on.

Your well-wisher and collaborer in the one covenant,

GOMER T. GRIFFITHS,
Minister in General Charge.

1463 Pennsylvania Avenue, COLUMBUS, Ohio.

To All the Holy Brethren throughout Texas, Oklahoma, Arkansas, and Louisiana, I Come Greeting: We have just merged into another conference year, wherein we must make a record for ourselves, God, and the church, that must be met for good or otherwise at the end of the conference year. Branch and district officers have been called and set apart, I trust, by the voice of the brethren as they were moved upon by the wisdom of the Spirit, to preside over and counsel them in things pertaining to their good citizenship in the church and kingdom of God; not for filthy lucre, but of a ready mind through the voice of the Spirit, as overseers to the children of God. Dear brethren, as you magnify your calling, so will your reward be. It is expected that all presidents of branches will make full and complete reports to the presidents of their respective districts, on blanks that will be furnished them on application to either myself or my assistants, or presidents of districts. These reports should be made on the first day of July, October, January, and March. Immediately after these reports are in the hands of the district president, he should complete his district report, and forward to my assistant, so he can report the same to me. Under no circumstances should this part of the work be neglected, either by branch or district president. It is, that we might be in touch with the interest of the work, taking a bird's-eye view of the whole mission, which the Lord, we trust, has put us in charge of, by the spirit of wisdom and revelation through the First Presidency of the church. That I might be better able to handle and care for the different parts of the field, I have chosen and appointed as my assistants, Elders W. M. Aylor, Hubert Case, and J. T. Riley. Bro. Aylor, in charge of Texas; Bro. Case, of Oklahoma; and Bro. Riley, of Arkansas and Louisiana. These brethren are of the Seventy, whole-souled, clean, and chaste, and worthy of your patron-

age. Do not turn them away empty handed when they chance to be among you on duty for the church. The minister may leave his home and loved ones to carry the gospel to the world without purse and scrip; but, remember, railroad fares, clothing, stationery, and incidental expenses must be met by them; otherwise, they are made to suffer in a land of plenty, by reason of a little carelessness of those among whom they are laboring. Christ said: "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." If a reward for so small a remembrance, what may be had for greater things? While it is a worthy "gift" for the minister to give his life to God and the church, turning his footsteps from his home into the cold world to deal out the bread of life—keeping in touch with the motto, "Freely you have received, freely give," he needs the loving hand of a comforting friend now and then to assist him to his work. Finally, brethren, be cheerful in your warfare, meet trials, persecutions, and the privations incident to your work and calling, without murmur and complaint, being faithful and diligent, and God will go before you by his agents, the angels, to open doors and soften hearts to receive you and the great message of truth you bear. Let any, or all, feel free to write me or my assistants, when they feel a word from our pens would be of comfort to them.

Ever your affectionate brother,

INDEPENDENCE, Missouri, April 24.

I. N. WHITE.

To the Saints of Spokane (Washington) District; Greeting: Since the close of our General Conference those in charge of the Western Mission have seen fit to transfer me from the Montana District to the Spokane District. This places me in territory new to me; and, in order to secure a proper understanding of the needs and wants of the district, so far as preaching the gospel is concerned, I ask the Saints in different parts of the district, especially where preaching is needed, to write me, as soon as practicable, and give me some idea of the interest, demands, and prospects for labor where you live. I may not be able to fill all the calls; but, if I know the situation and present needs in the different places, I shall be better prepared to plan my work for the summer. Shall expect to reach Spokane sometime between the 6th and 10th of May; and I want to begin work at once, after getting into my field.

Just what arrangements those in charge may make, I do not know; hence I shall not anticipate. But, by getting in touch with the work and workers of the district, I hope to begin, at least, to get acquainted with the Saints and their needs along spiritual lines.

I do not know, yet, what my field address may be; but, for the present, you may address me as follows: Elder Isaac M. Smith, care W. W. Fordham, East 2317 Pacific Avenue, Spokane, Washington.

Hoping our acquaintance may prove both pleasant and profitable, I am,

INDEPENDENCE, Missouri, April 27.

Yours in gospel bonds,
ISAAC M. SMITH.

To the Brethren and Saints of Texas: Having been appointed assistant in charge of the state of Texas, I take this opportunity of expressing a few suggestions and directions to you. After consulting with Bro. White, I have decided our force should be divided, (so all the State may have some special care) as follows:

Bro. Johnie Hay and Saleda D. Shippy will labor in the southeastern part of the State, known as the Texas Central District.

Bro. D. S. Palmer, John Harp, and W. H. Mannering, in the Southwestern Texas District.

Bro. B. F. Renfroe, R. M. Maloney, and P. B. Bussell, in the north and northwestern parts of the State, extending about as far south as Hillsboro.

We hope these brethren will cooperate, and when it is possible and necessary, observe the rule to go two and two. Also look out for the scattered Saints, that do not have church privileges, and open the work in their vicinity, and avoid following the old trails, and make new openings a specialty; and when an interest is aroused, by all means stay with it for weeks if necessary to develop the work. I think lots of our work has been lost in the past by leaving it too soon. I think the best way to reach the people in towns through the summer, is to hold outdoor meetings; get as public a place as we can; do some advertising; where it is possible, fix up some seats, and make our services as attractive as possible.

As missionaries, our time belongs to the church. Let us see to it that it is well spent. The opportunities are great

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

now for our work, I do not think we ought to have any trouble making from forty to sixty sermons a quarter. Please observe the request Bro. I. N. White makes in his pastoral address, on reporting. My field address for the month of June, will be San Antonio, Texas, 341 Stace Street. Mail your first report to me there on the first day of July, 1908. Home address will reach me any time, would be pleased to hear from all.

Ever praying that we may have a prosperous year, and be kept from all evil, sustained by the Holy Spirit, and bring many people into the kingdom,

As ever, your brother, and colaborer, INDEPENDENCE, Missouri, April 30. W. M. AYLOR.

Bishop's Notice.

To the Saints of Northern California, including San Jose; Greeting: The General Conference of 1908 has passed into history as having been well attended. We have returned to our field of labor strengthened, and hope to do all that opportunity affords for the good of all and the Master's cause.

There is one thought I wish to call attention to, and that is, if we expect to find favor with the Lord we must do as he has bidden us. If we want his blessings in our temporal affairs, we must comply with the terms upon which they are promised. "If ye do what I say, then am I bound, otherwise ye have no promise." There is no evading that. I expect to visit all the branches and do what I can to have all comply with the law, which if all would do, we would have ample means. Please note my change of address,

CHAS. A. PARKIN, Bishop. 18 Clement Street, SAN FRANCISCO, California.

High Priests' Quorum.

To Quorum of High Priests; Greeting: A few of our number failed to report, and several will have a change of address by reason of appointment to new fields by the late General Conference. Will all who have changed their post-office addresses since the publication of Annual of 1907, please,

upon reading this notice, send me their present address; for this is absolutely necessary to a safe delivery to you of such mail as I may have to transmit you.

Settlement in full has been made with the printer for Annual of 1907, but we need financial help to get out the Annual for 1908. Will you contribute at an early date, to meet this unavoidable expense? Hope to hear from a goodly number, with a liberal consideration.

ROBT. M. ELVIN, Secretary. LAMONI, Iowa, April 30, 1908.

Convention Notices.

The Philadelphia District Sunday-school association will meet in convention at Elk Mills, Maryland, Saturday, May 30, at 2 p. m. Superintendents will please send their reports to the secretary early; also delegates to represent their schools. E. B. Hull, secretary, 3513 North Smedley Street, Philadelphia, Pennsylvania.

Reunion Notices.

The Eastern Reunion Association will hold its next session July 25, 1908. M. C. Fisher, chairman.

Addresses.

J. C. Clapp, Cottage Grove, Tennessee, R. R. 11, Box 41.

Born.

Born to Mr. and Mrs. Selain Tideman, a daughter, February 6, 1908, Chicago, Illinois, and named, Mildred Elizabeth. Blessed under the hands of Elders F. M. Cooper and J. E. Wildermuth, April 29, 1908, at Plano, Illinois. Little Mildred is a promising baby, and represents the Master's thought—"for of such is the kingdom of heaven."

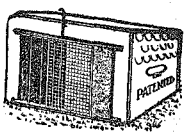
Died.

EWING.—Sr. M. A. Ewing, at her home near Estillene, Texas. Sr. Ewing was born January 22, 1845. Was married to Bro. John Ewing, May 5, 1865. Baptized July 4, 1904, by Elder T. J. Sheppard. She passed from this life February 4, 1908; and died in the faith of the gospel restored. She was the mother of several children. How sad the parting, yet

"With them the toil and strife are o'er; Their labors end, their sorrows cease; For they have gained the blissful shore Where dwells serene, eternal peace."

McFADDEN.—Sr. Mary McFadden, relict of the late Arthur McFadden, died at Fletcher, Ontario, April 3, 1908. She was born in Northumberland County, England, February 19, 1831. Married in 1856. There were born three sons and four daughters, who are in the church, with the exception of one daughter. Sr. McFadden, with her husband, was baptized November 25, 1863, at Louisville, Ontario, by J. W. Gillen, and confirmed by John Shippy and J. W. Gillen. She remained a faithful and devoted member of the church till death. Buried at Maple Leaf Cemetery. Funeral-service conducted by Stewart Lamont.

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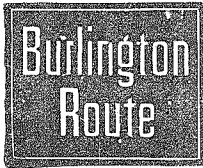
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, MAY 13, 1908

NUMBER 20

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
LEON A. GOULD, Assistant Editor

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

Editorial

"LATTER DAY SAINT WOMEN OF THE PAST."

In the *Woman's Exponent*, for February, 1908, a journal published in Salt Lake City and conducted by the women of Utah, there appears the following under the caption of "Latter Day Saint women of the past; personal impressions by Emeline B. Wells."

To begin a series of remembrances of eminent women, who have been conspicuous in church history, one must first mention Lucy Smith, mother of the Prophet Joseph Smith. This article is not to be life sketches but, as stated, only personalities from the writer's point of view. That Lucy Smith was a strong character is self-evident from her own picture. She was everywhere recognized among the Saints as a remarkable personage, a woman whose soul shone out of her eyes, and who uttered wise sayings. It was considered a privilege to call upon her, and one felt in her presence a sort of unusual reverence. To me she seemed what she really was, the mother of great men. She possessed a very good gift of language to express her ideas, and did not hesitate to speak somewhat authoritatively. The people paid her homage wherever she went and quoted her wise sayings. She impressed me as a woman of great power and force of character. She seemed to be by nature endowed with the rare gifts of prophecy, blessing the sisters and healing the sick, as well as giving spiritual comfort and consolation to the sorrowing and afflicted. Lucy Smith was born in Gilson, [Gilsun] Cheshire County, New Hampshire, July 8, 1776, and died in Nauvoo, Illinois, May 5, 1855.

The wife of the Prophet Joseph must be next in order of early church women. She was a woman of great prominence among the people; large and well proportioned, of splendid physique, dark complexion, with piercing eyes that seemingly looked one through; noble in appearance and bearing and certainly favored of the Lord, who called upon her to prepare the first hymn-book of the Latter Day Saints, and by revelation styled her the "elect lady."

Sister Emma was benevolent and hospitable; she drew around her a large circle of friends, who were like good comrades. She was motherly in her nature to young people, always had a houseful to entertain or be entertained. She was very high-spirited and the brethren and sisters paid her great respect. Emma was a great solace to her husband in all his persecutions and the severe ordeals through which he passed; she was always ready to encourage and comfort him, devoted to his interests, and was constantly by him whenever it was possible. She was a queen in her home, so to speak, and beloved by the people, who were many of them indebted to her for favors and kindnesses.

Emma Smith was fond of horses and could manage them well in riding or driving. Many can recall seeing her mounted on horseback beside her husband in military parade and a grander couple could nowhere be found. She always dressed becomingly, and a riding costume showed off her shapely figure to the best advantage. She was a woman of

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Nothing is so easy as to deceive one's self; for what we wish, that we readily believe. Demos-thenes.

• * •

Baseness of character or conduct not only sears the conscience, but deranges the intellect. Right conduct is connected with right views.—Colton.

commanding presence and in her palmy days, a brilliant conversationalist. Born in Harmony, Susquehanna County, Pennsylvania, July 10, 1804; died in Nauvoo, Illinois, April 30, 1879."

We are decidedly pleased to note this very favorable comment on Grandmother Lucy Smith, the mother of Joseph Smith and his brother, Hyrum, and also of Emma, the wife of the Prophet. We are pleased to note this apparent change of opinion, if it may be called that, for certainly the commendatory mention and eulogy passed by Mrs. Emeline B. Wells shows the life and characteristics of the wife of the Prophet differ very materially from what was said of the same woman years ago by President Brigham Young, who is on record as having called her a "wicked, wicked woman," charging her with hostility against her husband, and not being in sympathy with him in faith; also charging her with having burned the original of the so-called revelation on celestial marriage.

If the estimate of Mrs. Wells is the correct one, which of course we believe, then she is to be credited with having stated the truth when she affirmed that she knew nothing of the revelation referred to, had never seen it until after it was published by the people of Utah, had never seen the original, had not burned it, and knew nothing about her husband's implication with the dogma, if he was implicated.

We commend this to the reading of the Saints, and all others who may be in any way interested in contemplating the life and character of the Prophet's wife.

A SIGNIFICANT OMISSION.

In the *Liahona* for January 11, 1908, there is an extract from a discourse delivered by Thomas L. Kane, who became connected with the Mormons just about the time of their leaving Nauvoo, before the Historical Society of Pennsylvania, March 26, 1850, which extract, a postscript written by Thomas L. Kane himself and dated July 15, 1850, we give entire to the readers of the *HERALD*:

I am asked to explain or justify the Mormon creed: I will have nothing to do with it. It is enough for me to say, that it does not manifest itself externally by the Pythian ravings of Eleusinian hocus pocus of new religions, nor the pageantry or mummerly of those sometimes established; that its communicants cultivate no mysteries or double faiths and that I certainly think they are to be believed in their own exposition of it. [Omission.] I am not called upon to investigate this subject, so long as any person of a jealous orthodoxy can constitute himself as good an inquisitor, by investing somewhere about one dollar and fifty cents.

Nor shall I go out of my way to discuss the question of the former character of the Mormons. What they were in Illinois, or what some of their predecessors were there, it will not be difficult for those to learn who are curious after the truth; the Honorable Stephen A. Douglas, who is Presiding Judge of the Circuit in which they lived and was often called upon to dismiss idle charges against them, is now

at Washington, an honored member of the Senate of the United States. His personal testimony, I am assured, has always vindicated his judicial action. Some people who believed the Mormons traduced, ask me how they are to account for the great prevalence of these charges before the expulsion. Interest and feeling founded on it, is the answer. The value of the property of which the Mormons were dispossessed in Missouri and Illinois is currently estimated at over twenty millions of dollars; an adequate consideration certainly for a good deal of misrepresentation on the part of those who were endeavoring to appropriate it to themselves.

A motive sufficiently analagous explains the active circulation of new calumnies within the last half year. Instead of being broken up for ever, as not more than five years ago their foes supposed with reason, their congregation is gathering in increased numbers, and their application to be admitted as a State into the Union, announces their probable restoration to power and influence, and is a cause of corresponding disquiet to the possessors of the properties in Illinois and Missouri, from which they have been expelled. These are now the busiest Mormon slanderers. I speak of them with reluctance. They are, the best of them, but interested persons, who circulate calumnies at hearsay, calumnies which began with the original enemies of the Mormons, the felons, that charged with unchastity the wretched women they had ravished—with riot the men whose brothers they had murdered—with community of property those whom themselves had robbed, whose houses and homes they fired over their heads on the lands from which they drove them. Such wretches lie with the brutal strength of crime. And the Mormons are far away, and their few friends here are nearly all humble in life, and those public men in the West, whose duty it was to do them justice, consent to render themselves parties to the guilt of their constituents by their interested silence.

At all events was there not something about their religion that made their neighbors unable to live with them? Undoubtedly the industrious chevaliers of the Half Breed Tract, and other precious neighbors of the Mormons, have in one sense proved this to be the case; perhaps, in the course of their wolf and lamb quarrel, they may have even said so, and before they finally devoured the offenders; complained seriously of the insulting proximity of their good roads, good schools, temperance, and moral reform, and musical associations, and their good laws not enacted only, but enforced. I understand this to be essentially the ground of complaint of the same marauders against the Swedish Quaker Colony they have lately broken up in Henry County, above Nauvoo.

With other neighbors the Mormons have no trouble. We have had large numbers of them in Philadelphia, and elsewhere in the East, for now nearly twenty years past, whose good citizenship is no subject of a discussion with those who have daily business dealings with them. In England, too, they number nearly twice as many adult members as the Baptists in Pennsylvania. Once, indeed, when their religion was first preached in that country—it was at the very time their earliest trial before Lynch J. in Missouri was pending—a charge was laid against them in a manufacturing borough there that they had made away with an Elizabeth or Betsy Martin, one of their new converts; and the beginning of a mob entered upon its extermination. But to her British Majesty's government, which holds the old-fashioned notions of law and order, it mattered as little if it were the case of Betsy Martin, a Mormon, as if it were Betty Martin the Cyprian. A commonplace government magistrate decided there should be no mob, and a common-

place legal investigation decided the charge was groundless. The Mormons have therefore been free to preach, and sing, and pray, in the United Kingdom to this hour, and I remark that evangelistic secretaries of my own persuasion there, do battle with them in print on the same terms as with Millerites, Wesleyans, or Seventh, or Every-day Baptists.

It is observed to me with a vile meaning that I have said little about the Mormon women. I have scarcely alluded to them, because my memories of them are such that I can not think of their character as a theme for discussion. In one word, it was eminently that which for Americans dignifies the names of mother, wife and sister. Of the self-denying generosity, which went to ennoble the whole people in my eyes, I witnessed among them the brightest illustrations. I have seen the ideal of charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child.

Can such charges, which are so commonly and so circumstantially laid, be without any foundation at all? I know it. Upon my return from the prairie I met through the settlements scandalous stories against the president of the sect, which dated of the precise period when I myself was best acquainted with his self-denying and blameless life. I had an experience no less satisfactory with regard to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a dear lady, well connected in New York and New Jersey, whom I sufficiently name to many, by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited time won for him our general esteem. In her exile she found her severest suffering in the belief that her friends in the States looked upon her as irreclaimably an outcast. It was one of the first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband, and the knowledge of this fact arrived in time, I believe, to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure.

15th July, 1850.

THOMAS L. KANE.

This discourse is quoted from the *Millennial Star*, number 14, volume 13, dated July 15, 1851. Our object in presenting it is that when the matter was published in the *Millennial Star* as stated, there appeared in it matter which was left out of the *Liahona* as is seen in its perusal above. This is quite significant, and seems to be without necessity.

It will be discovered that in the first paragraph, near the center, there is a break, but which break is not noted. This break is filled in the *Millennial Star* by the following: After the words "exposition of it," and before the words, "I am not called upon to investigate this subject," as appearing in the *Liahona*, the following should have been inserted, as appears on page 219 of number 14, volume 13 of the *Millennial Star*, dated July 15, 1851:

They have two books that are for sale in the shops, called the Book of Mormon and the Book of Doctrine and Covenants, which profess to contain the entire body of their faith. The latter harmless work has its special chapters on Marriage, and on the Right of Property, Religious Toleration, and the Union of Church and State.

It may be well, however, to quote from two of these.

Section CIX.—On Marriage.

Marriage should be celebrated with prayer and thanks-

giving; and at the solemnization, the persons to be married standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names; You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; *that is keeping yourselves wholly for each other, and from all others, during your lives.* And when they have answered "yes," he shall pronounce them "husband and wife in the name of the Lord Jesus Christ, and by virtue of the laws of the country, and authority vested in him"; saying, May God add his blessings, and keep you to fulfill your covenants from henceforth and for ever. Amen.

The clerk of every church should keep a record of all marriages solemnized in his branch.

All legal contracts of marriage made before a person is baptized into this church should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy, we declare that we believe, that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters, who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin.

Section CX.—On governments and laws in general.

We believe that governments were instituted of God, for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them for the good and safety of society. We believe that no government can exist in peace, except such laws are framed, and held inviolate as will secure to each individual the free exercise of CONSCIENCE, the RIGHT and control of PROPERTY, and the protection of life.

We do not believe it just to mingle religious influence with civil government; whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members as citizens denied. We do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods or put them in jeopardy either of life or limb, neither to inflict any physical punishment upon them; they can only excommunicate them from their society, and withdraw from their fellowship.

We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others. We do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion. We believe that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.—The Book of Doctrine and Covenants.—Edition printed by John Taylor, at Nauvoo, Illinois, 1844; pp. 440-443.

We have before us a copy of the Book of Covenants for 1844, second edition, as published by John Taylor, evidently the same edition from which the quotations above referred to were taken. Why

should the *Liakhona* have omitted from this published discourse of Thomas L. Kane the matter which was published in the discourse in the *Millennial Star*?

It will be seen that these quotations made by Doctor Thomas L. Kane, so prominently connected with the Mormons at and about the time of their expulsion from Illinois and speaking at so short a period of time from that expulsion as 1850, would have been informed in regard to the facts of their faith and practice at that time, and this statement from him as published in the *Millennial Star* is an additional evidence that at that time, the time at which this discourse was delivered, the doctrine of plural marriage and its practice was denied and the reasons assigned for such denial were given by quoting from the published works of the church under the supervision of those who succeeded Joseph and Hyrum Smith. Doctor Kane can not be justly charged with a disposition to suppress any facts within his knowledge in regard to the Mormons at that time. We suggest that this omission is significant, and commend it to the readers of the HERALD.

HISTORICAL DEPARTMENT ON THE BOONE INDIAN MOUND.

The acting curator of the Historical Department of Iowa, Edgar R. Harlan, has issued the following report regarding the findings of the department in their excavations of the Indian mound near Boone, Iowa:

This work is completed as was desired by the lamented Mr. Aldrich, and as planned at his request by Mr. Van Hyning, in charge of the museum of the historical department of Iowa. Archæology of Iowa was a field Mr. Aldrich highly regarded, and for which he made provision in his plans for the future work of the institution he founded.

Mounds, such as this, were found by the earliest white visitors to Iowa regions. Their inquiries of Indians elicited the information that mounds were here from their earliest traditions. Their origin and purpose are amongst the mysteries of man, and their exploration awakens the interest of scientists the country over. The quest for facts touching life amongst the ancient peoples is made by the United States Government as well as by different States through their archæological bureaus and societies, as also by individuals. This exploration by the historical department is its contribution to the general effort. These efforts aim, principally, at discovering what was done by these people, and secondly to recover the objects they left. Hence the "finds" are of a value expressed in their work and not solely in their bones, implements, and utensils. With this view, the value of Mr. Van Hyning's pursuit of Mr. Aldrich's plans may be readily estimated by the following schedule of "finds":

1. The mound is 110 by 190 feet, 14 feet high.
2. So-called ash heaps, averaging a foot in diameter scattered throughout the mound within four feet of the bottom.
3. Absence of stone or other implements, except in some four or five instances.
4. The occurrence throughout the mound of pottery fragments to the number of two thousand, usually indicating vessels of two feet in diameter, and showing an excess of thirty patterns of ornamentation.

5. The occurrence of a compact, baked-like sheet of dirt, five feet thick over the whole and three feet beneath the surface.

6. The occurrence of clam shells throughout and especially numerous near the bottom. These are of a species now extant in the Des Moines River.

7. The composition of the dirt so differing in color and character at small intervals as to indicate its deposition in small quantities.

8. The occurrence of single human bones at different and distant portions of the mound.

9. The occurrence of separate skeletons in disconnected and incomplete condition at different places on the bottom of the work.

10. The occurrence of so-called "stone floor" of flat stratified stone, some twenty-one by twenty-six feet in dimension and of irregular outline, practically level and supporting a circular arrangement of the same character of stones, near its edge, which stones are on edge and which are of a width practically uniform and of eighteen inches.

11. The occurrence of decayed timbers, so disposed as to suggest their having lain across the floor upon the edgewise stones. There are five in number, two extending east and west and three north and south.

12. The occurrence of small bowlders above the timbers mentioned, in substantial regularity of rows east and west and some two feet apart.

13. The occurrence of two elm- and one oak-tree on the mound of a diameter of two feet each.

Mr. Van Hyning has had exhaustive preparations completed for the reproduction of this work if found advisable. For a few weeks it is desired to allow the same to remain undisturbed for the inspection of the public, and for the final disposition of the work intact to any institution that may care to acquire it. It is hoped that all who can do so will visit the site in a day or two. All museum specimens will be in charge of Mr. John M. Brainard, of the Ericson Library.

Yours truly,

EDGAR R. HARLAN,

Acting Curator Historical Department of Iowa.

Dated, BOONE, Iowa, April 22.

AMENDMENT TO BOOK OF RULES.

Notice is hereby given that an amendment to the Book of Rules in the following form and substance will be presented at the April session of Conference in 1909:

That the rules and orders of the Book of Rules may be amended at any General Annual Conference; provided that at least sixty days' notice of the effort to amend in manner and form be previously given in the SAINTS' HERALD, the official organ of the church, before the opening day of such session, the same to be inserted, when adopted, at the close of chapter 16, page 111, of Book of Rules, and to apply to all parts of the book except the Articles of Incorporation, a rule for the amendment of which is found in the articles themselves.

INDEPENDENCE, Missouri, April 23, 1908.

During the late session of conference a resolution was introduced having for its object the amending of the Book of Rules with reference to the now restrictive rule requiring that delegates be instructed

by the conferences and branches appointing them to cast a majority and minority vote, in order not to lose the vote of the district or branch.

Upon the presentation of this resolution it appeared that no rule had been provided by the committee of revision of the Book of Rules, although it had been usually understood that sixty days' notice prior to the assembling of conference was necessary in order to make such amendment possible. This shows that notwithstanding all the care used by the committee of revision this particular item was overlooked. The resolution to amend was ruled out of order upon the technicality that the rule provided in the Articles of Association for the amending of such Articles would apply to the rules of order and procedure. Discussion upon this resolution, or rather upon the order of the chair to exclude it for the lack of such notice, brought out the fact that there was no rule requiring such sixty days' notice for the purpose of amending the Rules of Order. It is for this reason that notice is now given for the purpose of mending the omission on the part of the revising committee.

REMNANTS OF THE SACRIFICIAL FEAST.

The question seems to be recurrent, What shall be done with the remnants that may be left of the bread and the wine after the administration of the sacrament? It would seem that all that would be necessary to say is that due care should be exercised in providing enough if possible, and no more; but it is manifestly better to have too much than too little, as witness the baskets of the loaves and fishes left over when Christ fed the multitude, as related in the New Testament Scriptures. Nothing should be lost, or thrown out as a wasted product. The bread may be eaten without injury or without sacrilege, and the wine may be turned into the keeping vats or jars whence it was taken. There need be no hesitancy in adopting this method, as the blessing asked upon the elements is substantially this: "Bless this bread and this wine to the souls of all of those who partake of them," and means nothing more and nothing less than that portion which is partaken of which is blessed to the partakers. There is no necessity for controversy in regard to it.

LAMONI ITEMS.

Business before pleasure was the order of the services at the Brick Church Tuesday evening, May 5. The business-meeting in the basement adjourned after a half hour's session and the congregation moved to the up-stairs room, where a reception was tendered Apostle C. A. Butterworth, of Australia. This was in the nature of a complete surprise to Bro. Butterworth. A program of instrumental and vocal

music, speeches, and readings was rendered. Bro. J. W. Wight, who had arranged the surprise, stated that twenty years ago, June 2, he and Elder Butterworth, then young and inexperienced men, sailed from San Francisco on the ship Alameda. This is Elder Butterworth's first visit to his native land since that time. Elder John Smith, in behalf of the people, presented Elder Butterworth with a sum of money as a token of esteem. Patriarch Alexander H. Smith told of the ordination of Elder Butterworth to the apostleship. At that time Elder Smith was in Australia and the order to ordain came by cable. Elder Butterworth was very ill at the time, in Bro. Smith's opinion not likely to recover, but he was directed by the Spirit to proceed with the ordination and trust the results to God. Perhaps the most enjoyable feature of the evening was Elder Butterworth's address. This, together with his sermon of the Sunday before, was much enjoyed by the Saints. The people of Lamoni have found in him a humble, unassuming, spiritual minister for Christ, and have been benefited by his visit. Their prayers go with him to his distant field.

The Board of Trustees of Graceland College has elected Bro. David A. Anderson to succeed R. M. Stewart as president of Graceland College. Mr. Stewart will take up work in the Iowa State University. Besides being one of our own men and well known to the church, Bro. Anderson comes well recommended. He is one of two recommended to the trustees by Frederick F. Bolton, director and professor of education in the Iowa State University, and was given preference in the recommendation over the other one named. Of him Mr. Bolton wrote: "I am glad to emphasize my former explanation concerning Mr. Anderson's probable executive ability. Ever since I have known him I have felt that he was especially strong in that direction. He has had a large amount of experience in various lines, which has given him a valuable knowledge concerning the management of men and affairs. I think that he is especially well fitted for the headship of your college. . . . He is one whom I should be decidedly glad to have in charge of children of mine. He has made friends in the University of all students and members of the faculty with whom he has come in contact."

Elders J. W. Rushton, F. M. Sheehy, W. A. McDowell, and others have called at Lamoni, homeward bound from conference.

The Graceland Alumni Association will meet on June 6, 1908, at ten o'clock in the forenoon, Alumni Day, for their annual business-meeting, and at five o'clock on same day at I. O. O. F. Hall will be given

the annual banquet of the association. Each member is privileged to bring one guest. Price of plate, seventy-five cents. All members desiring to attend will please notify the secretary, Nellie M. Anderson, Lamoni, Iowa, before Monday, May 18.

The Industrial Department of Graceland College wishes to acknowledge the receipt of one thousand apple-trees, the donation of B. C. Smith, Independence, Missouri. A few more such practical donations would assure the success of this feature of the college work. Who will be next?

Bro. H. S. Wildermuth and Sr. Berta Johnson were united in marriage May 6, Elder F. B. Blair officiating. Both are employed in the Herald Publishing House, Sr. Johnson as bookkeeper and Bro. Wildermuth as electrician.

Bishop E. L. Kelley and Bro. H. R. Mills, of Independence, have been in Lamoni during a part of the past week, attending meetings of the Board of Publication. Bishop Kelley was the speaker at the Brick Church Sunday morning.

NOTES AND COMMENTS.

In an address in Chicago on "What is in a name?" Doctor Emil G. Hirsch, a widely known rabbi, spoke of the feeling among bigoted people that "something without pay was foreign to a Jew." He added: "Not a week goes by but that I am called to the telephone and asked if I will lecture before this or that religious society. If I say 'Yes,' then comes the hesitating query, 'How much will you charge, for we can not afford much?' believing that, being a Jew, I must always get money for everything I do. My invariable reply is: 'My standard price for religious societies is \$100,000. You contribute the ciphers and I'll strike off the one.' That is all I ever receive."

At the recent election in Illinois, the vote on the liquor question in Fountain Green was a tie. The poll-books showed that two ministers residing in the city did not vote. And now the people are wondering why these two gentlemen failed to perform their duty as American citizens.—*Hawk-Eye*.

The general conference of the Methodist Episcopal Church is in session at Baltimore. It is an imposing gathering. It convenes once in four years and its sessions cover the month of May.

There have been many rumors that the Methodist Church is about to modify its long-time attitude with reference to the amusement question. There may be changes in phraseology, but we shall not believe that Methodism will make much of a surrender over

long-cherished principles for mere worldly consideration. The Methodist Church is composed of a sterner quality of stuff.

Another important and always interesting matter will be the naming of new members of the board of bishops. During the last quadrennium Joyce, McCabe, and Fowler have passed away. Other members are very old and are ready to lay aside the work. Much care will be exercised in selecting new men to take up the great responsibilities in these offices.—*Des Moines Capital*.

It is reported that the oldest paper in the world, the *Pekin Gazette*, is about to suspend publication. The *Gazette* was established in 911 A. D., and has appeared without interruption since 1351.

Reports presented before the Methodist Episcopal conference at Baltimore show a gain in the number of communicants during the past four years of 273,358, the greatest gain during any similar period for sixteen years. The number of ministers in annual conferences, not including local preachers, is 19,353, an increase of 1,171. The membership in the United States is 3,036,000; in the entire world, 3,307,271.

The *Deseret Semi-Weekly News*, of Salt Lake City, Utah, in its issue for February 17, 1903, is responsible for the following quotation accredited to a French journal: "From year to year the settlement of the Jews in Palestine is increasing. Already there are thirty Jewish colonies in existence. Each one of them constitutes a Jewish center, and is conducted according to the best method in agriculture. In the neighborhood of Jaffa forty per cent of the agriculturists are Jews."

Some wonder that children should be given to young mothers. But what instruction does the babe bring to the mother! She learns patience, self-control, endurance; her very arm grows strong so that she holds the dear burden longer than the father can.—T. W. Higginson.

"A skeptical young man one day, conversing with the celebrated Doctor Parr, observed that he would believe nothing which he could not understand. 'Then, young man, your creed will be the shortest of any man's I know.'"

Meet the first beginnings; look to the budding mischief before it has time to ripen to maturity.—Shakespeare.

We are slow to believe that which if believed would hurt our feelings.—Ovid.

Elders' Note-Book

THEOLOGY VERSUS FACT.

I been t'inkin' 'bout the preachah; whut he said de otha night,
'Bout hit bein' people's duty fu' to keep dey faces bright;
How one ought to live so pleasant dat ouah tempah never
riles,
Meetin' evahbody roun' us wid ouah very nicest smiles.

Dat's all right, I ain't a-sputin,' not a t'ing dat soun's lak
fac',
But you don't ketch folks a-grinnin', wid a misery in de
back;

An' you don't fin' dem a-smilin' w'en dey's hongry ez kin be,
Leastways, dat's how human natur' allus seems to 'pear
to me.

We is mos' all putty likely fu' to have ouah little cares,
An' I tink we'se doin' fus' rate w'en we jes' go long and
bears,

Widout breakin' up ouah faces in a sickly so't o' grin,
W'en we knows dat in ouah innards we is p'intly mad ez sin.

Oh dey's times fu' bein' pleasant an' fu' goin' smilin' roun',
'Cause I don't believe in people allus totin' roun' a frown,
But it's easy 'nough to titter w'en de stew is smokin' hot,
But hit's mighty ha'd to giggle w'en dey's nuffin' in de pot.

—From Paul Laurence Dunbar, the colored poet.

* * * * *

SERMONS IN BARRELS.

The teacher was trying to explain to the class the indestructibility of matter. "Nothing is ever wholly annihilated," she said. "It may change its form, so that you see it no longer, but it still exists. A solid may become a liquid, and a liquid change to vapor, but it is just as much a part of creation as ever. Not a particle of it has been lost.

"It is so, as I believe, in the world of mind. No spoken word, no thought, even, fades away into utter nothingness. It lives on, whether for good or bad. A minister may preach a sermon and see no effect from it, but that sermon is not lost. No sermon is ever lost."

"I know papa never loses any of his," spoke up a little girl, the daughter of one of the local pastors. "I know where he keeps 'em. They're in a barrel in the back attic."—*Youth's Companion*.

* * * * *

NAGGING NON-MEMBERS.

QUESTION.—Is it right for Latter Day Saint ministers when preaching to be nagging at others who are not in harmony with our faith?

We who are called, chosen, and sent to bear the restored gospel tidings to all men, whether they be religious or otherwise, whether denominational or non-denominational, are to unfurl the gospel banner before all.

There are times when it seems necessary to draw comparisons, that the contrast between the truth and theories held as sacred by others may be made plain and clear. This we can not do at all times

without reference to theories extant which can not be sustained as gospel truth by what is written in the Bible. It is not what is said as a rule that hurts, or wounds, or offends; it is the way it is said.

In presenting the gospel to those who know but little, or possibly nothing about it, we should remember that we were just as ignorant once as they, yet we held a reverence for our traditions to some degree at least, and were not ready at first to say, "I was taught wrong." The habit of nagging at the faith and theories of others is out of harmony with the true spirit of the gospel.

I will not admit that I was responsible for my early traditions. To have them ridiculed, made light of, either privately to me, or worse, in public from the pulpit, would tend to raise in my breast a resentment against the speaker. I know one of our able ministers, who, many years ago, I was informed, was laboring in one of our large cities of America, who was in the habit of holding up to his audience the erroneous theories of those of other faiths known as sectarians. Numbers became offended, and his manner in that line was proving an injury to the cause. The presiding elder called his attention to the matter, and told him that unless he would change his manner of preaching that he must seek other pulpits than that one. I have heard him often in recent years, and his manner now is pleasant and agreeable to both Saints and outsiders.

Paul's appeal to the Corinthian brethren is appropriate when he said: "I speak as to wise men; judge ye what I say."—1 Corinthians 10:15. Also: "A soft answer turneth away wrath, but grievous words stir up anger."—Proverbs 16:1. Jesus the Christ said, "With whatsoever measure ye mete, it shall be measured to you again."—Matthew 7:2. "Cast thy bread upon the waters, for thou shalt find it after many days."—Ecclesiastes 11:1.

The above references are certainly suggestive that nagging others is not charity. The gospel seems so plain to us that we wonder why all can not see as we do, and we feel like pouring hot shot and making them *feel* if they will not *see*; and we may venture ridicule, to our own hurt, and harm the cause.

A good rule to observe is this:

"If your lips would keep from slips,

Observe five things with care:

Of whom you speak, to whom you speak;

And how, and when, and where."

"Study to show thyself approved, rightly dividing the word"; is good admonition to Latter Day Saint ministers.

Nagging others, who differ from us, suggests to them that we think we are wiser than they, and that they are foolish in our estimation. Doubtless we are in advance in knowledge of the gospel, but may

be wanting in wisdom to properly use the knowledge before them.

It reminds me of a very pious, self-conceited deacon, who had a hired man who made no boast of piety or righteousness. They went out to mow grass; the deacon put the hired man in the lead, and by and by he came to a hornet's nest, and to escape torture he backed out and fled to safe quarters. The pious deacon saw the man run and said, "The wicked flee when no man pursueth, but the righteous are bold as a lion." The deacon mowed on till he came to the nest, and the hornets, not knowing the difference between a deacon and a non-professor, began to use their weapons of war on the deacon, which were felt but not appreciated. The hired man, at a safe distance, looking on said, "A prudent man forseeth the evil and hideth himself, but the simple pass on and are punished."

Original Articles

SUNDAY-SCHOOL AND RELIGIO WORK IN THE LAMONI STAKE.



ELDER JOHN F. GARVER.

Member of the Lamoni Stake Presidency.

It has been some time since the request came from the HERALD Editors for an article dealing with the Sunday-school and Religio work in the Lamoni Stake. Statistics were not at hand for a time; and later other duties prevented a compliance. The request was accompanied with the suggestion that

the numerical strength and the spiritual condition of the work be presented; the writer to use his judgment and his acquaintance with the work to further govern in the preparation of the article. Though late, it is hoped that the response will be adequate.

In "digging around" among old records they are found to be incomplete. Many papers, reports, etc., have not been preserved. There is no certainty that the figures used to indicate the numerical strength of the societies at the organization of the stake are correct; however, for the greater number of the organizations they are reliable, and for the remainder they are approximately so. It may be, too, that all the societies then existing will not appear here. The method of reporting and of recording reports was such that it can not be determined how many societies there were, or if there were any failures to report. So it can not be positively determined what societies comprised the Decatur District associations. The records and what remain of the reports have been examined; it is hoped that no injustice is done either in over- or underestimating the number of societies and their membership at the time the Decatur District associations gave place to the Lamoni Stake associations—in April, 1901.

At the organization of the Lamoni Stake, according to the records at hand, the following Sunday-schools were in working order, their membership being as indicated: Lamoni, 437; Evergreen, 81; Leon, 22; Ellston, 22; Cleveland, 123; Pleasanton, 41; Hiteman, 30; Lone Rock, 85; Centerville, 36; Davis City, 88; Lucas, 109; Greenville, 64; Andover, 40; Pawnee, 40; Allendale, 30. These figures show fifteen schools, with an aggregate membership of 1,248.

Andover, Leon, and Ellston were each suspended or discontinued for a time. At Andover there is no branch, and at Leon and Ellston the branch membership is small and at times workers have been few. These conditions account largely for the break in the work. The Andover school was reorganized in May, 1906; Leon in December, 1907; and Ellston in March, 1908. The Allendale school was discontinued in the summer of 1907. Removals and other conditions have left the work here at a low ebb, so the school suffered accordingly. In the spring of 1904, a school was organized at Oland. In the fall of 1905, another was organized at Graceland. These organizations remain, making a gain of two schools. Allendale having been discontinued, the net gain in the number of schools is seen to be one.

The present membership, gain or loss of the various schools now comprising the stake organization is: Lamoni, 569, gain 132; Evergreen, 86, gain 5; Leon, 13, loss 9; Ellston, 25, gain 3; Cleveland, 93, loss 30; Pleasanton, 35, loss 6; Hiteman, 100, gain 70; Lone Rock, 40, loss 45; Centerville, 42, gain 6;

Davis City, 30, loss 55; Lucas, 60, loss 49; Greenville, 39, loss 25; Andover, 20, loss 20; Pawnee, 24, loss 16. Allendale being discontinued makes a total loss there, or a loss of 30. The school at Oland has a membership of 58, the one at Graceland of 29. From these figures the present membership is seen to be 1,236, a gain of 15. So we find a gain in the number of schools of 1, and in membership of 15, since the organization of the stake.

It has been seen that Andover, Leon, and Ellston have experienced checkered careers, and for the reasons given. Cleveland, Hiteman, and Lucas are in communities depending almost or entirely on the mining industry. Mining-camps rise, flourish, and decline. These camps have experienced the common lot. The fluctuating in school membership in these instances is thus accounted for. Removals are partially responsible for the decline in membership in the case of some of the other schools.

It seems only fair at this juncture to state that at least half the schools and locals within the stake depend almost or entirely on farming communities for attendance and membership. It can not be expected that the work will move along here as favorably as in communities where the population is more centralized. Again, in these farming communities the attendance and membership is sometimes largely on the part of non-members of the church. Under these conditions of location and personnel the membership is uncertain—flourishing for a time, then a period of depression. While both membership and attendance throughout the stake might be better, it should be remembered that in half the communities both must be obtained, if obtained, under conditions unpleasant and sometimes very unfavorable.

When the Decatur District changed its name to the Lamoni Stake, Religio locals were as follows, with membership as indicated: Lamoni, 191; Cleveland, 44; Pawnee, 44; Centerville, 18; Lucas, 34; Evergreen, 42; total membership, 373. The present membership, gain or loss, of these locals, with the exception of Pawnee, which has been discontinued, is: Lamoni, 278, gain 87; Cleveland, 37, loss 7; Centerville, 22, gain 4; Lucas, 31, loss 3; Evergreen, 58, gain 16. In 1902 a local was organized at Pleasanton, present membership 31; in 1903 one was organized at Lone Rock; this local was discontinued, was reorganized in 1907, and has since been discontinued; in 1905 a local was organized at Graceland, present membership, 19; in the same year another was organized at Hiteman, present membership, 33; and, in 1907, Greenville local was organized, present membership, 24. By these figures the present membership of the stake Religio association is found to be 533; net gain, 160. The gain in locals has been 3.

The same conditions determining the membership

and continuation of the work in the Sunday-school department must be considered in the Religio work; with the additional condition that, especially in the farming communities, the services being in the evening, active membership and attendance requires a greater effort, and obtains under greater disadvantages. Now the net gain in Sunday-school membership has been 15, in Religio membership, 160. In the light of the conditions cited, it may seem that the Religio work is receiving more attention in the stake than is the Sunday-school. It should be remembered in this connection that the Religio is the younger institution, the growth of which is expected to be more marked. However, in some communities the Religio, seemingly, is in the advance, and *vice versa*. Everything considered, from indications, there is no general preference. Wide-awake Saints, old and young, appreciate the work of both departments, and are doing what they can to induce their less active friends to enlist in the cause.

So far as now known there are six normal classes organized and pursuing the prescribed normal study. Four of these classes are at Lamoni, one at Evergreen, and one at Centerville. In other communities, books have been purchased and some workers are taking the course alone. As the advantages and desirability of this course are presented the workers sense the necessity of such work—to what extent is yet to be determined.

As indicated heretofore, the figures used in this article have been obtained under no little disadvantage. In the consideration of the spiritual condition, growth, or retrogression, we would be much more at a loss to arrive at "the truth, the whole truth, and nothing but the truth." And even in a consideration of the *present* spiritual condition—spiritual in its primitive sense—these societies would in all probability be misrepresented, or represented largely according to the spiritual condition, appreciation, discernment, or standard of the writer. Now, if the term *spiritual* be made to include interest in the work, zeal manifested, and the general outlook, an opinion, or a consideration might be ventured. The writer has intimately met with the general Religio work of the stake only in stake conventions and an occasional visit to a few locals. However, in Lamoni Stake, as elsewhere, Religio workers are almost invariably Sunday-school workers. Having visited every school now comprising the stake association, except Leon, and thus meeting the auxiliary workers, the Religio work may in a sense be appreciated. Almost universally in both departments there seems to be a disposition to "come up higher." True, this is more noticeable in some instances than in others; but on the whole the *desire* seems commendable.

This desire does not always bear the fruit hoped

for; but if continued in it may, in every instance, bud, unfold, and bear. Much more might be done than is being or has been done, both on the part of stake officers and local workers. But the Lamoni Stake auxiliary associations are not alone in these things, so are not to be unduly condemned because all that is possible to be done is not done. Recent reunion and convention interest, if continued, will materially advance the work.

An army of young workers, through the opportunities afforded by the organizations, are gaining a better acquaintance with the church work and are acquiring the capacity to convey this acquaintance to others. The advantages are, of course, greater in many respects at Lamoni than in other smaller communities. However, the smaller societies afford in turn advantages to their members not found at Lamoni.

The smaller communities look to Lamoni as an example and an ideal; and some seek to conduct their work accordingly. In turn Lamoni might with profit look to some of the smaller societies for examples of thrift, energy, determination, and devotion. The desirable condition will obtain when each community, large or small, learns to recognize the other, not only with the idea of noting and taking the advantage of example in the hope of improvement, but also in suggesting the eradication of undesirable methods of work.

Lamoni Stake auxiliary work, like the various departments of the church in other sections, has "troubles of its own." It can hardly be said in connection with the Sunday-school and Religio work in the stake that "All is well in Zion." However, the writer is firmly of the opinion that these societies will lose nothing by a fair comparison with the general work of the Lamoni Stake. It ought not to be expected that the auxiliaries will in any instance run ahead of the church. Nor do we wish to be understood as speaking disparagingly of the general stake work. We would not depreciate the work in any of its departments, neither would we overestimate it. "A spade is a spade," and the sooner we learn to call a spade a spade, the sooner will our final development be possible. It should at once appear that the spiritual condition and development of the various societies for good in any district can not be intelligently considered wholly apart from the general work. The departments throughout church institution are necessarily and materially affected by each other. Hence the spiritual side of the Lamoni Stake Sunday-school and Religio work can not be legitimately considered without reference to or consideration of the general work of the stake. The attempt has been made to represent the work as it is, or as it appears to the writer, without mock consideration for either auxiliaries or general work.

There are some conditions, as elsewhere, that are undesirable, but, on the whole, present indications promise advancement all along the line.

In the church work there should be no place for veneering—masking the real conditions for the sake of passing appearance. Eventually, before the final end of the latter-day work, the truth must be bared, conditions seem as they are, and remedied to insure ultimate consummation. With these considerations in mind, the effort has been made to hold this article to the truth. If it misrepresents the auxiliary work of the stake in any way, it does so in erring judgment and not in intent. If the Sunday-school and Religio work of the stake appears at a disadvantage in comparison with that of other fields, there is no apology. If the workers of the stake or of any other district may be induced to greater efforts, the article will have aided in the advancement of the cause we all love. If it truthfully represents, in a measure, the conditions within the stake, it should be educational. Finally, if it reaches the requirements demanded by the HERALD Editors and escapes the waste-basket, it will be fortunate. May its errors have been harmless, and its conclusions sane.

LAMONI, Iowa.

J. F. GARVER.

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CELESTIAL LAW, OR THE PERFECT LAW OF LIBERTY.

Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1: 25.

Will obedience to the perfect law of liberty make the comers thereunto perfect, and prepare them for celestial glory? What think ye? "To the law, and to the testimony."

Celestial is a word which to me signifies heavenly. Hence the word conveys the idea of superior excellence, or purity; therefore, is of the highest order, and when spoken of as celestial law, conveys to my mind also the idea of perfectness with it. As David exclaimed, "The law of the Lord is perfect."—Psalm 19: 7. Hence the law of the Lord is a celestial law; and, when honored, will make the comers thereunto perfect. (See Hebrews 10: 1.) In order to do this "he [Jesus] taketh away the first" (or old law. See verse 9), which "made nothing perfect, but the bringing in of a better hope did" (Hebrews 7: 19), and establishes the new, which will prepare those who heed it for the celestial glory. Jesus said, "For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory," (see Doctrine and Covenants 85: 5,) hence must inherit another kingdom—terrestrial or telestial.

This law consists of principles which, also, are of the highest order, some of which I will mention; for the Apostle Peter said, speaking of Christ's law, "According as his divine power hath given unto

us all things that pertain unto life and godliness, . . . whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."—2 Peter 1: 3, 4. This word *these*, to my mind, represents all that is required of us by the Lord. 1. Faith. 2. Repentance. 3. Baptism. 4. The laying on of hands, with prayer. These, when obeyed from the heart, secure remission of sins, and the promise of the Holy Ghost. Having obeyed this law of the spirit of life, we become new creatures in Christ Jesus. We then become the servants of righteousness. Old things having passed away, behold all things become new. Of this class it is reasonable that the writer should say,

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.—Acts 2: 42-45.

Or, as Joseph Smith, Jr., gave instructions how to organize this people according to Christ's law (if otherwise they will be cut off):

Wherefore let my servant Edward Partridge, and those whom he has chosen, . . . appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, . . . until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church.—Doctrine and Covenants 51: 1.

See how this harmonizes with the "apostles' doctrine."

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.—Acts 4: 34, 37.

See the harmony:

For it is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures. . . . And it is my purpose to provide for my Saints, . . . but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my Saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.—Doctrine and Covenants 101: 2.

The Book of Mormon corroborates these statements in the strongest terms (see page 471, chapter 12 of book of Nephi):

And as many as were baptized in the name of Jesus were filled with the Holy Ghost, . . . and they taught, and did minister one to another; and they had all things common among them, every man dealing justly one with another, . . . and they did do all things, even as Jesus had commanded them. And they who were baptized in the name of Jesus, were called the church of Christ.

Again, on page 478, chapter 1, verse 2, this man, in speaking of the blessed condition, says,

And there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

Brethren, can you not see that this condition was reached by giving diligent heed to this perfect law of liberty? Only two years had passed away, after Jesus had appeared unto them, and given instruction what they should do and teach, "and they did do all things even as Jesus had commanded." In view of this blessed condition revealed by them so soon, can we realize where we are? Seventy-seven years have passed since this perfect law was given to prepare a people for the Lord, of which he said of our fathers:

They have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself.—Doctrine and Covenants 102: 2.

Can we ever become united according to the union required, by any other means than those used by the Saints at Jerusalem, and on this land, in view of the fact that those who are ordained are expected to give diligent heed to the words of Jesus? For they were to live by every word of God (see Doctrine and Covenants 83: 7). He said, Thou shalt take the things which thou hast received, which have been given unto you in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continue. And ye shall see that my law (not other laws) is kept. "He that receiveth my law and doeth it the same is my disciple." Would it not be better to keep this law as did those of Bible and Book of Mormon times, that we may be able to realize the union required to be enjoyed, by honoring the principles of the law of Christ?

Some of those principles we have honored, viz: Faith, repentance, baptism, and the laying on of hands, as taught by Joseph Smith, Jr., as the doctrine of Christ. To set either one of these aside, and accept something else in its place would disqualify one for this union required by this law, would it not? When Joseph Smith presented other principles as essential parts of the law, by way of commandments, how can we escape if we fail to honor them also, when they are just as scriptural, hence apostolic, viz: Virtue, knowledge, temperance, patience, brotherly kindness, and charity; also, Thou shalt not kill, nor lie, nor steal, nor commit

adultery, nor speak evil of thy neighbor, nor do him any harm. Thou shalt love thy wife with all thy heart, and cleave unto her and none else. Thou shalt not render evil for evil, nor be proud in thy heart. Let all thy garments be plain, and the beauty thereof the workmanship of thine own hands. Thou shalt not be idle, nor take thy brother's garment, but pay for that which thou receiveth of thy brother. Thou shalt not bear false witness. In fine, thou shalt stand in the place of thy stewardship, and keep all the commandments of the Lord, as all these injunctions are component parts of the celestial law, and have been accepted by the church, to be the law, to govern the church.

And as it was needful that the bishop receive directions how to organize this people according to his law (if otherwise they will be cut off), should not every point in detail be followed as strictly as that pertaining to any other line of action? How can a man become a steward except he follow the directions, and comply with every detail that is made known to the bishop in Doctrine and Covenants 51:1. Please read; also verse 4. This is what the Lord requires of every man in his stewardship, and "behold, none are exempt from this law who belong to the church of the living God." This being true, where are we?

We learn that Joseph Smith instructed the bishop to organize those who were willing to keep the commandments that were given to govern them, that all things might be made sure according to the laws of the land, giving the bishop to understand that he can in this way, by their consecrations, appoint each one his portion, equal according to their families, according to their circumstances, and their wants and needs, inasmuch as their wants are just.

This being true, where are we, having received no stewardships from the bishop, and not having had our portion set off to us as the law directs, and having no storehouse to which we may take whatever we may gain in money or meat, to be kept in the hands of the bishop, as trustee in trust, "to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants." (Doctrine and Covenants 42:10.) With these things lacking, why not ask ourselves the question, Where are we?

"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." Therefore let us be doers of the word, and not hearers only, deceiving our own selves.

INDEPENDENCE, Missouri.

L. H. EZZELL.

Man, proud man! dressed in a little brief authority, plays such fantastic tricks before high heaven as make the angels weep.—Shakespeare.

Of General Interest

WHY I AM A TOTAL ABSTAINER.

There are three attitudes which may be occupied toward the use of alcoholic beverages:

First. Drinking to excess.

Second. Drinking, as it is usually expressed, in moderation.

Third. Total abstinence.

No one will defend the first. Not a few speak kindly of the second. The larger number are indisposed to adopt the third. Let us, therefore, eliminate the first named and consider the second and third.

What is moderation? That is a question which it seems impossible to answer. That which is moderation to A, all agree would scarcely be recognized as such by B. Let us use an illustration.

I have just swallowed a full glass of whisky. Its effect upon me has been that of intoxication. I am lying prostrate on the sidewalk. A large, full-fledged toper, looking more like a beer-keg on stilts than a man, happens to pass by. A brandy-blossom on his nose speaks more eloquently than words his daily habits of indulgence. He looks askance at the unfortunate victim of the single glass. "Why can't that fellow take it in moderation like me!" is his exclamation to a companion as he passes on. Perhaps that man has swallowed a dozen or more glasses of different kinds of alcoholic liquor during the previous part of the day and is able to keep his equilibrium notwithstanding. It is obvious that what is moderation to him is not moderation to the one who is unaccustomed to the use of liquors. Continued use gives increased ability to "stand up under."

It is obvious, therefore, that we can find no rule for our guidance. There is constant danger of the man who takes the first glass taking the second. We may safely aver as a proposition that will stand considerable examination, He who takes the first glass does not possess the moral power to resist the second glass which he had to resist the first. Therefore, the only sound doctrine is, *Decline the first glass.* He who does not drink the first will not drink the second.

Again, drinking grows on one, but not on all alike. We learn that a large number indulge without apparently becoming excessive. Since, however, the line of moderation is invisible and really impossible to find, no one may be positively sure when he passes it.

From the village of Chippewa, about four miles above Niagara Falls, it is safe for the larger number of people to cross the river in a boat. But some who have attempted to do so have failed. Without being aware of it they were caught in the current

and gradually drifted down-stream far enough to be unable to return. The result was they went over the falls of Niagara to death.

People who live in that region are not in the habit of doing much boating on that river, because they are wise enough to realize that every attempt to cross is fraught with danger, and that the only crossing that is free from danger is the crossing that never takes place.

In regard to drinking, therefore, I have no hesitation in making the positive assertion that safety lies in total abstinence, while danger must ever be coincident with drinking. The best place to stop the use of alcoholic beverages is *before you begin*. The first glass contains the possibilities of the second and the third and so on. Therefore, *Let the first alone*.

An argument in favor of total abstinence may well be derived from the health side. Medical science has made it clear beyond all peradventure that alcohol is not helpful in the making of tissue, nor in repairing that which is wasted. The best scholars in this field say positively that alcohol is neither food nor fuel for the body. Instead of being helpful it is hurtful to the system. He who would be a healthy man can not afford to ignore the doctrine of total abstinence. While there may be, here and there, apparently perfect specimens of health in the cases of individuals who drink occasionally, it may nevertheless be safely maintained that their fine physical condition is in spite of, and not because of, the alcohol that enters their system.

Sir Frederick Treves, the eminent surgeon to King Edward VII, expresses himself as follows:

"It is said that alcohol is strengthening and that it gives great working power. We hear a great deal of this in the advocacy of British beef and beer. That sounds very well, but let us view the facts. Alcohol modifies certain constituents of the blood and, on this account and on others, it affects prejudicially the nourishment of the body."

Sir Frederick also speaks of the British troops in the South African campaign a few years ago. The great surgeon was with the relief column that moved on Ladysmith. He states, "In that column of some thirty thousand men the first who dropped out were not the tall men, or the short men, or the big men, or the little men, but the drinkers; and they dropped out as clearly as if they had been labeled with a big letter on their backs."

In speaking of the effects of alcohol on the circulation, Sir Frederick states:

"Alcohol produces an increased heart-beat, a fuller pulse and redder skin. It calls upon the reserve power of the man, but the moment the effect passes off the action of the heart is actually weakened. Consequently the temporary effect is produced at an unfortunate cost."

Another statement by this eminent physician is as follows:

"To be 'fit' no young man must touch it. No one who is young and healthy can want alcohol any more than he can want strychnin."

Perhaps we will be pardoned for another quotation from this eminent writer and scholar. He says:

"The point in regard to alcohol is simple enough. It is a poison, and a poison which, like other poisons, has certain uses; but the limitations in the use of alcohol should be as strict as the limitations in the use of any other kind of poison. Moreover, it is an insidious poison in that it produces effects which seem to have only one antidote—alcohol again."

Several other distinguished writers can be quoted. N. S. Davis, M. D., says, "No form of alcoholic drink is capable of either warming, strengthening, nourishing, or sustaining the life of any human being."

Professor Youmans says, "All alcohol is the product of death and decay."

F. R. Lees, M. D., says, "It is false that alcohol promotes digestion."

Even in disease it is unnecessary. Doctor John S. Griscomb says, "I have come to the conclusion that alcohol as a medicine can be wholly dispensed with."

Doctor Willard Parker says, "When people understand what alcohol is and what it does, they will put it out of existence."

Sir Henry Thompson says, "I find alcohol to be an agent that gives no strength."

Doctor Benjamin Ward Richardson many years ago said, and, so far as we are aware, it has not been successfully refuted, "Alcohol can not, by any ingenuity of excuse for it, be classified among the foods of man."

Thousands of great names might be quoted along these lines. Fifty years ago physicians were generally disposed to speak kindly of the alcoholic beverage. To-day the opposite is true. The consensus of opinion, we have no hesitation in declaring, is that alcohol is not necessary in health or sickness. It is a poison pure and simple.

Sir Andrew Clark, M. D., physician to Her Majesty, Queen Victoria, expressed himself unhesitatingly as follows:

"Alcohol is a poison. So is strychnin; so is arsenic; so is opium. Alcohol ranks with these. The health is always in some way or other injured by alcohol; benefited by it—never!"

We have thus far spoken of the physical. Nor is the use of alcohol less injurious to the mental conditions. It is not sound doctrine that claims the use of alcohol is beneficial to high thinking. There may be stimulus at times, but there comes just as surely reaction. To the physician, lawyer, banker, and business man generally a normal mental condition

is of the highest importance. Great issues may depend upon this. Whatever men in professional and commercial circles may do in the evening under social conditions, those who are successful are careful to abstain completely during the day. There can be no doubt that alcohol hinders mental activity.

Professor Huxley once remarked, "If a man can not do brain-work without stimulants of any kind, he had better turn to hand-work; *it is an indication on nature's part that she did not mean him to be a head-worker.*"

Sir Benjamin Richardson wrote, "Of all men brain-workers are the least able to bear up under the ravages of alcohol—this traitor who enters the most precious treasury, the citadel of the mind."

The poet, Homer, certainly a very ancient authority, has spoken wisely on this subject, as on many others. Here are his sentiments,

Inflaming wine, pernicious to mankind,
Unnerves the limbs, and dulls the noble mind.

A greater than Homer, however, has spoken with emphasis upon the subject. We refer to the prophet, Isaiah. Here are his words,

The priest and the prophet have erred through strong drink . . . they err in vision, the stumble in judgment.

Those of us who believe in total abstinence certainly feel grateful to Doctor Sims Woodhead, professor of pathology in Cambridge University, for the following: "*A man under the influence of even small quantities of alcohol has no right to believe his senses. He can not trust them to give him correct facts, and he can not rely upon his judgment for the interpretation of those facts.*"

Very much more might be said along this line, and many more quotations might be given. "To the wise," however, "a word is sufficient."

The effect of alcohol upon the conscience and the will would afford an interesting study, and many expressions of opinion by those high in authority and having a right to speak, might be quoted. Perhaps the strongest argument that can be advanced for total abstinence is the argument from the standpoint of expediency. Paul remarks in one of his epistles, "All things are lawful for me, but all things are not expedient." He shows that his brother's welfare is the important consideration which should occupy the mind of the true man. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Perhaps the Revised Version gives this text with a little more clearness, as follows, "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

For the sake of my brother, then, I am to let

that entirely alone which may injure him. Does any one question the fact that the use of alcoholic beverages injures human beings? It is difficult to secure actual statistics. We are safe, however, in saying that from sixty to one hundred thousand persons die annually in our country from the effects of intoxicating liquors. Over five hundred thousand more are made to suffer as wives and children from the loss that is thus sustained by the death of so many who are necessary as breadwinners.

Nor do we consider in this estimate those who do not die, but live and continue the drinking habit with increasing appetites. Think of the great number of men and women who, by reason of indulgence in the intoxicating cup, are cut off from the ranks of industry. There is nothing, perhaps, that produces indisposition to work and the disposition to loaf more than the use of liquors. The nation is suffering tremendously from the army of consumers, and therefore non-producers, that are the results of the liquor traffic. It is unkind to say that those who are the victims of intemperance are weak and should be ashamed of themselves for not being stronger. It is the duty of the strong to help the weak. He was not a manly man who said, many centuries ago, "Am I my brother's keeper?" I owe it to my brother whose will-power is weak and whose powers of resistance are greatly deficient, not alone to impress upon him the duty of abstinence as a duty incumbent on him. It is a duty incumbent on me to set him an example by totally abstaining myself. This duty belongs to me all the more that it is no great exercise of self-denial on my part to assume it. I have not formed the alcoholic habit as yet. It is a cross of the heaviest kind for him to give it up. It seems to the writer that Paul was correct in his declaration, therefore, that we should, for the sake of our brother, let those things which make him to stumble and fall severely alone.

This is the doctrine of total abstinence in a nutshell.—Alexander Alison, general secretary of the National Temperance Society, in *Cosmopolitan*, May, 1908.

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WHAT THE "NEW THEOLOGY" MEANS.

Some recent comments of the *New York Sun* on the apparent failure of the Unitarian Church to give any large visible evidence of growth, in spite of the attractive example of its many illustrious adherents, have resulted in a vigorous though courteous controversy in the columns of that paper.

On the other side it was pointed out, as it has been many times before, that Unitarianism is an attitude of mind rather than a body of doctrine, and that the Unitarian Church is an influence rather than a denomination. The most striking contribution to the pro-Unitarian side was that of Doctor

Isidor Singer, the well-known Jewish scholar, encyclopedist, and man of letters, and withal a man of profound religious convictions.

Doctor Singer applauded Unitarianism among Christians which is the faith of his fathers—as a movement toward a reunion among all nations for the worship of one God between whom and his soul man would finally decide that there was no need for a mediator. But the most interesting part of Doctor Singer's letter to laymen to whom theological distinctions do not appeal, but who are alive to concrete religious issues, is the following sentence.

"The new theology—Jewish, Christian, and Mohammedan—while recognizing the sublimity of Jesus' figure and his transcending position in the historical evolution of mankind, has decided to render divine worship to him alone whom Jesus called heavenly Father."

To those laymen who have been perplexed over what this "new theology" may mean that statement is as illuminating as it is clear. It seems very plainly to define what the Reverend B. W. R. Tayler, in commenting on it, calls "the main issue in the religious world to-day." It is an affirmation from a Non-Christian, whose position is without any sort of doubt, that the Christians who advocate what is called the "new theology" are coming to his position. He sees them coming and welcomes their advent.

However, it does not seem to have occurred to the advocates of the "new theology" that this very precise definition of their position as one in which Hebrews and Mohammedans may stand with them gives the very reason why the great majority of Christians will reject this "new theology" and refuse to be led by it. For the conception of the personality of Jesus that distinguishes historical Christianity from all other forms of faith is not a conclusion of the intellect alone, nor born of its dry light.

That conception may be reached, and ample grounds may be and have been found for it in the intellect. But, after all, and with the overwhelming majority of Christians, a conviction that answers as it has been answered the nineteen centuries the question "What think ye of Christ?" rises from the deeps which no human intellect has sounded—which no man can sound for another.

Out of the depths of the experience of the human soul, tried and tormented, buffeted and perplexed, swelling with hope and sinking in despair, seeking for refuge and peace and finding it nowhere else, comes the conviction:

"Thou art the King of Glory, O Christ! Thou art the everlasting Son of the Father!"

There are some, who, whatever their experience, are still so "captains of their souls" that their wills have never yielded to that conviction. These ex-

ceptions do not prove untrue what is unquestionably the experience of countless millions of men in all generations since Jesus died upon the cross. As Bishop Gore has wisely said in his book on *The New Theology and the Old Religion*:

"A man is much more likely to be mistaken in what he denies than in what he affirms. What he affirms is what he realizes. What he denies may be only what he has failed to realize."

For a secular newspaper to consider, as between those who believe in the divinity of Jesus and those who do not so believe, which may be absolutely and finally right would be to go beyond its province. It must suffice for laymen to point out to other laymen what the so-called "new theology," raising a question as old as Christianity, really means and is.—*Chicago Inter-Ocean*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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Resting in God.

Since thy Father's arm sustains thee,
Peaceful be;

If the chastening hand restrains thee,
It is he.

Know his love in full completeness
Fills the measure of thy weakness;
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In his hand

Lay whatever things thou canst not
Understand.

Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy troubled soul shall fill,
Lying still.

Fearst sometimes that thy Father
Hath forgot?

When the storms about thee gather,
Doubt him not.

Always hath the daylight broken,
Always hath he comfort spoken,
Better hath he been for years
Than thy fears.

Know then, whatso'er betideth,
Night or day—

Know his love for thee provideth
Good alway.

Weakest lambs have largest share
Of the tender Shepherd's care;

Ask thou not then when nor how—
Only bow.—Selected.

A Few Thoughts on the Sunday-School Work.

We read in Proverbs 22 and 6, "Train up a child in the way he should go; and when he is old, he will not depart from it." We should all be interested in the Sunday-school work, for through its means many young are brought into the church. Jesus said, "Feed my lambs."

"Who will go and help this Shepherd kind,
Help him the little lambs to find;
Who'll bring the lost ones to the fold
Where they'll be sheltered from the cold?"

Dear Sunday-school workers, what greater work can you do on the Sabbath day than to gather the little ones around you and teach them of a loving Savior, who suffered and died for them? And how much easier it is to reach their young hearts before the tares are sown there! There are always some neglected ones around us, if we will take the trouble to look them up, that we can bring into the Sunday-school. Let us show them that we love them and are interested in their welfare. We may be the means of bringing them into the church. There are so many temptations in this sinful world to lead the young astray. On the Sabbath day we find many of our young engaged in the ball game; some go hunting, others go fishing, and almost everywhere there are attractions to keep them away from the Sunday-school; but I believe the parents are responsible for the way their children spend Sunday, at least to some extent; for the way the twig is bent the tree is inclined to grow, and we can not begin too soon to teach our children what is right and what is wrong. And let us not think because we are caring for their temporal wants that that is all that is required of us, and leave the rest for the Sunday-school teacher to do. It is the duty of parents to teach their children at home; teach them to pray; teach them to love God and have faith in him; help them learn their Sunday-school lessons; go with them to Sunday-school, and let them see you are interested in the Sunday-school work. And where the parents and teachers are working in harmony there is bound to be success. There is much need in the Sunday-school workers being very humble and prayerful and devoted in their work; for we need the Spirit of God to help us that we may be coworkers with God in bringing souls to him. Let us be pleasant and cheerful in our work, always wear a smiling face, though our hearts may be discouraged and sad at times; and let us remember that whatever we sow, that shall we also reap.

CHRISTINA RASMUSSEN.

Where is Heaven?

"*Mr. Cook:* Please answer this question for me: Where is heaven? I have had the question asked me, and was unable to give a satisfactory answer."
L. B.

I do not know where heaven is, if, by that question, you mean the abode of the blessed who have gone from earth. I think we are not to live material lives when we awake after death, and so will not require a material world for our home. But Jesus taught that each one might be in heaven while here. He taught that he and the Father would come and live in each heart which truly opened to them, and so make of that heart a heaven. You know we pray, "Thy kingdom come, thy will be done on earth as it is in heaven," and I am sure that wherever this is true in any heart, there is indeed heaven. I think it is right to suppose that, when we have passed through death, we shall expand into a larger life, but you can never be more full of joy than "full," so why not have heaven here and now? I am afraid it is too often the case that some people do not want this life. Such persons would not be happy in the heaven beyond; they are

on a different road. Already they have started in a direction contrary to heaven. Like the tree which, as it peeps out of the ground, is already beginning life in the light, so should each one of our lives be the beginning of our life in the light and joy of companionship with him who is the light of heaven and the central attraction of it. But what of such as stay in darkness and night all through their lives here? Surely they can have no interest in the life of heaven. I know many of them think they have, but they are deceiving themselves.—Selected.

The Easy Chair.

We once heard of a dear old saint, living all alone in a humble cottage in an out-of-the-way place, some distance from the busy town, with very few neighbors about her, and they quite poor.

She was too feeble to work, but God had put it into the hearts of some of his children to look after her and minister to her necessities, so that she did not come to want. Her stopping-place, for it could hardly be called a home, was scantily furnished; a bed, a chair, a table, stool, and cupboard, with stove, was all she had.

Upon being asked, "Do you murmur at your lot?" she replied, "Satan does tempt me to murmur sometimes when things are bare."

"And what do you do then?" "Why, I just ask the Lord to put me in the easy chair to keep me quiet." Her visitor looked about in vain for anything like an easy chair, and wonderingly said, "I don't see any easy chair; I don't think I quite understand you."

"No, you don't see it," she said; "but it is always close by, and when He sets me in it, I just rest and say to Satan, 'Now you be quiet.'"

"My easy chair is Romans 8: 28, 'And we know that all things work together for good to them that love God, who are the called according to his purpose.'"—*Word and Work.*

Just in Time to Catch the Train.

I often say these words when the train moves off and I have been just in time, but I am thinking now of other trains that are moving and opportunities that are passing. I am thinking of that picture of the woman who was just in time with her precious box of ointment, who did not think the burial was so near and who heard the words: "She is come aforehand to anoint my body to the burying."

We need often to heed the world quickly—we put off until it is too late, and then we say: "Oh, if I had only written that letter I intended to write. If I had only told her that I loved her—I meant to do it. Why didn't I do the thing I intended to do?" Just because you forgot that word *quickly*. You put it off and the burial came before your anointing. Your sweet spices, your flowers are of no account now. You put the flowers in her hand too late. You perfumed the room after she was cold. What she needed was the perfume of love while she was alive. When she was hungry for the sweet words of love it would have been everything for her to have had you notice when she looked tired and to have heard you say: "Haven't you been working harder than usual?" The food the human heart needs is love!—Margaret Bottome.

"Oh, my friend, thou mayest be sunk very low down in sin and woe, but there is a thread of divine love that comes from the divine throne of heaven and touches even thee. Seize that thread. It may be small, but it is golden. Improve what you have, however little, and more shall be given. That thin thread of love, if you will not neglect it, shall lift

even you up to God and glory. 'Who hath despised the day of small things.'—Newman Hall.

Letter Department

LANGWORTHY, Iowa, May 2, 1908.

Dear Herald: We are commanded to do all things in singleness of heart in honor to the Lord. It seems to me this is sound advice—"sound doctrine." I would be greatly pleased if in the day of accounts for my stewardship I shall not be wanting in this respect. "Youth is the time to serve the Lord," is also written. To form habits in early life as the result of the exercise of our senses in discerning good from evil, choosing the good, and rejecting the evil, that we grieve not the Holy Spirit, the guide of our youth. I hear people say that if we do as we think right, we will be right, but this is not "sound doctrine." We should learn to carry everything to God in prayer for light, to learn the "voice of the good Shepherd." It is safe to think in harmony with law, both human and divine. The carnal mind is not in reciprocity with the Holy Spirit. If it were there would be little use for the criminal law to protect the weak from the strong. The world, the flesh, and the Devil are a trinity with influences mighty in our warfare, and we only learn their strength as we overcome our great besetting sins by resistance; for as long as we yield to them we are servants of sin, and do not fully sense the exceeding sinfulness of faults or blemishes which mar our daily record. If we take the Holy Spirit for our guide, we will cherish its teachings, both past and present, and as we grow in the grace and favor of God, our thoughts and desires will be gauged by the Holy Spirit.

Not all who are called Saints love truth and righteousness enough to square their daily conduct by the rules in the Statue Book, and so their prayers are hindered, and more or less darkness clouds their spiritual vision. Doubtless, all who are called out of darkness into light have had seasons of depression and gloom settle over their horizon, whether for a trial of their faith, or as a result of apathy in line of duty. It means, "Come up higher," and by a closer walk with God we grow in vigor and spiritual vision to discern our pathway.

All have their own peculiar experiences as the good seed swells and the leaven of righteousness develops in all who truly watch as well as pray. The hope of eternal life grows brighter according to our daily diligence to be doers of his will, and so purify ourselves even as God is pure. Along this plane of thought we become justified, or sanctified in spirit and body, and bring fruits worthy of the kingdom of heaven. This is the only way I know whereby we may prove our own works acceptably unto God.

It is sometimes said that Joseph Smith advised and did contrary to what is written. I neither know nor care if he did or not, so far as my conduct is to be. If he asked me for a chew of tobacco, or advised me to join any secret order, as some assert, yet I would not be justified in doing either. I wish all such stories were forgotten, or better still, that there were no truth in them. I never spoke a foolish word or did a foolish act but the remembrance is painful. They are unbecoming, even in children. Even worldly people see this and censure it in professing Christians.

Well, here I am up in Iowa. I came in here on the 31st of March to see my father, as I was informed he was poorly and failing, being about eighty-six years of age. As I stepped off the cars I was told father was to be buried at one o'clock in the afternoon, the funeral-services at eleven in the morning by a Methodist minister from Monticello, Iowa. I wanted to remain in Independence till after conference, but felt too uneasy, lest even then I should be too late to see him

alive. Affairs of life will keep me here awhile, but I aim to do what I can for the Master's cause. I have the privilege of putting some literature in the library and reading-room at Monticello.

As ever yours for Zion's weal,

CHARLES ALBERTSON.

SALT LAKE CITY, Utah, May 5, 1908.

Editor Herald: The Sunday following conference adjournment, I spoke in the First Kansas City Church. This was my second effort there. The first was a frost, chargeable neither to the speaker nor the people. The appointment was inopportune, practically precluding any material attendance from Independence. The last was an evening service, and I was impressed with the possibilities of advertisement, not only locally but in a general way through the coöperation of an awakened press, thus correcting the false and erroneous ideas existing in the minds of the masses. With this church building as a base of action, no other place, to my mind, affords a better opportunity in this direction. The most excellent article written by the special *Star* correspondent has been supplied newspapers throughout the country, and generally published.

A well organized campaign, under the supervision of some strong, aggressive, yet tactful pastor, with a drawing personality, ever alert for expansion, keenly awake to the avenues of publicity, coupled with a tireless following up of every vantage ground, and augmented by a united church following, must necessarily bring success locally, and consequently benefit the entire church.

Monday morning, I turned my face southward to mother, sisters, and the old home, and found them in sore straits. Our aged but dauntless mother, the heroine in many conflicts, mental, moral, and spiritual, ever ready to meet the vicissitudes ahead, yet wasting no energy in lamenting the failures of the past, is about the age of Bro. Joseph. Age is telling on her. She is still suffering with a disease of thirty years' standing, so far incurable, which ordinarily would have overcome many a younger woman; but her indomitable will stands her well in hand. She has but recently been bereft of her companion of twenty years, which incidentally deprives her of all visible support. Immediately following the burial of "Father Davis," my two sisters, who had been in California for several months, returned home, Mrs. Johnson in a slowly convalescent condition, and Mrs. Davis completely prostrated. Mrs. Davis had gone to California to recuperate her health, which had been shattered after losing husband, following an illness of a few days, together with the subsequent premature and untimely death of her only daughter. Mrs. Johnson was with her sister to assist her in her struggle for health. Adversity followed them even here. Mrs. Johnson contracted a cold which developed into acute mastoiditis, necessitating an operation. The attendant suspense and nervous strain produced a physical and nervous collapse with the other sister, Mrs. Davis, from which she has never rallied. They need your prayers that God may interpose in their behalf. Please remember them.

Though loath to depart, previous appointments precluded a longer sojourn, so I left them with a heavy heart. I reached Council Bluffs Saturday evening, April 25. I preached at Omaha, Sunday morning. The house was comfortably filled. The Saints were very kind. I would have been pleased to remain with them longer. While there I was reminded of my debate with the Reverend Charles W. Savage, and feel that the divine benediction which came as a result of that encounter has not been wholly dissipated. They have a thriving branch, with a promising future. Bro. Schafer makes an excellent pastor. The evening service was at Council Bluffs. The church was crowded. I spoke there five even-

ings, the audience increasing nightly, until at the close it was more than crowded; packed better expresses it. Two rows of chairs in the aisles, with every available floor space occupied, was an inspiration calling for the best at our disposal. The audience was very responsive to our message. "Our Father" graciously remembered us, and many times during those five evenings many in the audience were moved to tears, not by the eloquence of the speaker, but by the gentle Spirit's presence. Let God have the glory!

A sense of sadness came over me as I missed the familiar faces of other years, who had been loyal supporters in my former mission here. Brn. Beebe, Dodson, Peterson, Nelson, and Baker; Srs. Beecroft, Baker, Christensen, and others. I drove to Crescent Friday night in the face of a driving northwest wind, which penetrated to the very marrow of my bones.

The house was warm and correspondingly packed to suffocation; all available standing room being taken. Non-members as well as members vied with each other in tendering me a royal welcome all along the line. I spent the entire time until twelve and one o'clock at night visiting the people.

Saturday, May 3, I went to Woodbine. Found Bro. "Willie" Smith conducting a series of meetings. I preached Saturday night, and twice on Sunday, with average attendance. Bro. Kibler and his coworkers are alive to the needs of the work. Now that he has sold out his business, and can give more attention to the little details of the work, it should receive a new impetus. I was disappointed in not seeing our aged veteran, Bro. Charles Derry. This was one of my chief reasons in going. He was away somewhere, intent on his "Master's work." God speed and preserve our aged brother.

Bro. Samuel Harding, and the loyal workers there, are doing a noble work in Council Bluffs and Pottawattamie District.

I know I was out of my territory in going into these places, and after reading the articles of Brn. W. H. Kelley and J. C. Crabb I was in doubt as to who was in charge. I had Bro. Kelley's consent and Bro. Harding offered no objections. I did not see Bro. Pitt. If perchance I have transcended my bounds, it is regrettable on my part, but hardly revokable now. I left Omaha for the West Monday, May 4, at ten minutes past four in the afternoon, San Francisco being the first objective point. Will preach there Sunday, and then home.

Your brother in Christ,

T. W. WILLIAMS.

1307 West Forty-fifth Street, LOS ANGELES, California.

CHICAGO, Illinois, May 5, 1908.

Editors Herald: This writing finds us in the great railroad center of the world, and we are made welcome at the home of Bro. and Sr. James Keir at 405 North Fifty-second Street. They are both alive to the work, and we are pleased to note the zeal with which they take hold of the gospel work. Had the pleasure of attending sacrament service and Sunday-school with the West Side Branch on Sunday last, and preaching at the Central at night. The day was profitably spent, and the prayer-service following the sacrament was one long to be remembered. The good Lord remembered us with tender love, and shed forth upon us a portion of his Spirit, to the edifying of all present.

On yesterday we attended a Bible-class at the home of Sr. E. Horton, 1506 West Nineteenth Street, and there were permitted to speak a word in defense of the restored gospel.

Feeling in a measure as a stranger in a strange land, it would be greatly appreciated if those who know of opportunities for work would kindly apprise us of the fact, that we might the more readily enter in and perform it.

We feel to appreciate a change of field this year and trust

that we shall be able to represent the work to its best interests, and render the best service possible.

We are hopeful in the work, trust that as Christ triumphed over death, so, also, will his work over all that is brought to bear against it.

May the love of God characterize our work, and his peace and blessings be ours to enjoy, is the prayer of his weakest servant.

J. E. VANDERWOOD.

RAKE, Iowa, April 27, 1908.

Editors Herald: We could not get along very well without the HERALD, as that is the only way we get any sermons. We are the only Saints in this locality, and have not heard a sermon by any of our people for five years. Have been distributing the HERALD among the neighbors, and several have expressed a desire to hear one of our elders, so I asked the trustees of the Methodist church, as we have been attending it since we came here, but was told that there was not another preacher allowed to preach in it except of their faith. If any of our elders come this way we would be glad to have them stop here, and we will try hard to get an opening, as I am sure we will be able to get the use of the schoolhouse.

Yours for the truth,

PETER CHRISTENSON.

STIDHAM, Oklahoma, April 10, 1908.

Editors Herald: I will drop you a few lines from this corner of the Lord's vineyard. This is a new town, situated fourteen miles northeast of Eufaula, in McIntosh County, and the gospel has never been preached here. I have only been here about three weeks, and have met with people that never heard of our church. The Campbellites and Baptists have this country, but are friendly toward me, I having been invited to assist in a prayer-meeting that is conducted by the Baptists. I think that in the near future there can be a branch raised up here, as the people seem anxious to investigate our claims. The Campbellites are holding a meeting at the present writing. Commenced last night and baptized some this evening. If there should be an elder intending to pass through Eufaula if he would notify me I would make arrangements for preaching, and I will give one a home as long as he wishes to stay with me. There is a daily mail hack running from Eufaula to this place. If any of the Saints wish a change in location in business I think that this is a good location. Stidham being a new town, property can be bought cheap, situated on a high, dry, rolling prairie, with good farming country for ten miles surrounding. Any one with money, wishing to go into business, if they would come here and do a fair and square business, they would do well, especially if they were full-handed enough to sell on time with security, as the merchants here are surely robbing the people. And if any one is interested in farming, land is cheap. Can get a good title to it at fifteen to twenty dollars per acre. This is in the Creek Territory, on the South side of the North Canadian River, a good cattle country, as the native wild grass is abundant. There are very good schools here. I will give any information I can, if asked. Land rents cheap, at two dollars an acre. Standing rents are one third or one fourth crop rent. Good water and healthy climate, and good opportunity for lessees. Good water can be got at a distance of from twenty to thirty feet, and can dig your own well with a post-hole digger. I think that this would be a nice place for Saints to locate, both for rich and poor, where they could breathe a good free breath of good pure air. I intend to do all I can for the work here, but being poor am unable to furnish tracts as I wish. If any one will mail me some for distribution, I shall be very thankful to them, and will give praise to the Lord. It seems lonesome

to be where there is not a Saint within fifty miles that one knows of, having had branch privileges before coming here, and would be very thankful if some of the Saints would come.

I enjoy reading the church literature, especially the *HERALD*. It is a weekly preacher to me. I know that at this writing there are lots of the Saints enjoying themselves at the conference, and I hope that in the near future God will bless me with the same privilege. My prayer is that I may help to build up Zion.

Yours faithfully,
C. C. CHRISMAN.

INDEPENDENCE, Missouri, May 6, 1908.

Dear Herald: I am truly thankful to my heavenly Father for his kindness towards me and my dear family, for we have received many blessings after passing through many hard trials.

To live is a great gift, and those entering upon life naturally ask themselves what is the object of their existence. Life is just what we make it. Nearly every one has a desire to become great and make this world better for having lived in it; but how many upon reaching old age look back upon blasted hopes, unfulfilled ambitions and a misspent life! Their failure can often be traced to lack of perseverance, neglected opportunities, and a lack of a goal for which to strive. All nature is continually impressing the reward of perseverance upon our minds. The spider works hour after hour until his web is completed and his work is done. The ant carries burdens so great that its tiny body staggers beneath the weight, but it keeps on steadily until it has deposited its burden. The bees busy themselves all day long, laying treasures, and we as Saints of God shrink from our duties, which by doing would result in much good to ourselves and to others. We fail in our promise to God and drift into the pleasures of the world, forgetting God causes us to miss many of his blessings.

We may not receive rewards at first, still the maxim is true that the reward of a thing well done is the knowledge of having done it well. Constant toiling is always rewarded, and why should we not strive to win the prize, for God is sure of his promises. The humblest toiler will be remembered. Our Savior was once a laborer so poor that he had no place to call home. Then no matter what our station, let us persevere, not for selfish ambitions, but that the world may be better, and that when our work is ended we may look upon our Savior's face and have the knowledge of having used the talents he has given us for the glory of God and the betterment of mankind, and as a reward hear his "Well done."

Yours in bonds,

W. R. RUSH.

BEARDSTOWN, Illinois, May 5, 1908.

Dear Herald: I am always glad to hear the letters, from the dear brothers and sisters. They encourage me many times and give me strength. I request the prayers of the Saints in my behalf. I have been a sufferer for about a year, from nervousness, heart trouble, and other afflictions, and desire the prayers that I may be healed, if it be God's will.

Yours in the one faith,

915 Wall Street.

MRS. MARGARET SEEGER.

CLE ELUM, Washington, May 5, 1908.

Dear Saints: I hardly feel good enough to be called a Latter Day Saint. I joined the church in 1889, but am sorry to say I have not lived up to my covenant. My name and that of my wife are on the church books at Roslyn, Washington; but it is unhandy to go to Roslyn, as it is four and a half miles from this place. I would like to have my faith increased, so I can feel it a pleasure as well as a duty

to go at least once a week to the Roslyn meetings. I am not satisfied with the way we are living and feel too weak to quit our evil habits.

As to books, we have nearly all the church books, and while we have been taking church papers, many of them are never opened. I am going to make an effort to live the life of a Saint. I will have to quit reading the worldly papers and try to learn more about God's work.

Box 37.

JOSEPH CHAPMAN.

SPRINGFIELD, Missouri, May 4, 1908.

To the Saints at Liberty Home and at the Saints' Home; Greeting: Since my departure from Liberty Home, I have enjoyed myself fairly well. I truly had a good time at the General Conference; and since coming here, I have been well cared for by the Saints. Each of you please take this as a personal letter; for I often think of you. Do you have good meetings now? How about the Religio? Is it still going on? I hope to meet you all again, sometime.

Your brother in Christ,

C. J. SPURLOCK.

Miscellaneous Department

Conference Minutes.

LEEDS.—Annual conference of the Leeds District convened in the Wortley Branch meeting room, January 11, 12, 13, and 22, 1908, J. W. Rushton in the chair; T. Taylor, secretary pro tem. The last quarter's missionary fund financial report, which was referred back for correction, was approved. Ministers reporting: W. R. Roberts, T. Taylor, G. H. Hammond. Priests: W. Williamson, A. Mandifield, S. Horton, and J. H. Sykes. Reports of Elders G. H. Fenton and W. H. Seekins were referred back, the former for consideration, the latter for correction. Statistical reports of Burley and Wortley Branches were referred to a scrutiny committee. The president of the mission ruled that ministers not holding licenses be reported as lay members. Moved that the resignations of Elders G. H. Fenton and G. H. Hammond, as elders of the district, along with reasons, be referred to a committee for investigation. A committee of three was appointed: J. W. Rushton, T. Taylor, and W. R. Roberts. A petition from the Burley Branch, for a grant of three pounds from the district, was considered, and payment authorized; also petition from Wortley Branch for a grant of five pounds was considered, and payment authorized. Notice of motion was entertained, regarding disorganization of the Leeds District, and affiliation with the Manchester District. It was resolved that the Leeds District be disorganized, when the various committees of the conference had given in their reports, and that the president of the district call a special meeting for the hearing of reports, clearing up all incidental matters in connection with the district. Carried. It was moved and carried that the conference petition the president of the mission to let Elder T. Taylor labor in Leeds. The petition was not granted. Adjourned to January 22, 7.30 p. m. On that date conference convened with J. W. Rushton in the chair. The committee on the G. H. Fenton and G. H. Hammond case presented majority and minority reports. Moved that the cases of Elders G. H. Fenton and G. H. Hammond be referred to their branch and its officers for adjustment. Carried. Report of scrutiny committee on statistical reports was received and accepted. Moved that the Wortley Branch report be referred back for completion, and approval, and then sent to the Church Recorder. Resignation of the vice-president of the district was presented and accepted. Moved that the district treasurer be authorized to hand over to the treasurer of the Burley Branch the balance in hand after all the expenses of the district are paid. Moved that the books, papers, and documents belonging to the Leeds District be handed over to the secretary of the British Isles Mission, at the close of the conference. Moved at the close of the conference that the Leeds District be disorganized. Carried. Moved that the balance of the Leeds District missionary fund be sent to Bro. C. H. Caton, for the mission fund. Carried. General missionary and local authorities of the church were sustained. Elder T. Taylor, secretary pro tem.

FLORIDA.—The Florida District conference convened with the Pleasant View Branch, April 4, 1908, G. T. Chute in charge; B. L. Jernigan, clerk. Elders reporting: G. T. Chute, E. Powell, B. L. Jernigan. Priests: Clayborne Dixon, W. M. Hawkins. Teachers: Joseph G. Dixon, Willoughby Dixon. Deacon: Mack Barnes. Bishop's agent's report: Received since last report, \$35; on hand, present report, \$35. Branches reporting: Calhoun, 59; Pleasant View, 39. Motion prevailed to extend a vote of thanks to Bro. and Sr. C. J. Clark, for work done in the district, and that a copy be sent to HERALD for publication. Adjourned to meet with the Santa Rosa Branch, the first Saturday and Sunday in July, 1908, at 10 a. m. B. L. Jernigan, secretary.

MOBILE.—District met in conference with the Theodore Branch, March 7, 1908, Alma Booker, presiding. Branches reporting: Bluff Creek, Theodore, Three Rivers, Bay Minette. Elders reporting: Alma Booker baptized 3, W. L. Booker, O. O. Tillman, G. W. Sherman, F. P. Scarcliff. Priests: N. L. Booker baptized 4, G. W. Bankester, T. W. Smith. Teacher: David Goff, D. W. Tillman. Deacon: Frank Stiner. Bishop's agent's report read and referred to an auditing committee, and found correct. District secretary, Mrs. Alma Booker, offered her resignation, and Sr. Edna Cochran was elected secretary. Adjourned to meet with the Three Rivers Branch, at call of district president. Mrs. Alma Booker, secretary.

SPRING RIVER.—Spring River District met in conference at Pittsburg, Kansas, 10 a. m., February 15, 1908. Meeting called to order by E. D. Bailey, who, with W. J. Thurman and G. Jenkins, were chosen to preside over the conference. Reports from ministry: G. Jenkins, R. T. Walters, J. A. Davis, J. T. Riley, L. Quick, W. H. Smart, F. L. English, J. M. Richards, E. D. Bailey, W. S. Taylor, J. W. Thorpe, J. A. Graves, W. S. Hankins, J. D. Kelley, H. J. Thurman, W. E. Westervelt, R. E. Martin, M. L. Beck, W. B. Hillen, J. Cochran, J. L. Lancaster, S. P. Hogue, William Kirk, F. M. Connor, George Bath, Oran Duncan, Otto Hempel, W. I. Clark, S. N. Gray, Jr., L. F. Binkley, S. G. Carrow, G. W. Breeze, W. S. Stricklin, J. D. Hogue, J. Bath, Charles Kyser, Matt Crownover, G. E. Carter, O. Nunamaker, J. W. Foster, S. N. Gray, Sen., J. Lamons, J. C. Hogue, E. P. Adams. Branches reporting: Joplin, 241; Webb City, 229; Pittsburg, 93; Galena, 26; Weir City, 93; Fairland, 190; Rock Creek, 70; Angola, 67; Columbus, 70; Pleasant View, 110; Shaw, 20; Scammon, 42; Traverse, 45. The adoption of report of Library Commission, with recommendations, resulted in the following resolution, that all branches that are in arrears to library fund pay ten cents per capita for all resident members, as a first assessment to library fund. Resolved, That the district presidency be sustained until the First Presidency and Quorum of Twelve have opportunity to send a man to preside in this district. Mollie Davis was elected secretary and treasurer, and Mabel Holsworth a member of Library Commission. J. S. Mackie was ordained an elder, by George Jenkins and E. D. Bailey. Adjourned to meet with Columbus Saints, Friday, before full moon in June. Mollie Davis, secretary.

Pastoral.

To the Ministry, Saints, and Friends, of the Pacific Mission, comprising Wyoming, Montana, Idaho, Washington, Oregon, California, Nevada, Hawaii Territory, and British Columbia; Greeting: The General Conference has passed into history and we are entering upon the work of a new conference year, and once more I have the pleasure of being associated with you in gospel work.

I was not able to accomplish all I desired to last year, but I presume my associates realize this as keenly as I do. I enter on this year's work with the hope that I can do more than in the past year.

I appreciate the hearty good will and confidence shown to me in the past, and hope to merit your continued confidence and earnest cooperation in the work now lying before us.

It is desired that the work in this field be urged forward with all the energy and zeal that is possible in wisdom.

Our missionary force is small, our means very limited, hence the great necessity for every one lending a helping hand. It is not the preacher in the field alone that does the work; but they that help with their means are a party to the good that may be accomplished. So please do not forget the needs of those who are willing to devote their lives to the field-work, making the sacrifice of home comforts and natural ambitions.

To the local ministry I wish to make an earnest appeal.

It is a sad thing to find the branches in poor condition for the lack of the careful pastoral labor that should be given by the officers God has appointed for this very purpose. Now brethren, this is as necessary as the work of spreading the gospel in NEW places, and it is very discouraging to the men in the field to see those brought into the fold neglected, and, as a consequence, lose interest in the work, or, have to leave the field-work to care for the branches themselves to keep them from going down. There has been a constant cry for help in the branches, and especially for pastors; and we are confronted on every hand with the cry that there has not been the visiting done that should have been done. Brethren, this should not be! Therefore, I appeal to the presidents of the branches to awake to the importance of the responsibility that rests upon them, and urge every priest, teacher, and deacon to do his duty, and "do it now." Your work is as important and necessary as the work in the field, if it does become irksome and trying at times. Never mind the criticism; but do your duty. SAINTS, it should be recognized that God has set these offices in the church, and we should be ready to uphold them and give them all the encouragement possible; and even should they not be able to preach as well as some of the men in the field, you should not make your criticism so harshly. It has the tendency to cause young men to feel that their efforts are not appreciated; and they, as a consequence, lose interest and cease to try to develop. Sustain them by your faith and prayers and attendance at the meetings, and a word of encouragement. Saints, can you not sacrifice your pride along this line a little in order to help the cause you profess to love? Did it ever occur to you that some of the best field-workers were young men once, and had to develop as well as the young men you seem to think are not fit to put up to preach now?

Now let us go to with our might and do a year's work that will be a credit to all, an honor to the cause we represent, and pleasing to our heavenly Father.

Blanks will be furnished to branch presidents, who are requested to report promptly to the district presidents on the 1st of July, October, January, and March; also to the district presidents, who are requested to report to the minister in charge by the 10th of the same months. Please be prompt with your reports, as the minister in charge wishes to get his report in to the First Presidency by the 20th of the month if possible.

Now to the missionaries; I have chosen the following as assistant ministers in charge of the several districts named:

S. S. Smith, Wyoming, Montana, Idaho, and the Spokane District.

Geo. W. Thorburn, Seattle and British Columbia District. S. D. Condit, Oregon.

C. E. Crumley, Northern California and Nevada.

T. W. Williams, Central and Southern California.

The following division of missionaries will obtain unless some emergency should arise that would demand a change later. Those laboring in the territory named above will report promptly on the first of July, October, January, and March, the last named to be an annual report to the assistant in charge.

G. J. Waller and E. Ingham will be associated together in the Hawaiian Territory, and report direct to the minister in charge.

A. J. Layland and W. A. Brooner will labor in Idaho, Western and Southern Wyoming, along the lines of the Union Pacific Railroad.

L. E. Hills and Hale W. Smith will labor in Montana, Northern and Eastern Wyoming, along the lines of the Burlington Railroad.

I. M. Smith, F. J. Chatburn, and S. S. Smith will labor in the Spokane District, the last named also in the other fields named as necessity requires.

G. W. Thorburn, J. D. Stead, William Johnson, William Hartnell, will labor in the Seattle and British Columbia District.

S. D. Condit, John Lintel, and A. J. Moore will labor in Oregon.

E. Keeler will labor as an evangelical minister in Oregon and Washington.

C. E. Crumley, C. W. Earle, and J. M. Terry will labor in the Northern California District and Nevada.

J. B. Carmichael, John F. Wiles, J. F. Burton, F. G. Pitt, T. W. Williams, and A. Carmichael will labor in Central and Southern California.

Now, brethren, the field lies before us, and we should labor as diligently and faithfully as though we were laboring for ourselves. While it is true we are not laboring for a money

consideration, we are spending our life, our energy, sacrificing home associations, natural ambitions, and all because it is our belief that God has called us and asked us to go out in his name for the good of the people to whom we are sent, and our brethren at home are giving of their means to help us in the work. So let us be true to the trust imposed on us, and improve every opportunity to spread the work abroad. Let the local officers attend to the branches as far as it is at all possible, advise them, encourage them; but let them do their own work. If it is found necessary, instruct them how to do; but let them do it if they will. When they do not and will not, then it will be time for those whose duty it is to regulate, to step in and see that it is done.

Wherever you can find a local elder, or priest, that is free from the care of local work, who is willing to go with you and help you for a series of meetings, or a month, take him with you and let him feel that he is a worker with you, as the law directs. Put away all jealousies from among you, and labor together as one in interest and purpose, whether local or general.

I shall expect you to act as men of God. Keep humble, and ask God for his Spirit to be with you to direct and assist you in your work.

In case of debates consult with the minister in charge whenever it is possible to do so; in emergencies defend the work the best you can in the Spirit of humility.

I desire that all shall feel free to write me at any time if they desire to do so. I will publish my field address as soon as I can get into the field; in the meantime you can address me at my home address, which will find me at all times.

May the Lord bless you in all your labors,

Your brother and collaborer,

FREDERICK A. SMITH.

Bishop's Agents' Notices.

Spokane District consists of the following counties: Ferry, Okanogan, Chelan, Douglas, Spokane, Whitman, Adams, Kittitas, Yakima, Benton, Klickitat, Franklin, Walla Walla, Columbia, Garfield, Asotin, Kootenai, Bonner, Shoshone, Latah, and Nez Perce.

Members living in above counties having tithes and offerings please send to me. Also those who wish to make inventory as the law directs will be assisted personally or by mail. You are invited to help care for the missionaries' families. Thanking you for liberal support in the past, and trusting you will not slacken your efforts this year,

W. W. FORDHAM, Bishop's Agent.

East 2317 Pacific Avenue, Spokane, Washington.

Fourth Quorum of Priests.

Dear Brethren of the Fourth Quorum of Priests; Greeting: I take this means of notifying you of the resolutions adopted in our quorum meetings. It is requested of each member to correspond with the presidency of our quorum at least once every three months, giving them a description of our work, where we are doing labor, and how the Lord is blessing us in our work. Whether in missionary, branch, Sunday-school, or Religio work, let us notify those whom you have placed in charge, and keep them acquainted with regards to our faithfulness. Some of our members in the past have been dropped for not reporting within two years. This should not have to be done, if we understood our duties aright. A thing that is needful to be done ought to be done well. The system we represent, as ministers for Christ, is perfect. So let us who comprise the Fourth Quorum of Priests see that we have a perfect system of reporting. There has been a typewriter purchased and paid for, with supplies necessary to run the quorum, and the financial load has been carried by a few. So we have increased our yearly dues from twenty-five to fifty cents each member, to be sent our corresponding secretary, James D. Schofield, of Stanberry, Missouri, when you submit your annual report in March.

In the past year some of our number were ordained to the office of elder. One of our number died, Bro. N. S. Dunnington, of Topeka, Kansas. We regret to lose him; but we trust he is resting in the paradise of God.

All new members taken into our quorum will be given a quorum license, and a list of all the members of our quorum. So, brethren, let us go to work with a willing heart and hand, and do what we can to forward this latter-day work, that our counsel to those with whom we labor may be made effectual by our example. Ever praying for all our collaborers,

GEORGE EDWARDS.

INDEPENDENCE, Missouri, Route 8, Box 6.

Conference Notices.

Kewanee District conference will meet with the Dahinda Branch, at Dahinda, Illinois, May 30 and 31. The missionary in charge, J. W. Wight, will be present. It is very urgently requested that all branch clerks send in their branch reports to the district secretary not later than May 23. This is absolutely necessary in order to get a correct general report of the whole district from the secretary. Branch presidents' reports should be sent to the district president, Elder O. H. Bailey, Media, Illinois. Annual election of officers will take place. Mary E. Gillin, secretary, 1410 North Elizabeth Street, Peoria, Illinois.

Chatham, Ontario, district conference will convene June 13 and 14, 1908, at Stevenson. Arrangements are being made to have all P. M. R. trains stop at Stevenson June 13 and 15. See later issue for further announcement. Saints from other districts are also invited. It is expected that both President R. C. Evans and Apostle U. W. Greene will be present. Anthony A. Hewitt, secretary, Box 573, Chatham, Ontario.

Nova Scotia Saints please remember that our annual conference will be held at Williamsdale on Saturday and Sunday, June 27 and 28, 1908. Please have reports ready. Kenneth Hyatt, secretary.

To the Saints of the Little Sioux, Iowa, District: The district conference of the above district will convene at Woodbine, Iowa, Saturday, May 30, at 9 a. m. Trusting that we may have a large attendance, and a spiritual time, I remain, Your collaborer, Sidney Pitt, president, Persia, Iowa.

Nauvoo District conference will convene at Keokuk, Iowa, the first Saturday and Sunday in June, the 6th, and 7th, following the Religio and Sunday-school conventions the day before. Let all who can, attend this conference and the conventions, as we want it to be the best for some time past. Will the branch officers take particular notice and have all their reports in the hands of the secretary before the conference convenes. Send all reports of the branches to M. H. Siegfried, Nauvoo, Illinois.

Pottawattamie District conference will convene at 10 o'clock, Sunday morning, May 31, 1908, at Hazel Dell. All reports and other papers for the consideration of the conference should be mailed to the undersigned on or before May 24. J. Charles Jensen, secretary.

Conference of the Southeastern Illinois District will convene at Bellair, Crawford County, Saturday, June 13, 1908, at 10 o'clock, a. m. Branch clerks will please send reports to me, or send by the hand of some one coming to the conference. Also please do not fail to send the assessment of not less than one dollar per branch per quarter, for funds for district treasurer. A. H. Burroughs, secretary and treasurer.

The Nodaway District conference will convene with the Bedison Branch, at the Union Church, June 13 and 14. Committees, ministry, etc., are required to report in writing. Blank forms will be furnished the priesthood on which to report. Remember, a resolution passed at last conference that all principal motions and resolutions must be presented to the conference in writing signed by two persons. All come with prayerful hearts, that the Spirit of the Lord may be with us. W. B. Torrance, secretary.

Clinton District conference will convene at Rich Hill, Missouri, June 6, 1908, at 10 o'clock a. m. District officers will be elected at this conference. Send reports and communications to the undersigned on or before June 1. A. C. Silvers, secretary, Walker, Missouri.

Conference of the Des Moines District will convene at Runnells, Iowa, Saturday, June 6, 1908, at 10 a. m. We hope all the district missionaries will be present, also that the membership of the district will be well represented, as there will be important business to come before us. Marcus H. Cook, president, 1736 Maple Street, Des Moines, Iowa.

Montana District conference will meet at Bozeman, Saturday and Sunday, May 23 and 24. J. P. Wyckoff, clerk, Deer Lodge, Montana.

Conference of the Lamoni Stake will be held at Hiteman, Iowa, June 13 and 14, 1908. Send reports to the secretary. John Smith, president; L. A. Gould, secretary, Lamoni, Iowa.

The Western Michigan District will meet in conference at South Boardman, Michigan, on May 20 and 21. The Sunday-school convention will be held on the 19th.

Conference of the Eastern Maine District will convene with the Saints at Beals on June 13 and 14.

Convention Notices.

The Nauvoo District Sunday-school association, will convene at Keokuk, Iowa, June 5, 1908. All are invited to attend. Ray Gunn, secretary.

Pottawattamie District convention will meet with the Hazel Dell Sunday-school Saturday, May 30, at 10.30 a. m. Schools will please send in their credentials as soon as possible.

Reunion Notices.

The Lamoni Stake Reunion will be held in the Dancer Grove, south of and adjoining the city of Lamoni, beginning on Friday, August 21, and lasting over Sunday, August 30, 1908. Preparations, including increased and improved space for campers, better facilities for water supplies, and other general features tending to supply additional comforts for campers and visitors, are being provided. Good speakers, including new talent, are expected. Further particulars, including cost of renting tents, will be announced later. John Smith, chairman; R. S. Salyards, secretary.

Addresses Wanted.

Any one knowing of the whereabouts of George Decker, Sarah M. Robinson, Soren N. J. Norgard, members of the Guilford (Platte) Branch, of the Nodaway, Missouri, District, will please send the addresses of the said persons to either of the undersigned.

C. C. NELSON, Presiding Elder, Bolckow, Missouri, R. F. D. 3.
W. B. TORRANCE, Presiding Priest, Bolckow, Missouri.

R. F. D. 3.

Died.

LOWE.—The Saints and citizens of Baldwin, Iowa, were not a little shocked to hear of the sudden death of Sr. Alma Lowe, the wife of Elder E. Lowe, Jr., president of the Baldwin Branch, and junior partner of the firm of Lowe & Son, general merchants. Hoping that it might be of interest to many of the Saints, we herein insert a copy of the obituary read at the beginning of her funeral-sermon. "Georgie Alma Lockard was born March 13, 1886, at Jamison, Davis County, Missouri. Died April 21, 1908. She was married September 7, 1904, to Edwin Lowe, Jr., of Baldwin, Iowa. Of this union was born one child (a daughter), who died at birth, for which child the mother gave her life. Mother and child will be laid to rest in the same casket to await the first resurrection of the Saints of the Most High God. Her husband, his people, her father, mother, three brothers, three sisters, and a host of relatives and sympathizing friends mourn the loss of a loving and devoted wife, daughter, neighbor, and friend. She was loved and respected by all honorable people who knew her." The funeral-sermon was preached by Elder J. B. Wildermuth, in the Methodist Episcopal church (not having a church building of their own). Reverend Davis, pastor of the Methodist Episcopal church, was present, and made the opening prayer. Elder L. E. Hills, and his daughter, Sr. F. B. Farr, of Marion, Iowa, were in attendance at the funeral. Sr. Lowe was the only one of her father's family who belonged to the Saints. Her parents, brothers, and sisters, who live in Gallatin, Missouri, are members of the Methodist Episcopal Church. The remains were interred in the cemetery at Canton, Iowa.

CORBIN.—Sr. Martha M. Corbin, of Jackson, Missouri, died at the home of her daughter, Sr. Ena Sperry, March 5, 1908, at the age of 67 years, 11 months, and 6 days. She was born in Belmont County, Ohio. She was the mother of three sons and four daughters. She united with the church in 1890, being baptized by T. W. Smith, at Denver, Colorado. She lived a humble, Christian life, beloved by all, and died firm in the faith. Funeral-services by Henry Kemp.

BAILEY.—At Lamoni, Iowa, March 25, 1908, at 5.20 a. m., the spirit of Elder Samuel Vaughn Bailey departed from the mortal house of clay for the realms of rest and bliss. He was born in Rutland County, Vermont, September 30, 1830, therefore was his pilgrimage 77 years, 5 months, and 24 days. He came into life the same year as the organization of the church of his choice, being baptized by E. C. Briggs, at Concord, Dodge County, Minnesota, in April, 1862, and was ordained an elder at the same place, and year, the same minister officiating in his ordination. He became a pioneer missionary for the cause of the truth of the restored gospel, in Minnesota, at Coldwater, Michigan, and in Decatur County, Iowa, to which place he moved with his family in October,

1875. He leaves, as chief mourner, a faithful companion, who stood to her post during his prolonged last illness; also, seven children: Sr. Frances Brand, Lamoni, Iowa; Elder Earl D., and Sr. Eva M. Bailey, Independence, Missouri; Srs. Cara Moore, Clara McElroy, Samuella Kelley, and Bro. Vaughn Corliss Bailey, Lamoni, Iowa; also, sixteen grandchildren, and two great-grandchildren. One of the ambitions of our departed brother was that he should live to be a great-grandparent. He was highly esteemed by neighbors and friends, as the large gathering at the Brick Church, Friday afternoon, the 27th, evidenced. John Smith was in charge, John F. Garver offering prayer; the sermon was from Job 5:26, by Robert M. Elvin. The pall-bearers were William Anderson, A. K. Anderson, Asa S. Cochran, John H. Harp, H. A. Stebbins, and John Scott. The floral tributes were most beautiful and abundant. The body was consigned to Rosehill Cemetery, to await the summons to a glorious resurrection. Our experience with Bro. Bailey for long years in church association was of the most genial nature. With the erring he was ever kind and charitable, and his counsel wise in adjusting differences. We can not find a more fitting closing to this obituary than the words of his eldest son: "If I can so live that my children can speak of me, as my father's children can of him, I shall feel myself truly honored, and that I have not lived in vain, and shall die satisfied, and feel that the world has been bettered by reason of my living."

SALISBURY.—Albert B. Salisbury was born near Greenwich, Ohio, September 15, 1833. Died near Glidden, Iowa, April 12, 1908. In early manhood he married Nettie Marr, who left two small daughters. Later he was united in marriage to Dora Merrick, who died, leaving him two children. November 24, 1892, he was married to Christena Bosley. He leaves a widow, four children, two stepchildren, three brothers, one sister, and a goodly number of near relatives to mourn. He was baptized in July, 1896, by Charles E. Butterworth. Funeral-services at the Dixon Schoolhouse, April 13, 1908, conducted by Charles E. Butterworth.

RUBY.—Mrs. Pauline Ruby died Friday evening, April 28, at the home of her brother-in-law, Anthony Bell, at Angus, Iowa. Mrs. Ruby was a kind and lovable woman, and had many friends, who will be grieved to hear of her sudden death. She and her husband had been members of the Latter Day Saints for many years. The funeral was held at Buffalo, Iowa, the 27th of April. Services were conducted by Elder Davis, of Davenport, Iowa, and the body laid to rest beside her husband, in the Buffalo Cemetery. No immediate relatives survive. A niece, Mrs. Anna Latham, resides at St. Louis, Missouri.

CROOKS.—Robert C. Crooks, who lived near Lacona, Iowa, was born September 1, 1830, in Belmont County, Ohio. Married to Miss Elizabeth Spence, April 9, 1852. Nine children born of them. Bro. Crooks was baptized May 2, 1897, by Robert M. Elvin. Died May 3, 1908. Funeral-sermon by D. C. White. Buried in Graceland Cemetery.

DUVIC.—At Monte Vista, Colorado, March 5, 1908, Cecil Clyde, son of L. H. and Eva E. Duvic, aged 4 years, 5 months, and 22 days. He was a very patient sufferer, and while he was sick a long time was not one to complain. He was buried from the Christian church of Monte Vista, Elder E. F. Shupe preaching the sermon, assisted by Reverend M. M. Nelson, pastor of the above church. Though young, he was loved by all who knew him. "Of such is the kingdom of heaven."

EVERETT.—At Denver, April 10, Jessie Winifred, and on the 11th of the same month Gertrude Louise, infant daughters of Elder Charles E. and Sr. Mae E. Everett. They were born December 27, 1907. They were only permitted to remain with us long enough to entwine themselves around our hearts sufficiently to make the parting doubly hard. May it be our happy lot to meet them in the sweet bye and bye. Funeral from the home, sermon by Elder E. D. Bullard.

KENTY.—At 3440 Madison Street, Denver, April 24, 1908, Alva Owen, youngest child of Alexander and Addie Kenty, aged 3 years, 6 months, and 11 days. He was taken with convulsions, and lived but a few hours. Funeral from the house, Elder Charles E. Everett preaching the sermon. Interment at Fairmont.

TRESE.—Bro. William S. Trese passed away at his home in Joplin, Missouri, March 30, 1908, after about two years of illness. He leaves mother, wife, three sons, two daughters, and two sisters to mourn their loss, besides relatives and friends. Funeral at the Saints' chapel, with a well-filled

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house. Remains laid to rest in the Fairview Cemetery, at Joplin. Sermon by H. J. Thurman; service in charge of F. L. English.

DODSON.—Daniel K. Dodson was born near Pike County, Illinois, February 6, 1840. He came with his parents to Pottawattamie, Iowa, in 1846. Was baptized in December, 1864, at Provo, Utah. Was ordained an elder October 29, 1865, by George Sweet, at North Pigeon, Iowa. In 1866 he was married to Miss Emma C. Alexander. Five children were born of them. Two daughters and one son, with their mother are left to mourn. He died at Council Bluffs, April 20, 1908. Sermon by Joshua Carlile.

BELL.—At Pawnee, Missouri, April 27, 1908, Sr. Indiana Baggerly Bell. Born in Wood Township, Clark County, Indiana, May 17, 1844. Married January 10, 1863, to Gabriel Bell. She was baptized May 22, 1870, near Galena, Indiana, by W. W. Blair. She lived a Saint's life. Funeral from the home, April 28, in charge of Bishop William Anderson. Sermon by Joseph Snively. She leaves husband, two daughters, eight sons, one sister, and two brothers to mourn. She died in the glorious hope.

BURROWS.—Bro. Edward Burrows died April 22, 1908, at his home in Holden, Missouri, after a brief sickness of one week. He was born in Lincolnshire, England, November 14, 1848. Came to this country in 1869. Married Miss Mary Nuttal in 1873. Three children were born, and remain. He became a member of the church August 28, 1892, at Victor, Montana. Came to Holden in 1903, and purchased a farm, and resided there till about two weeks before his death, when he sold out and moved into town. He leaves a widow, two sons, and one daughter. Funeral was held in the church the 24th. Sermon by A. H. Parsons.

POLLEY.—Abner H. Polley died November 6, 1907, aged 64 years, 7 months, and 14 days. He obeyed the gospel in June, 1905, being baptized by Elder R. Baldwin, who also conducted the funeral services, which were held Saturday.

STANTON.—Died September 24, 1907, aged 75 years. He united with the Reorganized Church in June, 1905, being baptized by Elder R. Baldwin.

Resolution of Condolence.

Our heavenly Father, in his wisdom having seen fit to take from our quorum, by death, Elders Charles Perry, Ezra W. Depew, and Richard W. Hugill, we hereby express our sympathy to the bereaved relatives of our departed brethren. We lament our loss, but submit to the will of God, knowing he doeth all things well.

J. E. WILDERMUTH,
D. R. BALDWIN,
S. J. MADDEN,

Committee for the Fourth Quorum of Elders.
INDEPENDENCE, Missouri, April 9, 1908.

The Driving Power in Modern Socialism.

What, now, is the driving power back of these great congresses? What is the meaning of the movement, from a wide, non-partisan point of view? Where does the organized Socialist party stand to-day? Is it waxing or waning? What does it portend? Here are a few of the questions that occur to us in face of such a manifestation as the Stuttgart Congress.

First of all, the fact should be made quite clear that the Socialist party is far-and-away the largest political unit, not only of to-day, but of any time. To the uninformed who conceive of Socialists as a rather obscure and fantastic sect of Utopians,—of "dreamers,"—the discovery must come as something of a shock that the world's Socialist vote now stands between eight millions and nine millions, representing about thirty millions adult Socialists. This latter number includes, of course, women and disfranchised persons, who in the Socialist concept of government, in the "state within a state" which Socialism is building up, enjoy equal rights with present voters. There is something peculiarly disconcerting to the present governments of, by, and for plutocracy in those thirty millions of "dreamers," all so active in propaganda, all so terribly in earnest,—in that ever-widening acceptance of the visionary axiom that "without rights there should be no duties; without duties, no rights."

In the second place, it should be definitely understood that the movement is already breaking into legislative bodies all over the civilized world, to an extent hardly realized by the casual critic. The United States is practically the only large country of modern type in which the party has no national representation,—a state of affairs, be it said in passing, which will soon be remedied.—From "International socialism as a political force," by George Allan England, in the *American Review of Reviews* for May.

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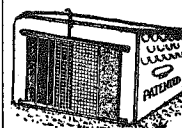
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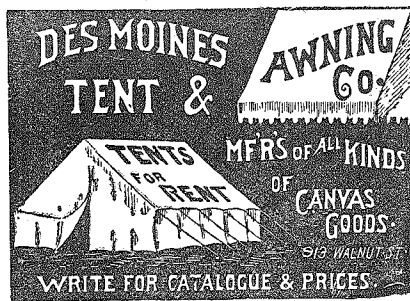
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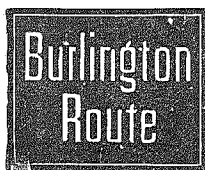
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, MAY 20, 1908

NUMBER 21

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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ELDER CATON PASSES AWAY.

Death has again visited the British Isles mission-field. Elder C. H. Caton passed away at his home in Birmingham, England, at 3 p. m., April 27. The funeral was held May 2. His death occurred just four days after the death of Elder Joseph Dewsnup.

A CORRECTION.

The article entitled, "Nagging non-members," page 463, SAINTS' HERALD, May 13, should have been credited to Elder L. R. Devore. It was read before the ministerial meeting at Holden, Missouri.

Ascend a step in choosing a friend.—The Talmud.

Editorial

ANSWERS TO QUESTIONS.

There is no specific rule of instruction as to the disposal of the remnants of the bread and wine that may be left after the sacramental service in the general church meeting. It is not necessary that such remnants should be thrown away. The small portions of the bread that may be left could be used by those who provide for the sacramental service, and the wine that is left be poured back into the receptacles in which the branch keeps it between the services.

In taking the sacrament to those who may be sick, or unable to attend the general service at the place where the church holds its sacramental service, it would not be necessary to renew the blessings upon the bread and the wine at the homes of the sick, providing that the portions which were taken were of those which were blessed at the general service. Of course there would be no objection or reason to find any fault, if those who are sent to administer to the sick in their homes should renew the blessing upon the bread and the wine in their prayer for the sick before administering, but the blessing which is asked upon the elements in the general service would be sufficient without such renewal, the general tenor of the prayer being to the effect that the elements blessed are sanctified to the souls of all those who partake of them. This would necessarily mean those to whom the sacrament was taken by direction of the branch authorities, as well as those who partook of it in the general service.

This question arises occasionally, which will be taken as a reason for this bit of instruction.

There is no special rule of law associating the elder and priest as visiting officers of the branch, but there is nevertheless plenty of law for the emergency if it occurs. The elder is made the watchman of the affairs of the branch, and in the absence of other officers to assist him, he is both presiding elder and visiting officer, and the rule of the law provides that in his duties he is to be assisted by the priest, and the priest may be requested to assist the elder and the elder may take the priest with him in visiting the branch membership, providing there is no teacher. These are the principles of association. It is the result of necessity, and it is said that necessity

knows no law. This should be sufficient for any necessity in the absence of other officers.

MRS. BEALL; HER MENTALITY; THE CALF.

The *Daily Gem City* (Fort Madison, Iowa,) April 25, contained a remarkable story quite along the line of those frequently told by people who wish to air their personal knowledge of "Mormon" history. Joseph Smith, Mrs. Beall, and a calf figure in the supposed anecdote; and as one of the survivors Mrs. Beall relates the story. The belated appearance of the calf in human affairs and tardy nuptials of Mrs. and Mr. Beall rather spoil the document as history; but it may aspire to a place in fiction. The *Gem City* quotes from the *Ottumwa Courier*:

In Lee County, near Keokuk, April 16, 1865, [1856?] just fifty-two years ago to-day, J. J. Beall, then twenty-five years of age, and Miss Nancy Moore, a blushing bride of twenty-three years, plighted their marriage vows.

After their marriage in 1856, Mr. and Mrs. Beall continued to reside on a farm in Lee County for twenty-eight years, when they moved to Wapello County, settling on a farm near Old Ashland, in Washington Township, where they made their home for twenty-two years. Leaving Ashland Mr. and Mrs. Beall moved to Agency, where they still reside.

While feeble in health, Mrs. Beall is endowed with a remarkable mentality and oftentimes recounts reminiscences of the early days. She tells of the Mormons and the time when the prophet, Joseph Smith, ruled supreme at Nauvoo, Illinois. She remembers of the death of Smith and recalls an incident with Smith and his followers in the early days. "Smith and his people were the ruling powers in those parts in that day," said Mrs. Beall, "and almost whatever they wanted they were sure to get if force could obtain it. At the time of which I speak they were on a foraging expedition. I presume you would term it such, and while so engaged they took a fancy to a calf which we owned. Without the formality of asking for the animal, much less offering to buy it, they took it with them to their headquarters.

"Naturally we resented this mode of high handedness and Mr. Beall went into Nauvoo for the calf. He, however, returned without it, as Smith told him that the Lord had revealed to him that he was to have the calf, so he took it in compliance with a revelation of the Lord, of which he had several."

Bro. S. Tripp, of Fort Madison, replied to this absurd story through the columns of the *Gem City*, as follows:

Please notice, Joseph Smith was killed June 27, 1844, twelve years before Mr. and Mrs. J. J. Beall were married. The Mormons, as she called them, were driven out of Nauvoo in 1846, ten years before Mrs. Beall was married. She was twenty-three years old when she was married according to her own statement. Smith was killed on June 27, 1844. Mr. and Mrs. Beall were married April 16, 1856, twelve years after Smith was killed. If Mrs. Beall was twenty-three years old when she was married let us subtract twelve from twenty-three and we have Mrs. J. J. Beall eleven years old when Smith was killed. Mrs. Beall says the Mormons were the ruling power in those parts in that day, and history shows that two years after the death of Smith, in 1844, which would make it 1846, the Mormons were driven out of Nauvoo. This would be ten years before they were married. Mrs. Beall is commended for her remarkable mentality, but you

citizens of Fort Madison can now see that there is no truth in her statement and [it] should be branded as a falsehood. If Joe Smith got the calf he certainly got it before he was killed and then twelve years after [later] Mr. Beall made up his mind that he could whip a dead man and his wife insisted on the fight, so Mr. Beall rolled up his sleeves, his wife patted him on the back and away he went to Nauvoo for a twelve year old dead calf. But meeting Joseph Smith twelve years dead was not able to take the rattle bones of the calf which Smith still had so went back home and was not able to leave Lee County for twenty-eight years. Mrs. Beall kept these sayings in her remarkable mentality. Well, if a man was to come to my place twelve years after he was dead and take my calf and say the Lord sent him after it, I certainly would believe him and give him the cow and my mentality also.

Remarkable mentality, weighed in the balance and found wanting.
S. TRIPP.

THE PLAINT OF THE PREACHERS.

The pastors of various churches in Kansas City met the other day and spent several hours deploring the apparent decline of piety and the fact that church attendance is not what it should be. One speaker lamented that "we are following in the path of the European countries, and coming to regard the Sabbath as a day of physical and social enjoyment." "Our parks are filled," said the speaker, "while the churches are sparsely settled. Commercialism is absorbing the life of our people. These things lead to a denial of a personal God."

With all proper respect for these well meaning ministers who express regret at the seeming decline of piety and theology, it can be said that if they would seek more diligently for the causes of the condition at which they complain their search would be rewarded. There was never a period when ministers of the gospel devoted so much time and attention to matters purely secular. In many of our churches pastors deliver addresses each Sunday that deal with political and sociological questions, and we have grown to expect nostrums for all our material ills from the pulpit. During the recent municipal campaign many of the ministers of the city took an active part in supporting the cause of one candidate for mayor largely because he was a church man and prominent as a Y. M. C. A. worker, though otherwise little qualified for the office of mayor.

Clergymen to-day have practically abandoned the old school plan of preaching only the gospel, and many of them are taking active part in politics and other matters not essentially religious or theologic. No one denies the right of ministers to take part in politics, but ministers who take politics into the pulpit should not complain if a spirit of worldliness becomes dominant in their congregations. It is hardly fair for ministers to decry the use of the public parks by the people, either on Sundays or on other days of the week. If people no longer go to the churches there may be something wrong with the churches, not necessarily with the people or the parks.

The foregoing is an editorial from the *Kansas City Journal* for Tuesday, May 5, 1908, and its peculiar pertinence in the present crisis in religious affairs is quite striking. We call the attention of the eldership specially to the closing portion of the editorial in which it is clearly stated that the clergymen themselves are very largely to blame for the decadence in church attendance. We who have attended the sessions of ministration in the different churches

know that secular affairs, economic problems, political issues, and many other things that may attract the attention of the congregation of a sensational character are used as topics upon which to discourse to the people, either in an endeavor to educate them into the preacher's ideas, or to force things upon their attention, not connected with the preaching of Christ and him crucified. It is fortunate for our average eldership that they, in their public ministrations, do not meddle with politics, even remotely. Some of them have attempted the discussion of economical questions under the head of the Gathering and Zion, both in discourses and in articles, but these have been usually among the Saints rather than to the outside world.

This editorial in its comment would force the issues strongly upon us that it is our duty to preach the gospel, the living force of which is to assist mankind in redeeming themselves from the things which are evil and to help them to bear the conditions in life to which they are subjected and likely to be surrounded by to a great extent, until Christ comes. We give credit to the acumen of the editor who wrote this editorial for his clear observation and frank statement of the conditions as he sees them. We have a right to make inquiry of our secular brethren, pardon the expression, as to how they see things of this character and to profit by their conclusions if we discover their conclusions to be just. The press is a great shaper of public opinion, and while there may be cases in which those connected with the popular journals of the day do not render exact justice to us as religionists, we can afford to give credit for what we observe in these journals that is profitable to our maintaining our attitude as disputants in the great religious controversy that is going on. It is for this reason that we offer for consideration the statements made in this editorial. They seem to be just, and to be presented at an opportune time. Will our clergymen friends be admonished or will they continue as heretofore? That is a question that is worthy of occupying our attention.

THE ETERNAL JEW.

"Have they not kingly lineage, have they not pedigree?
Are they not wrapt with wonder, like the darkness of the sea?
They come out of the night of years with Asia in their blood,
Out of the mystery of time that was before the Flood.
"They saw imperial Egypt shrink and join the ruined lands;
They saw the sculptured, scarlet East sink under the gray sands;
They saw the star of Hellas rise and glimmer into dream;
They saw the wolf of Rome draw suck beside the yellow stream,

And go with ravenous eyes ablaze and jaws that would not spare,
Snarling across the Earth, then, toothless, die upon his lair.

"And have they not grief enough, this people shrunk with chains?

Must there be more Assyrias, must there be other Spains?
They are the tribes of sorrow, and for ages have been fed
On brackish desert-wells of hate and exile's bitter bread.
They sang the elegies that tell the grief of mortal years;
They built the tombs of Pharaohs, mixing the bricks with tears;

They builded up fair cities with no threshold for their own;

They gave their dust to Nineveh, to Babylon their moan.

"After tears by ruined altars, after toils in alien lands,
After wallings by strange waters, after lifting of vain hands,

After cords and stripes and burdens, after ages scorched with fire,

Shall they not find the way of peace, a land of heart's desire?

Shall they not have a place to pray, a land to lay the head?

Shall they not have the wild bird's nest, the fox's frugal bed?"

The Jew of yesterday is a noble figure in the world's history. He gives us the basis of our civil law. By him our religion is shaped. From his writings we glean the texts upon which our most spiritual sermons are built; they point our morals and adorn our orations.

There is no land to which a Hebrew wanderer has not penetrated. There is no law that a Hebrew lawyer has not helped to frame. There is no bright dream that a Hebrew poet has not dreamed. There is no vista of the dim future which has not opened to the eyes of a Hebrew prophet; to his quickened ear came the greatest revelation of Deity and his hand wrote the greatest books of all time.

We begin to trace their history as it takes its rise in the great patriarchs, Abraham, Isaac, and Jacob, who, strong in body, mind, and spirit, became the fathers and founders of a wonderful people. Defective though their lives were in some respects, still they cherished the basic principles and the simple virtues which insure existence and are the salt of religion and politics.

Next appears Moses, the great emancipator and lawgiver. After him was Joshua, the warrior. The one gave freedom to an oppressed people, and inspired, educated, and organized them; the other drilled them and infused into them the militant spirit so that they went as conquerors into the promised land. There, by virtue of their native qualities and the divine inspiration received from on high, they became in most that is good the teachers and leaders of the whole world.

Reflect for a moment upon their illustrious names. Would you find a typical pioneer? He is found in

Abraham, who heard the voice say, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." So he went and staked his claim in Canaan and founded a family that was to become a nation. Do you ask for a typical lawgiver? Moses is his name. Joshua is the valiant warrior; Daniel the inspired reformer. David is still the preëminent poet. Solomon is still the type of kingly splendor and wisdom. Jeremiah, Isaiah, Ezekiel, John,—no greater prophets have been born of women.

But what a change since the day when the King of the Jews said, "Behold, your house is left unto you desolate"! What a change since Paul wrote, "Seeing ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles"!

The picture of the eternal Jew is drawn in black and white, and the contrast is harsh to the point of offense. Yesterday, the throne, the scepter, the altar, the psaltery; to-day, the sign of the three gilded balls.

If we seek for the typical Jew of to-day we do not find a warrior, a lawgiver, a poet, or a prophet. We find an ignorant Russian exile, a crafty dealer in second-hand clothing, a money-lender.

The race that once caught the gleam of fire in the burning bush now sees but the glint of gold. The race that once heard the voice of God at Sinai now hears but the clink of the silver dollar. The race that once thrilled in contemplation of the questions of eternity now thinks mainly of the problems of gain. The Jew has fallen so low that when any man of any race descends to unspeakable meanness in a bargain he is simply said to be "jewing his neighbor down." The very name has become a "hiss and a by-word."

Fortunately there is a brighter side to the picture, which is seen as we look at the future. The Jew of to-morrow will be as the Jew of yesterday. God plainly says that he will "set his hand again the second time to gather the remnant of his people."

This will not mean simply a return to the promised land, but a complete recovery of their former state of spiritual and temporal greatness. The reproach will be removed so that kings will be proud to be their "nursing fathers," and queens be honored to be called their "nursing mothers."

The promises of God concerning them have always been fulfilled. He declared that he would sift them among all nations "as corn is sifted in a sieve." It was done. Yet he declared that "not one grain" should be lost. It is true. They are scattered but not lost. So far as the Jew proper is concerned, he is a Jew anywhere. Bleached by the Arctic winds or tanned by the African sun, he is still a Jew. He may rise to the highest heights of educa-

tion and wealth, or sink to the lowest depths of ignorance and poverty, he is still a Jew. Rothschild or "sheeney," he is a Jew.

When the gospel again comes to them, as it surely will when the "times of the Gentiles are fulfilled," the same Spirit will go with it that has quickened the intellect of every people to whom God ever sent the gospel.

If the Gentile nations, among whom the gospel has been preached so long and whose intelligences have been enlivened by inspiration, shall fail to acknowledge the source of their greatness, the sun will set upon their glory, and they will cease to lead as inventors and rulers, as artists and writers, and the Jew will again lead and teach the world.

The subject is of vast importance because the welfare of the whole world is more or less affected by the welfare of the Jew. Abraham was not chosen for his own benefit alone, but that "in thee and in thy seed" all the nations of the earth might be blessed.

Looking into the future we see the time when the Jew shall attain to his supreme greatness; perhaps not as a Jew, but rather as a citizen of that great nation that shall be made up of men from every race and every clime,—the great general assembly of the First-born.

E. A. S.

NOTES AND COMMENTS.

Advices are received from London, the home of Bro. R. C. Evans, and Toronto, where Bro. Evans has been laboring for the last winter in the Majestic Theater, which indicate at his return Bro. Evans was received with warmth, and splendid attendance at the opening services held after his return. They gave him a warm reception indicative of the esteem in which they hold him as a laborer. He expects to begin campaign services in Toronto in a rink owned by a man friendly to the cause, which rink is offered him without expense to the church. It will be an experiment attempting to hold extended services throughout the summer, but it is worth the trial and if the effort meets the response from the public that the one in the Majestic Theater has met with for the four winter seasons past, it certainly will be productive of great good. We certainly wish that he may be able to accomplish the good he desires in this regard. This effort at Toronto with special services to which he may give his attention at stated places, and his labor as Bishop's agent in financial affairs will keep him pretty busy during the season.

By letter from Bro. W. E. Peak we learn that the late conference of the district held at Atchison, May 3, was one of the best that had been held in the district for a good while,—Bro. Peak says, "Since

I have been in the mission." He reports the Religio and Sunday-school work as progressing nicely. Sr. Flo McNichols is wielding an influence that is being felt throughout the district in the Religio and Sunday-school work, together with her earnest assistants. Bro. Peak thinks that notwithstanding the branches are not in an ideal condition, there has been yet a marked improvement in nearly all of them. The ministerial force is moving in harmony, making it a pleasure for them to labor together.

We are pleased to receive such notes from the field; it indicates a movement in the right direction.

We understand that Bro. U. W. Greene will attend some of the conferences in the Dominion and get acquainted with the working forces in the field, and the people; decided good will follow.

The Nauvoo *Rustler* recently expressed the sentiment that the citizens of Nauvoo should assist financially in erecting the proposed monument to the memory of Joseph and Hyrum Smith. Relative to the matter the *Rustler* for May 12 contained the following letter from one member of the committee:

"LAMONI, Iowa, May 7, '08.

"EDITOR RUSTLER, Dear Sir:—You may announce that the committee on monument for Joseph and Hyrum Smith will meet in Nauvoo on May 28. Nothing has yet been done as to location or the character of monument. I note what you said regarding the citizens helping to erect the monument. I suppose that was on conditions that it was located in Nauvoo. I am not authorized by the committee to solicit or accept subscriptions to this fund, but doubtless if the citizens wish to make any propositions the committee will be glad to consider them when it meets. The committee is composed of Joseph Smith and E. L. Kelley, of Independence, Missouri; A. H. Smith and Heman C. Smith, of Lamoni, Iowa; and G. P. Lambert, of Hancock County, Illinois.

"Respectfully,

"HEMAN C. SMITH."

"Who is afraid to have the light turned on?" The Saints about the Tabernacle, for on Wednesday afternoon Elder E. C. Briggs of the Reorganized Church of Latter Day Saints, who is proselyting for his church, was ordered from the grounds under threat of arrest if he did not go at once.

Elder Briggs, as said, is in Salt Lake proselyting for his church. Wednesday he visited the Tabernacle grounds, and was handing his literature to the visitors who were in the grounds. Among his literature was a booklet bearing the title, "Who is afraid to have the light turned on?" giving the correspondence between Elder Briggs of the Reorganized Church and Joseph F. Smith, Jr., of the Utah church. Another booklet was entitled, "Was Joseph Smith a polygamist?" Another entitled, "Polygamy, was it an original tenet of the Church of Jesus Christ of Latter Day Saints?" Another

entitled, "Plural marriage in America; a critical examination." Still another, "Why I became a Saint." All of these combat the doctrine advanced by the Utah church.

Elder Briggs was at the Tabernacle entrance, talking with a tourist, when he was notified to move, as stated above, and he was told that he was violating a city ordinance.

Elder Briggs complied with the request to leave the grounds, and at once called on the city attorney, explained what had been done, and asked if he was doing anything in violation of the city ordinances. He was informed that he was not, as the documents he was distributing did not come under the head of a circular, handbill, or placard.—*Semi-Weekly Tribune*, Salt Lake City, Utah, May 12, 1908.

"WASHINGTON, May 12.—The Senate committee on finance to-day voted unanimously to report the bill already passed by the House providing for the permanent restoration of the words 'In God We Trust' to gold and silver coins of the United States. The motto was taken off the coins by order of the President."

The negro problem enlarges its zone and intrudes itself upon the notice of Northern people. It remains to be seen whether they will be more temperate than their Southern brethren have been under like conditions. In the city of Des Moines in one week two awful outrages have been committed upon white women by desperate negro criminals. White citizens alarmed at these crimes proceeded to organize a vigilance committee of five hundred members to cooperate with the police force for the protection of their women.

LAMONI ITEMS.

Elder J. W. Rushton delivered the baccalaureate sermon for the class of 1908, Lamoni High School, at the Brick Church Sunday forenoon at eleven o'clock. The attendance was all that could be desired. Every seat was taken, and many people were turned away. The speaker based his sermon on 2 Timothy 2: 5, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully," and declared his intention to point out some of the dangers as well as some of the possibilities of life. His message was a plea for sacrifice, heroism, and justice in the common affairs of life; those qualities not to be monopolized by the preacher, the soldier, and the judge.

The graduating class numbers eighteen. The commencement exercises will be held Friday evening, the address being delivered by Honorable Edwin G. Moon.

In harmony with a resolution passed at the late General Conference, Bishop Kelley has placed the management of the two Saints' Homes in the charge of a local committee; and has selected as that committee William Anderson, stake bishop, John Smith, president of the stake, and Lorenzo Hayer. The committee has organized with John Smith as president; William Anderson, treasurer; and Lorenzo Hayer, secretary.

Mrs. Jessie Morant, chairman of the good literature committee at Lamoni, has in hand various tracts, also back numbers of the SAINTS' HERALD, *Autumn Leaves*, and *Zion's Ensign*. Any one who can use these publications to advantage in missionary work may correspond with her.

The Lamoni *Chronicle* has the following interesting item regarding the work of the citizens' committee for soliciting funds for the rebuilding of the Herald Office: "At a meeting of the citizens' committee on rebuilding the Herald Office, which was held Tuesday night, it was decided that the unpaid subscriptions be turned over to F. B. Blair, manager of the Herald Publishing House, with instructions to collect the same. The collections to date were \$15,174.86, of which \$15,125 had been turned over to Bishop Kelley, leaving a balance of \$49.86 on hand which will be turned over to Bishop Kelley. This leaves a balance to collect of \$1,805.91, of which about \$500 is in notes. It is believed that all or at least nearly all of this amount will be collected in a short time."

The stake council met in the basement of the Brick Church May 12. The name of D. C. White was presented to fill the vacancy caused by the resignation of D. J. Krahl. The recommendation was indorsed. The Saints of Lucas and Cleveland sent in a communication asking for advice and counsel. They are in serious straits caused by the closing down of the coal mines at those places. The mines are being dismantled and abandoned. The Saints have secured little homes at much toil and sacrifice, and are now left without means of support. Elder John R. Evans stated that the mine operators had become involved in difficulties with the railroad that brought about this result. He was of the opinion that good coal lands could be leased and operated with profit by the Saints if they could secure a little capital with which to operate. They were referred to the stake bishopric for advice and help.

Elders J. F. Mintun and James McKiernan, of the Seven Presidents of Seventy, were in Lamoni during the past week looking up matters connected with the records of the First Quorum of Seventy.

The Straight Road

WHAT IS THE BOOK OF MORMON?

"We hold that is the 'sealed book' of Isaiah 29, the 'stick of Joseph' of Ezekiel 37, the 'truth to spring out of the earth' of Psalm 85."

The Book of Mormon claims to be a record of divine inspiration written by a succession of prophets who inhabited ancient America. It purports to give the origin of the American Indians, and the source from whence they sprang. When Columbus with his crew landed on the coast of the New World in 1492, he found it inhabited. It has since then been a question with the scientific world as to when the original inhabitants came here, and where they came from. The Book of Mormon answers these questions. It informs us that three distinct companies came out here at three distinct periods of time.

The first came from the tower of Babel about 2200 B. C. They were about twenty or thirty souls who, in answer to their importunities, were permitted by the Lord to retain their Adamic speech, and were not confounded. They were led to the Atlantic coast (possibly Portugal, Spain, or France) where they constructed eight vessels with which they crossed, bringing with them all manner of animals and seeds of every kind. They landed on the eastern coast of Central America. They tilled the land, and soon grew to vast numbers. But on account of their wickedness they were all destroyed about 600 B. C., not far from the southern shore of Lake Ontario.

About this time the Lord brought out another company from Jerusalem, Israelites of the tribe of Joseph. This company journeyed in an easterly direction, crossed the Pacific in one vessel, and landed on the western coast of South America.

About eleven years later another company, the third, who were of the tribe of Judah, came out, journeying in about the same direction, and landing on the western coast of Central America.

The second company, soon after their landing, divided into two nations, known as the Nephites and Lamanites. It is from the latter that the Indians are descendant.

The third company was known as Zarahemlites. They moved southward from their landing and established themselves in the northern part of South America. The Nephites moved northward, and about 200 B. C. they came in contact and merged into one nation. Being driven northward by the Lamanites, they were finally all destroyed by them near the southern shore of Lake Ontario, save the few who dissented and went over to the Lamanites, which happened about 400 A. D. Because of the iniquity of the Lamanites, God caused a darkness to

come over their skins, and they wandered in wild, indolent tribes—and do so yet.

The Book of Mormon has about five hundred and forty-five pages of closely written matter, mostly historical. It was engraved on plates by a succession of prophets. Each would engrave thereon the events and important revelations of his time, and ere his death commit them to his descendant. Thus they descended from father to son down to about 400 A. D. The last prophet to hold them was Moroni. The people had developed in iniquity to such an extent that they were no longer worthy of a prophet. At the command of God, he deposited the plates in a stone box, securely sealed, to come forth in due time.

Now, dear reader, all we claim for Joseph Smith in this connection is that by vision and the visitation of heavenly angels, he was enabled to locate, to get possession of the plates, and by the power of God to translate them into the English language. He got possession of the plates in 1827, finished translating them in 1829, and published the first edition of the Book of Mormon in 1830. It has been on sale from that time to the present, and can be purchased by any one at from thirty-five cents to one dollar, according to binding, by addressing Herald Publishing House, Lamoni, Iowa.

There is not a single thing in the Book of Mormon contradictory to the Bible; and on polygamy it is most emphatic and condemns it in a number of places. It says, "There shall not any man among you have save it be one wife."—Page 116.

It says that they worshiped God according to the law of Moses on the American Continent down to the coming of Christ; that after the crucifixion of Christ he visited the Western Continent, ordained men, organized his church, and sent his ministers out to preach. As an indication of this, the cross has been found in America, as the emblem of Christianity, and the ten commandments have been found engraved on stone. The ancients of America had as good a right to pray, to receive an answer, and to hand their answer down, as did Peter at Joppa, or Paul, or any other in Palestine. Those who will read the book in the spirit of honest prayer will receive an evidence of its truth, as thousands can testify. We hold that it is the "sealed book" of Isaiah 29, the "stick of Joseph" of Ezekiel 37, the "truth" to "spring out of the earth" of Psalm 85.

ALVIN KNISLEY.

As objects close to the eye shut out larger objects on the horizon, so man sometimes covers up the entire disc of eternity with a dollar, and quenches transcendent glories with a little shining dust.—E. H. Chapin.

Original Articles

THE APOSTASY OF CATHOLICISM.—PART I.
A REPLY BY ELDER V. M. GOODRICH TO A CHALLENGE
OF BISHOP BURKE.



ELDER V. M. GOODRICH.

[This lecture was delivered in the Tootle Theater, St. Joseph, Missouri, May 10, to a large and interested audience. It was in reply to a challenge issued by Bishop Burke, as will appear in the body of the lecture. Bro. Leon A. Gould was present and reported for the St. Joseph papers and for the SAINTS' HERALD.—EDITOR.]

With malice toward none, and good will for all, I am pleased this afternoon to be your speaker; not because I am persuaded that I am the most proficient, but because opportunity is afforded to speak in behalf of the truth, and of the great things that pertain to life eternal.

As has been announced, our purpose here this afternoon is to make reply to a challenge by one of the ministers of this city. We differ from him, and believe we have the right to state our differences, and why we differ. We shall now read the challenge of the lecturer, that you may more fully understand why we are here. We read this as we find it published in the *St. Joseph Gazette* under date of April 26, 1908.

I simply defy the lecturer or any other man on earth to prove that any pope from Peter the Apostle to Pius X, ever signed an heretical creed or ever erred in teaching throughout all the ages of the Christian dispensation the revelation and doctrine of Jesus Christ.

Here our divine Lord has declared that the Spirit of Truth, who came upon the *Apostles* on the day of Pentecost, would abide with them for ever, and that our Lord himself would be in coöperation with them in the preaching of the gospel all days even to the consummation of the world.

"Now, it has been the perpetual teaching of the Holy Catholic Church," of the apostles' creed, of the one holy, Catholic and apostolic church, of the Nicene profession of faith of the fourth century, the teaching of the Catholic Church of all the Christian ages from the day of Pentecost to this day that the church thus established and sent forth with divine power by God our Savior, in accordance with these promises, is infallible in its teaching, and indefectible in carrying out her God-given commission, and that the gates of hell should never prevail against her.

And the Catholic Church to-day, as it has been in every age of the Christian dispensation, is the only witness of God and of the eternal power and divinity of Jesus Christ.

This, my dear brethren, is the sum of my contention—that the church of Rome is the one Catholic church of Jesus Christ and that there is no other. The church that has come down to us through all ages from the apostles of Christ.

We are here, to-day, desiring to show the fallacy of some of the doctrines of the Roman Catholic Church.

First, the succession of the pope from Peter the Apostle to Pius X.

The date of the first pope proper.

When he arose to be a temporal prince.

The apostasy or turning away from the truth.

Who is the man of sin?

To point out where the popes' church is at variance with the apostolic church, as instituted by Jesus Christ and his apostles.

We shall use the Douay translation of the Scriptures, the authorized version of his eminence, Cardinal Gibbons, of the Roman Catholic Church. We desire and design by this to meet this church upon its own grounds, and with the Scriptures which they present unto us.

In order that we may canvass this first proposition concerning the succession of the pope, from Peter the Apostle to Pius X, it will be necessary to read from history, that you may understand the conditions politically and religiously at certain given times. And this history I wish you to note carefully as we shall read it, because it will form a basis, in part at least, for what we have to say to-day, and we shall refer to it throughout our lecture. We take this from Doctor Maclaine's translation of Mosheim, published in 1849, century 4, chapter 2, paragraphs 1, 2, and 3.

1. Constantine, the Great, made no essential alterations in the form of government, that took place in the Christian Church before his time; he only corrected it, in some particulars, and gave it a greater extent. For though he permitted the church to remain a body-politic, distinct from that of the state as it had formerly been, yet he assumed to himself the supreme power over this sacred body, and the right of modeling and governing it in such a manner, as should be most conducive to the public good.

This right he enjoyed without any opposition, as none of the bishops presumed to call his authority into question. The people therefore continued as usual, to choose freely their bishops and their teachers. The bishop governed the church, and managed the presbyters, and with a due regard for the sufferages of the whole assembly of the people. The provincial bishops assembled in council, deliberated together concerning those matters, that related to the interests of the churches of a whole province, as also concerning religious controversies, the forms and rights of divine service, and other things, of like moment. To these lesser councils, which were composed of the ecclesiastical deputies of one or more provinces, were afterwards added, *œcumenical councils*, consisting of commissioners from all the churches in the Christian world, and which, consequently represented the church universal. These were established by the authority of the emperor, who assembled the first of these universal councils at Nice. This prince thought it equitable, that questions of superior importance and such as intimately concerned the interests of Christianity in general, should be examined and decided in assemblies that represented the whole body of the Christian church. There were never indeed, any councils held which could, with strict propriety, be called universal; those however, whose laws and decrees were approved and admitted by the universal church, or the greatest part of that sacred body, are commonly called *œcumenical* or general councils.

2. The rights and privileges of the several ecclesiastical orders were, however, gradually changed and diminished, from the time that the church began to be torn with divisions, and agitated with those violent dissensions and tumults, and other things of a like nature to which they frequently gave rise. In these religious quarrels the weaker generally fled to court for protection and succor; and thereby furnished the emperors with a favorable opportunity of setting limits to the power of the bishops, and of infringing the liberties of the people, and of modifying, in various ways, the ancient customs according to their pleasures. And, indeed, even the bishops themselves, whose opulence and authority were considerably increased since the reign of Constantine, began to introduce, gradually, innovations into the forms of ecclesiastical discipline, and to change the ancient government of the church. Their first step was an entire exclusion of the people from all part in the administration of ecclesiastical affairs; and afterwards, they by degrees divested even the presbyters of their ancient privileges, and their primitive authority, that they might have no importunate protestors to control their ambition, or oppose their proceeding; and principally that they might either engross to themselves, or distribute as they thought proper, the possessions and revenues of the church. Hence it came to pass, that, at the conclusion of this century, there remained no more than a mere shadow of the ancient government of the church. Many of the privileges that formerly belonged to the presbyters and people, were usurped by the bishops; and many of the rights, which had been formerly vested in the universal church, were transferred to the emperors, and the subordinate officers and magistrates.

3. Constantine the Great, in order to prevent civil commotion, and to fix his authority upon solid and stable foundations, made several changes, not only in the laws of the empire, but also in the form of the Roman government. And as there were many important reasons, which induced him to suit the administration of the church to these changes in the civil constitution, this necessarily introduced, among the bishops, new degrees of eminence and rank. Three prelates had, before this, enjoyed a certain degree of preëminence over the rest of the episcopal order, viz; the Bishop of Rome, Antioch, and Alexandria; and to these the Bishop of Constanti-

nople was added, when the imperial residence was transferred to that city. These four prelates, answered to the four *prætorian* prefects created by Constantine; and it is possible that, in this very century, they were distinguished by the Jewish title of patriarchs. After these, followed the exarchs, who had the inspection over several provinces, and answered to the appointment of certain civil officers who bore the same title.

I wish to state that Constantine, who, this history tells us, assumed or usurped authority over both church and state, was not until the close of his life accounted a Christian. We are told that Eusebius, just a few days before his death, baptized this monarch into the church. I call your attention to this fact to show you the condition of things, and that he usurped the authority, made himself the supreme head of the church as well as of the state,—and he a pagan, of the pagan religion. And none of the bishops, at this time, we are told, disputed his right—they conceded that right. Where is your pope, the head of the church?

We are also informed in reading this, that the form of government that was existing in this century was episcopal. What do I mean by that? Ruled by bishops having various districts. None was universal. There were a number of them, you noticed as we read. Whatever the form of government instituted by Jesus Christ and the apostles, we find that at this juncture of history, in the beginning of the fourth century, the government was episcopal in its form, and the pope was a creature that was erected subsequent to this period.

We want to read you a little more history, to show that there were two bishops at one time, according to canon law adopted by their highest council, who made them such. And let me say, that at that time there was no such term used or known as "pope"; but they were known as bishops. The word *pope* is derived from the Greek *papus*, meaning *father*.

The council of Chalcedon was held A. D. 451, and notwithstanding the preëminence assumed therein by the legates of the bishop of Rome, he had not power or influence to prevent the passage of a canon, which proved extremely odious, to his lordly master, Leo, who had been surnamed the Great, and which resulted in a protracted and bitter controversy, between the bishops of Rome and Constantinople, as to who should be greatest. Some years, previous to this time, since the removal of the empire to Constantinople, the ambition and assumption of the bishop of Constantinople, had almost equalled that of Rome. He had lately usurped the spiritual government of the provinces of Asia Minor, Thrace, Pontas, and the eastern part of Illyricum, very much to the chagrin and dissatisfaction of Leo. This dissatisfaction was increased when, by the twenty-eighth canon of the council of Chalcedon, it was resolved that the same rights and honors which had been conferred upon the bishop of Rome, were due to the bishop of Constantinople.—History of Romanism, page 41.

We want you to notice by what authority and right the bishop was recognized, the general opinion prevailing, and the understanding of what the right

of the bishop in rank was we learn from the following:

By general consent a kind of superiority of rank had long been conceded to the bishop of Rome, chiefly by the fact that that city was the first in rank and importance, and the ancient capital of the empire; and upon the same ground it was that the council of Chalcedon, already referred to, "proceeding on the principle that the importance of a bishop depended alone on the political consequence of the city in which he lived, decreed the same rights to the bishop of Constantinople, in the Eastern church which the bishop of Rome enjoyed in the Western."—Gieseler, volume 1, page 269.

We note here, now, that there were two bishops, as our Catholic friends would say, two popes. Well, they would not concede this for a moment; but history records the fact that there were two, and that the council there held ceded and passed this contrary to the will and wishes of the bishop of Rome, and because the city in which he (the bishop of Constantinople) lived equaled the other in importance, and had become the capital, and consequently he should have the same rights and privileges and honors that belonged to the bishop of Rome.

We have some history here, if you will notice, that we wish to refer to later on. We want to find the date if we can, the time subsequent to the fourth period when Constantine the Great assumed power and came into control over the whole Roman Empire.

We read from the History of Romanism, page 55, the following:

Boniface, who succeeded to the Roman See, in 605, . . . applied to the Emperor Phocas, a cruel and bloodthirsty tyrant, who had made his way to the throne by assassinating his predecessor, and earnestly solicited the title (of universal bishop)

Note the fact. This date is the first we hear of such an application by any individual who succeeded in the request.

with the privilege of handing it down to his successors. The profligate Emperor, who had a secret grudge against the bishop of Constantinople, granted the request of Boniface, and after strictly forbidding the former prelate to use the title, conferred it upon the latter in the year 606, and declared the Church of Rome to be the head of all other churches.

Henceforward the religion of Rome is properly styled popery, or the religion of the pope. Previous to the year 606 there was properly no pope.

I want to call your attention to the manner in which the pope was established as the bishop of Rome and was made the universal bishop. We are told here by the historian that it was by the profligate Emperor, who had gained ascension to the throne through murder, one who had a grudge against the bishop at the other point, Constantinople, who conceded to the request, thereby making it a law of state—and gave him authority to hand it on down.

We now want to call your attention to the time when the pope became the temporal prince. We will have need of this further along:

In the year 755, the pope became a temporal prince, "the little horn."

This refers to the little horn which Daniel saw in the seventh chapter of the book of his prophecy to which we hope to refer later.

For countenancing the dethronement of Childric III, king of France, and crowning Pepin, Pepin gave to the Roman see, the exarchate of Ravenna, Pentapolis, and twenty-one cities and castles. Charlemagne, his son and successor, aimed at the empire of the west. He accomplished his purpose, went to Rome and was crowned; and in return for services ceded to the papal see, several cities and provinces, and gave it a subordinate jurisdiction over Rome, and the annexed territory, enabling it to become the seat of wealth and magnificence. . . . The man of sin came in, as Paul said he would, "after the workings of Satan, with all power, and signs, and lying wonders, and with all deceivableness, of unrighteousness, in them that perish." He arrogated to himself god-like titles and attributes, King of Kings, Universal Father, Master of the World; set himself above all laws, human and divine; by taxes and massacres he oppressed and wore out the saints; he changed "times and laws," appointing innumerable fasts and feasts, new modes of worship, and new articles of faith, and supporting himself, by the most infamous frauds, and barefaced pretensions to miracles. The most powerful monarchs were powerless before him. Emperors led his horse and held his stirrups. Kings were stripped by him of their honor and power, and whole realms were deprived of every religious privilege.

For refusing to surrender to him the right of investiture, the right ever claimed by the princes of Europe, of conferring the most important places in the churches and monasteries upon whom they pleased, by the ceremony of presenting the ring and crosier, Hildebrand, Gregory VII, a pope haughty and arrogant in the extreme, drove Henry, Emperor of Germany from his throne, and compelled him, in the winter of 1077, to cross the Alps, and stand three days in the open air at the entrance of the pontiff's palace, with his feet bare, his head uncovered, and no other garment but a coarse woolen cloth thrown around his naked body, and implore forgiveness and a restoration to his dominions.

I am reading now the history of some of the acts which the pope did, for a purpose which will appear later. I wish you to notice how he humbled this mighty monarch, together with two others of which I shall read.

For sanctioning, as was supposed, the violent death of Thomas a' Becket, archbishop of Canterbury, a man who had acquired, by his pretended sanctity, a most amazing power, Henry II, King of England, was compelled by Pope Alexander, to walk barefoot over three miles of flinty road, with only a coarse cloth over his shoulders, to the shrine of the murdered saint, where eighty monks, four bishops, abbots, and other clergy, who were present, whipped his bare back, with a knotted cord, compelled him to drink water, mingled with Becket's blood, and give forty pounds a year, for tapers to burn perpetually before the martyr's tomb.

For opposing him in the appointment of an archbishop of Canterbury, Pope Innocent III, in the commencement of the thirteenth century, excommunicated John, king of England; forbidding all persons to eat, drink, or converse with him, or do him service, absolving all his subjects, from his allegiance, ordering the other monarchs of Europe to kill him, and laid the whole kingdom under an interdict, so that every religious privilege, was taken away; every church was shut, no bell was heard; no taper lighted; no divine service per-

formed; no sacrament administered; no priest was present; no interment was permitted but the highways.—Marsh's Ecclesiastical History, page 232.

Now I wish to read three or four articles from the canon law. That you may understand what is meant by the canon law, I will state, it is that law which is binding upon the Catholic Church, passed upon by ecumenical councils:

All human power is from evil, and must therefore be standing under the pope.

3. The church is empowered to grant, or take away, any temporal position.

4. The pope has a right to give countries and nations, which are no-catholic to catholic regents, who can reduce them to slavery.

7. The church has the right to practice the unconditional censure of books.

The pope is above all human laws, therefore can not be judged by man.

The question comes to us to-day, Is the claim of the pope's church correct? Is it true that Pope Pius X is the legal successor of the Apostle Peter? Are they, in fact, the only church having the right to represent the power and kingdom of God on earth? If that be true, we ought to know it. No error will save any man or woman, and hence, if it is not true we ought to know it; because we read in Holy Writ, that there shall come many false prophets and teachers, and they will deceive many. We do not want to be in that class. And if their claim is not true, then their religion will be of no eternal worth.

Let us examine the Scriptures. We often hear it said, "Why, the pope's church is the oldest church on the earth. It is the mother church. And because of its wealth, because of its splendor, because of its great numbers, and because of its eminent men of learning, it must be right." That is one of the arguments, if it be an argument.

But we have the eternal word of God. That is the standard by which we must judge; because the Lord Jesus said that he would judge us according to his word at the last day. He has left us his word, and we are responsible if we do not take that word as the standard of evidence, and be guided accordingly.

The good bishop in his lecture laid great stress upon that which the Master said to the Apostle Peter, as found in the sixteenth chapter of the gospel as recorded by Saint Matthew: "Upon this rock will I build my church, and the gates of hell shall never prevail against it." And we are given to understand by the lecturer that the Roman Catholic Church is the perpetuation of the church that was established by Jesus Christ and the apostles; and if it were not that way, there were nothing in the word of Jesus Christ but a failure.

I do not believe any such statement. I do not believe that the words of Jesus Christ were a failure.

I do not believe that the church of Jesus Christ that was founded by himself and his apostles has its continuation in popeism. And why do I not believe it? Because the word of God warrants me in the belief that there was to be an apostasy, that there was to be a falling away, a turning from the truth; and that the man of sin must be revealed before the coming of Jesus Christ.

There are various words and testimonies recorded by Jesus Christ and the holy apostles, and by the prophets of old, looking forward to the apostasy, or a turning away from the truth, or as the Douay translation has it, "a revolt." And I want to place right beside the saying of Jesus Christ to Peter, which the good bishop has used, another saying of Jesus Christ found in Matthew 11:12:

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent bear it away.

Notice! "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent bear it away." Was not that to be fulfilled? "The violent shall bear it away." The King James translation has it, "shall take it by force."

Let us read another. But before we do that I want to call your attention to the record as made by Isaiah in the fifty-fifth chapter. The Lord speaking through him said, "My ways are not your ways, neither are my thoughts your thoughts. For as the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways higher than your ways." We will show you how God preserved his church, and the gates of hell did not prevail against it, and it was not through a succession or continuation of popery. Now we read:

Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light that the darkness overtake you not.—John 12:35.

"Yet a little while [not a great while] the light is among you. Walk whilst you have the light, that the darkness overtake you not." And again:

I must work the works of him that sent me, while it is day: the night cometh when no man can work.—John 9:4.

"The night cometh," which was to be subsequent to the time of Jesus Christ, when he was here talking. Is not that plain? Do you think he storied when he said it?

Let us read from the Apostle Paul, the great apostle to the Gentiles, to whom we are indebted for more of the epistles than to any other sacred writer:

Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood. I know that, after my departure, ravening wolves will enter in among you, not sparing the flock. And of your own

selves shall arise men speaking perverse things, to draw away disciples after them.—Acts 20:28-30.

Does not that sound like what I read to you out of the history a little while ago, how the order was changed, how the pagan prince assumed control over the head of the church, directing it, setting officers in it corresponding to the political officers of the day? And, moreover, we are told here that the flocks would not be spared. There would not be any left then, would there?

Again:

Let no man deceive you by any means—[that is just why we are here to-day], For unless there come a revolt first—[think of that], and the man of sin be revealed, the son of perdition, who opposeth, and is lifted up above all that is called God, or that is worshiped, so that he sitteth in the temple of God, showing himself as if he were God.—2 Thessalonians 2:3, 4.

The particular point I want you to note at this juncture, is that the apostle there was assuring the Saints that the day of the Lord would not come—they were thinking that the day of the Lord was right at hand—until there should come a revolt first. What is a revolt? This is translated from the Greek word, *apostasia*, and means "turning from the truth; being reversed in faith." There must be a revolt first, and the man of sin be revealed.

Having read to you from the New Testament Scriptures, I want to give you just a few quotations from the old prophecies. There are a great many of them bearing upon this subject, many more than we shall have time, to-day, to present to you.

Behold the days come, saith the Lord, and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. [We all know what a famine is. But this is not of bread. It is not of water. We are told, here, the famine the Lord was going to send was that of hearing the word of the Lord. What further does it say?] And they shall move from sea to sea, and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it.—Amos 8:11, 12.

What do you think of that? And the interpretation that the gates of hell shall never prevail against the church? There was no time previous, that history records, from the time this was spoken by Amos, when men and individuals were unable to find the word of the Lord. There were priests, and authority, from the time that this was uttered until the coming of Jesus Christ and John the Baptist. It could not have been, then, between these times. It must of necessity have been later; and corresponds with that time wherein Jesus said, "Yet a little while, the light is among you," and the apostle we have quoted where he said there must be a revolt, a falling away.

Now again:

And the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed

the ordinance, [I wish you would bear that in mind.] they have broken the everlasting covenant. [That is, the gospel covenant.] Therefore shall a curse devour the earth, and the inhabitants thereof shall sin: and therefore they that dwell therein shall be mad [drunken, if you please, as we have it in another place], and few men shall be left. [Few men left that would not be mad, of course.]—Isaiah 24: 5, 6.

Be astonished, and wonder, waver, and stagger: be drunk, and not with wine: stagger, and not with drunkenness. For the Lord hath mingled for you the spirit of deep sleep, he will shut up your eyes, he will cover your prophets and princes, that see visions.—Isaiah 29: 9, 10.

These are prophetic declarations that must be fulfilled. When did the time come?

(To be continued.)

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LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER W. E. LA RUE.

"The sublime truths that have come to our knowledge by research and by experience give this great latter-day message a value in our estimation that can not be reckoned by dollars and cents."

Personally, I have no desire to advertise myself before the public, and the attempt to give a brief account of my life is in answer to the request of the HERALD editors. For historical and other purposes, the church needs to be acquainted with those whose lives are chiefly spent in the ministry.

I was born May 5, 1876, at Buffalo Prairie, Mercer County, Illinois. I was the baby and only boy in a family of five children. My father was Isaac B. LaRue and my mother's maiden name was Melissa Adams. My parents were both Latter Day Saints; they lived and died in the hope of the gospel of Christ. My grandfather, Jesse L. Adams, was for many years a member of the First Quorum of Seventy. He and his wife were devoted members of the church and died in the faith.

It will be seen by the above statements that I "was born in the faith"; however, I was not exactly "brought up in the faith." My mother died when I was four years of age, and many times have I longed for a mother's love and care. During the years of my youth, my lot was cast among a class of people who were almost regardless of religious obligation. Suffice it to say, I have been so situated that I have seen much of the vilest forms of wickedness with which humanity is cursed. As I review the past I feel a sense of gratitude to the giver of all good, that while I was permitted to see many illustrations of darkest sin, his guiding hand restrained me from being entangled or ensnared therein.

Being taken with sickness while working with a threshing crew in South Dakota, I went to Millersburg, Illinois, where my father was residing at that time. There I heard and began a thorough investigation of the latter-day work. However, the first sermon of which I have recollection was preached by Elder W. W. Blair, at Buffalo Prairie, Illinois.

His text was, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Corinthians 2: 9. I was only a small boy at that time, but an impression was made on my mind; I liked the text, which was fittingly made the foundation of the sermon, and I also liked the personal appearance of that Saint and sage whose memory is ever held in high esteem by the church in general.

Among the elders that visited the vicinity of Millersburg and preached to my edification previous to my conversion were John T. Kinnaman, W. S. Pender, F. G. Pitt, M. T. Short, and others of local distinction.

As I now find myself constantly engaged in preaching to young men and boys, I often wonder if the sermons which I preach and the impressions which I make are as lasting in the memory, as instructive to the mind and edifying to the soul as were the ministrations of these men above mentioned, and also others. If so, I can feel that I am doing some good in the world.

I was baptized September 25, 1895, at Millersburg, Illinois, by Elder David S. Holmes. About one year after that date I was ordained to the office of teacher, and served for some time as teacher of the Millersburg Branch.

It was while serving in this capacity that I preached my first sermon. An appointment had been made by a certain brother, and for some reason he failed to appear at the appointed time. It was up to me to preach, or else there would be no meeting. Two sisters kindly encouraged me to make the effort. They said, "Go ahead, Bro. LaRue, and we will pray for you." I remember my text, which was Romans 1: 16, 17, "I am not ashamed of the gospel of Christ," etc. I felt encouraged by the effort and enjoyed fair liberty.

At a conference held at Millersburg, in the month of June, in the year 1897, I was ordained to the office of priest. The circumstances attending my calling to this office are worthy to be related here. It was a most beautiful morning and the Saints and friends had assembled at an early hour for prayer and testimony-service. Apostle John H. Lake, who was at that time in charge of that territory, was present. A good spirit pervaded the assembly. After a time Bro. Lake arose and spoke in the gift of tongues. Although at this time he was not acquainted with me, I was made to feel that some message concerning me had come. He later arose and delivered the interpretation, and among other things it was to the effect that I was then to be ordained to the office of priest, and also that T. J. Sheldon, who then held the office of priest, was to be ordained to the office of elder. A most peaceful,

joyful influence accompanied the message. When I witnessed the gift of the Holy Ghost, so manifest to all present, what was I, that I could withstand God? The audience was melted to tears, and the divinity of that message seemed beyond question.

I have been told by my father and by others, that I was as one born out of due time. For, several years before I was born, it was declared to my parents, in prophecy, by my uncle, John F. Adams, that a son would be born to them and would hold the priesthood and preach the gospel. My mother was very ill at that time, and had almost given up hope of recovery. My aunt, Rachel Keck, and Sr. Catherine Epperly, who are yet living, were familiar with this announced event mentioned in the prophecy, and looked, waited, and hoped to see the fulfillment. When Elder Lake delivered the message mentioned above he made reference to this prophecy, of which he had no knowledge of his own wisdom. It so happened that my aunt, Rachel Keck, and Sr. Epperly were present at this meeting and arose and gave their testimonies, amid tears of joy, to the divinity of the call, which to their knowledge had been made previous to my birth and was there confirmed, when the set time had come for me to enter upon my work.

I endeavored to occupy in this office, preaching and doing other work in the branch, and holding meetings at other places in that vicinity. In June of the year 1898 I attended a conference at Canton, Illinois. While there Elder John H. Lake again spoke by the Spirit's direction, and part of the message was to the effect that the time had come for me to be ordained to the office of elder. Accordingly I was ordained to the office of elder, June 6, 1898, which office I now hold.

Soon after this time I removed to Davenport, Iowa, where I spent the winter attending the Davenport Business College. Later I was employed by the Tri-city Electric Company, working at night for about two years, during which time I was either in charge or actively connected with church work in the cities of Davenport, Iowa, Rock Island and Moline, Illinois.

During the fall of 1900 I determined to give up my position with the electric company, and decided to enter school and take up the study of law for a profession. While making arrangements to this effect, it suddenly came to me in the form of a question, as though propounded by an audible voice, "What about your calling to the priesthood?"

The result was that I decided to enter the active ministry, and made application to those in charge for appointment. My first mission was the Eastern Iowa District, and Kewanee District, in Illinois. Here I labored from Oct., 1900, to April, 1901, under appointment of those in charge of that territory.

At the General Conference of 1901 I was appointed to the Eastern Mission, then in charge of Apostle W. H. Kelley. I was detained from entering my field, being taken sick with small-pox at the close of conference. I recovered sufficiently to leave for my field early in June—my objective point being Philadelphia, Pennsylvania. I stopped *en route* at Palermo, New York, by direction of the missionary in charge, to act as moderator in a debate. From there I went to Greenwood, New York, also, to act as moderator in a debate. These duties having been accomplished I went direct to Philadelphia, where I arrived July 24, 1901.

At that time the meeting-place of the branch at Philadelphia was in a hall. A movement was in operation to build a church in which to worship. The result was that in December of the same year the church building there was opened with appropriate services. I continued to labor there, in the city, and also at various places in the district, and was reappointed to that field by the General Conferences of 1902 and 1903. At the conference of 1904 I was appointed to Eastern Maine, with objective point at Jonesport. Here I labored until the conference of 1905, when I was appointed to the British Isles Mission. Arriving in the field there, I labored but a short time when, for reasons which need not be stated here, I offered my resignation to the missionary in charge and obtained release from the appointment. Before returning to my native land I took a circular tour in Europe, visiting the countries of Holland, Germany, Austria, Italy, Switzerland, and France.

At the conference of 1906, I was appointed to labor in the Western Maine District, and also reappointed to the same field at the conference of 1907, being placed in charge.

On March 27, 1907, I was united in marriage with Cordie C. Short, of Independence, Missouri. We are in the field of service, at the post of duty, endeavoring to cheerfully contribute our humble influence to the uplifting of the gospel standard. My wife's progenitors, like my own, were staunch Latter Day Saints. Her father, Elder M. T. Short, gave many valued years of his life to missionary labor, and in death laid off the toils of earthly effort in hope of the celestial glory. The sublime truths that have come to our knowledge by research, and by experience, give this great latter-day message a value in our estimation not to be reckoned by dollars and cents.

W. E. LARUE.

DEER ISLE, Maine.

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If judges would make their decisions just, they should behold neither plaintiff, defendant, nor pleader, but only the cause itself.—B. Livingston.

WHAT ARE THE BOOKS?

I desire to enter into an examination of the above question. In so doing I fully realize that I must cross swords, as it were, with many who are my superiors in every way. Yet I believe that we should obey in the fullest sense the warning of Apostle Paul, "Prove all things; hold fast that which is good."—1 Thessalonians 5:21. The necessity for observing the above rule is found in the fact that if it were so observed we would all teach the same thing, and there would be no vital questions over which controversy could arise. But methinks I hear the question, by some one, "What books do you refer to?"

Not long ago I had the pleasure of listening to an able discourse delivered by an aged brother, one who has spent upwards of forty years in an endeavor to teach men the way of life, and at the close of his effort he quoted Revelation 20:12 which reads as follows: "And I saw the dead, small and great, stand before God; and the *books* were opened: and another *book* was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

The comment of the speaker upon the above quotation was as follows, "You will notice, beloved friends, that the time will come when the books will be opened, and all will be judged by the things written in the books. What are the books? We have them here, the Bible, the Book of Mormon, and the Book of Doctrine and Covenants." Had this been the only time that the above statement had been made, we would not offer criticism. Let me ask a question, Where, from Genesis to Revelation, can a quotation be found supporting the statement that the books mentioned are the books John refers to? Echo answers, Where? But, brethren and sisters, we once had a prophet sent of God, who received and wrote upon the very question before us, and if you will turn to your book of Doctrine and Covenants, section 109, and read the first three paragraphs, and carefully note, you will see that the prophet speaks under the power and direction of the Spirit of God, giving counsel and direction concerning the building of the temple at Nauvoo. Paragraph 5 speaks concerning their dead. (I hope I shall not be considered as treading upon forbidden ground, as we continue our investigation.) In this paragraph the prophet counsels the Saints that, when any are baptized for their dead, a recorder be present to see (the baptism) with his own eyes and to hear with his own ears the words spoken, because this is an act that is binding on earth and in heaven. You will notice that a system of book-keeping is to be had whenever this ordinance is in

force before God, and it must be so correct that it will be binding on earth and in heaven.

In section 110, paragraph 2, the prophet in another letter resumes the subject by telling them he has had additional revelation on the subject of a recorder, and, reader, if you follow closely you may find what special authority was given to the Apostle Peter by the Savior when he said to Peter, "And I will give unto thee [Peter] the keys [power] of the kingdom of heaven, [not the keys or power of the kingdom on earth, for it must first receive its authority from heaven] and whatsoever thou [Peter] shalt bind on earth shall be bound in heaven, and whatsoever thou [Peter] shalt loose on earth shall be loosed in heaven." Now read on in paragraph 3 and see how explicit and plain the Lord God puts the whole matter, and all the counsel is concerning certain records that must be kept in the due time of the Lord. Paragraph 4 also speaks concerning a general church recorder, and all these records are to contain the words of the dead (not the living) who should die without a knowledge of the gospel. (Par. 5.) And in the judgment of the writer paragraph 6 for ever disproves the theory that the Bible, Book of Mormon, and Doctrine and Covenants are the "books" referred to in Revelation 20:12. Hear the prophet: "And further, I want you to remember that John the Revelator was contemplating this very subject . . . when he declared, as you will find recorded in Revelation 20:12." In paragraph 7, the prophet's comment is as follows: "You will discover in this quotation that the books were opened, and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of [by John, Revelation 20:12] must be the books which contained the record of their works, and refer to the records which are kept on the earth. And the book which was the book of life, is the record which is kept in heaven."

Read paragraph 8 and see how the Lord tells us that this whole matter consists in the power of the priesthood by the revelation of Jesus Christ (just what Peter received—Matthew 16:17), "wherein it is granted that whatsoever you bind on earth [or record] shall be bound [or recorded] in heaven," just what Jesus told Peter he should do (Matthew 16:19), and the prophet says so in paragraph 10. Paragraph 11 tells us that when a man stands in such a position holding this authority to bind or to loose on earth and it becomes a law in heaven, having this power under the priesthood, there is no difficulty in such an one receiving a knowledge of facts for the dead as well as for the living; and who among New Testament writers tells us about the salvation of the dead except Peter?

W. A. GOODWIN.

Of General Interest

CONCERNING MRS. EDDY'S WORK.

Naturally, the first danger, [to Mrs. Eddy's supremacy] lay in the pastors of her branch churches. Mrs. Stetson and Laura Lathrop had built up strong churches in New York; Mrs. Ewing was pastor of a flourishing church in Chicago, Mrs. Leonard of another in Brooklyn, Mrs. Williams in Buffalo, Mrs. Steward in Toronto, Mr. Norcross in Denver. These pastors naturally became leaders among the Christian Scientists in their respective communities, and came to be regarded as persons authorized to expound Science and Health and the doctrines of Christian Science. Such a state of things Mrs. Eddy considered dangerous, not only because of the personal influence the pastor might acquire over his flock, but because a pastor might, even without intending to do so, give a personal color to his interpretation of her words. In his sermon he might expand her texts and infinitely improvise upon her themes until gradually his hearers accepted his own opinions for Mrs. Eddy's. The church in Toronto might come to emphasize doctrines which the church in Denver did not; here was a possible beginning of differing denominations.

So, as Mrs. Eddy splendidly puts it, "In 1895 I ordained the Bible and Science and Health with Key to the Scriptures, as the Pastor, on this planet, of all the churches of the Christian Science Denomination." That is what Mrs. Eddy actually did. In the *Journal* of April, 1895, she announced, without any previous warning to them, that her preachers should never preach again; that there were to be no more preachers; that each church should have instead a first and a second reader, and that the Sunday sermon was to consist of extracts from the Bible and from Science and Health, read aloud to the congregation. In the beginning the first reader read from the Bible and the second reader from Mrs. Eddy's book. But this she soon changed. The First Reader now reads from Science and Health and the Second reads those passages of the Bible which Mrs. Eddy says are correlative. This service, Mrs. Eddy declares, was "authorized by Christ." . . .

With the branch churches the case is much the same. Mrs. Eddy starts out bravely by saying that they are to have "local self-government." But on reading the Manual we find that they are pretty well provided for.

A branch church can be organized only by a member of the Mother Church. (Church Manual (43d ed.), Article 28.)

The services of the branch churches are definitely prescribed; they are to consist of music, Mrs. Eddy's prayer, and oral readings from Science and Health and the Bible.

Mrs. Eddy may appoint or remove—without explanation—the Readers of the branch churches at any time. (Ibid. (11th ed.), Article 23.)

The branch churches may never have comments or remarks made by their Readers, either upon passages from Science and Health or from the Bible. (Ibid. (43d ed.), Article 4.)

The branch churches may have lectures only by lecturers whom Mrs. Eddy has appointed in the usual way—through the "vote" of her Board of Directors. (Ibid. (43d ed.), Article 34, sec. 1.) And the lecture must have passed censorship. (Ibid. (43d ed.), Article 34, sec. 2.)

After listening to such a lecture, the members of the branch churches are not permitted to give a reception or to meet for social intercourse. Mrs. Eddy tells them to "depart in quiet thought." (Ibid. (43d ed.), Article 34, sec. 4.) (It seems more than probable that this by-law was devised for the spiritual good of the lecturer. Mrs. Eddy had no idea that these gentlemen should be feted or made much of after their discourse and thus become puffed up with pride of place.)

Since the branch churches, then, have nothing to say about their services, Readers, or lecturers, there seems to be very little left for them to do with their powers of local self-government.

Services in the branch churches, as in the Mother Church, are limited to the Sunday morning and evening readings from the Bible and Science and Health, the Wednesday evening experience meetings, and to the communion service. (In the Mother Church this occurs but once a year, in the branch churches twice.) There is no baptismal service, no marriage or burial service, and weddings and funerals are never conducted in any of the Christian Science churches.

Included in the Mother Church organization are the Publication Committee, the Christian Science Publishing Society, the Board of Lectureship, the Board of Missionaries, and the Board of Education, all absolutely under Mrs. Eddy's control.

The manager of the Publication Committee, at present Mr. Alfred Farlow, is "elected" annually by the Board of Directors under Mrs. Eddy's instructions. His salary is to be not less than \$5,000. This Publication Committee is simply a press bureau, consisting of a manager with headquarters at Boston and of various branch committees throughout the field. It is the duty of a member of this committee, wherever he resides, to reply promptly through the press to any criticism of Christian Science or of Mrs. Eddy which may be made in his part of the country, and to insert in the newspapers of his territory as much matter favorable to Christian Science as they will print. In replying to criticism this bureau will,

if necessary, pay the regular advertising rate for the publication of their statements. The members of this committee, after having written and published their articles in defense of Christian Science, are also responsible, says the Manual, "for having the papers containing these articles circulated in large quantities." This press agency has been extremely effective in pushing the interests of Christian Science, in keeping it before the public, and in building up a desirable legendry around Mrs. Eddy. . . .

All that Christian Science comprises to-day—the Mother Church, branch churches, healers, teachers, Readers, boards, committees, societies—are as completely under Mrs. Eddy's control as if she were their temporal as well as their spiritual ruler. The growth of her power has been extensive as well as intensive.

In June, 1907, the membership of the Mother Church, according to the Secretary's report, was 43,876. The membership of the branch churches amounted to 42,846. As members of the branch churches are almost invariably members of the Mother Church as well, there can not be more than 60,000 Christian Scientists in the world to-day, and the number is probably nearer 50,000.

In June, 1907, there were in all 710 branch churches. Fifty-eight of these are in foreign countries; 25 in the Dominion of Canada, 14 in Great Britain, 2 in Ireland, 4 in Australia, 1 in South Africa, 8 in Mexico, 2 in Germany, 1 in Holland, and 1 in France. There are also 295 Christian Science societies not yet incorporated into churches, 30 of which are in foreign countries.

In reading these figures one must bear in mind the fact that twenty-nine years ago the only Christian Science church in the world was struggling to pay its rent in Boston.—Georgine Maxine, in May *McClure's Magazine*.

* * * * *

SOCIAL LINES IN THE CHURCH.

In the course of an anniversary sermon at old Plymouth Church, Doctor Hillis recently broached a subject that is little mentioned in city churches,—class and social distinctions. He adjured his hearers: "I charge you to be faithful to Christ, and loyal to his work. Plymouth Church has stood for the poor and the weak, for the wise and the rich. I charge you to fight against the class spirit. Never to revere the patrician through office or gold, above the poor in humble attire, lest you make Plymouth Church a memory, and the building a shell, where life once was."

There is just a little suggestion in this incidental paragraph in the course of a long sermon that it is not a perfunctory utterance, and that it voices a real sentiment, a sentiment Doctor Hillis believes

vital to the purposes of the church if it is to retain any real power in the world.

But will the members of Plymouth Church recognize equality in church of people who are not recognized as equal in the social and business world? Is the belief real that in heaven there will be no distinction of high and low, great and small, as this world measures honors? Have not these assertions of equality become cant phrases in the church, just as our political declarations of equality have become cant phrases at patriotic celebrations?

Herbert Quick pictures the short career of a proselyting minister who had succeeded in inducing the laboring masses to attend his aristocratic church and crowd the pews. Supposing Doctor Hillis could by his eloquence fill Plymouth Church from the byways of Brooklyn? Would Doctor Hillis, if he knew he could do it, fill the pews of Plymouth Church from the highways and byways?

It is pretty hard to meet, in the church, people we refuse to meet socially, and have no business relations with. It is pretty hard to believe that those who do not cut much figure in this world will be important in any other world. It is pretty hard to believe in democracy in any relation of life, that is, to really believe in it. It is easy to say that before the Lord and before the law all men are on terms of equality. But it is pretty hard to live it in every day life.

Doctor Hillis may believe there should be no class distinctions in Plymouth Church. But if he ever begins a crusade for real equality he will have cut out for himself the hardest task of his ministerial career. For as wealth increases and people grow further and further apart in manner of dress and style of living they grow further and further apart in their church affiliations. With the possible exception of the Catholic Church no church organization has yet been able to stem the tide.—*The Register and Leader*, May 11, 1908.

Crossing the Bar.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.
Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.
For tho' from out our bourne of time and place,
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

—Alfred Lord Tennyson.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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"Work hard to-day and pray,
Be resolute and say,
'I will not fail in work of mine,
Though I must toil till bright stars shine,
And midnight falls.'

"To-morrow when the sun
Shines on thy duty done,
Thou wilt rejoice and gladly sing--
Sweet peace to thee thy task will bring
And rest complete.

"And finished work abides,
Thy toil doth crystallize
The thought of brain and hours of pain,
For ever will thy task remain
A precious deed."

The Daffodils.

"I wandered lonely as a cloud
That floats on high o'er vales and hills;
When all at once I saw a crowd,
A host of golden daffodils,
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

"The waves beside them danced; but they
Outdid the sparkling waves in glee.
A poet could not but be gay
In such a jocund company.
I gazed and gazed, but little thought
What wealth to me the show had brought.

"For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye,
Which is the bliss of solitude.
And then my heart with pleasure fills,
And dances with the daffodils."

—Wordsworth.

"They flash upon that inward eye—which is the bliss of solitude." It is beautiful to know that through these golden summer hours we can give out tiny gleams of the eternal love, touches of the beauty that the delicate handiwork of God has wrought—flower-thoughts which will enter the reflective centers of soul-life, there to deepen with unfolding life, entering the eternal symphony of beauty.

Only a flower-thought, just a blended touch of blue and gold; yet, through the imparted beauty, a delicate impress reaches a soul.

"Don't you want to throw away that wilted rose, and put on this fresh one?" The scene was on the platform of a street-car, where a sweet-faced lady in a tailor-made gown, evidently from the upper class of society, offered the weary car conductor a rose from the cluster of hot-house blossoms she carried in her hand.

The man's tired face lighted up as he said: "Thank you, ma'am; but I don't want to spoil your bouquet."

The lady smiled, as he answered brightly: "Oh, it won't

do that; I am going shopping, and to each girl who waits upon me I give a rose."

How rested the man looked as he accepted the flower! On the opposite side of the car sat a group of schoolgirls, who listened with intense interest to the conversation. The lady left the car, but her kind act had dropped a seed-thought in the hearts of these girls.

"What a lovely idea," exclaimed one of them as the car moved on. "Why haven't we thought of something like it before?"

"We have just loads of pansies," said another. "We picked a thousand blossoms to decorate the tables for the Shakespeare luncheon a week ago. The plants are full of flowers again; I am going to pick a basket of them and take to my favorite glove girl at Dodd's."

"Our hedge of Madame Cecil Bruner roses is just coming into bloom," announced a third. "I'll gather a big cluster, and give them to that dear little girl at Phillip's, who always takes such pains to see that I am well served."

So the beautiful plan grew; and was not only a plan, but was actually carried out. Each time that these dainty maidens from the city's suburbs went into town, they carried with them something from the home gardens.

The girls had no thought of making their little plan public, but in some way the story leaked out. Others took up the idea; and now, in that city, there is scarcely a day but some one from the suburbs carries to the sisterhood of workers in town a bit of God's out-of-door world.—Selected.

Nature Fakers and Realism.

John Burroughs, the delightful writer on nature topics, was a pioneer in the fight on the "nature fakers," and of course he strongly approves the President's campaign against them. He has just indorsed every word of the recent magazine interview with Mr. Roosevelt on the harm done by the use of too much imagination in alleged descriptions of the wilderness and of animal life, and has associated himself with the demand that the "Munchausen yarns about our wild animals" be stopped forthwith.

The campaign against the "nature fakers" will be welcomed by every friend of the animal kingdom. Indeed, it may be regarded as a natural extension of the warfare on cruelty to animals. We may, in self-defense, be compelled to kill a bear or a wolf occasionally, and even in the interests of healthy sport and the physical and moral courage of the human race "big game" may have to be sacrificed. But the least we can do is to stop slandering and misrepresenting our wild animals. The fact that they can not protect themselves against literary attacks should make a peculiar appeal to the sentiment of justice.

Besides, we suffer enough from unbridled romanticism and sensationalism in fiction dealing with men and women to endure the carrying of these tendencies into wild Africa or wild America, and into so-called nature studies. We take up nature books largely to secure relief from the deceptions and hypocrisies of conventional and third-rate novelists, and we are entitled to the truth, the exact truth, and to nothing but the truth, in the stories about animals. Away with misplaced romanticism! Let us be true to nature in books about nature, if we can not be true to nature in any other class of literature.

If the Roosevelt-Burroughs protests against the mixing of fact and fiction and the perversion of natural history shall fall on deaf ears and fail to discourage the "nature fakers," it will become necessary to ask the publishers to divide their nature books into realistic and romantic and properly label them. We have pure food laws to protect the body; why not pure mental food laws to protect the mind?—*Record-Herald*.

Letter Department

Downs, Kansas, May 7, 1908.

Dear Saints: A few of us are still trying to do the Lord's will. We meet in our house the first Sunday of each month for preaching and prayer-meeting. We are quite scattered and not many of us, but have some real good meetings. Last Sunday one more was added to the branch by baptism and I think more will follow. One was baptized in January, and so our little branch is growing, and most of us seem to be encouraged to do our duty.

I have been west most all winter on a visit in hope a change would benefit my health, and I have been helped considerably. I was very kindly cared for among the Saints and will never forget their kindness. In Gore County I was cared for and made to feel at home with Bro. and Sr. J. B. Coop's.

I attended the district conference near Hill City, Graham County, it being a good conference, and one being baptized. There are a few Saints there and they made me feel at home among them. I also visited the home of Bro. Greer in Norton County and found a welcome there. One thing to be regretted is that there is no Sunday-school in the district. Saints, if you can not attend a Sunday-school, get a *Quarterly* and study at home.

I love the gospel work and I like to read the church books and papers. All the Saints should take the papers. The *Autumn Leaves* is a good paper for the young as well as the old to read, and parents should supply such papers for their children.

My desire is to live faithfully, so I may be worthy to be called a Saint and may have a part in the first resurrection.

Your sister in the one faith,

MISS MYRTLE COOP.

COMINS, Michigan, March 5, 1908.

Editors Herald: To-day it is raining and I find leisure hours to read the columns of the paper that has become dear to me, dear for two reasons: because it is the official organ of the church and in it I receive such grand lessons, and because it brings me in closer touch with the Saints whom I have never personally met. When I read letters from the different parts of God's vineyard it thrills my heart with joy to see the increasing efforts and the more earnest desire of the Saints.

The great question that confronts me is, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" When I search the law as given in the Doctrine and Covenants I find that the pure in heart is Zion. "For this is Zion, the pure in heart." I wonder if we at all times realize the depth of the meaning of this word *pure*, to be pure even as our heavenly Father is pure.

Let us stop for a moment and consider the life of our Savior. Paul says, "After we have obeyed the first principles, let us go on unto perfection." Can we find in the life of our Savior one instance where he stepped aside from his duties to take up with the things of this world? No, not once do we find him thus engaged. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Hebrews 2:1.

Space would not permit me to write all things that we have heard. We have heard the law taught in its fullness, besides the many things we have heard through the servants and handmaidens from time to time. These words came through a sister the other night at prayer-meeting: "I have warned and forewarned you to be faithful, for greater trials are coming." These are the things that we should

not let slip: Is our mind taken up with cares of this life? Are we indulging in jesting and laughter? (See Doctrine and Covenants 85:37.) Do we allow our angry passions to rise? Are we inclined to find fault with our brethren and sisters? Are we apt to judge them in their honest efforts to serve the Master when they make mistakes? "Thou hypocrite, first cast out the beam out of thine own eye; then thou shalt see clearly to cast out the mote out of thy brother's eye."—Matthew 7:5. Is there envy or strife, contention or division, any jealous feelings among us? Now, if these things are in our midst, James says, "glory not, and lie not against the truth." Do not testify before the church that you are pure with these things in your hearts. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."—James 3:15, 16. Now let me ask, Can we be pure with these things in our midst? I understand, by studying, this was the condition of Israel of old, and also the reason of the overthrow of the Nephite nation, hence the question rises to-day, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Answer: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."—Psalm 15:1, 2. How many will be there? With these few thoughts before you, I remain,

Your brother and colaborer for the redemption of Zion,

G. F. ALBERTSON.

GOREVILLE, Illinois, May 9, 1908.

Dear Herald: I am thankful to be numbered with the Saints, though I feel unworthy the name. It seems I am the weakest of all at times. I humbly ask the Saints to pray for me that I may outlive the temptations of this life and become a useful instrument for the good cause, to live worthily and to rear my children in the right way.

Times seem to be harder than ever this spring and I was anxious to earn enough to pay for my church papers and tithes. I ask the Lord to help me. I have been selling large religious pictures and I feel it my duty to send the money at once. I am glad I can do so and hope to be able to send more in the future and be permitted to commune with the Saints and receive blessings that are in store for the faithful.

A sister,

MRS. F. M. COONCE.

DECKERVILLE, Michigan, February 18, 1908.

Editors Herald: As I have been reading some of the letters I felt as though I would like to let the Saints know the way our branch is thriving. It was in a sorrowful condition last spring when Bro. G. M. Shippy and Bro. D. E. Dowker came and preached and showed us how we were neglecting our duty, and the blessings we might enjoy if we would only live to enjoy them. Bro. D. E. Dowker organized a Sunday-school of between fifty and sixty scholars, and everybody seems to be interested and trying to live so as to enjoy the great blessings of our Master. Our superintendent is a man of God and is trying to do what God wants him to do. He always meets us with encouraging words, and is ever ready to help us weak Saints. We hold Sunday-school at half past two, and preaching at half past seven by our superintendent, Bro. C. K. Green, and we all enjoy listening to his encouraging words. Dear Saints, we all have a deep love for Bro. Shippy and Bro. Dowker for helping us in the hour of need. Bro. D. E. Dowker added two more to our flock about four weeks ago, Bro. and Sr. W. M. Burgett, and we always have visitors to our Sunday-school. Our Wednesday night prayer-meetings we hold from house to house, and how much we enjoy the Spirit in our

meetings. I have often wondered why the Saints of God are so weak and careless when we know what he has in store for us if we only do our duty. Pray for me, dear Saints, for I feel that I need your prayers. My prayers are for the advancement of God's great work.

I want to tell of God's glorious blessings. About five weeks ago our two-year old baby wakened in the night choking with the croup. We did not know what to do, for we thought every breath would be her last. We were four and a half miles from an elder, so my husband and I knelt in prayer, and before we were through asking that great favor she quit choking. Saints, why are we so neglectful when our great Master is so kind?

Ever trying to climb up higher and live more humble in this grand and glorious work, I am,

Your sister,
MRS. BERTIE SHAFFBOWER.

WOODBURN, Indiana, May 4, 1908.

Dear Herald: I ask you to please give me a little space for a few lines. I am about fourteen years old. I live a mile and one fourth from Woodburn and fourteen miles from Fort Wayne, east, on the Wabash railway. I should be very thankful if a couple of elders would come and stay with us and preach. My mother and I are the only Saints near here. Elder Nathan Hill was here and preached three nights on the streets with good results.

Your brother,
VERE DAVIS.

LEXINGTON, Tennessee, April 21, 1908.

Editors Herald: As I have been asked by the Herald Publishing House why I was not taking the HERALD, I am glad to inform you that I have been a reader of the HERALD for at least ten years. My father takes it, I take the *Ensign*, and my wife takes the *Autumn Leaves*. My father lives with me. I would have the HERALD if it cost five dollars a year, if that was the only way to get it. I do not see how it is that the Saints can do without the church papers. I know numbers of them that are not taking any, and when asked why, they claim they are not able. At the same time they are using from five to ten dollars worth of tobacco a year. That sounds very weak to me. I would never make any such claim till I got unable to buy tobacco or snuff or coffee or whisky. I am sure the Saints should be willing to sacrifice any or all of these things to get the church papers, and if they will read the church publications they will build up in the faith till they have a greater desire to leave off those filthy habits that the Lord said is not good for man.

I long to see the day when the Saints will come up higher and be willing to live by every word that proceedeth out of the mouth of God. We should consider the covenant we made when we accepted this work, also that we have taken upon ourselves the name of Jesus and the name Saint. Either one of these names means something. I can not believe that a man or woman can be a Saint indeed, and at the same time refuse to obey the commandments of the Lord. Now I have reference here to such as have said they never expected to leave off tobacco or snuff. I have heard just such things said. Dear Saints, let us try to put on the whole armor of the Lord and come up higher. There is work for us all to do and we should be up and doing. The Lord has said, "He that has been warned, let him warn his neighbor." So we have been warned. Are we warning our neighbors? If we are not, let us do it now. And he has said, "Let your light shine that others might see your good works and be constrained to glorify our Father who art in heaven." Are we doing this, or are we dragging along and not letting our light

shine? I am afraid there are many of us that have such a dim light that no one can see it but ourselves, and it may look very dim to us. So let us get out of this way of living. The Lord said, "Except your righteousness exceed the righteousness of the scribes and Pharisees you can in nowise enter into the kingdom of heaven."

I want to say before I close that I love all the Saints, and pray that we all may have the true Spirit of this grand work. May the Lord bless his people everywhere.

U. S. GOWER.

MARLETTE, Michigan, April 6, 1908.

Editors Herald: Once more I am writing a letter to your columns. In looking back over the past year we see many things for which to be thankful, and we know that the favors and blessings received have not been ours by chance, but our heavenly Father has given them to us to draw us nearer to himself.

We are a little body of Saints, but we were made to rejoice two weeks ago last Sunday when six were added to our number. They were baptized by Elder Shippy, and I think there will be more. We have been greatly benefited by the elevating and inspiring sermons delivered by Elder Shippy, realizing much good has been accomplished through his efforts here. Elder Shippy was going away, but another sister wanted to be baptized, so he stayed with us over Sunday, and truly the Saints of Marlette enjoyed a feast of fat things from the Lord. We had a prophecy and interpreting of tongues through Elder Shippy, and through prayer the interpretation was given that Bro. Weaver was to be ordained to the office of priest and that the Lord had a great work for him to do if he was faithful. Let us aid our young brother by our prayers.

It is only four months since we came to Marlette. Our home and church were at Shabbona. We sold our farm, so we had to get a home, so we asked the Lord where we should go. We came here, though the Saints and neighbors did not want us to leave Shabbona. We are glad we came here for we feel there is a great work to do here, and if the Saints are faithful, and the elders come and help us we will have a branch here before long. Now, dear Saints, pray for us that we may receive spiritual strength and be able to overcome every besetting sin, and at last be gathered with the blest. My prayers are for God's people.

Your sister in the one faith,
MRS. ELIZABETH M. McLAREN.

BOSTON, Massachusetts, May 11, 1908.

Dear Herald: I wish to state through your columns that to-day I have learned that my mission for the coming year is to be in the Maritime Provinces. I will be ready to go into the field just as soon as I can arrange with Bro. J. P. Buschlen, of Independence, who is to accompany me. Would say to the Saints and friends of Nova Scotia that they probably will not see very much of us, since our advice is to operate in new fields. However, we expect to be at the conference at Williamsdale in June. Would say to the Saints, especially the officers, do not neglect to arrange all that is necessary for that conference. Let us see what a good showing can be made. The work is of the Lord, and the responsibility rests upon us. We think to go to Prince Edward Island first, but for the present let all mail matter be addressed to home address and it will be forwarded to me. Hope our friends will not forget us in this hard, lonesome mission.

I have just returned from an exceptionally fine Sunday-school and Religio Convention held at Providence, Rhode Island, said to be the best ever held in the district. I never

attended any better anywhere. I think this church holds some of the finest and brightest people in the world.

I would like also to say to the number of members of the different branches whom I partially promised to visit, that the above mentioned exigency is my only explanation and reason for failing. I am sure the greater regret is mine. Some future time it may be our mutual pleasure.

It was with a good deal of pleasure that I read the contents of the *Blue Hope* this year. Especially the names of those whom I know in Maine, Massachusetts, Holden and other places in Missouri, Kansas, and Ohio. It is only one short line to a name, but what a beautiful story in every case. One can easily imagine pretty vines and sweet flowers and green leaves, entwining every name, and about each one might be written a touching little story of sacrifice, loyalty, and love. I wonder if any one ever thinks that it is worth the amount paid in to some just to see their names on the list connected with something good, even if there were no other recompense. And again, I have wondered if the angels who look upon those lists ever feel sad and discouraged not to see the names of those over whom they have special charge. If so what must be their feelings when they see them turn away altogether and become lost to the kingdom?

May it be the happy lot of all some day to reach a point where no act of ours will be a disappointment to those we love whether in heaven or on earth.

Yours in gospel bonds,

H. J. DAVISON.

23 Wigglesworth Street, Winter Hill.

ESCATAWPA, Mississippi, May 10, 1908.

Editors Herald: I was impressed by reading Bro. T. W. Williams' three hundred words in *HERALD* and want to ask him, How can we hold up Jesus Christ and him crucified (his mission in the flesh) directly before the people without excluding all intervening dispensations, and if we hold him up (indirectly) behind an intervening dispensation, which of these dispensations gets the preëminence? It seems to me that if the event is revered equally with the name, the event would always be included with the name of Jesus Christ, and there would be no other event given under heaven.

JOHN B. PORTER.

CENTRAL CITY, Illinois, May 10, 1908.

Dear Herald: I must do something at once, and I write this letter that Bro. F. L. Sawley or Bro. Gosstree may see it, for I have written to them and have received no answer. I want to know when these elders can come here for a stay of two or three weeks? Will they please let me know at least two weeks before they come, so I can get the school-house and have electric lights put in. I also would like to tell Bro. David Smith to come. I want the meetings to take place in June. There are only a few Saints here and it sometimes looks like their light has gone out.

I am glad we receive the church papers. My mother and I have been blessed many times since we have been workers for the Master. We know this work is true. We are all well. We ask the prayers of the Saints that we may have meeting here which will not be without profit.

Your brother in the one faith,

L. L. GATT.

MINT, Missouri, May 5, 1908.

Dear Herald: You always find a welcome in our home and we like to read your interesting pages and the Christ-like letters from the Saints. We take the *Ensign*, *Autumn Leaves*, and *Hope*, and feel that we could not do without any

of them, and can not understand how any of the Saints can get along without them.

We will be glad to receive letters from any who feel like writing us as it always makes us rejoice to get kind letters from the Saints. Good tracts would also be welcome, as we are trying to get the truth before the people by letting them read our papers and tracts, the latter sent us by good Bro. J. S. Roth.

I love the work of the Lord and I want all to pray for me that I may endure to the end.

Your sister,
MRS. REBECCA ATKINSON.

News From Branches

KANSAS CITY, MISSOURI.

Dear Herald: Since writing you quite a change has taken place in our branch. For about seventeen years we have been occupying our little twenty-two by forty frame building. Many are the blessings and many times our souls have feasted upon God's love, and many are the precious souls who have learned of the restored gospel through the ministrations of holy angels.

When we look back twenty-eight years to the time when we first began preaching under the shade of a big tree near Troost and Forest Avenues (which is now in the heart of the city) and in private families to less than a dozen people, with little of encouragement, we see that the hand of God has guided and blessed our labors. My diary shows that since then I have baptized one hundred and twenty souls into the fold, and my labors are only a drop compared to what other brethren have done. Now we have seven branches, two missions, and several hundred Religians. We are a power in the hand of God for good all over this city.

Changes have come in more than one way. The Bishop has bought the beautiful brick church on Lydia Avenue and Ninth Street, and he and those in authority have invited us to move from our little frame church into the new building. So, on the first Monday of the month, at our business-meeting, we accepted the invitation as a branch and have made the change. We felt almost like it was a funeral to leave our blessed meeting-place, for during all those many years we have been almost free from jarring and contention, love and good-will having abounded.

Bro. D. F. Winn has been our presiding elder most of the time, and nearly all have tried to make it pleasant for him. He asked us not to reelect him, and so we have chosen Bro. M. H. Bond as presiding elder, according to the wishes of those in authority; and for presiding priest, Harvey Sandy; teacher, Seth Sandy; deacon, Bro. Selander; secretary, Arthur Larkey.

Efforts here and east of us are continued under the care of Bro. H. Ashbaugh; Sunday-school and preaching at the house of Bro. Drice, 1616 Crystal Avenue; prayer-meetings at private houses regularly on Wednesday evenings. Last Thursday evening the writer preached at the house of Bro. Post, 5823 East Eleventh Street, and will preach there this week. Doors for preaching are open for us everywhere, and God is confirming with signs following.

Our new church is well located. The Brooklyn and Tenth Street, Independence Avenue and Sheffield, Ninth Street and Grand Avenue lines run within a block; the Independence line two blocks, and Troost cars three blocks. We extend a welcome to all the scattered Saints to meet with us. Our church is complete and up to date. The pipe-organ, pulpit, and seats are well arranged. We have also a large lecture-room, a kitchen, dining-room, sewing-room, and all necessary conveniences.

F. C. WARNKY.

Miscellaneous Department

Pastoral.

To the Ministry and Saints of North Dakota, South Dakota, Nebraska, Kansas, Missouri, Iowa, Minnesota, Central and Southern Illinois; Greeting: Having again been appointed to the charge of the above-named field, known as Mission No. 1, and believing that the work would be better served by placing some of the brethren in immediate charge who can give the several fields more direct attention than can we, we have decided on the following, which will be but little change from the arrangement in force last year:

Hyrum O. Smith, Minnesota and the Dakotas. J. R. Sutton, Nebraska. Warren E. Peak, Kansas, except those counties included in Independence Stake, and Clinton and Spring River Districts. George Jenkins, Clinton and Spring River Districts. A. M. Baker, Southern Missouri District and the unorganized territory adjoining. Henry Sparling, St. Louis and Southeastern Illinois Districts. John Kaler, Independence Stake. F. C. Keck, Far West and Nodaway Districts. W. S. Macrae, Northeastern Missouri District. James McKiernan, Nauvoo, Des Moines, Eastern Iowa, and Central Illinois Districts. Paul M. Hanson, Lamoni Stake. Eli Hayer, Fremont and Pottawattamie Districts. N. V. Sheldon, Little Sioux and Gallands Grove Districts.

It was thought best by the appointing authorities to leave stake officers without general appointment with the understanding that their position as stake officers carried with it an appointment to labor, in their respective offices with the same consideration as those under general appointment. It would be wise, however, that those whom we have appointed in charge of the missionary work in the Stakes be in close touch with the stake presidents, and that an understanding be had at all times in order to avoid conflict in appointment as regards time or place. This would also be advisable as regards district presidents. We trust that neither the general, nor the local authorities will anticipate trouble so far as to make provision for the emergency.

If we deal only with actual or present troubles, and refrain from anticipating possible trouble, there will be little or no friction, and each will have opportunity to attend to the duties of the hour; while peace will prevail and good-fellowship obtain.

In order that there may be means for the support of the families at home it will be necessary that the ministry be very economical in expenditure, traveling only as the needs of the work may require.

We wish to especially call attention of the Saints and friends to the duty of providing for the personal wants of the ministry. When you have opportunity to assist them hand them what you may be able and willing to do, so they may not need to draw, for personal expenses, upon the tithing fund in the hands of the Bishop and his agents.

To the superannuated ministers in our field we wish to say that while we do not call upon you for special help we will be glad to avail ourselves of the help that you may be able to render, and have the benefit of your counsel and advice. So feel that you are of our number in advancing the work of God.

Reports should be sent promptly on dates provided by rule. Assistant ministers in charge will report to Heman C. Smith, Box 10, Lamoni, Iowa.

Trusting that in the future our associations may be pleasant, and our labors conducive to the advancement of Zion's cause, we are your collaborators for Christ,

WILLIAM H. KELLEY.
HEMAN C. SMITH.

To the Saints of the Maritime Provinces, Eastern States, and Canada; Greeting: We enter upon another conference year under changed conditions. A number of our missionaries are transferred to other fields, but with depleted ranks we must close the gaps and labor more diligently for victory. We pray the divine blessing may follow the brethren to the new fields and shall be glad to learn of their success. The Canadian Saints will be pleased to know that Bro. R. C. Evans expects to continue his work in Toronto during a part of the year, so his services will not be lost to that field.

The elders are reminded of the fact that at the late General Conference an effort was made to have all ministers appointed to the field set an example to the church by filing an inventory of their property and income with the Bishop, that all families may be supplied according to their wants and needs. In order that a greater degree of equality may prevail amongst us, I suggest that we give this subject

prayerful thought and that all who have not as yet done so, will see that the inventory is filed this year.

The work intrusted to our care is of increased magnitude; let us seek the guidance of the Holy Spirit, put forth our best efforts in love and mutual forbearance, that the year may see great spiritual activity and large numerical increase. I trust the Saints everywhere will rally to the support of the work by keeping the law of tithing and properly caring for the missionaries who labor in your midst. We suggest to all the brethren the advisability of concentrating your effort and following up an interest if once created. Do not seek to cover ground; it is a waste of money and brings unsatisfactory results. We should seek to curtail expenses as much as possible.

To assist in properly caring for the field, I have decided to place Bro. H. J. Davison in charge of the Maritime Provinces. Bro. J. P. Buschlen will assist him. Eastern Maine will be in charge of Bro. R. Bullard with Elders Brann and Cushman to assist for the present. Western Maine in charge of Bro. R. W. Farrell. Massachusetts District in charge of Bro. A. B. Phillips. New York and Philadelphia Districts in charge of Bro. W. W. Smith. We have decided to place Bro. J. C. Farnfield in Buffalo and Niagara Falls for the present. Bro. Alma Booker will locate at Greenwood and will labor in Northern New York. Bro. A. E. Stone will labor in New York District. Bro. H. A. Koehler in Massachusetts. After careful thought I have concluded not to make radical changes in Canada until by personal observation we find them necessary. Bro. J. L. Mortimer will continue in charge of the Canadian Northwest, assisted by Bro. Dorsett, if he remains in the field. Chatham District in charge of Bro. B. St. John. Middlesex and Elgin Counties in charge of Bro. John Shields. Manitoulin Islands and the North Shore with Bro. R. B. Howlett in charge. Brn. Gregory, Tomlinson, Pycock, Thompson, Grant St. John, Anderson, Leverton, Lundquist, Buschlen, and all others who can assist in building up the kingdom of God, are requested to labor as heretofore, until we meet in the June conference, when we will consult fully relative to final arrangements. Do not forget the dates for reports: July 1, October 1, January 1, and March 1. *Be prompt.*

So far as practicable, brethren, leave the care of the branches and districts to those officers who are in charge of the same, and prosecute the missionary work with the warning voice, that God may richly bless us according to his promise.

That part of the Kirtland and Pittsburg Districts in Pennsylvania will be under the supervision of Bro. G. T.

Your collaborator in the Lord,
R. F. D. 2, WILLOUGHBY, Ohio. ULYSSES W. GREENE.

To the Saints of the West Virginia District; Greeting: Whereas, it hath pleased God to call from earth's labor our beloved brother and fellow laborer, Gordon H. Godbey, president of this district, we feel that a great responsibility now rests upon us under present circumstances. Therefore we earnestly hope and ask the officers of branches and Saints throughout the district to keep us informed as to your condition and needs. We are glad to know of the provision of the General Conference for our district as to the brethren assigned to labor among us, and urge that you honor the Lord with your substance as God has blessed you, that the work may be enhanced and may finally triumph. Do this and let us pray that we may be found coworkers with Jesus Christ.

Your servants,
JOSEPH BIGGS,
F. M. JEFFRIES,
Counselors.

ADAMSTON, West Virginia.

To the Saints in Great Britain; Greeting: Having been appointed by the late General Conference to take charge of the interests of the church in Great Britain for another year, I desire to express my gratitude for the confidence and kindness which in the past years has been exhibited to me; also to earnestly solicit the help and cooperation of each one in the Master's cause during the year's work now lying before us.

The following brethren have been appointed to labor as missionaries: William Lewis, Reese Jenkins, and Thomas Jones will labor in Wales. Bro. Lewis will take charge of the work in the principality, and matters needing attention be referred to him. James Baillie will labor in Scotland, and will be assisted by one of the missionaries as circumstances will permit. Brn. Greenwood and Taylor will labor in England and for the immediate present will continue the work they are engaged in until my return to England. Bro. G. W. Leggott will continue to labor in the Manchester

District in harmony with the district officers. Bro. Caton has by agreement with Bishop Kelley and myself been appointed to care for the financial interests of the work and will devote what time he can spare to labor as circumstances may demand in conjunction with local officers and missionary in charge.

It is desired that the missionaries prosecute their labors in proselyting with system and diligence; tracting from door to door, and by open air preaching when weather will permit. By these means trying to create an interest which can be cultivated by fireside conversations.

The numbers of services, sermons, and other rituals are not so important as the influence of the patient, plodding work, which may be termed drudgery, sufficiently performed, which accrues from this kind of service.

The missionaries will be supplied with tracts on application to Joseph Dewsnap, 12 Albemarle Street, Moss Side, Manchester.

In reporting quarterly it is desired that the number of tracts distributed from door to door shall be included.

We would suggest that the local ministry make an organized effort in the places where they reside under the direction and supervision of the respective district and branch officers, upon similar lines as those suggested to the missionaries. We shall be glad to assist in the work of organizing and also supplementing this effort of the local ministry.

We call attention to the necessity of paying attention to Sunday-school work and also sisters' meetings in the various branches. Any help or advice regarding Sunday-school work will be supplied by Bro. S. F. Mather.

Some energetic sister in the branch could do much to assist both the church and the sisters individually by organizing a meeting for say one hour on a week day afternoon, for social service and prayer, also sewing for the benefit of each other or the church.

Bro. Leggott has been appointed to take care of the Zion's Religio work in England and will be glad to organize societies in the branches for the benefit of the young people.

We advise that in the branches attention be paid to visiting the membership at regular periods, so that by sympathy all may feel that the church is their home. It is not a good testimony to the influence of the work to have any dissatisfied or unproductive members; but the evidence of divine approval is in the happy, fruitful lives of those who claim to believe in the gospel of Christ.

We must call attention to the financial obligations which are devolving upon us all; we need money to prosecute our work and for this we depend upon the fidelity of the Saints. Seeing that Bro. Caton has appointed a collector in each branch who will receive and credit you with whatever sum you can give as tithing or offering, may we ask all to do the best they can regularly. As God shall bless you week by week, give liberally, with gratitude, that this gospel which has been the means of blessing to you may be spread abroad to your friends and neighbors.

We request that all reports be sent in promptly by the 1st of June, September, and January.

Praying success may attend our work and the blessing of God be with his people, I am, Yours sincerely,

JOHN W. RUSHTON.

CHICAGO, Illinois, May 8, 1908.

Permanent address, 5 Woodland Mount, Spencer Place, Leeds, England.

To the Saints of Rocky Mountain Mission, comprising Utah, Colorado, New Mexico, Arizona, and the Republic of Mexico: The General Conference just passed has assigned us to associate together the present year. "For we are fellow laborers together with God; ye are God's husbandry, ye are God's building." Also as per modern revelation: "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work intrusted to all.

The following brethren may occupy as follows: J. F. Curtis, Utah in charge. E. A. Davis to labor principally in Salt Lake City and environs. John Davis, Ogden and vicinity. J. T. Hackett to report to J. F. Curtis. In Colorado: Bro. Columbus Scott will attend to the demands in Eastern Colorado, where a debate is on hand. J. M. Simmons may associate with F. A. Russell. E. F. Shupe, as president of the district, may labor as usual. W. S. Pender and Alvin Knisley are assigned to Arizona and Mexico, with intention to begin work among the Spanish speaking people, as the way may open.

Signs of the times constantly remind us of the need and importance of the work for which we stand, for some fea-

tures of which time and patience are now important factors. Let not overzeal thereon mistake process for results. Harmony with God's appointments are safer than vagaries of finite conception. Let us be consistent with ourselves as believers in modern revelation. "Have faith in God."

With confidence in the message of this dispensation, and hopeful of success, I am,

Fraternally yours,

F. M. SHEEHY, minister in charge.

CUSTER CITY, Oklahoma, May 14, 1908.

Conference Notices.

Quarterly conference of the Northwestern Kansas District will be held with the Scandia Branch, near Scandia, Kansas, June 13, at 10 a. m. We want prompt reports from all local ministers. Branch presidents will see that their branches report on time. Trains will be met at Scandia, June 12, by D. S. Marple. John A. Teeters, president.

The semi-annual conference of the Spokane District will be held at the Saints' church, corner of Third Avenue and Smith Street, Spokane, Washington, at 10 a. m., Saturday and Sunday, June 13 and 14, 1908. M. Fordham, clerk.

The Fremont District will meet with the Hamburg, Iowa, Branch, Saturday and Sunday, June 6 and 7, 1908. The dedication of the new Saints' chapel at Hamburg will take place at this conference. Be prompt in sending in reporting to my address or in care of F. Becksted at Hamburg. C. W. Forney, secretary.

Spring River District will meet in conference with Columbus Branch, June 12-15. Parties going by train write W. S. Taylor, Columbus, Kansas. Earl D. Bailey, president.

The Northern Nebraska District will convene at Blair, Nebraska, Saturday, June 6, 1908, at 10 a. m. A pleasing feature of the coming conference is that it will hold over the regular sacrament Sunday for the month. Members of the priesthood reporting should communicate with the district secretary, H. T. McCaig, 3308 Charles Street, Omaha, Nebraska.

The conference of the Little Sioux District will be held at Woodbine, Saturday, May 30. Prayer-service at 9 a. m., business session at 10.30. James D. Stuart, Clerk.

Conference of the Northeastern Illinois District will be held at the Mission Branch, June 13 and 14. Branches and officers will send all reports promptly to W. E. Williamson, Marseilles, Illinois, R. F. D. 57.

Kentucky and Tennessee District will convene at "Oakland," Farmington, Kentucky, Branch, Saturday, June 6, at 10.45 a. m. It is expected that all the missionaries will be present, and a good time is anticipated. Send reports to J. J. Adair, Farmington, Kentucky, R. F. D. 1.

Convention Notices.

The convention of the Northeastern Illinois District will be held with the Mission Branch, Friday, June 12, 1908, at 2 p. m. Would like to have all schools represented. Mary Anderson, secretary.

The Central Michigan District Religio association will meet at Coleman, June 12 at 10 a. m. Sunday-school association at 2 p. m., same date.

The Kewanee District will convene at Dahinda, Illinois, May 29 at 2.30 p. m. Program will consist of institute work.

Des Moines Sunday-school association will meet in convention Friday, June 5, 1908, at Runnells, Iowa, at 9 a. m.; prayer-service 10.15 a. m., business session 2.30 p. m., normal and special work 7.45 p. m. Will the local secretaries send in reports for quarter ending March 31 immediately? Mail all reports to Pearle Shannon, secretary, Rockwell City, Iowa.

Little Sioux, Iowa, District will convene at Woodbine, Iowa, May 28, at 2.30 p. m. Sister M. A. Etzenhouser is expected to be with us in conducting normal work and we urge all who can to attend. Annie Stuart, secretary.

The Clinton District will meet in convention at Rich Hill, Missouri, June 5, 1908, at 9 a. m. Would like to see all of the schools represented. Please have credentials in early. Zora Lowe, secretary.

Reunion Notices.

Reunion will be held at the church, at Inman, Nebraska, beginning June 3, 1908, and continuing five days. Tents, hay, and fuel will be furnished for all who wish to camp.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Good speakers will be present. All are cordially invited. Those wishing tents should notify J. H. Logeman or N. S. Butler of the committee on arrangements. Levi Gamet, president of district.

Addresses.

Arthur Allen, 1432 West Walnut Street, Independence, Missouri.

Died.

DEWSNUP.—Joseph Dewsnup, Senior, was born at Manchester, England, March 6, 1859, and was married to Annie Ritson November 6, 1854. His widow, one daughter, four sons, and other relatives mourn his departure. Millennial Star and Deseret News please copy.

FARLEY.—Robert Easm Farley was born January 6, 1816, at Deal, England; died April 3, 1908, at Wisner, Nebraska; married Harriet Collins in 1840; united with the Latter Day Saints' Church in 1844, and was ordained elder in 1847. His wife and four children died in 1849, leaving him one son. In 1854 he married Ann Link and came to America,

settling in St. Louis. In 1856 they emigrated to Utah, his wife dying soon after their arrival. In 1857 he married Mary Ann Cole. They left Utah and settled at Omaha in 1864. In 1867 he took a homestead near Wisner where he lived till last October, when he moved to town. In 1870 he was baptized by James Caffall into the Reorganized Church. He leaves to mourn an aged wife, one son, ten grandchildren, a number of great-grandchildren and two sisters.

PERRY.—Elder Charles Perry, aged 82 years, 9 months, and 14 days, died Sunday, March 15, 1908, at the home of his daughter, Mrs. Charles Edmund, Bevier, Missouri. Deceased was widely known and respected throughout the community, having made his home here for a third of a century. Deceased was born at Upton, Gloucester County, England, came in early life to this country near St. Louis; came to Bevier thirty-three years ago. He professed faith in Christ in the year 1840 and united with the Latter Day Saints; was ordained an elder in 1864. To mourn are four sons and two daughters, twenty-eight grandchildren and sixteen great-grandchildren. Burial in the Bevier cemetery, Elder F. T. Mussell in charge of the service.

JOHNSON.—Lillian D., daughter of Thomas and Sr. Mary P. Long Johnson. Born at Woodbine, April 14, 1906; died at Omaha, Nebraska, May 8, 1908, aged 2 years and twenty-four days. Funeral at the home, Sixth and Martha Streets. Prayer by Bro. C. A. Butterworth; sermon by E. R. Ahlstrand. Interment in Forest Lawn Cemetery.

MORGAN.—At Lamoni, Iowa, January 28, 1908, David Lewis Morgan passed to the paradise of God. He was born at Canton, Illinois, September 25, 1877; baptized at Bevier, Missouri, August 7, 1892, by Ephraim Rowland. Ordained priest February 11, 1900, by William Summerfield. Married Vida E. Elvin, November 5, 1903. Of this union two sons were born; eldest gone on before. With infant child, a sorrowing wife mourns a loving companion. He leaves, also, one brother and five sisters. Ordained an elder April 30, 1905, by John R. Evans. Funeral-service at the church, in charge of John Smith. Sermon by Alexander H. Smith. Laid to rest in Rosehill Cemetery.

More things are wrought by prayer than the world dreams of. What are men better than sheep or goats, that nourish a blind life within the brain, if, knowing God, they lift no hands of prayer both for themselves and those who call them friends.—Tennyson.

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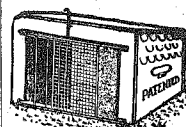
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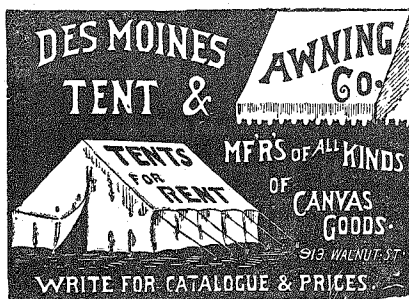
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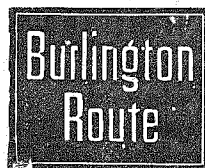
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, MAY 27, 1908

NUMBER 22

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Resident members of the Decatur County Historical Society met in the office of Heman C. Smith, secretary of the society, Monday evening, to arrange for the entertainment of the society at their annual meeting, which is to be held in Lamoni, June 4. Honorable G. P. Arnold, of Garden Grove, is president of this association; Judge J. W. Harvey, of Leon, is vice-president; Mrs. W. E. Meyers assistant secretary.

• * •

I do not want the walls of separation between different orders of Christians to be destroyed, but only lowered, that we may shake hands a little easier over them.—Rowland Hill.

Editorial

"MAKING GOOD."

The world demands of a man that he shall "make good," to use its own phrase. He must succeed wherever placed, regardless of circumstances. There is a smile for the man who succeeds and there is a smile for the man who fails; but the smile differs in the two instances.

God also demands that a man shall make good. But God and the world differ in their ideals. The world shows little enough kindness in its methods of spurring men toward success and little enough justice in distributing its laurel wreaths.

The gospel of endeavor in secular affairs has been preached from countless pulpits, featured in countless periodicals, taught in countless schools. Young men and women are urged forward in a keen and often deadly struggle for preëminence. Prizes richer than ever before offered are offered to the strong and the quick. But what of those who by nature are not strong or quick?

The gospel of endeavor is good and wholesome doctrine, when properly preached,—to stir the lethargic, to arouse dormant ambitions, to fling men forward shoulder to shoulder in earnest efforts to succeed in a good and worthy cause. It is all wrong and is used to a base end when it pits brother against brother in a struggle that results in death for one and a crown for the other. Or when it is used to incite the weak to mad endeavors that will end in suicide or dementia.

When the race horse is full of vigor and go and feels the joy of the race there is little need for the whip or the spur. When they are freely used it would indicate that he is breaking, the strain is too great. A few races won in that way end his career. He may have beaten the other horse but he has beaten himself also.

This constant urging forward in the strenuous life would indicate that some one or many are laboring under a strain. From the kindergarten to the university, children and youths are urged forward by ambitious parents, with the result, in some cases at least, that the scholar is "finished" in more senses than one. It is "commencement" to-day; nervous prostration to-morrow. Meanwhile the father is trying to make good in a commercial way. In his

field he finds the goal moved forward a little every year and the pace set a little faster. His wife and daughters dress to kill, and they do kill. He goes down at fifty, and when his life insurance money is paid over the bargain is ended.

Those who have no great reserve of mental or physical energy fight against great odds in this world. As was recently pointed out by one of our public speakers, there are heroes even in the common walks of life. There are heroes among pick and shovel men as well as in the Alamo. With implacable and incurable disease fastened upon him, weak and ill, the man faces the day's toil, day after day, until the end, because the wife and children must be fed and clothed. He is making good; but no one realizes it.

There are heroisms in the kitchen, too, as well as on board the Dreadnaught. So tired that she would like to lie down and die in order to obtain plenty of undisturbed rest, many a mother lives and works on by sheer force of will because she does not know what father and the children would do without her. She is making good. What does the world know about it? Nothing. Nor does that matter particularly, either. The world is applauding the women who sing and act, they stand in the limelight; the men and women who do are in the shadow of obscurity and only one in a thousand is discovered and applauded.

In fact the world has coined the phrase "to make good," but is not itself a proper judge of what it means to make good.

Christ himself by personal word of mouth and via the lips of his spokesmen has from time to time incited men and women to strive earnestly, hard, and long, to make good wherever called upon to occupy. "Brethren, faint not in well doing." "He that endureth to the end shall be saved." "To him that overcometh will I give to eat of the tree of life." "Remember without ceasing your work of faith, and labor of love." These sayings come to mind.

Yet the great Judge knows the limitations and the surroundings of every man, and the man makes good in his sight who does his best, no matter how many may do better. Nor will your reward be less because you help another man to make his reward greater. Nor will your coronation be delayed a day because you stop by the way to help others. In fact God is tenderly concerned in the work of helping those who are weak and at a disadvantage, both in spiritual and in material matters. He is trying to secure in the church a condition that does not and can not exist among worldly and selfish people. Namely, a condition where artificial inequalities shall be removed and where men will help their brothers to overcome natural inequalities, so that all,

as nearly as possible, may have a fair, untrammelled opportunity to do their best.

Under those conditions there will be a blending of rivalry and fellowship, the ambition of each being to accomplish the greatest possible amount of good. Such a condition can be obtained by an observance of the law as God has given it, and in no other way.

Jacob gave the people of Nephi some excellent advice regarding one particular phase of the struggle of life, and perhaps it will apply to any other phase as well. The preparation for the struggle is, "But before ye seek for riches, seek ye for the kingdom of God." The incentive is, "And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted."—Jacob 2: 5.

At the point where man has satisfied the world God begins his closest scrutiny. We think that the man has made good when he gets the money; he has simply arrived at the position where he can begin to make good, so far as money figures at all in his ultimate success. Whether a fortune shall at the end be accounted an asset or a liability depends on the use that is made of it,—that and the methods by which it was obtained. "What is your pile?" the world asks. "How did you get it? How are you using it?" God asks.

It is the same, at least to an extent, in regard to other tests by which we are wont to measure success. There are several candidates for an office. One man is elected. We say that he has succeeded. In reality the question of his success is yet undetermined. Politicians may regard the victory as won; God begins to watch the man to see whether or not he will make good. We speak of the office as an honor conferred upon him,—it may bring dishonor.

Perhaps even in the church we sometimes cherish a mistaken idea of success. An elder goes to a certain town and holds preaching services. He advertises as extensively as circumstances will permit and preaches the true gospel as prayerfully and forcefully as he can. No one believes his message. There are no conversions to report. Has he failed? Not in the sight of God. Those who refused to accept the gospel when they heard it are the ones who have failed.

The visiting officers of a branch attempt to settle a long-standing difficulty between two members. They comply with the various requirements of the law, prayerfully and humbly, with a real desire to save. A reconciliation is not effected. Have they failed? No. The stubborn persons who refused to become reconciled are the ones who have failed.

Both officers and others might avoid undue dejection of spirit at times or exaltation and pride at

other times if they would remember that visible results in our work are not always the true measure of merit. The man who does his duty as best he can under all circumstances has nothing to be ashamed of. Under other circumstances another man may secure greater visible results; but he need not be unduly lifted up in his own esteem, he has done his duty, nothing more. Both men have made good in the sight of God, let the matter rest there and go on to other duties. This of course applies only when both have done their best, and does not in any way excuse the slothful servant who fain would claim a reward as great as that bestowed upon a more diligent brother.

Perhaps we have made our thought plain enough without reiterating that we believe that the man who is doing his best is succeeding. The man who is honestly conscious that he is doing his best, whether in religious or in secular affairs, or in both, will have a peace of mind and a joy in life that can not otherwise be obtained; and the very crown and triumph and culmination of his life will be the final commendation from the lips of the great Judge, "Well done, good and faithful servant."

ELBERT A. SMITH.

THE PRAYER UNION.

There seems to be some question among some of the Saints with reference to the Prayer Union; what its scope is and what should be the manner in which it should be conducted.

Our understanding of the matter is this: there were a great number of inquiries made in the HERALD from time to time, for prayers to be offered for those who were sick, afflicted in body, or distressed in spirit. This attracting the attention of some of the sisters of the church suggested the thought that it would not be improper for some of the sisters in any given locality to meet by agreement on some certain day of the week and at a given hour of the day, for the purpose of entreating in prayer on behalf of these afflicted persons. We were consulted about this contemplated prayer-service, and readily gave the matter consideration and approval. It began with a few, and notice of the matter was given in the HERALD, and the example set was soon followed by the organization of other prayer unions.

We then thought, as we think now, that the sisters were privileged to meet together at each other's houses, or at any designated convenient place, for the purpose stated. We could not then see that there could be any reasonable objection made to such services; and as long as it should be confined to the object stated we could see no reason why it should be thought necessary that any officer of the church should be expected to take charge of such prayer-

service; it surely could not be thought objectionable for the sisters of the church to engage in the unity of prayer for specific objects desirable for themselves and others who had confidence in the efficacy of prayer. It was not then contemplated that these prayer-services or prayer unions should be diverted to the kind of services held at the regular prayer-service of the branch or the church, which were conducted under the direction of the church officers. It was merely to secure an hour and a time and place where there could be an understood agreement between willing participators in asking God for benefits which suffering companions were seeking. Remarkable results were obtained, and we heard no specific objections for a long time against the holding of these prayer-services, except the casual mention of a thought by some that some member of the priesthood should be set aside to preside over such meetings in order to prevent any unforeseen departure from right rule. We paid but little attention to this mention for the reason already stated. Of late, however, we have heard some complaint arising out of the fact that in some places these prayer unions have assumed a character of the ordinary testimony-meetings held by the branch, and over which the officers of the church preside; this is a departure from the original intention and must be avoided; as advantage has been taken and will be taken of the conditions, and imposition by improper spirits will result, the sisters being off their guard. We advise at once a return to the original intention and understanding upon which these prayer unions were established. When this is done we see no reason for the intervention of church authority in regard to them. The sisters clearly have a right, the same as the brethren would have, to meet for prayer-service for themselves and others who may request it of them, at a specified and understood time when there can be unity of thought and action between those asking for prayers and those engaging in such service, the sisters themselves selecting some one from among themselves to preside over this prayer-service.

LAMONI ITEMS.

The annual graduating exercises of the Lamoni High School were held in the Brick Church Friday evening, May 22. Such an event is interesting in itself, more especially when an excellent program is well rendered, as was the case on this occasion. Honorable Edwin G. Moon, of Ottumwa, Iowa, delivered the address. He emphasized this thought, "The safety of the country depends on men and women who are trained to think soberly, carefully, and accurately." Of citizenship he had this to say, "We have progressed from a time when citizenship and the people were nothing to a time when they

are everything. The people are now sovereign, and no sovereign ever reigned without a great weight of responsibility."

Other numbers of the program displayed exceptional merit.

The graduating class numbered eighteen. Lamoni High School is an accredited school; scholars graduating from this school will be received in the State University without further examination. The State University annually gives a free scholarship to one pupil in each accredited school, the one thus honored to be one of the highest four in the graduating class. Superintendent Hannum announced that the faculty had conferred this scholarship on Charles Prall.

Mr. W. Z. Allen, field secretary for the Iowa Anti-saloon League, occupied the morning hour at the Brick Church. His address was attentively listened to by a large audience. Our people seemed entirely in sympathy with his work and evidently enjoyed his clear and forceful address. He advocated a law of extermination, not of regulation. The league is working for constitutional prohibition in Iowa. He said, "It is robbery to take a man's money and give nothing in return; worse than robbery to give worse than nothing in return. The saloon is a robber. And ruins all social surroundings. It is the nursery of every form of vice."

At the branch business-meeting next Tuesday evening the matter of church extension will come up. The presiding officers will present a recommendation in which they will say, "We are emboldened to think that by a consistent effort the branch might be able to build a new church, leaving the present building for overflow meetings, when necessary, and for the boarding of General Conference visitors." They will recommend the appointment of a committee of five to canvass the matter and report at a later date.

NOTES AND COMMENTS.

Elder Joseph Burton writes that he expects to sail for San Francisco some time during the month of June. He has spent the greater part of the past twenty-six years in foreign mission fields. He reports that at the last mission conference at Tarona, Papeete, a letter was read from Queen Marautaaoroa in which she tendered the conference a bell for the chapel at Makatea, one of the islands in that mission.

Elder Walter W. Smith, pastor of the church in Philadelphia, writes of the Pennsylvania Arbitration and Peace Conference held in that city May 16-19, that three delegates from the local church were present by invitation and were accorded every

courtesy. These delegates were Bishop John Zimmermann and Elders E. B. Hull and Walter W. Smith. The object of the conference is stated thus:

"First: To promote the universal acceptance of the principles of international arbitration, and the establishment of permanent courts of justice for the nations, as the only practical means to insure the blessings of peace by making wars improbable and ultimately impossible, in the civilized world. Second: To give the people of Pennsylvania an opportunity to commend the splendid record of the United States with regard to arbitration, and to pledge their active and earnest support to every effort of our Government to continue the work and to carry out the recommendations of the great Hague Conference of 1907. Third: To form and provide for an effective representation of public sentiment upon the great issues making for international friendship and world organization that should signalize the third Hague Conference."

Many noted speakers were heard during the sessions of the conference. Perhaps the most notable speech was made by David J. Brewer, justice of the Supreme Court. He declared that the United States might long ago have been free from debt but for the cost of maintaining armament and deplored the fact that enough was wasted in firing one twelve-inch gun once to feed and clothe an ordinary family one year.

The committee on the erection of a monument to the memory of Joseph and Hyrum Smith meets in Nauvoo May 28. The *Nauvoo Rustler* has inaugurated a movement looking toward the appointment of a local committee to cooperate with them.

The location for the monument [to Joseph and Hyrum Smith] has not yet been determined, nor the character or design of monument. In our opinion we would say that here in Nauvoo on the banks of the Mississippi River, a proper and suitable monument ought to be erected to both the martyrs and let it be erected somewhere on these beautiful hills. Nauvoo derived its name from the prophet, and is the most beautiful place on the Mississippi River from St. Paul to New Orleans.

Let our people call a meeting for the 28th to meet with the committee and give them all the encouragement possible. Nauvoo ought to have the monument. It would prove a great attraction to visitors to our city. Don't let the committee come to Nauvoo and receive no welcome or encouragement.—The *Nauvoo Rustler*, May 19, 1908.

There is no royal road to learning. Only by diligence in study and persevering effort can one become a scholar.

Elders' Note-Book

THINGS SEEN AND HEARD BY AN ELDER.

There are many things met with in an elder's travels, some to cheer and some to discourage. "Home folks" do not always know how an elder's path is strewn both with thorns and roses.

I met an aged sister that had been baptized many years ago, who said: "I was an inveterate smoker of tobacco when I came into the church, having used it for thirty years. I desired to be pure before God; fifty times did I try to quit the use of the weed, and as many times failed. One evening while reading an article in the SAINTS' HERALD upon the sin of using tobacco, I felt prompted to make one more effort to quit its use. Before retiring that night, I offered an earnest prayer to God for help. That very night every desire for the use of tobacco left me, and at no time since has it ever returned, though it has been many years ago. This has been a living testimony to me, that God is in this work and will answer an earnest prayer."

I once saw an elder sitting in the pulpit in his shirt sleeves with a fan in his hand, while the perspiration showed prominently upon his face. He complained greatly of the heat, and was scarcely able to get around because of rheumatism. Presently, I met him at the table; pork, beef, and hot coffee were his prominent dishes, yet it was neither "winter" nor "time of famine," and the table teeming with vegetables. I thought, Is not the Word of Wisdom worthy of the elder's attention, that he might be an ensample to the flock and an eye-witness of the majesty and virtue there is in this revelation to the Saints?

I once met a lovely looking girl at the chapel (probably fourteen or fifteen years old), captivating in her make-up, "pretty as a peach." The parents invited me home to dine with them. During the time I heard hard words in the kitchen. Were my ears deceiving me? No, not that. It was that "charming girl," talking saucily to her mother. The mother was attempting to advise her along some domestic lines, and a little cyclone had broken forth; the mother had to hold her peace in order to keep the elder from hearing the racket. Those "charming qualities," and those beautiful "peach blow flushes," were now fading away, passing behind a cloud of pity, not hatred. I could but say, O, were the *inward* qualities as beautiful as the outward appearance in that young sister, what a charming wife she would make for some young man in the church! Could we always see ourselves as others see us, would we not profit by it by adding to our inherited beauty all the graces both inwardly and outwardly that would be commendable to the society of the

Saints, and to Christ at his coming? Try it, my young sister.

In my travels I heard on three different occasions: "That brother preaches well enough, but there is no Spirit in it; what is the difficulty?" I did not answer, because I could not. Shortly after, I met this brother at a meeting on one hot summer day. We were invited to take dinner on the church lawn. A sumptuous meal was spread before us; meats and vegetables, pies, cakes, bread and butter, pickles, beans, etc., in profusion. Fried chicken melted away before our brother, like snow before the summer sun; he took a liberal hand with the "roast beef," and as some of the smaller eaters were pushing back from the table, the brother said to the waiter, "Pass me that boiled ham," and this was his dessert. I soliloquized, "Yea, flesh, also, of beasts and of fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or cold, or famine." By treating this word lightly, "could not that be one of the reasons why the brother preached—not having the Spirit"? If Christ were here what would he say? "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14: 21.

One night I spoke with much freedom of how the Lord would manifest himself unto the Saints if they only would keep themselves pure before him. On leaving the pulpit, I saw four brethren standing together, who seemingly were much interested in a conversation. On inquiry later, of what was the topic of their conversation, one of the brethren related to me the following: "I dreamed a messenger stood before me holding a Bible in his hand. This he presented to me, and said, 'Read it.' I took the book and attempted to read, but the smoke from cigars I had been smoking, came between me and the Bible in such denseness that my vision was so beclouded that I could not see the words. Feeling somewhat puzzled and ashamed, I handed the book to Brother M, who stood by me, and asked him to read it. He made an attempt, but neither could he see the words; and it was with difficulty he kept the amber that was running from the corner of his mouth from the book. He seemed to be somewhat disturbed over the matter, and handed the book to Brother B, who stood by, and asked him to read it. Brother B made the same kind of attempt to read as did the other two, but he could not see the words, and was experiencing the same difficulty that Brother M did. At this juncture he turns to Brother T, who stood by, and asked that he take the book and read. Bro. T took the book and read

without the least difficulty and the vision closed." These four brethren that figured in this peculiar dream lived miles apart; but now, either by accident, or from some other cause, they found themselves standing together, immediately after I closed my services, engaged in conversation as before mentioned. And as peculiar as it may seem, relating the dream just as it had been shown to one of them some time before. All of these brethren seem to be good men; Brother T, an old time veteran of the cross. The scene was an affecting one, and the brethren profited by the lesson it taught.

May not other things, such as eating meats, other than in the time of "cold" or "famine," drinking "hot drinks," and in fact, neglecting to do what we know to be right, darken our vision, causing the "abundance of the Spirit" to be withheld from us?

Here comes a phone message: "I was out to hear Brother _____ preach last night; and really I could not get head or tail to his subject because he spoke so fast. He spoke so loud and rapid that the people could not distinctly understand more than two words out of a dozen. Somebody ought to jog his mind about it. He runs everybody away; they complain about it on every side, and the night he is to speak, a large number of the people simply stay away. If he don't correct this, he had just as well be left at home—it's hurting the cause."

Brethren should study to show themselves affable workmen when the interest of this great work demands it. Many a fine dress pattern has been spoiled by not learning to "cut to fit." We have the best doctrine in the world, and why not study to present it, to touch the hearts of the people? Ugly women are made to look neat and clean even in a calico dress when properly fitted. Pretty women are slouchy in silk when it is slovenly put together. Put a whole grocery store at the command of some careless cook, who just throws things together, and you have not a meal to entice the appetite. Others will get a meal from a lean huckster's wagon that would tempt the stomach of the most dainty king. The message we bear is from heaven, and the law instructs the elders how to deport themselves while delivering the message to the people. "There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they

may win souls unto Christ."—Doctrine and Covenants 119:2.

Here is another message that came to me by letter: "Send us one or two good speakers for our reunion, but don't send Brother _____, his sermons are just too long. Why, I have known him to preach sermons two and one half hours long; he tires everybody out. He has an idea that people like to hear him, and are really interested in his long sermons, but could he get on the outside and hear the complaints that I have heard he would get his eyes open and shorten up a little. Don't send him."

I heard one elder say to another one, "Why are you drinking tea?"

He answered: "I am only following my file leader; at one time I did not drink it, but I saw one of the prominent elders and two other prominent men of the church drinking it, hence I fell 'in line'" Moral, What a power there is in EXAMPLE.

While in a social meeting, I heard a brother say (presumably by the Spirit): "The time will come, when the Word of Wisdom will be considered a jewel among the Saints." Why not, when its closing sentence is: "I the Lord give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them"? We are living in a day of social corruption—even among all nations, and the day of which God says "a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming. Behold, I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified."—Doctrine and Covenants 4:3. While the elders "cry repentance" to the people, is not the power of example necessary to clear their skirts? God has said men in this generation "shall see an overflowing scourge, for a desolating sickness shall come over the land; and my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God, and die."—Doctrine and Covenants 45:4.

Do not the signs of the times indicate we are now entering the field where all of these conditions must soon be met? The picture presented by the Government's health department is appalling. The report deals with cholera, yellow fever, bubonic plague, the three epidemic diseases that make their homes in certain parts of the earth, but are now slowly gaining a foothold in Africa, Australia, Hawaii, Japan, the Philippines, and several parts in South America; and to the great chagrin of the people of the United States, they come creeping into our western borders along the shores of the Pacific. Where will they

end? I heard a very "good elder" say: "An audible voice spoke unto me at a time when I greatly needed some admonition, saying: 'Be ye clean that bear the vessels of the Lord.'"

We can not afford to be careless in dealing with God's word. "And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby."—Doctrine and Covenants 87: 2. Again, "Remember that, that which cometh from above, is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation; and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation."—Doctrine and Covenants 63: 16.

We hardly know what these "observations" will lead to; they may cause grief and discouragement, or they may lead to the correcting of some of our past mistakes. It is true we should bear one another's burdens; yet, a rebuke of a friend is better and more desirable than the kiss of an enemy.

Fraternally,
"OBSERVER."

Original Articles

TOBACCO, LIQUOR, AND "THE WORD OF WISDOM."— PART I.

Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, *strong drinks are not for the belly, but for the washing of your bodies.* And again, *tobacco is not for the body, neither for the belly, and is not good for man,* but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly. . . . And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.—Doctrine and Covenants 86: 1-3.

While this revelation is not mandatory, it gives us the opportunity to regard or disregard the wishes of the Lord; not that he receives any special benefit from our complying with his wishes,—the benefits accrue to ourselves. Shall we, then, not only disregard *his wishes*, but also disregard the benefits which will accrue to us by complying with them? Think of it, Saints, and you young men who have

not yet acquired evil habits; which do you prefer? We read of some things in the Bible which are a sweet smelling savor unto the Lord, but if the Lord regards the smell of tobacco as the writer does, it is certainly a stench in his nostrils.

Some Saints are ashamed, apparently, to have the minister know that they are using the weed, and yet they persist in its use. Not long since, I was riding along with a brother who was using the weed, and of course some expectoration was needed now and then, and I noticed that he tried to avoid having me see it. Another time in a city I happened along a street where a certain brother was attempting to light a cigar. Upon seeing me he at once crushed out the fire, and disposed of the cigar where I should not see it.

Why is it that some men are ashamed to have a minister see it? Is it not because they know it is wrong? But why should they be ashamed of having the minister see it, when he who gave the law sees them every day using it? Should he be considered inferior to the minister? Why should they not be ashamed to have their neighbor see it, among whom they stand as lights in the world? Sometimes I am inclined to think that the only light *some* reflect to the world is that which is seen in the end of a cigar, or in the sparkling and foaming liquor in the glass. They go hand in hand with the world, and to the observer, in such cases, it would be impossible to distinguish between the light and the darkness, between the covenant people of God, who have voluntarily assumed the position of being light-bearers to the world, and those who are yet in darkness.

The Lord says,

When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. . . . Therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing, only to be cast out and trodden under the feet of men.—Doctrine and Covenants 98: 5.

Those who have entered into this covenant are considered the bride of Christ, and he wants them to be clean in body and in clothing, and to put on their beautiful garments, the garments of righteousness, as revealed from God in the gospel; but are we doing that when we refuse to comply with that which is revealed? Our own righteousness can not save us, unless that righteousness is a result of transformation of character brought about by obedience to the law of righteousness as revealed in the gospel.

Are we clean in body when we are saturating our bodies with tobacco juice from center to circumference? Verily, no. Would a man be clean in body if from his mouth proceeded a number of little trickling streams of tobacco juice, winding their ways down through a thicket of stubby beard, and

finally finding an exit at the lower extremity of the chin? No, you would answer at once. We must keep the outside clean. But pray tell me, is it any worse to have it on the outside than to have it in the mouth? Is not the mouth a part of the body which we must keep clean? Yea, the whole person should be clean from the filthy stuff. Do you not realize that when the whole system is saturated with this nasty stuff that there is not a particle of the body which is free from it, not even the breath? How then are you complying with the commandment to be clean in body? The body is simply the index to the contents of spirit. If the body is clean in every respect it is because there is a clean spirit within that body which causes the body to act in harmony with its promptings. The body never does anything unless directed by the spirit within it. Therefore, if we indulge in the use of tobacco, or any other filthy habit, the spirit within the body has so directed, and we are neither clean in body nor in spirit. How then can we be the bride of Christ, if nothing unclean can enter into celestial glory?

But that bride did not heed the warning which had been given her, hence the Lord reproved her for her conduct in not conforming to the word of wisdom as follows:

Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them.—Doctrine and Covenants 95: 4.

How long will the Lord have to wait before his bride will make herself ready to meet him? Is it to be wondered at that he wants a pure people when we take into consideration the beauty of the celestial city we are to dwell in, whose streets are paved with gold?

To the Reorganization the command comes, "Avoid the use of tobacco and be not addicted to strong drink in any form." "Well," says one, "that is for the ministry." Truly, but the commandment continues, saying, "that your counsel to be temperate may be made *effectual* by your example." Effectual on whom? Why, effectual on those whom they (the ministers) counsel and teach. Certainly there is no excuse for any one. Some one must set the example and teach it; others must receive that teaching and follow that example. Is not the promise of health in their navel and marrow to their bones, and wisdom and great treasures of knowledge, and vigor of body and mind, promised to all alike who will keep these sayings, or do you wish the ministers only to enjoy these blessings? Are these blessings not to be equally desired by all?

Perhaps few, if any, of the users of tobacco, strong drinks, and tea and coffee, have taken into

consideration the height and the depth and the extent of the wisdom manifested in this revelation. It is not only the filthiness it produces, and the total disregard for the will of God evinced by those who use it; but the wisdom in abstaining from it has never been fathomed, neither has the curse which it has brought upon the human family by using it.

We can rest assured that God never asks us to do anything, or refrain from doing anything, which is not for our best interest. The only difficulty with humanity is, we are not far-seeing enough, hence we do not see the wisdom of complying with instruction which we do not comprehend, and we are not willing to accept it in faith until we shall be able to comprehend it.

The tobacco and the liquor bill of the United States for the year 1906 was \$2,350,000,000. In the same year we spent for men's clothing only \$625,000,000, for women's clothing \$475,000,000, and for children's clothing \$890,000,000; we paid for fuel for our homes and places of business only \$600,000,000; for life insurance, \$500,000,000, and for fresh beef, \$930,000,000.

That is, we spent for liquor and tobacco nearly four times what we spent for men's clothing; we spent for those two articles nearly six times what we spent for women's clothing, and nearly three times what we spent for children's clothing.—Franz V. Feldman, of Chicago's Statistical Bureau.

Some statistics taken from "Facts for the times," reveal the fact that annually there is spent for tea and coffee \$100,000,000; public education, \$96,000,000; bread articles, \$505,000,000; boots and shoes, \$197,000,000; sugar and molasses, \$155,000,000.

Thus we discover that this country annually spends for tobacco, liquor, tea, and coffee, \$2,450,000,000; and for clothing, fuel, beef, bread, boots and shoes, sugar and molasses and public education, leaving out the insurance, \$4,379,000,000. Not quite double the amount which tobacco, liquor, tea, and coffee cost, which are not only luxuries indulged in to gratify a habit and an abnormal taste, but the money is worse than wasted. It would be far better to bury it somewhere than to use it for those purposes. These figures not only represent millions of barrels of liquor and millions of tons of tobacco, but they represent millions of untold miseries and heartaches, murders, and suicides; unhappy homes and divorced families; ragged and ignorant children, growing up without education, without respect for themselves or any one else, steeped in crime, moral and physical wrecks, like their parents, doomed to a drunkard's grave.

And you tobacco-chewing and liquor-drinking Latter Day Saints (?), you contribute your mite, little or much, to uphold and perpetuate institutions which manufacture the cause of all this vast amount of misery in the world, while at the same time you have entered into an everlasting covenant to do the will of the Lord, and to be a light unto the world, that the world may see your good works.

From a financial standpoint, Is it wisdom to do so? If not, we conclude that it would be wisdom to abstain from it, hence acknowledge the Lord's warning and forewarning as a word of wisdom. But this is not the only way in which it is a word of wisdom. There is a far greater and unlimited sense in which it is a word of wisdom, that of the effect on our bodies and spirits, and that of our posterity.

Perhaps few have ever taken into consideration the amount of poison which is taken into the system by the means of tobacco, liquor, tea, and coffee. Hence I present for the consideration of my readers the authority of J. H. Kellogg, M. D., and others. I fancy hearing some one say that tea and coffee are not referred to in the Word of Wisdom. I admit they are not called by those names, but I suppose we might permit Joseph Smith to interpret this revelation. When asked whether the Word of Wisdom referred to tea and coffee he answered that it did. This you will find in the *Times and Seasons* where I have read it, but do not remember the volume.

As to tea and coffee I quote from some of the old HERALDS an extract from "Physiologist and family physician."

Question.—Is the use of coffee and tea with our meals injurious?

Answer.—They have been charged with producing dyspepsia, neuralgia, and other injurious effects upon the stomach, bowels, and nervous system generally.

I quote the opinions of the following well known authors upon this subject and would add that my personal and professional experience fully coincides with the views herein presented.

Doctor Johnson says, "We are convinced by many years' observation that very many of the diseases we are called upon to treat as dyspepsia, nervous and sick headache, heart disease, epilepsy, neuralgia, paralysis, etc., etc., are the legitimate and certain fruits of these narcotic stimulants."

Hahneman describes a number of diseases induced by these beverages and assures us "that they are the most insidious and dangerous enemies which slowly and silently undermine the citadel of life itself."

Doctor Bell says expressly that coffee has "a pernicious effect upon the stomach, bowels, and nervous system generally."

Mr. Graham declares that "both tea and coffee are among the most powerful poisons of the vegetable kingdom."

Doctor Combe observes, that "tea and coffee not only ruin the stomach but seriously derange the health of the brain and nervous system."

Doctor Teste says that "coffee is responsible for six or seven tenths of the neuralgia we have to treat daily."

Tea, in anything but great moderation, is a poison capable of ruining the stomach, enfeebling and disordering the heart's action, shattering the nerves and ruining the health and happiness of the victim. In a few words without holding that the use of teas is as bad as the use of alcoholic liquors, one may well believe that the total abstinence reformers have, in their red-hot zeal against rum, encouraged an indulgence in tea-drinking which will have to be fought against with might and main to prevent the wholesale ruin of multitudes.

So much on the tea and coffee question. Pretty

good evidence of the wisdom in the statement that such things were not for the body. The Lord did not intend that his people should use their bodies as cesspools for any and all kinds of poison and filth of which the world is full in this generation. How can they retain healthful bodies and sound minds under such conditions? These poisons taken into the system will affect their posterity after them; each succeeding generation will have to suffer for the transgressions of its parents. It must be remembered that the Lord will never compel us to obey him; neither does he give directions or commandments simply to show his authority, but because he knows the end from the beginning and the consequence of a disregard for law, both as pertaining to this life and that which is to come. He counsels, advises, and directs for our good, not for his; for our bodily and spiritual welfare, not for his. He does not need our service. He pleads with us to obey him because of his superior wisdom, but sometimes man is prone to think that he knows more than God,—at least his action would indicate that.

S. K. SORENSEN.

(To be continued.)

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THE APOSTASY OF CATHOLICISM.—PART II.

A REPLY BY ELDER V. M. GOODRICH TO A CHALLENGE OF BISHOP BURKE.

This lecture was delivered in the Tootle Theater, St. Joseph, Missouri, May 10, to a large and interested audience. It was in reply to a challenge issued by Bishop Burke. Bro. Leon A. Gould was present and reported for the St. Joseph papers and for the SAINTS' HERALD.

I want now to call your attention to the reading of the revelation that was given to Saint John upon the Isle of Patmos. You will remember reading the seventeenth chapter of the Revelation concerning the vision which John saw. There was a presentation in the figure of a woman. She was riding upon a beast having seven heads and ten horns. He described how she was adorned, and "Mystery Babylon," was written upon her crown; she was adorned with jewels and precious stones, etc. She held in her hand a cup of wine; and she had made the nations drunken with the wine of her fornication. They had been indoctrinated, intoxicated. We associate the church of Rome with this prophecy and we learn that the fulfillment of the prophecy must be subsequent to the time in which John saw it, which was about the year A. D. 96. So much then for the claim of the succession of Pope Pius X for the apostolic office; it must come later than that—later than the year 96.

Now we want to show you something concerning that which the apostle has seen:

And a great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, and on her head, a crown of twelve stars: and being with child, she cried

travailing in birth, and was in pain to be delivered. And there was seen another sign in heaven; and behold a great red dragon, having seven heads, and ten horns: and on his head seven diadems.

We want to call your attention to what we have here upon our chart. Perhaps you can see it. Here is represented the woman which John saw in vision. We want to call your attention for one moment to her adornment in comparison to that of the other woman. There are *two* represented, as you will see. We are told of the first that she had twelve stars as a crown; she was clothed with the light of the sun; the moon was under her feet. Think what a wonderful adornment: Siderial worlds as gems for her crown; the solar orb for her mantle; the lunar world for her footstool! Wonderful to behold! Now in comparison, let us read about the other one:

And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed around about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication. And on her forehead a name was written: A mystery; Babylon the great, the mother of fornications, and the abominations of the earth.—Apocalypse 17: 1-6.

Now, instead of this wonderful adornment of the heavenly worlds, we notice the adornment of this other is purely and simply earthly, with jewels, gold, silver, and precious stones, and robes of earthly material. And we see upon her head in place of the siderial worlds, the phrase, "Mystery, Babylon," meaning darkness,—Babylon—confusion, or error.

It is conceded by eminent scholars and divines, that the symbol used here, and shown to the apostle as a woman, represented *the* church of Christ, in the first instance, as we read from the twelfth chapter of Revelation, or the Apocalypse. And also the other woman represents *a* church; but you can see there are two of them. There is a genuine one. There is a spurious one. Now we are told here concerning the first woman which John saw, that appeared in the heavens, whose head was adorned with twelve stars: "And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days."—Apocalypse 12: 6.

Whatever may be the opinions of men concerning that term *wilderness*, it must be conceded that it is aside from the abode of men. When we are in the wilderness we are not where men reside. We are obscure; out of sight. And she was to remain there for a period, a thousand two hundred sixty days. A day representing a year would make a thousand two hundred and sixty years. She was fed and nourished, and protected from the face of the serpent; and the gates of hell did not prevail against her. God had her in keeping, under his own hands.

I want you to note, concerning this other one, supported by the dragon: "And there was given to him a mouth speaking great things, and blasphemies: and power was given him to do two and forty months." Take two and forty months and multiply by thirty, the number of days in the Jewish calendar for a month, and you have exactly a thousand two hundred and sixty.

Notice that during the absence of this first woman, when she was carried to the wilderness, when she was borne away as the Scriptures said she would be, that when she should be taken away this other woman would have "to do forty and two months," a thousand two hundred sixty days or years, occupying in the place of the first. There was a spurious one. There was a counterfeit. And I presume if we have any in our audience who are as skillful in detecting counterfeits as our bankers are in detecting counterfeit bills, they will not have much trouble in detecting the spurious woman. It will suffice our purpose to say that the second one was given power. She was having to do forty and two months, corresponding to the time when the other was in the wilderness, where she was being nourished by the hand of God away from the face of the serpent.

Previous to Constantine's time, the church suffered a great many persecutions, of which all students of history are well aware; and it was by powers political, by the political kingdoms of the earth, which Daniel in his vision saw, the various beasts, and according to the dream and interpretation as Daniel gave to Nebuchadnezzar the king. He was shown there the different powers which would arise, of which time will not allow us to enter into detail. But these beasts, we are told by the holy prophets, made war with the Saints; and, as Daniel tells us in one place, overcame them, and wore them out.

At the appearance of Constantine upon the throne, there was a different order by the church. In place of suffering, and persecution, they received favor at his hands. And we are told it was because of political reasons, that his kingdom might be strengthened. But be that as it may, history records the fact that the clergy began to receive at his hands favor, and the order was changed; they were arrayed in purple, and great riches and honor were bestowed upon them. According to that which we have read there was scarcely a form of the former things left. Apostasy!

And we are told, now, that, after this period, ten kings should arise. This king's time, in which Constantine the great was occupying, represents the fourth beast of the kingdom. Ten horns, or ten kings should arise. And while he was considering the ten horns, we are told by Daniel there was a

little horn that sprang up among them; a little horn.

We find these beasts, and the little horn, as spoken of by Daniel, all alike. The support and power of the dragon was given unto them. And they all made war against the saints. But the mode of warfare by the little horn was different. In place of the fagot, and the sword, and the many ways in which the saints were put to death and destroyed, the dragon, now, supported the power; and there was, gradually, a counterfeit being introduced and slipped in, and the saints were worn out and overcome by the usurpation of power and authority, and by introducing new doctrines, and thus turning away from the faith. We are told of the little horn:

And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke as a dragon. And he exhausted all the power of the former beast in his sight; and he caused the earth, and them that dwell therein, to adore the first beast, whose wound to death was healed.

You see they all went right along. They all supported the policy and work of the first. But here, as we have quoted from the Apocalypse 13: 11, 12, in connection with that which Daniel saw, the little horn came up among the ten horns. He described it as lamb-like; but it had two horns, one representing political power, and the other ecclesiastical power.

It was after the year 450 that this little horn arose. And this one which John said he saw coming up out of the earth, like a lamb, notice it had two horns, representing two different powers; and it spake as a dragon—coming up, representing both church and state.

We showed you that in the year 606, the pope became a temporal prince, beginning when he had a few provinces or cities and castles. He came up like a lamb, representing the Lamb, or claiming to be a representative of the Lamb, and yet he spake as a dragon. He made war with the saints, and overcame them. How? By introducing the spurious. And the first woman fled into the wilderness. And power was given unto this prince, unto this beast that was like a lamb, and yet spake as a dragon, to do forty and two months.

Now, who is this man of sin? How are we going to identify him? All things have their marks of identification. They have their features. And when we want to identify, we learn concerning their marks, and then we start out in our search. Our astronomer, when he places his instrument upon the planet Mars, discovers it has certain features. There are its canals, so it is said, and other things. There is Saturn with her rings. And thus they are known by men. And so it is with the church of Jesus Christ. So it is with the pope's church. We should look to their features.

This little horn was to do certain things. We

read to you where there was a power coming, and it was going to have power over all nations. It was going to lift itself up. It was going to show itself sitting in the temple as if it were God. We read to you from the canon law where this pope claimed to be above all human laws, and could not be judged by men. We have read to you that a power was coming that would cause men to sin. We have read to you where the laws would be changed. It would think to change times and laws; and it would make the people to sin. We want to see if we can identify who has fulfilled all these prophecies. It must come to pass, as we have read. There must be a revolt first. There must be a turning away from the faith.

Let us see. We read in one place where he should bring down three kings. Let us see if we can find that. Yes, here:

I beheld, and lo, that horn made war against the saints, and prevailed over them, till the Ancient of Days came and gave judgment to the saints of the Most High, and the time came and the saints obtained the kingdom. And thus he said: The fourth beast shall be the fourth kingdom upon the earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns of the same kingdom, shall be ten kings; and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings.

There shall another king rise up after the ten kings, and he shall be mightier than the former, and he "shall bring down three kings."

Who did that? Answer: The pope.

And he shall speak words against the Most High: and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time (Daniel 7: 21-25),

corresponding exactly according to the words of Daniel and of John, previously quoted, when the woman was carried into the wilderness.

Who is it that has thought to change times and laws? Who is it that has brought down three kings? Do you not remember that which we read in your hearing, where the pope became the temporal prince, and there was Henry, the Emperor of Germany, who was made to walk for many miles over frozen ground and stand three days barefooted before the palace of the pope, and plead to be restored to the kingdom. Henry II of England was brought down; and John of England. Who did that? It was the pope—no other religious power. No one else has filled that prophecy. None but the pope. No one but that church that boasts of its antiquity, and of its great power, and might. What power except the church of Rome, has had a universal power over every nation, kindred, and tongue? None. Who was it that was enabled to enthrone kings, and to dethrone kings? Who was it that had dominion, and should have dominion over the kings of the

earth? have a kingdom over kingdoms? None but the pope.

Now our Catholic friends are willing to count us as apostates, as heretics. Yes, all Christendom outside of them are heretics. I do not have any fault to find with them for believing that, because I am just liberal enough to believe that they are honest, and they do not know any better. But it is facts that we want to get at. They count us as heretics; and we believe they are apostates; so we are about even as far as that is concerned. But now, how is it? Had any of the reformers, any other religionists such universal power? Have they fulfilled prophecy, to which we have been calling your attention? Not one of them can ever fulfill it. No one of the Protestant churches, in any time, ever held universal sway. They never brought down three kings. They never changed the ordinance, and made people sin. None of them have been universal, like the church of Rome, to make every nation, kindred, and tongue drunken with the wine of their fornication, or false doctrine.

Now we want to say a word concerning the changing of the ordinance. You remember what we were told in Isaiah, 24. We wish to read that again:

And the earth is infected by the inhabitants thereof: because they have changed the ordinance, they have broken the everlasting covenant. Therefore shall the curse devour the earth, and the inhabitants thereof shall sin.

I have a little work here that is written by his eminence, Cardinal Gibbons, and I want to notice from their own book where the ordinance was changed, so that we can know who has fulfilled the prophecy. I read from page 318 of this work, *The Faith of Our Fathers*:

For several centuries after the establishment of Christianity, baptism was *usually* conferred by immersion; but since the twelfth century, the practice of baptizing by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion.

Here we have the words of one of the sons, as he styles himself, of the Catholic Church, confessing that baptism by immersion was the primitive practice. That was the usual practice. That was the mode. And elsewhere in this book, he tells us that there was no place in the writings of Jesus Christ or the holy apostles where baptism was administered in any other way, save by immersion. He tells us they changed it. We learn that by a council in the year 1311, baptism by immersion was annulled or set aside, and sprinkling was made the rule of action. There is a change of the ordinance. Who did it? It was the pope. There is the fulfillment of that prophecy. And we are told that a great many of the nations are drunken with that doctrine. How big a mistake have we made? You take the reformation, the greater portion of it, and they yet follow that prac-

tice as one of the modes. There are a few who do not; but for centuries all nations were drunken and contaminated with that doctrine, before our immersionists came, in the way of Baptists and Christians, or Disciples, and a few others. Hence the reformation was contaminated with this as well as with many other doctrines, which we have not time this evening to enumerate.

A work entitled, *Fifty Years in the Church of Rome*, declares that it would take ten solid years of reading for a man to point out the errors in the teaching of Catholicism, and where the popes differ one from the other. How could we expect in a short time to point out but some of the prominent ones?

We find another error. And who has fulfilled it:

In 786, Adrian, Bishop of Rome, summoned the second Nicene council, and sanctioned the image worship. In 794, Charlemagne, assembled at Frankfort, a council of three hundred bishops, who unanimously condemned the worship of images and charged the Roman Pontiff with error.—*Mosheim*, p. 185.

Now, again, another practice; and it is not according to the teaching of Jesus Christ. We will show you where it is contrary. We take the invocation of the Virgin Mary:

Hail Mary, full of Grace, the Lord is with thee: blessed art thou among women, and blessed is the first of thy womb, Jesus, Holy Mary, Mother of God, pray for us sinners now, and at the hour of death. Amen.

This is taken from the Catholic prayer-book. What are the words of Jesus Christ? There is a teaching and indoctrinating of the children of men contrary to the doctrines of Jesus Christ. Let me give you his word:

And in that day you shall not ask me anything. Amen, Amen, I say to you: if you ask the Father anything in my name, he will give it you.

Now the question is, What is the use of asking the Virgin Mary, when Christ has promised if you will ask the Father in his name he will give it? And again:

In that day you shall ask in my name; and I say not to you that I will ask the Father for you.—*Saint John 16: 23, 26.*

That is the idea. You ask the Father in my name, and the Father will give it to you.

There is another doctrine, that of the Eucharist or Lord's Supper. In this same book the Cardinal tells us that in the bread we get both the body and the blood; and yet he acknowledges to us that the Lord said, Except ye eat of my flesh and drink of my blood, ye shall not have life in you. By argument and sophistry he wants us to believe that we get both in one, notwithstanding the Lord said, Except ye *eat* and *drink*. You can not both eat and drink in the act of eating alone. See the idea? There is the error. They do not administer the wine. They leave it out. Remember, that the Lord said, This is my body which is broken for you. It was the

broken and mangled body of Christ which they were to eat, and which they were to remember. It was the spilt blood, the shed blood which they were to drink, and to remember; not as a whole; not as a body, with the blood that is within the flesh.

The pope was to have names of blasphemy upon his head. We read in history where he arrogated unto himself the title King of kings and Lord of lords, etc. And to-day the modern style and way of addressing the Pontiff is something like this: "Sovereign Pontiff; Vicar of Christ; Your Holiness; Your Beatitude," etc., etc.

Who is it that fulfills that? There was to be a mystery,—mystery, darkness. In Isaiah 60:2, we are told that "darkness covers the earth and gross darkness the minds of the people; but the Lord shall arise and shine among thee and his glory shall be seen in thee." Now, there was darkness. There was mystery. There was confusion. There was misunderstanding. But the Lord should arise. What does that mean? There would be a time, as we are told in Zechariah, I believe about the eleventh chapter, that there would be a day known unto the Lord, not clear nor light; but it should be a day known unto the Lord, not day nor night; but at eventime it should be light. At eventime! Why the Scriptures are full of prophecies and statements pointing out a great apostasy, the day, and the night, and the darkness. But before the end, at eventime there should be light.

We have identified this church that has made its boasted claims of its great antiquity, of its great following, of its wealth, of its learning, and all this. We have shown that there must be an apostasy, a turning away from the truth. We have shown you that the man of sin must be revealed, and that he should make the nations of the earth drunken, and the inhabitants of the earth to sin because they transgressed the laws, because they had changed the ordinance, because they thought to change times and laws, as we read, appointing different feasts, etc.

We can plainly see by the Scriptures that it is not true that the church was to continue, as organized by Jesus Christ, among men. But according to the figure which John saw of the woman, she was to fly into the wilderness, as we are told; she was to get the wings of a great eagle, and she would fly into the wilderness, and she would be fed from the face of the serpent for a time, times, and a half; that there would be another that would occupy forty and two months.

We want to ask you this question, and we want you to think about the pope's church, and the good bishop claims for him that he is the successor to the Apostle Peter. We called your attention a little while ago to features when the astronomer wants to discover a planet. He has the description, and when

he places his instrument upon it, he knows what planet it is. When he beholds the rings of Saturn, he knows that is Saturn, etc. And so the church of Jesus Christ has its marks of identification. It has different features. It has its organization. It had its doctrines. It had its officers. And we look at it through the great telescope, the Bible. We have no other way to look at the church of Jesus Christ, only through the Bible. What do we see?

We find, in the twelfth chapter of the first Corinthian letter, the statement that God set first in the church apostles, after that prophets, and thirdly miracles. Now we look at the pope's church. It has no apostles. How could the pope be in succession? How could he be, when he has no apostles? He could not be. They have done away with that quorum of inspired men.

They have no prophets. You read in the thirteenth chapter of Acts that there were prophets in the church, several of them.

They have done away with the miracles. We have this little book which tells us so. This little book was written on purpose for the Protestants and the reformation, and we have a perfect right to examine it; and that is what we want to do to-day; and we hope none will think hard of us. He says here,

Those who were confirmed by the apostles usually gave evidence of the grace they received by prophecy, the gift of tongues, and the manifestation of other miraculous power. It may be asked: Why do not these gifts accompany now the imposition of hands? I answer: Because they are no longer needed.

They have no apostles. None to be successors of. There is no corresponding apostolic quorum in that church. They have not the same features you see. It is a different woman, a different church. They have no prophets. They have no miraculous gifts. They say they do not need them. All these are gone.

If the claim of the good bishop is true, and the gates of hell never should prevail against her, why have they not got all these things? And where are they? What did they do with them?

When we examine the features of that church, and the church of Jesus Christ, and what they had in them, we see the different women. We see the spurious, the counterfeit, and hence we are not warranted in the belief that Pope Pius X is the successor of the Apostle Peter. We are not warranted in the belief that the Roman church is the only church that has the right to represent the kingdom of God on earth to-day. But we have the right to believe that there would come a falling away, a revolt, and that the man of sin would be revealed. And we must look for it. We must expect it. We have the right to believe that the woman, the church, would

be borne away into the wilderness, to remain for a season. We have the right to believe, and look for the time when God should arise and shine forth in his glory. We have the right to expect, before the coming of the Son of Man, that God, true to his promise, would restore the gospel and the priesthood. Do the Scriptures warrant such hope and belief? Are there no prophecies to that effect? We maintain and contend that there are. If you will turn to the fourteenth chapter, sixth verse, of the gospel as recorded in the Apocalypse or Revelation, you will find there:

I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

The fact is, John saw this. He comes in vision to such a period. And if the church and kingdom of God was upon earth, why need an angel come from heaven with the gospel to be proclaimed?

We can not find salvation in the pope's church. There is another question to be settled. Which is needed, reformation or restoration?

Which will we have? Which will the Bible warrant us in believing? Restoration by angelic ministration, or reformation by human wisdom? You will agree with me that the reformation offers as an apology for its existence that the church of Rome became corrupted, that there was an apostasy from the truth, and hence they sought to reform her. Was God with them, and did he sanction their work? Or was he to restore the gospel? This is the question for us to settle. Which does the Bible teach? We propose to cover that, and to speak upon that question one week from this evening, at half past seven, at No. 417 North Seventeenth Street; and to all those who are interested in this matter, we kindly and cordially extend an invitation to be present.

Opportunity.

Master of human destinies am I!
 Fame, love and fortune on my footsteps wait.
 Cities and fields I walk: I penetrate
 Deserts and fields remote, and, passing by
 Hovel and mart and palace, soon or late,
 I knock unbidden once at every gate;
 If sleeping, wake: if feasting, rise before
 I turn away. It is the hour of fate,
 And they who follow me reach every state
 Mortals desire, and conquer every foe
 Save death; but those who doubt or hesitate,
 Condemned to failure, penury and woe,
 Seek me in vain and uselessly implore—
 I answer not, and I return no more.—

—John J. Ingalls.

Skepticism is slow suicide.—Emerson.

Selected Poetry

What You Can Do.

If you can not on the ocean,
 Sail among the swiftest fleet,
 Rocking on the highest billows,
 Laughing at the storms you meet,
 You can go among the sailors,
 Anchored safe within the bay,
 You can lend a hand to help them,
 As they launch their boats away.

If you are too weak to journey
 Up the mountain steep and high;
 You can stand within the valley,
 As the multitude go by;
 You can chant in happy measure,
 As they slowly pass along,—
 Though they may forget the singer,
 They will not forget the song.

If you can not with the reapers,
 Garner up the richest sheaves,
 Many a grain, both ripe and golden,
 Do the careless reapers leave.
 You can go among the briars,
 Growing rank against the wall;
 For it may be that the shadow,
 Hides the heaviest wheat of all.

If you can not in the conflict,
 Prove yourself a soldier true;
 If, where fire and smoke are thickest,
 There's no work for you to do,—
 When the battle-field is silent,
 You can go with careful tread;
 You can bear away the wounded;
 You can cover up the dead.

If you have not gold or silver,
 Ever ready to command,
 If you can not toward the needy
 Reach an ever open hand,—
 You can visit the afflicted,
 O'er the erring you can weep;
 You can be a true disciple,
 Sitting at the Savior's feet.

Do not, then, stand idly waiting,
 For some greater work to do;
 Fortune is a lazy goddess,—
 She will never come to you.
 Go and toil in any vineyard;
 Do not fear to do or dare;
 If you want a field of labor,
 You can find it anywhere.

Talkers and futile persons, are commonly vain and credulous withal; for he that talketh what he knoweth, will also talk what he knoweth not; therefore set it down, that a habit of secrecy is both politic and moral.—Bacon.

• * •

The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone like the bloom from the soiled rose.—J. A. Froude.

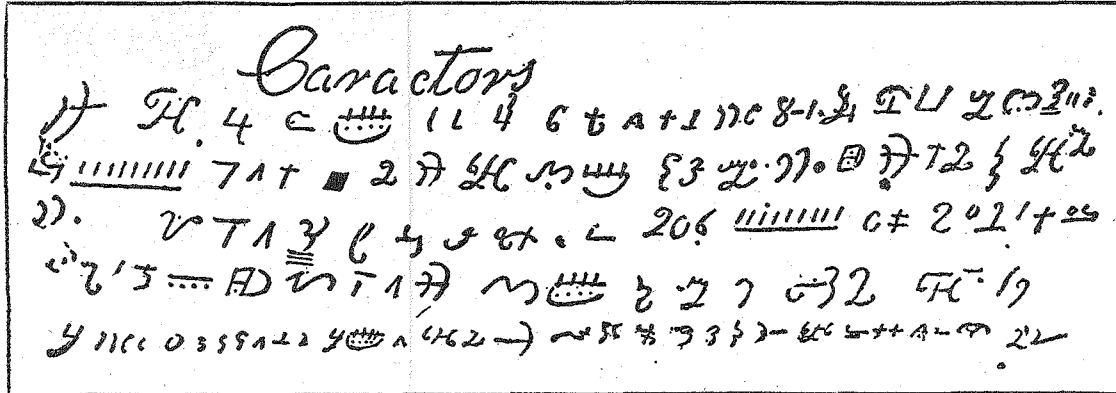
Of General Interest

A PIOUS FORGERY.

[The cuts used in this article are used by courtesy of the *Liahona*.—EDITORS HERALD.]

Our readers who are familiar with the events which attended the coming forth of the Book of

Mormon will remember that, while the translation of it was in progress, and about two years before it was published, the Prophet Joseph Smith made upon a sheet of paper a facsimile of some of the characters on the gold plates from which he made the English translation, and gave it to Martin Harris, who showed it to Professor Charles Anthon of New



Mormon Caractors	English Characters
1	1
2	2
3	3
4	4
5 x	5
6	6
7 x	7
8	8
9 x	9
0	0
206	206
1 x	1
2 x	2
3 x	3
4 x	4
5 x	5
6 x	6
7 x	7
8 x	8
9 x	9
0 x	0
206 x	206
A x	A
B x	B
C x	C
D x	D
E x	E
F x	F
G x	G
H x	H
I x	I
L	L
O	O
S	S
T	T
U	U
V	V
X	X
()	()
=	=

York, a scholar learned in ancient languages. This slip of paper came to possess great historic value, and was carefully preserved. Facsimiles of it have been published repeatedly.

Some months ago the *Christian Standard*, (Campbellite, Cincinnati,) promised its readers some anti-"Mormon" articles, and on the first page of its issue of April 18 it gives one, under a "scare" heading, written by Reverend R. B. Neal, a Campbellite preacher, and rabid opponent of the Book of Mormon. Evidently this production has been in process of incubation a long time. What purports to be a facsimile of the famous Harris-Anthon sheet of hieroglyphics forms part of the article, but it gives only five lines of characters whereas the original contains seven lines. As newspaper cuts go the imitation of the five lines is close, but it is not perfect. The reproduction given by the *Standard* has the heading "Caractors," and Reverend Neal grows sarcastic over the faulty orthography.

It is frankly admitted that at the time this sheet of characters was copied from the plates of the Book of Mormon, which was early in 1828, the education of the Prophet Joseph Smith, then twenty-two years old, was very defective, a fact that makes the work he did all the more marvelous, and is an added proof of its divinity. If his education was so deficient that he could not spell the word *characters* correctly, how could he have exercised, without divine aid, the wonderful ability to concoct and successfully foist upon the world such a stupendous imposture as the Book of Mormon must be, if it is not of divine origin? Sarcastic flings at his lack of education are really arguments in defense of the genuineness of his inspiration.

This incomplete facsimile is given for the purpose of basing upon it an attack upon the Book of Mor-

mon. The *Standard* writer sets out to show that the characters are not ancient hieroglyphics at all, but were "put down at random by an ignorant person, with no resemblance to anything, not even shorthand." After "proving" this claim, the astute *Standard* writer proceeds to "prove" that many of the characters "resemble" English letters and figures so strongly as to show that they were actually taken from these sources. In one breath he holds that they resemble nothing, "not even shorthand," and in the next he holds that they so strongly resemble English characters as to prove such to have been their origin. So much for his consistency; it indicates his brain power.

This prodigy of polemics next essays a mode of attack on the Nephite scriptures which, so far as we are aware, is original with him, and over the success (?) of which he gloats tremendously. He pretends to select from the reproduced facsimile thirty-seven Nephite characters and arranges them in a vertical row. Then in a parallel row he places the same number of English characters that resemble those in the first row. He thus makes it appear that each of the thirty-seven characters selected by him from the hieroglyphics bears a resemblance to some English character, either a digit or letter of the alphabet. He resorts to many different styles and "faces" of English type in order to make up his second column. His purpose is to show that the Nephite characters are not hieroglyphics at all, but were adapted from English letters and figures by Joseph Smith for fraudulent purposes. In other words he attempts in this manner to prove that this famous sheet of ancient Nephite writing is a bungling forgery, so stupid in design and execution as to be easily detected by a schoolboy.

We took a copy of the *Christian Standard* to an engraver and had made exact duplicates of the facsimile of the slip of hieroglyphics and the parallel columns of characters, which illustrated its article, and give both herewith. As these cuts are zinc etchings they may be depended upon to be absolutely exact reproductions of those in the *Standard*, and are the same size to a hair's breadth. We wish to emphasize this statement, and in support of it challenge comparison of the cuts which accompany this article with those given in the *Christian Standard* of April 18. The naked eye can not detect the slightest difference, except that fifteen of the characters in the first of the parallel columns are followed by an X, which our engraver affixed to them pursuant to our instructions.

Now remember that Reverend R. B. Neal, Campbellite preacher, pretends that he selected from among the hieroglyphics which he reproduces, all of the thirty-seven characters in the first of the parallel columns. But not one of the fifteen characters

marked with an X can be found there. They are forgeries—brazen, shameless, indefensible forgeries. The reader is invited to scan as closely as he chooses the plate of hieroglyphics and he will not find on it one of the characters marked with an X. There are several other characters among the thirty-seven which are very doubtful. Two or three of the forged characters resemble some found among the hieroglyphics. But in a case of this kind mere resemblance is not enough. No torturing into shape can be allowed. The characters in the first of the parallel columns must have exact duplicates among the hieroglyphics, or the charge of forgery stands. Nearly half of this evidence presented to prove the Book of Mormon a forgery, is forged, and the forger is a Campbellite preacher, a reckless accusant and assailant of Latter-day Saints' missionaries, and a regular contributor to the chief organ of his sect.

As a rule the members of the Christian denomination are truthful, moral, and respectable people; will they sanction on the part of one of their ministers the forgery we are exposing? Will they support the principal organ of their church in being a party to such a fraud? Do they doubt that it has been committed? Let them examine a copy of the *Christian Standard* of April 18, 1908. It contains the proof we give here, which is absolutely mathematical in the certainty with which it establishes the guilt of the accused. Although this offense may not be punishable by law, it is detestable in morals.

The *Standard* was cunning enough to print the plate of hieroglyphics on one side of a leaf, and the parallel columns on the other, thus making scrutiny and comparison of the strange characters so difficult that not one reader in thousands would detect the forgery which, however, is obvious when both plates are printed on the same page and attention is called to it.

But what of the twenty or more characters found among the hieroglyphics which strongly resemble English digits or letters? If such an argument has any weight when applied to one sample of ancient writing, it must be given equal weight when applied to another. But it has no force at all. Most modern alphabets are of necessity formed of lines, curves, dots and angles, and most ancient writing was composed of the same elements. In our day the type-founder's art has been carried so far in devising varied styles of "faces" that English letters or figures of some "face" can be found that will match characters taken from almost any ancient alphabet or specimen of writing.

Take the Moabite stone, for example. All scholars are familiar with it. It is reproduced in the "Illustrations and Helps" (p. 11) of the American edition of the Oxford Bible, which gives a description of it. It dates back to the beginning of the

ninth century before Christ. A glance at the facsimile of this stone will show that many of the characters on it could be closely duplicated from English fancy type, yet any man who would urge this fact as an argument against its genuineness would be regarded by scholars as a simpleton. So much for this latest and most formidable (?) attack on the Book of Mormon!—From an editorial in the *Liahona*, the *Elder's Journal*, May 9, 1908.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Daughters of Zion Reading for June.

TO WHOM DOES THE CHILD BELONG? NO. 2. TO GOD.

Before parents can claim any right to their child, they must first recognize his right to himself, and then God's right to him. First individuality; then religion. It is true that these two can not be actually placed the one before the other and separate from the other. They are inextricably intermingled, and when we say that the child's first right is to himself, we mean that in all things he has the right to claim that his individuality be considered. Even in acknowledging his obligation to his Creator he must be allowed to worship according to his individuality. One may worship with serious earnestness, and his prayers be anxious longings; another may find a joy and gladness in service, and his prayers be anthems of praise and rejoicing. And this violates no moral law. . . .

Reverence for God and obedience to him is a duty. By nature the human being is reverent. The savage has his god and his religion. The infant sees in his parents the highest and best that he knows. They stand to him for God. But early in life he may be made to feel that they themselves obey a power still greater and stronger than themselves; that this power governs not only their deeds but their thoughts, and he begins to feel that he, too, must yield a loving obedience to this great Being. He begins to feel that he belongs to God. If rightly taught, this feeling will not be one of fear, but love, and this strengthens his character. The service of fear is slavery; the service of love is freedom by means of control of self. This self-control should extend to the domain of physical as well as spiritual things.

A very little child can understand that his body is a temple for his soul and for the indwelling of God. I think we do not understand how intuitively a child grasps the idea of his dual nature. . . .

Very early in life the child can understand God's claim upon him in the care of the body. He can understand that God has a claim upon him by creation and preservation; he can understand that God works with him daily in the keeping of the body in repair. If he eats proper food, it is the divine power that makes of it the tissues and keeps them in health. He learns that in this, as elsewhere, God works by laws which the individual has the power to obey or ignore, but in violating these laws it is always himself who suffers. Children can as readily be taught a bodily religion as a spiritual

religion. They can be taught regularity in eating, the avoidance of injurious articles, the keeping of regular hours of sleep, the value of exercise,—in short, the obedience of physical law as a duty they owe themselves and their Creator, and to be rendered joyfully. Why should not the child be taught to rejoice in the thought that he belongs to God, and also that God belongs to him?

Thus taught he will perceive the beauty of the Sabbath as a day different from all others, sacred to the God whom he loves, and will gladly make it a day of rest and worship. Thus taught, he will ever be ready to refer all conduct to the approval of the supreme Judge of right and wrong. He will be anxious to keep his body pure in deed, his mind pure in thought, and his heart pure in its emotions, because the God to whom he belongs is a God of purity.

In trying to teach faith in God, there may be danger that the child will obtain the idea that God will make a special interference in his behalf, and overturn natural law; but the instances of absolute faith in the heavenly Father are often very interesting. A little girl had been taught to pray with perfect faith. She had been naughty, and her mother was taking her away to punish her. As they climbed the stairs, the little one earnestly said: "O Lord, if you ever wanted to help a little girl in your life, now's your chance."

It is wiser to teach the child that all human beings belong to God, and he has their best interests at heart, and if we love him and try to obey him, all will be ordered for our good, and that sometimes it would not be kind to allow us to escape merited punishment. The absolute trust that accepts the trials or life, as well as its joys, as part of the disciplinary process of life, is the trust that best fits one to bear the part of a noble, patient, undiscouraged scholar in earth's great Polytechnic.

What a parent desires a child to be in relation to God, that must the parent be. He must manifest absolute trust, not only in word, but in a cheerful, serene acceptance of all the circumstances of life. He must show that he belongs to God every day in the week. Sunday prayers and week-day bad tempers are bad lessons in piety. It is not wise to endeavor to arouse piety through the emotional nature of the child, nor through fear, nor even by too constant appeals to the conscience, which may become morbid under such training; but a life of consistent recognition of God's claims and the persistent effort at patterning after the Christ as the only Savior of mankind, is the true religious training. And as Jacob Abbott says:

"We must not look for the development of the moral and religious sentiments too soon, nor be too much troubled if in the first two or three years of life, the animal sentiments seem to overpower the higher sentiments and principles. No one can possibly know at how early an age that great change which consists in the first faint kindlings of the divine life in the soul may take place, nor with what faults, failings, and yieldings to the influence of the mere animal passions of childhood it may co-exist."

Therefore, we, as parents, must be patient, sympathetic, loving, gentle, tender-hearted, forgiving, "even as God for Christ's sake" has forgiven us; believing that it is better to win our children to God through love, than to frighten them to him through fear.—Mary Wood-Allen, M. D., in *American Motherhood*.

Questions on June Reading.

What rights to the child stand before that of the parents? In what sense does the child's right to himself come before God's right? What place must be accorded individuality even in one's obligation to God? What evidence is there that reverence is inherent in human nature? Through whom should the child first recognize God? When the child feels that his

parents are subject to the higher power, what is the effect upon him? Who is responsible for the child's first ideals of service to God? What will be the effect on the child's character whether this service be one of love or of fear? In what way does self-control become a part of the service of God? How may a child be taught of his dual nature and that his body is a temple for God's Holy Spirit? How is a child to know of God's claim upon him physically as well as spiritually? How early may a child be taught of God's care for his body? Will it not be an attractive thought to a child that he is to care for his body as a coworker with God, who has created it, who provides for its needs, and whose laws work for its preservation? Is it not possible to teach all this in language a child may understand? Will not this teaching tend to make the child rejoice in his service to God? What will be the result upon his conduct in general? Is it right to teach a child that he may ask favors of God? In expecting answers to prayer, as in the healing of the sick, do we presume that God will overturn natural law or simply put in operation higher law? How would you deal with the child who appealed to the Lord for relief from punishment? What effect will it have upon the prayers of a child to teach him of the care of God over all human beings? What kind of faith will best fit a child for his part in life? As an example for his child how should he accept the circumstances of life? While we may need to wait patiently for the development of religious sentiment in the child, should we be neglectful about giving such teaching as he can receive?

Program for June.

Hymn No. 89, Saints' Hymnal; reading from Home Column with discussion; paper, "How may a child be taught to rejoice in the thought that he belongs to God, and also that God belongs to him?" roll-call; business; hymn 132; closing prayer.

Letter Department

SHARON, Tennessee.

Dear Herald: I was baptized into the church October 4, 1906, by Elder J. R. McClain, of Fulton, Kentucky. I was a member of the Christian Church thirty years, and can say I have received more light and enjoyed myself more since I came into the Latter Day Saint Church than I did in all the thirty years I lived a member of the so-called "Christian Church." I know, since I hear the true gospel preached, that I was in darkness all this while and was ignorant of the true gospel of our Lord and Savior Jesus Christ. I was healed since I came into the church of a sore affliction that had troubled me quite awhile. The elders administering to me were led to pray the Lord to remove the cause of that which was making me suffer so much. Well, it was removed and I have felt no such pain since.

At the time I was administered to I used tobacco, chewed, smoked, and dipped snuff, had some in my mouth most all the time. After the administration I never wanted to use any more tobacco. The desire for it had been removed, and so I was healed by the power of God and shall never use any more tobacco. I am satisfied lots of the Saints are suffering from the use of tobacco. I hope some one will read this and profit by the lesson taught in this part of my letter.

I have a husband and eight children. My husband was baptized the same day I was, but none of our children have followed our examples yet, but I hope they will some day. We are now living at Sharon, and doing all we can to help on the great work of the Master.

Bro. S. H. Fields first came here to preach for us and caused quite an interest to spread through the country. Since then A. V. Closson, J. R. McClain, and C. L. Snow have

labored here. The interest is still growing. There are many friends to the cause here. Bro. McLain and Snow close their meetings here to-night. The people like to hear them preach, and pay the best of attention.

I would have been glad to attend the General Conference at Independence, but we are too poor, and then I see board and lodging was three dollars and a half per week. So I do not see any chance for me to attend the General Conference soon. I can not see how the Saints can think of charging the Saints board for a few meals and a place to sleep during the conferences. I only wish I lived there and had a house of my own to invite the Saints to stay with me. I feel like I ought to make some sacrifice to help on this great latter-day work. We are renting land and give half of what we make to have a place to shelter us, but we are always glad to divide meat and bread and shelter with any of the Saints free of charge. In the Book of Covenants the Lord tells us how we may know his disciples. He says to the elders, "they will feed you and clothe you and give you money," and it seems to me if we should charge the elders board at any time it would not be feeding them in the way the Lord intended we as his disciples should feed them. We have kept the elders and Saints weeks at a time free of charge, and I do not believe we are any the worse off by it. I believe if the Saints where the General Conference is held would open up their hearts and houses to entertain the Saints free of charge poor Saints would get to attend more than they do, and get the benefit of the conferences, which would be such great help to them. I hope none will take offense at what I say, for I only mean to let the members see where I stand on the above subject.

I love to read the many good letters in the church papers. I shall ever pray the Lord to continue to bless his Saints, and to help us to live pure lives before him, and to learn our duties and to walk in that straight way that leads to eternal life. I ask the prayers of all the Saints that I may continue in this great cause till the end; then I am sure if I do I will be saved in the kingdom of God.

MRS. S. N. MCGREGOR.

FULTON, Kentucky, May 16, 1908.

Editor Herald: On Monday following conference adjournment, accompanied by Elder J. C. Clapp, I returned to Fulton. Elder S. H. Fields bore us company as far as Belleville, Illinois, on his way to his mission-field in Southern Illinois. We found Bro. Clapp to be a very congenial traveling companion, and more like a young man than an old veteran of seventy-odd years. Bro. Clapp has a number of relatives in the Kentucky and Tennessee District, as well as a host of friends, who will be glad to know of his coming. Bro. Clapp introduced the work in this country years ago, and made a lasting impression as an able preacher. We are glad to have him with us, and feel that he will be able to accomplish good in the ministry here.

Upon our arrival home, I found all well, except the baby boy, who was convalescing from a spell of pneumonia, contracted soon after I started to conference, which caused a great deal of anxiety on our part; but through the mercy of God, he was soon on the road to recovery.

After a day's visit in Fulton, Bro. J. M. Turnbow, a cousin to Bro. Clapp, came with his buggy for Bro. Clapp to go home with him, while the writer went to Murray, Kentucky, to visit Bro. C. L. Snow, who has been very low. I found him very much improved, though far from well. He was suffering with smothering spells, caused from water gathering around his lungs. We are informed that he is able to be up now.

Bro. Snow had just received a letter from some parties in Southern Illinois, where he and Bro. Fields held meetings last fall, wanting him to come at once, or send some one to look

after a Campbellite preacher that was spoiling for a debate, and was holding meetings at that place, and exposing what he was pleased to call Mormonism. He was challenging the world, and especially the Latter Day Saints, to meet him in debate, and, to use his expression, "he would skin them and tan their hides." We have no members at that place, but a number of good people are investigating. As Bro. Snow could not go, and we did not know how to reach Bro. Sparling or any of the men in his field, we decided the nature of the case demanded immediate attention, and as it was just across the river from Paducah, Kentucky, I decided that I would for once transcend my bounds and cross the line, and meet the champion who was so anxious for our friends to "trot out their man!" Bro. Sparling, we hope you will pardon us for this intrusion, and if you want to pay the work back, we can use you at our reunion beginning July 20. The next day being Sunday, I went over to Oakland church and heard Bro. Clapp preach, and returned to Murray the same evening.

Monday afternoon I went to Paducah, and crossed the river to Brookport where I was met by Mr. Andrew J. Lynn, who carried me over to the place of meeting in his buggy. But the preacher was gone; had closed his meeting the night before, and left the neighborhood. I was not much surprised at the turn of affairs. There was no chance for a debate, as they could not get a man to meet us, but the people were anxious for us to preach, so we held forth over Sunday with good interest. I did not fail to call their attention to the statement of the Savior concerning the "hireling shepherds that would flee away when the wolf came," because "he loves not the sheep." There are some about ready for baptism. It is a good opening, and should be looked after.

I was with the High Hill Saints last Sunday, and will go to Sharon, Tennessee, to-day. I shall try to visit all the branches, just as soon as I can. It is likely that I will be associated in tent work again this year, and I would like to remind the Saints of the fact that we are in need of a new tent. There has been something like seventy-five dollars subscribed, but that is not enough by at least fifty dollars, and if we expect to get the tent in time for the reunion in July, we will have to get a move on us, and it will be necessary for those who have already contributed to give more, as most of the Saints are poor and can not give much. And while I am talking about financial needs, I want to remind the Saints, one and all, do not forget your Bishop's agent. It is his business to look after the poor, as well as elders' families, and this he can not do, unless the means are placed in his hands.

Dear Saints, we are looking forward to the time of the gathering, which we have every reason to believe is not far distant. In fact is now here for those who can do so, and the call will soon be general, according to the revelations, when all must go, if we will escape the destructions that are coming upon the earth. Are we ready? If not, what is lacking? These are pertinent questions to every Latter Day Saint. Who will be gathered? Hear the voice of inspiration: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5. Again: "Let all things be prepared before you."—Doctrine and Covenants. I want to urge it upon the Saints this year to file their inventories, and pay their tithing, or at least begin to do so, so that when the time comes for you to gather, you can secure your certificate and be ready. And remember, the Lord requires us to make a *sacrifice*.

If we refuse to pay our tithes and offerings because it will work a hardship on us, and are not willing to sacrifice, we are not in a condition to be gathered. Do not begin to say, "There is plenty of time; I have some other debts to pay, and then I will pay my tithing." Let me ask, Who is your oldest creditor? Do not you think you ought to pay him

at least a part? We might wait too long, it might get too late. Remember the parable of the ten virgins. (Matthew 25). I would like to get the name of every Saint in the Kentucky and Tennessee District on the book as a tithe-payer, if only for five cents, and thus show your willingness to comply with the law; and I do not think there is one too poor to do that much. Take the Lord in as a partner in your business, and see how you will prosper, and then give him his share. Those wishing to contribute to the tent fund can either hand it to C. L. Snow or to the writer, who are the committee, Bro. Closson having resigned. Those wishing to do so may send tithes to me at Fulton, Kentucky, or hand to Bro. Snow, who will receipt you for the same.

Hopefully in the conflict,

J. R. McCLAIN.

TRINIDAD, Colorado, May 16, 1908.

Editors Herald: Leaving General Conference, I stopped ten days at Prowers, Bent County, Colorado, and held meetings in the Enterprise Schoolhouse. Had a good hearing, especially of the young people. There is a live Sunday-school here. The branch is in charge of Priest M. F. Ralston, who is the only one in that part of the country holding the priesthood. Leaving here I called at Rocky Ford, preached once, and then on home.

I had been at home only one day when I got a letter to return to Rocky Ford to solemnize the marriage of Sr. Esther Severin, of Hallowell, Kansas, and Mr. Charles O. Whipple, which was attended to as best we knew how at the home of Bro. Ira Whipple, on the 6th inst. The bride is a staunch Latter Day Saint, and if her husband is not one in the near future it will not be her fault.

After the wedding I preached every night but one for a week at the house of Bro. and Sr. Sanders, to small but attentive congregations. A few who had never attended our meetings before were regular attendants. I think if a public place could be had and regular services held in Rocky Ford a branch could be built up.

Leaving there on the 13th I came to Raton, New Mexico, and back to this place on the 14th. I shall try to get a public place for preaching and see what can be done here. There are quite a few Saints here who are anxious for meetings. What we need in all these towns is a public place and regular meetings.

I do not know how we are going to fill the calls for service this year, with only three missionaries for the great state of Colorado. Maybe our minister in charge can help us figure it out.

In the faith,

E. F. SHUPE.

SHERIDAN, Nevada, March 18, 1908.

Editors Herald: The Saints here are very much scattered, and have scarcely any meetings except in Carson City where a few are held in the course of a year. We expect Bro. E. Penrod on a visit. He lives at Elco, but winters in California, as the climate in Elco is severe in winter. He is an old veteran of the Mexican war. He has been on this coast ever since. He is in his eighty-second year and is hale and stout. He was one of the discoverers of the famous Comstock mine. He was one of the first that united with the church, that is, what was called the Josephites.

The first Latter Day Saints in Nevada were called Brighamites, when Alexander H. Smith and C. W. Anderson came here in 1867, and Bro. Brand and Bro. W. W. Blair in 1868 on a mission to the Pacific Coast. Many united in those days with the church, and several branches were organized, the most of those uniting having come from Utah when the soldiers went there. Many came here in 1868, 1869, and 1870, and settled the vales in Eastern Nevada. In 1866 we

first heard of the Reorganized Church when Brn. Smith and Anderson first came. We did not see them then, but our hired man heard them preach in a blacksmith shop near Carson City. Myself and wife were Methodists, but when our hired man explained so much about the Josephite preaching, we began to read our Bibles and found we had no foundation to our faith. But it was a horrible thing to be a Mormon. It was about a year before we could think of being baptized.

Bro. W. W. Blair came the next fall with E. C. Brand, on his first mission to our house, by invitation from us. As soon as they stepped in the house we felt the power of God resting upon us, and a few minutes later as we sat in the room I requested them to pray for us and a change came over us immediately, and then we made arrangements for baptism which took place on the 18th of September, 1868. Some other folks were baptized at the same time. What a change! What an unspeakable joy! What testimony we received of the restored gospel and of the angel message!

The next February a branch was organized called the Mottsville Branch with about twenty-five members, and the writer was chosen to preside. There were some others who had been elders in the old organization and had been baptized into the Utah church. I had to take the lead of the branch and as the Brighamites were on some doubt about the authority of the Reorganized Church under Joseph Smith, I traveled several miles each Sunday and we had a glorious time.

The gifts were manifest in our meetings. I wish to relate one instance. In 1862 there were several families came from Utah. They were called Morrisites at the time that Joseph Morris was killed, but none of them ever united with the church, except one sister, Mary Cook. She was a noble Saint and had the gift of tongues, and some time in the year 1874 a man came from Montana or Idaho with a message or a prophecy, one of Morris revelations, and they sent us word that the man wanted to come to our meeting the next Sunday which was held at a schoolhouse at two in the afternoon. Well, about thirty of the Morrisites, and about the same number of the Josephites came together, so we arranged with them that after our meeting we would give them the liberty to speak if they chose. So they seated themselves on one side of the house and we on the other, and, as it happened, the day was sacrament day, and when the sacrament was over and the meeting open for testimony and prayer and song this Sr. Cook, who had been a Morrisite, but had not long since been baptized into the Reorganized Church, spoke in tongues as she usually did at other times, and the interpretation was given by another one in language so plain, stating the calling of young Joseph to take his father's place, and inviting all the scattered sheep to return to the old path, a fair invitation to those deluded people to come to the true fold. Finally we closed our meeting and gave them a chance to say what they wanted to say, which lasted about an hour. After that meeting they had not much to say, as one of their own number had left and united with the true church and gave them fair warning to return to the old path, to their Father's house. Strange indeed that they claimed a greater light than we did, but by this time they have all passed away to meet the Judge of all the earth.

The church in Nevada is in rather a deplorable condition, situated one or two in a neighborhood and only two or three of us left and we are old, your writer, seventy-seven, a Bro. Bidlar in Carson City seventy-nine, and Bro. Penrod, at Elco, three hundred miles away in the eastern part. We hope the General Conference will appoint some one here the coming summer and revive the work. We are all willing to help as one would move from one neighborhood to the other. Nevada is proving to be a great rich mining state, and thousands are rushing wild to find the gold, and new towns are being built in

places that no one ever thought of any gold being found, and hundreds have worked over the ground not thinking of any being there.

We have lived here since fifty-three. Crossed the plains that year. Wife and self are the oldest married couple in Nevada. We have stood for the gospel and the angel message whenever an opportunity offered, in our weak way, and whenever any of the missionaries came they had a welcome home with us. We have many friends outside of the church, and are always treated with respect in the community where we live. The old settlers have died and others have sold out, and the new ones are Germans or Danes or Italians, and it is hard to do any gospel work with them. With the best wishes to all Saints,

Yours in Christ,

D. R. JONES.

PAPEETE, Tahiti, May 2, 1908.

Editors Herald: Our steamer was four days late as she was detained in San Francisco and therefore arrived on April 30 and brought us good news from friends and relatives, but of course not much conference news.

We will have the Sabbath-school books ready probably next week and send them to all who have subscribed for them as we did for many years, and we hope to soon print the *Orometua* again, although we have not got many subscribers yet, for it takes some time to get word to all the islands and receive word again, and of course we will send not only to subscribers, but will send to them monthly as we did always before, of course. We have a tract ready, prepared by Bro. Lake, which we hope to print soon in the *Orometua*, and another one by Wiriamu which we hope to print in tract form, and when the *Orometua* gets under way again the natives will be delighted as well as instructed in the things of the kingdom.

Bro. and Sr. Lake hope to go to the Tuamotus, perhaps next week, and I hope to go to California by the next boat, which leaves here in June, or certainly on the July boat. My successor will have all the work and care of the mission to look after, and I hope the good Lord will direct and bless him in all his work in this mission.

I have passed the three-score-and-ten mile-post and feel that I should be at home in America, for the last twenty-six years have been spent in foreign missions, except a short time spent in the Pacific Coast Mission, and from Nova Scotia to Australia was a long ways formerly, but not so far now, as steamers shorten the time, and in these last days time counts.

Mrs. Burton and Bertie are in their usual health, as is Bro. Lake also, but they are all busy, for untill Monday is mail time, and then comes the bustle of getting ready for a Tuamotu trip, and I suppose we will bid them good-bye till we meet again in California, if the Lord wills. I did not suppose when I left California that I would stay here so long, but it has been so ordered and I am content.

May God bless all Israel and help onward all the efforts made to redeem Zion.

Your brother in Christ,

JOSEPH F. BURTON.

ADAMSON, Oklahoma, May 12, 1908.

Editors Herald: Adamson is a coal-mining town on the M. K. & T. Railroad. The coal here is easy to dig and good money can be made in the mines. Coal pitches thirty degrees and is handled on flat sheets and chute work. It is five feet thick with fair top for such big coal. Union wages are paid to all men under the employment of the company. We are expecting to start work as soon as the scale is ready to sign.

I will favor any Latter Day Saint with the best of my work who will come. I am not short of men, but will place all Latter Day Saints on their arrival, and I can handle one hundred and twenty-five men. Dwelling-houses are scarce. Write before coming. I want to get our branch in better condi-

tion. I want the banner of our King to float high in the air here and we are in need of good church workers.

I have learned from experience that Latter Day Saints can do better while living their religion and holding up the banner, make more money, and their hope grows brighter, than when sitting idle. I have learned to strive to hold fast to the rod of iron that leads to eternal life. My promise at the water's edge comes to my mind more and more, when I promised to be a better man, to lay off the old man, sin, and put on the new man, Christ. Upon the right and left there seems to be discouragement, sorrow, and distress. The only hope is to live faithfully. Our Father who has promised help is still with us. In the long ago the sea divided, the blind saw, the lame walked. We are to-day worshiping the same God, the same Redeemer, the same Friend. He should be our King, our all, and he will be if we are faithful. Let us then be doers of his word. Ever praying for the welfare of Zion, I am,

Your brother in gospel bonds,

PETER ADAMSON.

Miscellaneous Department

Conference Minutes.

SOUTH SEA ISLANDS—Conference met Friday, March 6, 1908, at Tarona, Papeete, at 8 a. m., as was appointed on the 20th of October, 1907, at a special conference. J. F. Burton was chosen president of the conference, and C. H. Lake assistant, D. M. Pohemiti secretary, and Tane a Temai assistant secretary; and the following persons were appointed to take care of the house and the grounds of Tarona during conference: B. Richmond, Paia, Hotu, Teu and Maro. After which Elder Tara spoke of his children living with companions unmarried formerly, but now they were married and he was free, and wished to lay this before the conference; elder Mauna spoke of like conditions with him formerly, and that he now also was free.

Report of officers read: High priests, J. F. Burton preached 42 times, baptized 11, ordained 1, married 4 couples, blessed 9 children; C. H. Lake preached 56 times, baptized 8, confirmed 1, ordained 11, married 3 couples, blessed 4 children, and administered to 72 sick persons; Metuaore attended 220 services, preached 17 times, baptized 1, confirmed 2, ordained 1, administered to 40 sick, held three bishop's courts. The quorum of elders met on the third of March and three times since, 28 elders in attendance, 5 new members received, 481 sermons preached, 20 persons baptized, 19 confirmed, 19 ordained, 38 children blessed, 225 administered to, held 8 courts of elders, 47 marriages performed, money and food received \$261.40 Chile money.

Conference met again at 1 p. m. Elders reports: Wiriamu preached 50 times, blessed 5 children, baptized 11; Vaiarea preached 30 times, on 4 courts of elders; Teato preached 6 times; Hotu preached 30 times, baptized 4, confirmed 4, blessed 2 children, and 40 persons left the "Pupu" in his district; Tai preached 40 times, confirmed 1; Maevatua preached 6 times; Tarua preached 8 times, baptized 1, on 1 court of elders; Tetai preached 12 times; Tefau preached 15 times; Kehauri preached 7 times, baptized 1, confirmed 1, on 1 court of elders; Tehu preached 32 times, ordained 1, confirmed 1; Taroi preached 4 times, on 1 court of elders; Varoa preached 10 times, baptized 1, confirmed 1; Tapuni Aporo, preached 50 times, 100 other meetings, blessed 6 children. Session adjourned. Tane a Temae preached at 7 p. m.

Met at 8 a. m., on the 7th. A letter was read from Queen Marautaaoroa in which the queen bestowed upon the church a nice bell for the chapel in Makatea, which was received by vote, and J. F. Burton was authorized to answer the letter. Elders reports: Mauritera preached 52 times, blessed 3 children, Tane a Temai preached 38 times, baptized 3, confirmed 3, ordained 9, married 4 couples, blessed 2 children; Tumatau preached once; Rongotonga preached 28 times, blessed 2 children; Teahio preached 12 times; Teuira preached 3 times; Teotahi preached 13 times, baptized 1, on 1 court of elders; Tupakake preached 13 times; Tehani preached 7 times; Rua preached 15 times, ordained 1, confirmed 1, on 1 court of elders; Roo preached 14 times; Temarei, a three years report, preached 80 times, baptized 20, confirmed 30, ordained 28, blessed 30 children. Priests reporting: Haorea, Faarii, Atahi Moerai, Tehautupu, Hiti, Tehania, Teopa, Tanenui; Teachers, Maro; Maave, Taheta, Taputui; Deacons,

Hotu, Teata, and Roo a Tevari. At 7 p. m. Pohemiti preached.

Sunday, March 8, Metuaore preached on tithing at 8 a. m.; J. F. Burton preached at 10 a. m., after which the Sunday-school was in session till noon. At 2 p. m., the testimony meeting was led by A. Sanford and Hotu, in which Tanenui's boy was blessed. At 7 p. m., Wiriamu preached.

Monday, March 9, reports read of money received by J. F. Burton, C. H. Lake, E. Burton, and A. Lake. Metuaore reported tithing received and offerings and sister's money \$397 Chile; expended \$397. Hotu his counselor also reported having received \$47 Chile, and expended \$47 Chile. Tetai Kehauri were appointed a committee to examine and report to this conference upon the reports of Metuaore and Hotu. Hotu reported having borrowed \$25 French money of the Tarona land money. The bishop's court reported having tried the brothers and sisters of the "priesthood company," of whom 33 were cut off from the church. Reports were read from the branches of Apataki, Arutua, Takapoto, Tarona, Tikahau, Makatea, Mahu, Mataura, Tahuia, Manihi, Tiona, Niau, Taenga, Takarua, Hikuuru, Tiputa, Makemo and Hao. Met at 1 p. m. The eight laws of Tarona grounds were then considered and received by vote. Tapuni Aporo stated that he wished to be released from missionary work this year, but afterwards accepted the office of missionary to Tubuai. Elder Tehu wished to be released from missionary work, because of infirmities. Report of the committee appointed to examine the bishops' books reported them correct. Bro. Lake spoke advising the officers of the different branches to pay heed to the law concerning officers of the church who sanctioned their children living with companions unmarried, who should give up their office. Wiriamu preached at 7 p. m. Met March 10, at 8 a. m. A letter was read from Temarei asking brethren C. H. Lake, Wiriamu and Turatahi to visit Hikuuru. Also a letter from Elia, president of the Hao district, asking the leading officers of the mission to attend the dedication of the new chapel in Amanu, on the 25th of August. A resolution was passed requesting the bishop not to lend tithing to any person.

The following missionaries were sustained and appointed: J. F. Burton president of the mission and C. H. Lake his assistant; Wiriamu president of the Fakarava division and Tetaku his assistant; D. M. Pohemiti president of the Tahiti division and Tane a Temai his assistant; Hotu, the first counselor to the bishop to the Fakarava division, and Alfred Sanford, the second counselor, to Tahiti division; Teopaitu, Teruia, Temarei, Vaiarea, Teihoarii, Elia, Tetai, Tai, Tapuni Aporo, Pinga, Putoa, Marere, Reit, Tetooba, Tefau Turatahi, Hiti, Titi; these appointments were all confirmed by vote. Afterwards a letter was read from the president of Tarona Branch asking for the ordination of Pai Haaotua to the office of elder, which request was received and arrangements made for his ordination. D. M. Pohemiti, the secretary of the mission, gave instructions to the presidents and secretaries of the branches concerning keeping the branch records and reporting to the conferences. Bro. Lake advised all the brethren and sisters to keep the laws of Tarona. Metuaore told all the bishop's agents not to spend the tithing and offerings they received for the building of chapels, but after the sick and poor and missionaries are supplied to send the rest to him. C. H. Lake spoke of the printing of the *Orometua* to be 40 cents French money a year, which was agreed to by a unanimous vote. He also spoke of the Sunday-school lessons in the hands of the printer, which would be about 8 cents French for each book of twelve lessons, and advised the Saints to help the printing work by sending money to him. The following officers were sustained by unanimous vote: The First President and his counselors, the Apostles, the Seventies, the High Priests, the Bishop of the church, E. L. Kelley, and his counselors, and the Patriarchs of the church. The president of this mission and his assistant, Metuaore and his counselors, the quorums of elders, priests, teachers, and deacons, Emma Burton and Alberta Lake, and all the brethren and sisters. And by a unanimous vote the French Republic was sustained. Conference adjourned at 10.30 a. m., to meet in Tarona, Papeete, according to former resolution on April 6, 1909, at 8 a. m. Thus has passed a quiet and peaceful conference over which Bro. Lake presided most of the time. D. M. Pohemiti, secretary. Tane a Temai, assistant secretary.

Translated from their minutes by J. F. Burton.

Following is a copy of the letter sent by the conference to the Queen.

"PAPEETE, March 7, 1908.

"QUEEN MARAUTAAROA:

"Peace be with you, madam.

"Your very kind letter of March 2, was read before the

conference yesterday, and caused the brethren much delight and joy; and by a unanimous vote the gift which you so graciously bestowed upon them, was accepted by all freely and fully.

"And we all tender you our very grateful thanks for the bell, and hope it may long remain among us as a token of your great kindness to us in the part of the world in which we now are.

Very respectfully,
"J. F. BURTON, President of the conference."

Pastoral.

To the Minister and Saints of Mission No. 3, Michigan, Indiana, Wisconsin, and Northern Illinois; Greeting: In this the commencement of the fifth year of our association it is but fitting to address a few lines to you by way of the needs of the hour. The four years' association leads us to look forward with pleasurable anticipation and we indulge the thought that it is mutual.

Economy. Perhaps one of the crying needs of the hour is economy, as the finances are in that condition that it will require the strictest economy on the part of all to alleviate the existing conditions. To this end let the Saints remember that the railroads have ceased the half-fare privileges, and the ministry economize accordingly. To do effectual work it is necessary to "abide" where an interest is found until the work is accomplished. "Moving about" will economize neither in time nor money.

Troubles. In all matters where counsel is required address the assistant minister in charge of the field where you labor. Do not anticipate difficulty; meet it when it comes.

Southern Indiana District. We have a smaller force than last year. Shall we labor the harder to make up the lack? Southern Indiana having but one appointee, it is thought best that Bro. E. J. Goodenough labor in that district also. The president of that district having moved away, it is felt best that the vice-president and secretary, after conferring with relation to the matter, call the next conference.

Assistant ministers. Western and Northern Michigan, J. J. Cornish; Central Michigan, J. A. Grant; Eastern Michigan, William Davis; Southern Michigan and Northern Indiana, S. W. L. Scott; Southern Indiana, D. E. Dowker; Northeastern Illinois, F. M. Cooper; Kewanee, Illinois, O. H. Bailey; Southern Wisconsin, J. O. Dutton; Northern Wisconsin, W. P. Robinson.

Reports. Report directly to me on the first day of July, October, January, and March. The first report should cover four months and the last be an annual report. Better put the dates in your diary and be certain to remember them.

In bonds,

J. W. WIGHT.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

Saints and friends of Southern Indiana District, please take notice that upon the removal of former agent, Bro. J. J. Boswell, from the district, the Bishopric of the Reorganized Church of Jesus Christ of Latter Day Saints has duly appointed Elder John Zahnd, of New Albany, Indiana, as Bishop's agent in and for the said district, to act in behalf of the Bishopric of said church in and for said district.

The Bishopric extends to Bro. Boswell especial thanks for his faithful and earnest work in the office of agent the past few years, and trusts the Lord will bless and direct him in his labors in his new home.

Also earnestly solicit a united effort on the part of the Saints and friends of the Southern Indiana District in behalf of the work of our blessed Lord and the promulgation of his truth, and that each may feel the necessity of performing his or her part therein and making due effort to assist the agent and thereby the church in its work. In behalf of the Bishopric.

Very respectfully,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, May 14, 1908.

Meeting of the Board of Publication.

The Board met at Lamoni, Iowa, May 6, at 3 p. m., with the following present: Bishop E. L. Kelley, Business Manager F. B. Blair, H. R. Mills, Oscar Anderson, and Secretary J. A. Gunsolley; absent T. A. Hougas.

The new Board organized by choosing Bishop Kelley president; F. B. Blair business manager and treasurer; J. A. Gunsolley secretary; H. R. Mills and Bishop Kelley executive committee for the Ensign Publishing House; and F. B. Blair,

THE SAINTS' HERALD

ESTABLISHED 1860.

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

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us.

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

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

Oscar Anderson, and Bishop Kelley executive committee for the Herald Publishing House.

Editors were appointed for the various periodicals as follows: Joseph Smith, editor, and Elbert A. Smith, associate editor of the SAINTS' HERALD; W. H. Garrett, editor of *Zion's Ensign*; Elbert A. Smith, editor of the *Autumn Leaves*; Mrs. M. Walker, editor, and Estella Wight, assistant editor of *Zion's Hope*; Heman C. Smith, D. F. Lambert, and Fred'k M. Smith, editorial staff for the *Journal of History*. Superintendents of the various departments were also appointed.

A petition for a special department in the HERALD was considered, having been referred to the Board by action of General Conference. The action of the Board thereon is as follows:

Reply by Board: The Herald Publishing House Board to which the General Conference referred resolutions which were presented to the body asking for space to be set apart each week in HERALD for the discussing of social and economic questions report:

"1. That no restrictions or limitations have at any time been imposed by the Board that would exclude articles of any class appropriate to a religious periodical, and presenting any phase of the doctrine of Christ.

"2. That, necessarily for the protection of the church paper, and the rights of the church, articles submitted for publication must be passed upon according to the merits of each, and while infallible judgment is attributed to no one, yet the supervising editor of the HERALD occupies the position of chief adviser and director of the work, and measures, that best subserve the good of the entire body, and his judgment should and must be accepted as the wiser and more correct position as to the fitness of any article presented for publication in the HERALD, until appeal is made to the Board of Publication and this board as a body shall have passed upon the matter or submitted the same to the chief quorums of the church for decision. As yet the board has had no such complaints lodged with it. In the church as in the state, the presumption is that the wisdom of the council, or the majority, is a safer guide than that of the individual, and not to respect the procedure outlined in the law for the correction of abuses, or evils, brings anarchy and confusion to the body instead of good.

"3. The board is not averse to the consideration under wise supervision of any or all questions pertaining to the body of Christ, the church, but it would not expect that the divine law, plans, or procedure, to be followed in the work of Christ, could in any way be supplemented, directed, or interpreted by the views, or spirit of the socialistic theories of the world, or that it is wise, or material to the good of the church, that the church organ shall take up and discuss the special views or principles of any of the political parties of the times, and thus become one of the secular journals of the day."

Very respectfully submitted,

By the Board,

E. L. KELLEY, President.

J. A. GUNSOLLEY, Secretary.

LAMONI, Iowa, May 7, 1908.

Corrections.

In our issue of May 20, in pastoral of Bro. U. W. Greene, we wish to make the following corrections: In the fourth paragraph beginning with the word *Chatham*, it should read

as follows: "Chatham District in charge of G. M. Shippy with Bro. B. St. John to assist," instead of as published. The last paragraph should read: "That part of the Kirtland and Pittsburg Districts in Pennsylvania will be under the supervision of Bro. G. T. Griffiths."

Conference Notices.

The Eastern Michigan District will convene at Applegate, Michigan, June 6, 1908. We wish for a full report from the ministry, and are mailing blanks this week. Mail them to President G. M. Shippy, 2054 Tenth Street, Port Huron, Michigan, not later than June 1. Secretaries of branches will send branch reports to my address at Applegate, Michigan. F. O. Benedict, secretary.

The Mobile, Alabama, District will convene with the Three Rivers Branch, July 11, 1908, 10 a. m. W. L. Booker, vice-president.

Those expecting to attend the coming district conference at Mission Branch, Illinois, will be met at Seneca on the Rock Island or Sheridan on the C. B. & Q. road up to Saturday noon. Please notify Bro. Thomas Hougas, Marseilles, Route No. 58, or W. E. Williamson, Marseilles, Route No. 57, what town and time you are coming in order that necessary arrangements can be made. W. E. Williamson, district secretary.

Convention Notices.

Zion's Religio Society will meet in convention at Rich Hill, Missouri, June 5. Officers are elected for the coming year and we want as many delegates as possible. Dora Lowe, secretary.

The Eastern Michigan District Conventions of Zion's Religio-Literary Society and Sunday-school Association will be held at Applegate, Michigan, June 5, 1908. Time principally devoted to institute work. Trains run directly to Applegate. Emma H. Whitford, secretary.

The Minnesota District Sunday-school convention will convene at Clitherall, Minnesota, June 19, 1908. Hallie M. Gould, secretary.

Northern Michigan District Religio Society will convene at East Jordan, Charlevoix County, Michigan, on Friday, June 26. Social service in the morning. Charles Burtch, secretary.

Notices.

To Western Michigan Saints: Bro. H. A. Doty has been appointed by the Herald Publishing House to represent the publishing department at the Western Michigan Conference. He will have a supply of books aond be prepared to receipt you for your subscriptions.

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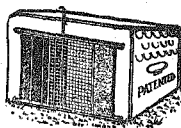
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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, JUNE 3, 1908

NUMBER 23

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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We are sorry to note that Lamoni took no official notice of Decoration Day. Individually there were many who decorated the graves of departed friends, but so far as the town was concerned the day was as other days.



Bro. Alma Booker, Lock Box 18, New York, desires to hear from any of the Saints in Western New York who think openings can be made where they reside.



With much we surfeit; plenty makes us poor.—Drayton.

Editorial

THE RADICAL, THE CONSERVATIVE, AND THE PEOPLE.

In almost every organization, whether of church or state, there are found two classes of people: those who are extremely radical and those who are extremely conservative. Naturally these two classes look at almost every question from different standpoints. Neither has any vast amount of charity for the other. Each is prone to regard the other as a serious menace to the public welfare.

"You are a crank, a fanatic, an anarchist. You destroy confidence and undermine society," declares the conservative. The radical replies, "You are a chump, a back number, an enemy to progress, a brother to the czar."

Perhaps either free to carry out his own policies without hindrance or modification would be a menace to society; but the two confronting each other counteract each other to an extent and often force the adoption of measures that lie between the two extremes.

We may as well avoid argument by admitting on the start that those who are regarded as being extremely radical are sometimes exactly in the right and well within the bounds of truth; while at other times those who are considered extremely conservative have established themselves on the truth. But in many instances, perhaps in the majority, they occupy, as before stated, two extremes, and arrive at the truth only by compromise.

The word *compromise* is distasteful to those who are of a very positive nature and loth to admit that they may be in error in any detail of their convictions. But we are not talking of a compromise between truth and error, between right and wrong, by which an individual gives up a true principle and accepts a false one in the interests of peace. We are talking about a compromise between two men or two factions who agree (or are compelled by force of circumstances) to abandon false positions and unite on a basis of truths that were originally common to both or were somewhere between the two or were only partially accepted by one or both.

Truth is frequently arrived at by compromise. The Constitution of the United States was a compromise. God commended it. In the convention that

met to draft the Constitution there were delegates who wished to make each State almost an independent republic; they were opposed by those who desire a strong centralization of power, with the president an uncrowned king. There were other important questions before the convention and on each of them these two classes of temperament clashed. At times the disagreement seemed hopeless of remedy. The entire summer was taken up in debate. The document as finally adopted embodied ideas that were between the two extremes.

It may be argued that truth is itself an extreme,—the farthest removed from error. Not when it lies between two errors, as is frequently the case, if not the rule. The Shakers forbid marriage, that is an error; would the truth then be found at the opposite extreme, among the Utah people? No. The truth lies between these two. Napoleon considered five hours each day sufficient sleep for any man. He was wrong. Would truth then be found as far as possible from this error, and man should sleep, say fifteen hours each day? The Quakers are a restrained and melancholy people, drab of color and solemn of countenance; the "four hundred" have the opposite extreme, gaudy colors and incessant laughter and chatter. According to God's definition correct deportment is somewhere between these extremes,—to be joyous in the warfare yet to avoid loud and excessive laughter.

There is more than a degree of truth in the statement made by one philosopher that "the reverse of error is not truth, but error still. Truth lies between these extremes."

So long as society is composed of so many differing minds, and so long as the net gathers of every kind of fish, the conservative has a certain function to perform. It is his work, because of his peculiar turn of mind, to conserve, protect, and perpetuate the customs, institutions, and traditions of the past. He is concerned in preserving all that is good that has been handed down by the fathers. Yet the conservative should remember that his class has also clung to the errors and evils of the past. There is some ground for the charge made by one cynic that "the conservative is a man who will not look at the new moon, out of respect for that 'ancient institution,' the old one."

The radical also has his duty. Every idol that has fallen has been shattered by the hammer of an iconoclast. Every advance movement has been forced because of the stand taken by some one who has been considered a radical thinker. Yet he should remember that men of his class have led in countless hairbrained, ridiculous, and disastrous adventures.

In fact the common people may well listen to both of these men; but they should follow neither blindly

or implicitly. They should not be carried away by the brilliant oratory of one; or halt their investigations because of the dogmatic assertions of the other. That an enlightened people are capable of doing this was the opinion of the good King Mosiah, who said, "It is not common that the voice of the people desireth anything that is contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right."—Mosiah 13:4.

Mosiah entertained a courageous, wholesome, stimulating belief in the ability of the people to determine between right and wrong when once they set their minds to the task. If his view was correct it is worth while to be "just one of the people,"—one of those who look before they leap, who are sure they are right before they go ahead, who are not commonly found in the wrong.

Mosiah is careful in his statement. He does not say that the majority of the people are never wrong; he says it is not common for them to be wrong. This leaves a little grain of comfort for one who is of the minority: he may be right after all. But, remembering which is the exception and which the rule, when one finds himself out of harmony with the voice of the people, he will do well to consider the situation long and seriously before deciding irrevocably that he is right and everybody else wrong.

We are inclined to accept Mosiah's statement as the truth because God has arranged it so that his church (as an organization) must stand or fall by the voice of the people. That is quite in harmony with all his dealing with men; he has ever sought a people who would accept and obey his laws because they wished to and not because they had to. Moreover, when we read Mosiah's words we recollect that we are living in a dispensation wherein the promise is still good, "Ye shall know the truth, and the truth shall make you free." The Spirit is still given to guide into all truth.

Man is ever beset with the temptation to be intemperate in one way or another. Ministers and members of the church are by no means exempt. The temptation to be impressive or sensational, to flourish the torch, climb the heights, storm the battlements, rout the minions of error, usher in the new era, and all that sort of thing, may lead one to take extreme positions and to use extreme methods in defending them, thereby in the end defeating himself. Or a different sort of temperament may be tempted to take its stand behind the existing order of things, regarding them as invulnerable, God given, and the incarnation of perfection, thereby failing to see good when it cometh.

The statement regarding the servant of Christ is that he shall be "temperate in all things whatsoever shall be intrusted to his care." This is unequivocal

and without reservation, and does not pertain to food and drink alone.

To obtain the Messiah's commandment and be a "wise servant," temperate and prudent, yet alert and active, is a task to challenge the unceasing attention of any man. The man who succeeds in that task may not be at all spectacular in any way but he will be one of the safeguards of Zion, one of the number who are not commonly in the wrong.

ELBERT A. SMITH.

THE ANTI-SALOON LEAGUE.

[Editors' Note.—Sunday, May 24, Mr. W. Z. Allen, field secretary of the Iowa Anti-saloon League, addressed the people of Lamoni at a meeting presided over by the mayor of the town and the president of the Lamoni Stake. At that time we invited Mr. Allen to prepare a brief statement of the aims and work of the League for the information of the HERALD readers. His response follows.]

Editors Herald: In response to your request that a brief resume of the work of the Anti-saloon League be presented to your readers we wish to assure you of our appreciation of the opportunity and to congratulate you upon the strong temperance sentiment represented by your constituency.

The Anti-saloon League is now fifteen years old and it has become one of the strongest and most effective organizations in our country. Its singleness of aim and simplicity of organization contribute to its effectiveness. Leagueing, as it does, the churches together in their opposition to the liquor traffic it mobilizes them as an army in this great effort, and the officers being chosen by the representatives of the churches and responsible to them, act as the agents of the Christian churches as a whole and so wield a tremendous social and political influence on this subject in the State and Nation. Of the National Congress it is said, "They fear the organized temperance people of the country led on by the National Anti-saloon League. They know enough of the organization to know that if it went out to make a fight against members of the House of Representatives on the temperance question it would do damage and plenty of it."

In many cases this organization through the churches which it represents has changed the political situation because of this issue and has compelled reluctant politicians to consider the voice of the temperance people. The aim of the league is well expressed in the *Wine and Spirit News* which says,

"A word or two about the Anti-saloon League. It is one of the most powerfully organized movements which ever swept this country since the days when the anti-slavery movement was started. They have an organization in every State in the Union and practically in every county and township in the Union. Their method of operation is first the enforcement to the letter all existing excise laws

in the statute books in regard to the liquor traffic. Their next move is toward township local option, from township local option to so-called county option, but which in reality is county prohibition and should be so designated. County prohibition they use as one of their most efficient weapons because by it they get the vote of the rural communities. This is only in reality used as a stepping-stone for their fight for State prohibition wherever a county prohibition law is put in effect. They do not disguise the fact that from county and state prohibition they are going to aim for national prohibition. They are also going to make a fight to place the city of Washington, District of Columbia, the capital of our country, in the prohibition column."

The league for one thing has put the liquor traffic on the defensive and they are now fighting under their true colors and have to plead their reasons or excuses for existence. Three States in the South have gone prohibition and all the other Southern States are about to outlaw the traffic. The *Pittsburg Liquor Journal* says, "It is the Anti-saloon League which is chiefly responsible for the big conquests which liquor exclusion has been making in recent times. The league has no politics. All parties look alike to the Anti-saloon League."

The league has also rallied the temperance sentiment as no other organization has been able to do. Its methods of gaining ground foot by foot and waging a progressive warfare appeals to men of affairs as well as to the moral element of the churches.

Nearly half the population of the United States is living in dry territory and one half the area has no saloon. The result of prohibition in the saloonless territory is the reduction of taxation, the decrease in criminality, and an increase in the prosperity of the people. The banks of the prohibitory territory report large increases in the deposits of the savings banks and commercial men report larger sales of the necessities of life and of a superior quality. In the state of Maine alone under constitutional prohibition over one third the population, including women and children, have bank deposits, and more people own their own homes in this State in proportion to the population than in any of the other States of the Union. There has been a great reduction in numbers of paupers in the dry States and eighty counties out of one hundred and five in Kansas have no paupers in their almshouses. The dry States of the South report a higher moral tone of life in their communities, a decrease in criminality, and greater industriousness on the part of both the white and the black.

In the seventy-three counties out of ninety-nine in Iowa the mulct petition of consent legalizing the saloon does not exist, but in thirteen of these dry

counties out of the seventy-three are located large cities which have a local charter and a local petition of consent. So that we have sixty counties from which the legalized saloon has been expelled. These counties report a decrease in taxation, with less bonded indebtedness than in the wet counties, and the spiritual life of the churches is much higher where the saloon has been expelled. It is noticeable in Iowa that the mulct and semi-mulct counties are having much difficulty in enforcing the law, while in the dry counties in the majority of cases the people insist on the strict enforcement of the prohibitory law, and the sentiment is such that such conditions are maintained. The pauperism of our State finds its origin in the larger measure in the wet counties and the increase in criminality is directly traceable to the counties in which the mulct saloon operates. One mulct county alone in Iowa in 1906 furnished over fifteen per cent of the criminals. Inebriates in our inebriate asylum, with the exception of seven per cent, all are residents of the wet counties. So that the dry territory in the state of Iowa can be said to be in the more prosperous condition; and if the prohibitory amendment is resubmitted to the people of Iowa at a special election the dry territory will doubtless be the factor in a great victory for state-wide prohibition.

W. Z. ALLEN.

A CHURCH DIRECTORY.

An effort is being made by the management of the publication department to secure a directory of the heads of families of the church with their post-office addresses. The object is to get the church literature into the homes of all the Saints, by sending sample copies of the periodicals, and catalogues and advertising of the books. We feel confident that much good can be done in this way. If church members who have become careless and indifferent can be reclaimed and made to appreciate their duty through the printed word our efforts will not be in vain. In the past our efforts have been directed towards those outside the fold, but we now intend to expend at least a part of our effort on those within.

A letter has been addressed to the president of each district asking for the names of the branches, their president's name and address. Upon receiving this information a letter is sent to the president of each branch asking for the names of the heads of families who are members of his branch. These lists when received will be carefully filed away for reference. Our subscription lists will show whether they are subscribers to the HERALD, *Ensign*, and *Leaves*, and sample copies will be sent occasionally to those who are not subscribers. We want the names of *all* heads of families whether they are subscribers for the papers or not, and if the branch

officers will furnish us this information we will do the rest. Now, brethren, do you not think that the good to be accomplished will justify you in doing the work? DO IT NOW. Let us be "laborers together" and success is certain.

F. B. BLAIR, Manager.

LAMONI ITEMS.

The Decatur County Historical Society will hold its semi-annual meeting in the upper auditorium of the Brick Church, Thursday of this week. There will be a session at half past nine in the morning and one at half past two in the afternoon. Mayor R. M. Elvin will deliver the address of welcome at the forenoon meeting; response by Judge J. W. Harvey, president of the society. G. P. Arnold will read a paper on "Garden Grove after the first colony"; John E. Vail will read a paper on the "Nomenclature of streams." Miss Wellemeyer and Miss Bond will furnish vocal and instrumental music. At the afternoon session papers will be read dealing with the early medical practitioners and the early lawyers of Decatur County.

College graduation exercises begin Thursday evening, June 4, with the graduating recital of the school of oratory. The recital of the school of music will occur Friday evening. The annual banquet will be given at five o'clock Saturday; and at eight o'clock Honorable V. R. McGinnis will deliver an address at the College chapel. Sunday will be baccalaureate day, with sermon at the Brick Church. Monday and Tuesday evenings, the Athenian Literary Society will present a play at the College chapel, under the direction of Miss McElrath of the school of oratory. Tuesday afternoon, President and Mrs. Stewart will receive the students, faculty, and Board of Trustees, at the College. Wednesday, commencement exercises will be held in the Brick Church. Doctor Merton S. Rice will deliver the commencement address.

NOTES AND COMMENTS.

The Nauvoo *Rustler* reports a series of meetings in the city hall at that place Thursday, Friday, Saturday, and Sunday evenings, May 28 to 31; with Presidents Joseph and F. M. Smith and Elder Heman C. Smith as speakers.

Here is a news item that may be interesting. This is the smallest number of supporters for each saloon that we remember to have seen. At one time Quincy had one saloon for each two hundred and fifty of population, the same year Chicago had one saloon for each two hundred and seventy to three hundred. It is an object-lesson worth thinking about: "Benbow City, Illinois, a town which has

grown up around the Standard Oil Company's new refinery, eight miles south of Alton, is the wettest town in Illinois, and because it is the wettest it is also proportionately the richest. It began its corporate existence as a village last Monday with eighteen registered voters and twenty-three saloons. Within the corporate limits of Benbow City there are three hundred persons and one saloon for each thirteen inhabitants. In addition to the twenty-three saloons there are seven brewery agencies, and each saloon and agency pays three hundred dollars a year license. Payments for the coming year have already been made and the little village starts out with a fifteen thousand dollar nest-egg."

Elder John Zahnd was present at the State convention of the Prohibition Party in Indiana, and on his motion the following plank was added to the party platform as it came from the hands of the committee on resolutions: "We demand the enactment of national legislation which will for ever destroy the crime of polygamy in America. In his speech in support of the resolution he took occasion to explain our position on the marriage question to the five thousand delegates who were present.

Original Articles

THE STUDY OF GOOD BOOKS.

One has said, "Show me the books that a man reads, and I will show you the man"—which, if given an extreme, literal interpretation, one would imply that the man who reads nothing is no man at all, which, indeed, in a comparative sense, is true.

The man who does not read may require as much cloth to make him a suit of clothes, and as much food to satisfy the demands of his stomach, as the man who reads—perhaps more. Yet, in the broader sense, the real manhood, as weighed in the intellectual scale, must of necessity fall to an inferior plane. Broad shoulders, firm muscles, and a splendid physique generally are much to be admired; yet avoirdupois alone is not the final standard by which to judge humanity.

It is said of the renowned Doctor Watts that, in his early life, the fair object of his affections, because of his diminutive proportions, ceased to regard his wooing with favor, and finally gave her hand in marriage to one more generously endowed in physical construction. As a sort of mental exhaust, he composed the following lines:

"Though I could reach from pole to pole,
And grasp creation in my span,
This were no index of the soul—
The mind's the measure of the man."

While the culture of the physical partakes of the grand, reaching even to the sublime, yet the develop-

ment of the mind and soul transcends beyond computation in point of importance all other considerations. For, after all, how many know or how many care that Paul the Hebrew and Socrates the Greek were small of stature and inferior in personal appearance? or that Washington and Gladstone were of the opposite type?

The homage of the world relating to those illustrious and noble personages is based wholly upon the lasting impress left upon humanity by the ponderous achievements of their minds.

These are but four of the great men; and perhaps neither of them could be called the greatest of earth. Though possessed of remarkable individuality and mental acumen, their greatness was not wholly resident within them, nor was it created by them. It was largely accumulated—gathered from exterior sources, "here a little and there a little," as the embryo mind expanded and absorbed.

I think it was Emerson who voiced the truism that we become a part of whatever we come in contact with. And thus we grow.

It is a quite well-understood principle that everything, created or otherwise, has its influence—that is to say—there is an eternal influx or flowing into the great laboratory of the universe from each and every integral part of it, ranging from the highest to the most insignificant.

Even the persevering act of a little spider once inspired renewed hope and courage in a Bruce who victoriously won Scotland to his allegiance. The tenderness of a tiny violet by the mossy bank of a brooklet, changed the purpose of an otherwise murderer, and prevented the entailment of suffering and crime.

If it be a fact that such trivial things minister so signally to the shaping of the destiny of men and nations, how much more intensified is the thought and important the principle when applied in relation to the influence of books! For to them the reader yields himself so unreservedly; and by them is he led out of the narrow confines of his own limited experience into the broad expanse of hitherto unexplored regions.

Through books the embryo intellect becomes quickened and enlarged. Literature is a door for the unfettered soul, through which it passes on its eager journey of quest and accumulation to the utmost bounds of the material universe.

The child is awakened to an ever new world by books.

The youth, embarked upon the sea of life's mystery, is either guided from port to port of happiness and peace or caused to be stranded upon the rocks and shoals of doubt and ruin by books.

Books are the thoughts and sentiments of other's

minds, gleaned and formulated, and are (according to their character) as capable of accomplishing evil as others are fraught with power to promote the good. Hence the necessity of discrimination.

A sick man who enjoyed the well-earned reputation of being a worthy man as the world goes, was called upon by a friend who, in his conversation, inquired as to his attitude toward religion, and what he professed to be along that line. With a contented smile he replied:

"*Amo de cosmos* [a friend of the world] and that," continued he, pointing to a handsomely bound volume of Shakespeare, "is my bible."

"And why choose Shakespeare as your Bible?" asked his friend.

"Because," he replied, "Shakespeare knew the world better than any man that I know of, and has said it all."

"Then your religious sentiments are confined to this world alone?"

"Yes, for the present, this world alone—one world at a time. I am doing my best for the general good of this life as I understand it. If I am destined to live another, I hope to do no worse in that one."

We as members of the body of Christ seek to maintain a standard which embraces all that is comprehended in all that, and vastly more. Our range of reading would circumvent all that is known of this world, and contemplates many worlds beyond. And we hail as authors those who know both the human and the divine—both this world and the world to come.

The Bible, Book of Mormon, and Doctrine and Covenants are referred to generally as the standard books of the church, and the authority in all phases of Christian ethics. But the man who tenaciously confines his reading to these books, and these alone, falls into error, and violates the teaching of the books he reads; and his reading, to that extent, is worse than to no profit, and is akin to vain repetition—a species of idolatry scathingly denounced by the Author of light. The injunction and also the command in those books require an extensive and comprehensive range of study outside of themselves. In one place we find the following expressive language:

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in *all things* that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of nations; and the judgments which are in the land; and a knowledge also of countries, and of kingdoms, that you may be prepared in all

things when I shall send you again, to magnify the calling whereunto I have called you.

All this, beside the realm of religion and ethics, embraces the vast field of history, geography, philosophy, political economy, and journalism. True, it does not command to *read* all this; but to *teach* it. Yet it were folly to command the illiterate and un-informed to teach what they did not know.

Elsewhere the matter is made plain and clear by the injunction to "seek out of the best books words of wisdom," etc.

These quotations from the standard works prove beyond question that an informed ministry is in the mind of the Almighty, that we might have an informed laity. The word *informed* is used advisedly, rather than the word *educated*, because of a sometime erroneous construction placed upon the latter term, for reasons that are obvious.

Illiteracy is unpardonable in this age of advanced schools and free libraries. And he who will not ride upon the crest of the wave must sink into social oblivion as the penalty.

The responsibility of preaching the gospel to "every creature," to "all nations," is now resting upon the church. And the world that reads can be more effectually moved and influenced by a body of men and women that read than by those who do not, both being equally commissioned with a divine message, the importance of which contemplates the salvation of the race. As it is necessary to approach the inhabitants of foreign countries in their native tongue, so it is essential to be equipped with the accepted vernacular of the informed to be effective.

Infinite wisdom enjoins the church to *first* study the standard books of the church, they being, of course, the best exponents of truth in existence so far as they go. One of the reasons for this injunction is quite obvious,—that the reader might be more thoroughly equipped and prepared for the duties of discrimination. Having at his command the touchstone of truth to which criterion all books should be brought for final arbitrament.

One of the effectual methods of imparting knowledge of "what is" and of "what has been," adopted largely by the present age, is the medium or channel of fiction and romance.

This channel, like most everything, has been rendered seriously defective in the dissemination of unsullied truth by a wanton prostitution of its virtues. Nevertheless, it still has its place in the world, and demands recognition, as we find it in certain forms even in Holy Writ. The parables of our Savior and perhaps the whole book of Job are upon the plane of fiction; but who can estimate the value of the beautiful truths thus portrayed? Bunyan's *Pilgrim's Progress* was a romance; but the wholesome effect upon the minds of men requires no comment.

For a glimpse of the true inwardness of systematic tomfoolery and first-class humbuggery relating to the English court of chancery, read Dickens' Bleakhouse.

Should you desire to know concerning the depravity of high life and the rottenness of political putrefaction in England, read the story of Ernest Mellrave. Or should you care to enter into the knowledge of things that are, as pertaining to the depth of greed, graft, and official corruption in the United States, read Thomas Lawson's "Frenzied finance," in *Everybody's Magazine*. And so we might go on and enumerate a hundred and one of the necessary things that might be gathered through the channel of fiction—still, in the lines of fiction there is a danger.

The object of establishing a library in the church is to supply the members with an approved and selected line of reading, upon all the lines necessary for the general improvement and development of the mind.

The extent or degree attained is still of a problematic nature. Yet a consciousness of success in the minds of those most interested is an incentive to further effort.

The later feature of activity toward the end designed, is the amalgamation of each of the libraries of the different societies of the church into one library, that is to say, the whole library scheme or movement will be under one management, thus providing for a concentration of energy and effort.

The main object, first, last, and all the time is the cultivation of that within us which is capable of expansion, even to the comprehension and appreciation of the best, highest, and most wonderful of the thoughts, designs, and works of the omnipotent Creator of the universe.

H. J. DAVISON.

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TOBACCO, LIQUOR, AND "THE WORD OF WISDOM."— PART II.

Doctor Kellogg tells us that "the proportion of nicotine in tobacco varies from two to eight per cent. Kentucky and Virginia tobacco usually contain six or seven per cent. A pound of tobacco contains on an average three hundred and eighty grains of this deadly poison, of which one tenth of a grain will kill a dog in ten minutes. A case is on record in which a man was killed in thirty seconds by this deadly poison. The poison contained in a single pound of tobacco is sufficient to kill three hundred men, if taken in such a way as to secure its full effect. A single cigar contains enough poison to extinguish two human lives, if taken at once."

It is in harmony with common sense that the endless amount of nicotine continually taken into the system through smoking and chewing will have a serious effect upon generations yet unborn, and

Doctor Kellogg speaks as follows upon hereditary effects:

There is no vice or habit to which men are addicted whose results are more certainly transmitted to posterity than those of tobacco-using. A vigorous man may use tobacco all his life and be able to convince himself all the time that he is receiving no injury; but the children of that man, who ought to inherit from him a vigorous constitution and high health, are instead robbed of their rightful patrimony, and enter upon life with a weakly vital organism, with a system predisposed to disease, and destined to premature decay. The sons of an inveterate tobacco-user are not as robust as their father; and the grandchildren, in case the children are tobacco-users, are certain to be nervous, weakly, sickly creatures. This fact we have verified in so large a number of cases that we make the statement fully prepared to maintain it by indisputable facts.

Doctor Pidduck, an English physician of experience, speaks as follows from his observations on the effects of tobacco at the dispensary of St. Giles:

If the evil ended with the individual who, by the indulgence of a pernicious custom, injures his own health, and impairs his own faculties of mind and body, he might be left to his enjoyment, his fool's paradise unmolested. This, however, is not the case. In no instance is the sin of the father more strikingly visited upon the children than that of tobacco-smoking. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering of lives and early death of the children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit.

In addition to the maladies already noticed, we might enumerate a large number of other diseases, which are either the direct or indirect result of tobacco-using; but the facts we have adduced are ample to warrant the conclusion that the use of tobacco is one of the worst forms of intemperance, and one of the surest means of producing disease.

The foregoing is another valuable testimony and confirmation by the wise and learned of the world to the truth which the young Seer declared, that tobacco is not for the body, neither for the belly. Since the present generation is subject to many diseases not so generally known in former ages, such as consumption, cancers, heart-disease, paralysis, etc., it is well to know what the Doctor says on tobacco and consumption:

The relation of impure air to disease of the lungs is everywhere recognized. It has been very clearly demonstrated that breathing impure air is the great cause of consumption, on account of the effects of poisonous elements upon the blood, and the lungs. Even the impurities gathered from the blood itself exist in the air which has been once breathed, in such quantities as to render it unsafe to breathe again. This being the case, it will readily be seen that filling the lungs with nicotinized smoke and hot fumes of tobacco from a pipe or a cigar for several hours a day, can not be but a most certain cause of lung disease. More-over experience shows this to be the case. Doctor C. R. Drysdale, the chief physician to the Metropolitan Free Hospital of London declared in an article in "Public Health" that "Smoking in youth is no uncommon cause of pulmonary consumption." Tobacco is the cause of heart-disease, dyspepsia, cancer, paralysis, color-blindness, nervousness, etc.

The fact is established beyond the possibility of success-

ful controversy that tobacco is a poison, deadly in large doses, pernicious and harmful in all doses. It taints the breath, ruins the digestion, obliterates taste and smell, spoils the blood, oppresses the brain, depresses the heart, irritates the nerves, wastes the muscles, obstructs the liver, dims the vision, stains the skin, and deteriorates and contaminates every organ and tissue with which it comes in contact in the body. Its influence is to lessen vitality, to numb the sensibilities, to shorten life—to kill.

Truly tobacco is not good for man. But inspiration told us so as soon as the church was established. Shall we heed it?

Sometimes we are met with such philosophy as this: "How is it that women suffer with these diseases as well as the men and yet they do not use tobacco?" How logical! Have you not taken into consideration that these women had fathers and grandfathers who perhaps were addicted to the habit and that this poisonous virus contained in their blood would be transmitted to the girls as well as the boys, and thus bring a curse of disease upon their innocent and helpless offspring? Eternity only will be able to reveal the suffering and misery and penalty for such crimes towards innocent children, whose natural rights are to be well born into the world, sound in body and in mind. It is a mystery how any ordinary intellectual woman can submit herself to marry a man who uses tobacco and liquor. They are to be blamed as much as the men. If they refused to marry them while addicted to that habit, or refused to live with them if they ever used it, they would soon quit using it.

Now in reference to the liquor question we can not keep silent. If tobacco is bad, liquor is still worse, and I have always pitied the innocent girl who ever submitted to become the bride of a drunkard, or of a man who had a tendency in that direction. Little does she realize the miseries she will be subject to and the sacrifice she is making by giving herself heart and hand to a thing who is not worthy the name of husband.

The liquor philosopher advocates the use of liquor because it stimulates and strengthens the nerves, by which he is better able to perform his work, and some seek refuge under the instruction of Paul to Timothy, to take a *little* wine for his stomach's sake and his oft infirmities. The liquor advocate does not generally stop with a *little*, but it is taken in large doses, and I doubt very much that they drink of the kind which Paul recommended Timothy to use. But is their plea, that it strengthens the nerves, true? Let us hear what Doctor Kellogg says of the drunkard's heart:

When alcohol is taken into the blood it soon comes in contact with the nerve centers which govern the action of the heart. Its effects are the same as upon other nerve centers. It paralyzes them just like chloroform does the brain. Then the heart is like a steam engine without a governor or clock from which the pendulum weight has been removed. It runs down with wonderful rapidity. This effect

is largely due, also, to the influence of alcohol upon the small blood-vessels; the nerves which control them become paralyzed, they become dilated or relaxed, and so afford less resistance to the action of the heart, allowing it to beat too rapidly.

This increased action is most unfortunately mistaken for increase in strength on the part of the organ when it is a mere increase in action—wasted force.

The amount of extra work done by the heart under the influence of liquor may be readily estimated. Doctor Parks, by a series of careful experiments, found that the pulse of a man whose heart beat about seventy-four times a minute, or 106,560 times in twenty-four hours, when drinking only water, was, when under the influence of one ounce of alcohol per day compelled to beat 430 times more in a day. Two ounces of alcohol per day caused an increase of 1,872 beats a day. Four ounces required 12,960 extra beats a day. Six ounces drove the pulse up to 18,432 extra beats, and eight ounces to 25,488 unnecessary beats, or nearly one quarter more than when taking water only.

Did you ever see a drunkard who was not made weaker in body and mind by the use of alcoholic liquors? He realizes that weakness and must have something to stimulate him, and every time he repeats that stimulating remedy he becomes just that much weaker by reason of extra work on the part of the vital organs, as well as weaker in mind to resist the use of such stimulants.

Do alcoholic beverages produce disease? Some say, No. Having read a number of authors on this subject I prefer to take for granted their experience and observation in preference to those who have not made this a study. We believe in the maxim to let each man learn his duty. Let the preacher learn his duty, the mechanic his, the journalist his, and the physician his. Having learned that duty and the business that pertains thereto, what right have we to reject the conclusions each one has arrived at through a long series of observation and experience. Doctor Kellogg quotes Doctor Richardson as follows on alcoholic consumption:

Doctor Richardson points out the fact that alcohol, instead of preventing, actually produces consumption and that of the most fatal type. He states that a person suffering from alcoholic phthisis shows no improvement under treatment. The disease steadily, surely, and usually quite rapidly, progresses to a fatal termination.

Doctor Kellogg says in reference to beer and Bright's disease:

The idea that beer is harmless because it contains but a small proportion of alcohol, has been wholly refuted by observation, that Bright's disease and other maladies of the kidneys are far more frequent among beer-drinkers than among any other class of men.

Of the hereditary effects of alcohol he says:

The drinker himself is not the only sufferer from this vice. Indeed it seems in many cases that he is not the greatest sufferer. He may even live out his three score and ten in apparent defiance of the laws of nature and the warning of friends; but look at his children. Are they strong and robust as he? Oh, no. Instead we often find them frail, nervous, imbecile, idiotic—poor specimens of

the race. The iniquities of the fathers are visited upon the children.

Doctor S. C. Howe attributed one half the cases of idiocy in the state of Massachusetts to intemperance, and he is sustained in his opinion by the most reliable authorities. Doctor Howe states that there were seven idiots in one family where both parents were drunkards. One half of the idiots in England are of drunken parentage, and the same is true in Sweden and probably of most European countries. It is said that in St. Petersburg most of the idiots come from drunken parentage.

No wonder the Lord said that strong drink is not for the belly, but for the washing of your bodies, and that it was not meet in the sight of your Father to use it. Behold, here is wisdom when we consider the terrible effects upon both body and mind, that it robs those who use it both of physical and mental powers. No wonder he promised his people wisdom and great treasures of knowledge (the opposite of idiocy), and strength of body if they would refrain from using it. It is astonishing in the highest degree that Saints will persist in using such things which bring such awful entailments on themselves and their posterity. Even if all Saints who use it should entirely abstain from it it would then take generations before the effects thereof would entirely be eradicated, viewing it from a natural standpoint, unless the Lord should miraculously intervene, by reason of obedience to his will, and set aside the natural consequences of nature's broken laws. Take a good look at the state institutions for feeble-minded children, and consider the enormous amount of money expended there, then look at their inmates, and if your heart is not made of adamant, it will surely be touched with the most profound pity for these unfortunate, innocent children, weak both in body and in mind, some perfect idiots, a sight when once beheld you will never forget. And what is the cause of it? The preceding pages tell the story.

Then take a look at the insane asylums, consider the vast amount of money expended there, and do not forget to visit the unfortunate inmates, which have been either born with a tendency toward insanity, or have been made so through strong drink, or been driven to it by a husband's or father's cruelty, and you are confronted with a picture—a real live picture—which the demons of hell and their imps on earth have made, a picture which you never will forget.

Then, as you pass along, take a look at the penitentiaries, and pause to ask yourself the question, What are these here for; and whence came they? A little reflection on your part will answer the query. These are they who were born thieves and liars, murderers, and whoremongers, and whosoever doeth iniquity, and *that* because of inherited tendencies, the cause of which is moral and physical wrecks in their parentage, brought about by poisonous and

foreign substances which have undermined both the physical and mental powers for good.

And as you pass along, take a look at the poor-houses and slums and brothels in the cities and consider what is the underlying cause,—invariably drink. Then take into consideration the many unhappy homes, the abused and mistreated wives, the ragged and half-starved children, and the untold miseries and privations they are subject to, and when this whole panorama has passed before you, can you still uphold and support a cause which brings so much evil into the world?

In regard to expense it is not only the first cost, the figures of which we have already presented, but it is also the after cost, the keeping up of asylums, penitentiaries, almshouses, lawsuits, and court proceedings, etc., etc., which perhaps would require an equal sum to sustain and maintain.

Did you ever stop to think that whenever you paid your nickel or dime for your plug of tobacco, your cigar, or your glass of beer or whisky that you contributed that much to the support of the institution which made it, and at the same time created a necessity for these other institutions which must care for the patrons and converts of the former?

Truly these things are not good for man. Christ said, "If ye love me, keep my commandments," but in this case we might well reverse that, and put it like this, "If you love *yourselves*, keep my commandments."

Surely these warnings and forewarnings are *words of wisdom*. Shall we, as Saints of the Most High, be wise virgins and heed the warning, or shall we be found among the foolish virgins who have not taken the Holy Spirit for their guide, and have not purified their bodies and made themselves a fit dwelling-place for his Holy Spirit so that he can receive them unto himself?

How often have we sighed in spirit and longed for our redemption that we might enter into the marriage supper of the Lamb; but as often our hearts have been made sad when we have realized that his bride has not as yet made herself ready. Saints, how long shall we wait and keep the bridegroom waiting before we are ready? Shall he come and find us not prepared, not having put on the wedding garment—the robes of righteousness and purity?

Being zealous of Zion's cause and the purity of her children, I subscribe myself your servant for Christ's sake,
S. K. SORENSEN.

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Holy, humble, penitent, believing, earnest, persevering prayer is never lost; it always prevails to the accomplishment of the thing sought, or that with which the suppliant will be better satisfied in the end, according to the superior wisdom of his heavenly Father, in which he trusts.—Weeks.

CONCERNING ZION'S RELIGIO SOCIETY.

Sunday-school work was old and well established in the land before church societies for young people were instituted, and while the Sunday-school always needs our hearty support and able defense, our own society for young people, Zion's Religio-Literary Society, can not have too much said in its favor—can not have too many noble adherents or able supporters.

The object of the Religio is to interest the young in the work of the church; to study the doctrine and the books that we regard as sacred—the Bible, the Book of Mormon, and the Doctrine and Covenants; to promote sociability; to develop the young in many different lines of knowledge; to improve the mind by study and with various literary productions as they meet together from time to time. As one contemplates it, the object can not be stated in few words, it is so grand and far-reaching. And the results—who shall say what they may not be, as the hundreds of young people take an earnest interest and are developed and made strong by this means?

It is the solemn duty of each member of a society wherever he may be, to take such part as he may be asked to take; for we learn to do by doing. Development is a duty we owe to ourselves, to our families, to society, to the church, and to our God. He has not placed us here to stand still, and in our own church the Religio is one of the greatest aids for our young people, if they enter into the work in the proper spirit and avail themselves of its benefits. A willing worker is worth much. And now is the time to work, not later, at some future time, and then expect great results. Here a little, and there a little—and lo, something has been accomplished, and we are pleased, and surprised, and glad.

Some one has said this: "It is certainly true that the Lord has helped us, and that he does help us, and that he will help us; but God helps those who help themselves. Don't you think it is asking too much of his abundant mercy to ask him to make up to us that which we have lost through indifference? I do." We can not afford to be indifferent to this branch of the good work—we may lose too much.

We have committees in our society, program, social, relief, lookout, library, and with each committee working we shall have live locals. A home department is provided for. Many could be taking up the study in the *Religio Quarterly* at home. A few minutes at a time would give an insight into the lessons, which are so very instructive, so full of meat. Some of the books given as references in the suggestive programs could be read with profit.

The library department has a grand field which requires work and means to develop. We need the

church books for study and reference; books on American Archæology; commentary and Bible concordances; books of general reference and encyclopedias; files of church publications, and church history. We need such books in the locals and should be working to get them.

The good literature committee is "to encourage the reading of all good books;" to send out literature that will, possibly, bring fruit for the church. Our Arena editor says, "Keen, studious, alert minds should formulate the message in a thousand attractive ways. It should be printed in a thousand attractive forms. The willing hands and feet of 'good literature committees' should scatter it the world over."

Parents can help in the whole of this great work so much. How? By understanding its object; by making themselves acquainted with the working of their own local; by encouraging their young people to attend the meetings and by helping them to prepare for their own particular part as they are asked to assist with the program; by entering into a study of the lesson with them; if possible, by all means to attend the meetings with them.

The Book of Mormon normal work being given us in the *Autumn Leaves* by Walter W. Smith is splendid. Get together the magazines for the last year and examine it, if you have not, beginning with page 83, February, 1907, and continuing through the year. By a study of this, a wonderful knowledge of the Book of Mormon will be gained. Later we are to study the Religio, its object, its origin, and many more good things.

There is so much that is beautiful and good and instructive and of spiritual benefit in all the work of the Religio that we can not afford to miss it. We must be keeping pace with those who are up and doing, who are striving to improve every side of the nature God has given them; to improve their talents. Each one can do some work. Let us work, too. We have been admonished to come up higher. Our motto is "Onward and Upward." Come, let us climb, reaching out helping hands that others may gain the heights with us.

"When Liberty's torch shall be lighted,
Let her brightest, most far-reaching rays
Discover no wrong that's unrighted,—
Go challenge the jealous world's gaze.

"Not only in freedom and science
And letters should you lead the earth,
But let the earth learn your reliance
In honor and true moral worth."

HORTENSE SELLON CRAMER.

We are not to lead events, but follow them.—
Epictetus.

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER WILLIAM SPARLING.

Having been requested along with others to write a brief sketch of my life, and having been cheered and strengthened by the experiences of my brethren, I feel it a duty to respond to the best of my ability, humbly acknowledging that whatever of good I may have accomplished has been through the blessing and favor of my heavenly Father.

I was born March 30, 1857, at Barwick in Elmet, a small hamlet near Leeds, England. Of my ancestors I know but little except that in rambling through the old parish graveyard as a child I read the family name on tombstones, the oldest, as near as I can remember, dating back to 1740. My parents were poor, having a family of ten children, of which I was the eighth. Father had a meager salary as tax-gatherer and supervisor of the parish turnpikes. He was noted for kindheartedness and sterling honesty and retained the confidence of his neighbors to such an extent that he was sustained in his office twenty-three successive years, or up almost to the time of his death.

Father and mother, both old, were taken sick the same day and died three days afterwards within a few hours of each other. They were buried in the same grave. It could truly be said of them, "Lovely and pleasant in their lives, in death they were not divided." Father made no profession of religion; mother was an old-time Wesleyan Methodist, and I am thankful she taught me to pray and read the Scriptures while young.

It is with regret that I have to confess I neglected her example and teaching for a few years. But shortly after my twentieth birthday my wife and I, for I was now married, joined the Methodist Church. I look back with much pleasure and satisfaction to that step, for while it is true that Methodism is not the "fullness of the gospel," I learned much from that people, being a Sunday-school-teacher, class-leader, steward, and somewhat of an exhorter, being urged repeatedly to take a theological course and receive ordination. I am thankful now that I refused that, and I can now clearly see the hand of God was leading me to something better.

I came to the States in the spring of 1880, and worked as a coal-miner in different parts of Pennsylvania and Iowa. It was while working at Boonesboro, Iowa, that I met a man whose name I shall ever bless while memory lasts, Bro. James Weir, for the patience and gentleness of a true child of God that he exhibited while teaching me the first principles of the gospel while laboring together in the bowels of the earth.

In about six weeks from first hearing the gospel preached by Bro. Robert Nelson and others I was

baptized, and also Bro. Henry Sparling, by Elder William McBirnie, March 12, 1883, and the following Sunday by vote of the branch I was ordained a priest, Bro. Henry being ordained a teacher the same day. The next day I started to my home in what was then "Dakota Territory" living at that time about twenty miles south of Aberdeen.

I started in with great zeal, talking "gospel" all the time and everywhere to whoever would listen, innocently thinking that all I had to do was to prove it was "in the Bible" and they would surely "believe." But, alas, I found out I could not even convert my own wife, for she vehemently shook her clinched fist at me telling me to go to Utah, if I pleased, and get as many wives as I liked, as for her she would remain in the good old Methodist Church and take care of her children. I took her reproaches mildly and did not blame her, for in her childhood she lived near the "Brighamite" branch in Leeds, England, and personally knew of one family of small children that was deserted by a heartless father who went to Utah.

Experience taught me to mingle wisdom with my zeal, and I so far succeeded, with God's blessing, that in the course of two years I built up a small branch at Pembroke, Potter County, South Dakota, where I had taken a homestead; and by request, after correspondence with Bro. Joseph, he sent Elders Charles Sheen, at one time of Lamoni, Iowa, and Gomer Reese, now of Montana. Both resided at that time at Highmore, South Dakota. They organized us into a branch, of which I was presiding elder, and Bro. Henry teacher. Mrs. Sparling was one of the first to be baptized.

I am painfully conscious of many mistakes, but God knew the integrity of my heart, and I was wonderfully blessed both in preaching and in public debates of which I have had six. In one of these debates after three meetings I baptized my opponent.

In March, 1902, I traveled three hundred miles with my team and wagon, settling at Clifford, North Dakota, and again, after two years' work, and with the splendid assistance of Bro. I. N. Roberts and Swen Swenson, another branch containing in all about fifty members, but since largely scattered to other parts, was organized.

For the past ten years the most of my time has been spent as Bishop's agent, district president, and missionary; and if I know my own heart, I love the work more and more. I would rather "wear out" than "rust out." There'll be sweet rest "bye and by" for all the faithful ones. So let us cheer up and encourage each other along the "old, old path." Bright things are in store for Zion. Portentous omens foreshadow the near approach of the Redeemer of Israel. May we be ready.

SHERWOOD, North Dakota.

WILLIAM SPARLING.

HEART, HEAD, AND HAND PHILOSOPHY.

Our car of spiritual progress is again gathering speed. The spiritual and progressive endurance-run will have to be slowed down a bit on account of a slight flurry of fear among the contestants. Some of them were so badly frightened that they got off and walked. Most of them have climbed aboard again, and now we are getting into a fine pace. Our car was all right. The motive power of our spiritual progress was as great as ever. The spiritual and progressive road looked smooth and all right. Everything looked like a great, record-breaking run. Then, I guess we got to over-speeding a little and scared a few of those on board.

It is a good thing to slow down a trifle, at times, examine the bearings and other machinery, make quite sure of the steering-gear, look to our engines, get a good map of the road, and let some of the chauffeurs affected with speed-madness get off and walk awhile. We have more confidence in the good car, and her certainty to reach her destination than ever before. And now while we are getting under spiritual progress again, and before the speed gets too great, let us take time to think which way to turn. Let's study the map of the course a little.

We notice, first of all, that the road is full of forks. We are called upon at every stage of the journey to decide whether we shall turn to the right or left. And at many of the forks there are more than two choices open. It will require much knowledge, much keen analysis, much close reasoning, much accurate observation, much calmness, much decision to keep on the main highway to our destination, the land of Zion, the haven of rest.

And the combination of qualities that enables us to keep on the right track is called judgment.

Never before in history has there been such a heavy and continuous demand for new ideas. The advertiser, the editor, the manufacturer, the merchant, the religionist—everybody is trying to beat everybody else in the exploitation of something new. Styles used to last for years, with very little modification. Now they scarcely survive a season. And thousand and one new mechanical, literary, musical, electrical, theological, scientific, religious, and philosophical ideas are pushed to the front every year. In trying to keep in the race, we must be careful not to get too many new ideas ourselves. And to produce the right ideas of worth, takes judgment. Spiritual judgment is simply the result of the drawing out of positive faculties and qualities that are innate in every man—in some more pronounced than in others, perhaps—and the filling in of useful knowledge that is within the reach of every one who will sacrifice his self-indulgence and ease, for the sake of acquiring the study habit.

Correct judgment is nothing more than the right,

logical combination of true ideas. This gives us the clew to what studies and training are necessary to develop good spiritual judgment. To get hold of true ideas, we need trained sense, accurate observation, intensified by close attention, the habit of noting the slightest differences and putting your finger upon the most essential similarities, and care to take in the surrounding circumstances and background of the ideas under investigation. All these came by study and self-development. Having settled upon true ideas, the next thing is to combine them logically. That requires the power of reasoning. But there are laws and processes of reasoning as immutable as the historic laws of the Medes and Persians. There is no necromancy about that. All you have to do is to learn the laws and apply them. This all comes under the first head of the great science, or philosophy, of area development. It is a very important part of ability, the name I have given to the combination, the positives of the intellect.

And as I remarked in the beginning, this breathing spell in the spiritual race is a good time to pay some attention to the further development of this particular part of Area. Then we shall keep on the right track, and there will be, not speed-madness, but a fine, steady, accelerating, long-distance pace, that will land us, bright and early, after a happy run, in the beautiful city of God.

Therefore let us deal fairly with one another, and execute that good judgment that will cause us all to realize that we owe the same due respect to others, as we wish ourselves. Perhaps we are, in many instances, honest in certain efforts, thinking that we are doing the will of the Master. Whereupon by close and careful self-observation, we will find ourselves far from right. Sometimes we misunderstand each other, just as the disciples misunderstood the Savior, when he told them he was the bread that came down from heaven, and he that eateth this bread shall live for ever. For we find here that many of the disciples walked no more with him. Therefore let us ever be careful of speed-madness, and throw ourselves in the hand of God.

JOHN ZAHND.

NEW ALBANY, Indiana, 2017 Culbertson Avenue.

* * * * *

THE CHURCH HOMES.

Realizing that many have a very faint idea of what the Homes really are, namely, Saints' Home and Liberty Home, it may be gratifying to such, and especially to those who help keep up these homes with their tithing, to learn more particulars concerning them. Before coming here, I heard different stories. One thought we all had to wear white caps and aprons. Another thought, "You'll have to stay in your rooms, and only be allowed to go out at

stated times." Finding such erroneous ideas existed, I thought, after being here over a year, it would be well to give a few facts.

1. We wear just what we please, so we look clean and tidy.

2. We stay in our rooms just as much or as little as we like. We visit each others' rooms, or stay in common sitting-room all we please. Our Bishop designs this to be as much like a *real* home as possible. He has been obliged to send some here he would rather not, yet this difficulty will be obviated when the sanitarium gets in running order, which will soon be accomplished.

While the members are for the most part spiritually-minded, it can not be expected, among so many aged ones having their own peculiar traits and dispositions, their set ways fostered from childhood, and nerves incident to old age, that there should never be any friction among us, but that perfect peace and harmony should exist. It could not be in the nature of things.

As the laws of the land are often broken, so are sometimes the rules of the Home; but with all this, a better-hearted, more spiritual people (where so many are together) it would be hard to find.

The first Home, called Saints' Home, was dedicated March 17, 1898, with Sr. Dancer as matron, who for years refused, and I presume does yet, any remuneration for her services. Often for months together she undresses and dresses those unable to do it for themselves, helps them to bed, is up and down all night with the sick, often takes the inmates riding with her, leads the blind sister to church, and makes herself equal with those in her care.

There are about thirty inmates, seven of whom are over eighty, and one ninety-three years of age. Last year fourteen were so feeble their meals were taken to their rooms. There were five deaths during last year.

We have several hundred chickens, also over a dozen cows to give cream for the tables, and new milk for all who desire it to drink; and plenty of good, plain food.

Liberty Home is three fourths mile from the other. It was taken possession of May 1, 1906, with Sr. Rudd as matron. It is at present in two buildings, some little distance apart, and it is proposed to build in and bring all together at some future time. The men's rooms are in the east, and the women's in the west building, sitting-rooms, dining-rooms, kitchen, hall, and bathroom taking in all down-stairs, but two bedrooms. This is unfortunate, as some are hardly able to climb the stairs. But when the center part is built, bringing dining-room, kitchen, etc., between the two buildings, then these others can be made into bedrooms, where the aged and crippled can have better accommodations.

There are prayer-meetings in both Homes Thursday evening, and preaching Sunday evening. Men also have prayer-meeting in each Home. The sisters have also had a Prayer Union Friday afternoon. Sometimes they suggest a subject the week before, to have special prayer for, beside the sick. One week it may be for "the editors of church literature," that they may have wisdom to guide them in the selection of articles for the paper. Sometimes for Daughters of Zion, etc. Sometimes, for some of our own loved, absent ones, that God may lead them into the true gospel. I often get letters asking for prayers for better health. I write, setting a time, they fast and pray on that day, and answers come back very encouraging. Have had prophecies several times, showing that God approved of us and our work. We have Religio every week. Bro. Elvin is our teacher. We have prayer, with scripture-reading and song, morning and night.

I will say that the Two-Story Book is being read for an hour after supper to all who wish to stay in the sitting-room and listen. I would advise all who have fifty cents to spare to send to Herald Office, and get it, as they will not only find it interesting, but attractive and profitable reading. It is a nice book for center-table and library.

(Sr.) M. J. PHIPPS.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

We Thank Thee, Lord Jesus.

When the glad sun shines above us,
And the sky is bright and fair,
Not a lowering cloud to blight or mar
The beauty of a day so rare,
'Tis then with thankful hearts we say,
"Thank Thee, Lord Jesus," and kneel to pray.

When friends gather fondly round us,
Hearts filled with love and joy;
In songs of gladness and good cheer,
The moments they employ;
'Tis then with thankful hearts we say,
"Thank Thee, Lord Jesus," and kneel to pray.

When we sit near the hearth with all
Our loved ones gathered round,
With plenty to eat and plenty to wear;
And the winter wind's moaning sound
Is heard without; 'tis then we say,
"Thank Thee, Lord Jesus," and kneel to pray.

When the sky is darkened with storm clouds,
Not one ray of the sun shining down;

When the winter storm's beat on our humble abode,
 And our loved ones are far from home;
 'Tis then with humble hearts we say,
 "Oh, hear us, Lord Jesus," we kneel to pray.

When scandal assails us, and friends grow cold,
 And our loved ones are scattered and gone,
 The gospel restored by Jesus our Lord,
 Will lighten our way through the gloom.
 The joy of the gospel more precious each day,
 Oh, let us be thankful, and kneel to pray.

JANE HEATON.

Responsibility of Life.

"Life!" What is it? It is a great mystery. We behold it all about us, yet the wisest can not explain it. We consult the dictionary, and find it variously described as soul, heart, spirit, and breath; because where any of these are absent there is no life—that is animal life; but this much we all know without the dictionary, and we do not feel any wiser. All that we have learned through human knowledge is that life is something which animates these bodies of ours.

But through the scriptures we learn that life is a gift from the great animating Cause of all things. We learn, also, from the same divine inspiration, that the aim of the gift is that each one receiving it should, through its possibilities, develop into a still higher form of life; that is into life immortal. As Jesus said: "I am come that they might have life, and have it more abundantly."

He came to teach us the possibilities of life, and how to attain to immortality, because the laws, as well as the divine aim of life had been lost sight of through the pursuit and pleasure of sin; therefore he came and brought back to light, life, and immortality, that more abundant, or abounding life.

Sin, we are told, is the breaking of the law, the laws of life and health included; for when these were broken disease came, and the years of life were shortened. In the gospel are reestablished the laws of life, demanding perfect purity in body, in spirit, in thought, and associations; in everything that concerns life, even to our food and drink. Food and drink have much to do with health and life,—hence comes the Word of Wisdom, that hot drinks are not good for the body, that flesh is only to be eaten under certain conditions. Not to look upon the wine, to flee youthful lusts, not to be enticed to evil.

With strict observance of these perfect laws of life, there results health of the body, and consequently lengthened years; as, also, the growth and development of the mental faculties, and of the spirit entity, until life is finally merged into that higher state of existence to which those followers of Christ who have obediently followed him in all things attain, even immortality.

Now, the observance of this pure living is the greatest responsibility laid upon all who come into the light of the gospel; because it not only affects ourselves but our descendants in the flesh as well. For, as the sins of the fathers are visited upon the children through heredity, so also are the effects of right-living subject to the same law of heredity. In view of this fact, we may not use our life in a way to cause suffering to the generations after us. The responsibility of life is so far-reaching, and nothing is truer than this, that "none of us liveth to himself." The effect of our life for good or evil will reach all who come within the range of our influence, and be reenacted on the lives of others; for, who can say how long the deeds of a man live after him and help to make or mar life for unnumbered others?

The responsibility of life, and the gospel of Jesus Christ, imposes upon us the careful study of the laws of life, to guide

our lives by those laws. It is not enough that we believe in temperance as a church. Each individual is required to live it in *all things*. Temperance can not be separate from religion, it must enter into every detail of living. It is the eternal principle of the divine law that there can be no excesses in anything, if we would reach that more abundant life.

We are under responsibility to bear perpetually in mind what such a life lived according to the gospel means to those who have not learned the mystery existing between this life and the spiritual; that the one is the step-ladder to the other, and we may not step from the rounds of sin into the presence of the Lord.

The life of the body and spirit are so intimately connected, that whatever degrades the body, degrades the spirit. And whatever tends to purify and elevate the soul also is reacted upon the body. There is no such thing as spiritual life and progress where the moral laws are violated in the body. The body and spirit perish or are elevated together. "The wages of sin is death."

May the aim of our lives be to serve God with all the powers that constitute our being, body, heart, and mind, keeping in view the great object of life, our growth to a higher state,—to the measure of the stature of Jesus Christ.

M. ELEANOR KEARNEY.

Request for Prayer.

Bro. John B. Tinker, Malcom, Iowa, requests the prayers of the Saints that he may be healed of affliction, and that he may continue faithful to the end.

Letter Department

A Dream.

Editors Herald: In reading over the different articles in the HERALD, I thought I would try to write something as well. Some time ago I had a dream in which I saw two large armies of people about to be in war. I thought I stood alone as it were, looking on, and that I was anxious to go with one of the armies, which was the Saints. It seemed they were preparing to go to Zion because of the war that was about to take place between them. As I stood still a voice seemed to say, "Have you prepared yourself?" I made no answer. Then again, and again, and still I made no reply. By and by the voice said, "Yes, you have." I hope this may be so. Then I was filled with exceeding joy, so much so that I began to sing as loud as possible:

"Hearken to the glorious news,

Accept the gospel's precious truths,

That saves the Gentiles and the Jews,

Oh come, come away."

Then I awoke, and I was singing aloud, and I was still as happy as I could possibly be. It seemed there was an inward swelling of joy after I awoke from the dream. Although it has been three years past, it fills me with joy when I contemplate it; and that same feeling of joy seems to thrill my being. Oh may it be my joyous experience to be numbered with the Saints in Zion. I want to prepare myself for this time as best I can, though I have many weaknesses and failures; yet my best and happiest moments are when I am with the people of God. I just try to be patient, and pray that God's will may be done on earth as it is in heaven.

I have been tried more than I felt able to bear, many times, and yet it only showed me my weakness plainer than I ever could have seen it without these conditions.

I was very much strengthened and encouraged by reading a letter entitled, "A dream," by Sister Emma. I was obliged

to stay at home with my little ones, and could not attend the Sunday morning meeting as I sometimes do, so I took up my HERALD, and it was full of inspiration. I thought, if it could be said of all of us, "You have left a straight mark," how nice it would be; but I shall have to confess that mine has been very crooked since I made that sacred covenant twenty-two years ago. Yet, I thank God for my experience, which I believe has made me appreciate the gospel more. I want to serve him as he would have me, that I may some time be numbered with the Saints in Zion.

Your sister in the true faith,
HATTIE SUTHERLAND.

Bow, Washington, May 17, 1908.

Dear Herald: You are a welcome visitor and the only preacher I have. I am quite isolated and have not attended a Latter Day Saint meeting since last November. How I wish I could be with the Saints at Moorhead, Iowa, my old home, to-night.

There is an opening here if the missionary in charge or an elder could come right away. If there is an elder that is free from home ties who could come out here for a year or two, I am sure he could do a good work, especially if he can teach vocal music.

I am placed in a position that I do not feel competent to fill. Pray for me, you who feel interested in isolated Saints, that I may always be guided to do every duty that God puts on me. I pray that God will be with every one that is alone and fearful, that he will be with our elders to guard them from all evil. I ask him to care for the families of the missionaries. I really believe they will receive a glory more beautiful and fair than mortal can imagine, if they live as they should. With love to all the Saints, your sister in the latter-day work,
MRS. ETTIE HILSINGER.

R. F. D. No. 1.

CAMAS VALLEY, Oregon.

Editors Herald: I thought I would relate to you a vision I had when I was confirmed into this church by Elder E. Keeler, now a patriarch. It may be of some benefit to others, as I know it has been to me. I was confirmed in my own house, and as I was looking out of the window I saw the heavens open, and a group of angels, and Christ on the right hand side of them. The angels saw me and started toward me, first at a walk, then they commenced to walk a little faster, and then they started with a rush toward me. Their joy seemed so great that they could not hold themselves. Then Christ raised his right hand, and they stopped at once, and waited until Christ caught up with them. They then started toward me as before, coming a little faster, until they started with a rush toward me, and then Christ raised his right hand, and the angels stopped as before, waiting until Christ came up even with them, then the vision closed.

There were several things shown to me in this vision besides the joy of the angels. The angels were all dressed so neat and looked so clean; their hair was trimmed and combed real neat, and their clothes fit them good. Their suits were all made of gingham such as we buy to make children's aprons and dresses of. Christ was of medium size, as I saw him in the vision. And the only thing my attention was called to in regard to Christ's clothes, was his coat. Brethren, it was a short sack coat, such as the common people wear. He looked very, very common and plain. His coat did not look like those of some of the brethren and elders that I have seen. I believe when he comes, he will be dressed more like those fishermen that he was with, that we read of. I do not look for him to be wearing any reverend's coat, or style of the world. Saints, I believe if we would obey the Doctrine and Covenants that God has given us, as I saw the

angels obey him in the vision, we would be a great deal more advanced than we are at the present time. I speak for myself; and also think we ought to keep ourselves neat and clean, and not wear too costly clothing.

I hope this will not hurt any one's feelings; for I am sure it is not written with that intention. And I do not believe that you will hold me responsible for the vision. Hoping that I am worthy to be called

Your brother,
S. H. CROY.

COPENHAGEN, Denmark, May 13, 1908.

Editors Herald: I write to inform your readers that I am still alive and in the conflict. I arrived in this the capital of Denmark on February 9, and for about a month labored in company with Bro. Muceus, who had begun operations here a short time before. But for the last two months I have been alone, as he returned to Norway. I can not say that I have found open doors and people waiting anxious to hear, for that has not been the case. I am hiring a hall in which I preach Sunday and Thursday nights of each week, and besides have been holding some little meetings in private homes from time to time as I have found permission. The attendance has generally been small, but better recently, and prospects seem to be brightening. I find, as elsewhere, much opposition here, though no such trouble as in Aalborg, where our meetings were disturbed by the mob. The Seventh-day Adventists have been doing what they can to prejudice the minds of the people, and of course the state church, with her hireling clergy, will countenance almost anything that will hinder the people from a fair investigation of the latter-day work. I have lately delivered several lectures showing the position of the Reorganization in juxtaposition to that of the Utah church, thus getting the attention of some who were entire strangers to our claims. I advertised that representatives from Utah would have a chance to be heard if they desired to defend themselves, but though they have a force of fifteen men laboring exclusively in this city, none ventured to appear. It helped me to a better hearing and to get facts before the people, and I found friends that now seem quite interested in the work.

I am pleased to learn that Saints in America are manifesting their interest in the work, and in this field, by supporting our little mission paper, *Sandhedens Banner*, by their contributions, and trust their interest in that line may continue. This mission in some respects is a difficult one, and the brethren laboring here truly need the aid and encouragement that the Saints can give them. I feel, even if prospects are not flattering now, that if the work is pushed this will yet become an important field. My stay and effort in this city has been quite expensive, but I have at no time felt justified in abandoning the work, though there have been times when it looked as if it were time spent in vain. At present writing things look a little more encouraging, and I feel hopeful, trusting that some will take hold of the work and become helpers to the cause.

Times are very hard here, and there is much privation among the poorer classes. It is claimed that there are ten thousand able-bodied men in this city who are willing to work but have no employment and their families are on the verge of starvation. This may be an exaggeration, but the actual condition is very bad. There has been a general influx to this city from the provinces and surrounding country until the population has reached more than half a million, almost one fourth of the entire population of the country. It is evident that the expansion that has been going on for years has been overdone, and a reaction was sure to come as a natural result, but the stringency that came in finances last winter has hastened the climax and brought it about sooner and more suddenly than it perhaps otherwise would have

come. It is a hard and trying time for some, especially for those who have been unwise and extravagant in the management of their affairs during the prosperous times.

I attended a mass-meeting of unemployed men recently and listened to the most radical and inflammatory speeches that I have ever heard, something that seemed to me altogether out of reason and inconsistent. They passed resolutions demanding that the city shall pay them their wages, not as an act of charity, claiming it is due them, as they were willing to work. Most of the speakers spoke of their families at home starving, but I noticed that nearly all came with a lighted cigar in the mouth and the features of a good many bore evidences of overindulgences in the intoxicating cup. No doubt, to a large extent, the hard condition of many is due to the unwise use of time and opportunities of the past. But it is sad to contemplate and hard to imagine what the final end will be. There is a spirit of unrest and dissatisfaction prevailing with the masses, and man looks with distrust upon his fellows. Truly these are perilous times.

Through reading the news from General Conference in the *HERALD* and *Ensign* I am beginning to fear that a degree of the same spirit of dissatisfaction and distrust is beginning to operate in the ranks of the eldership. I judge from resolutions that were introduced that some thought they had not been as well supplied financially as others, and that may be true. For when I read in the Bishop's report, the receipts and expenditures of elders, I find that quite a number have managed to get along with less than a hundred dollars a year while the expenses of others have been several times that much. Of course all have not been situated alike, and some of necessity must incur greater expense than others, this being evidently the case with ministers in charge of large and distant fields; but when a man laboring among the Saints where his board and lodging are furnished free of charge, has several hundred dollars a year for his individual expense, he certainly has no good reason for complaint. This question of equality, I think, has been troubling us more than it ought, and we do not seem to be much nearer its solution than years ago, notwithstanding some consider themselves wise on the subject. I have found that when a man has spent his money and knows his brother has a few dollars in his pocket, the equality question is very interesting to him, but when the same man may be riding comfortably in the cars, while the other, in order to curtail expenses, is footing it through the snow and mud, the question of equality does not concern him so much. I hope the day may soon come when God's people shall become more equal than at the present, but I am confident that the adoption of stringent rules and iron-clad resolutions will not hasten the day.

While we talk about equality, surplus, and consecration, I think it is well to remember that we must consecrate self to the service of God. If we can learn to love self less, the command to love our neighbor as ourselves will not be so arduous as it otherwise appears. With selfishness banished and more of the love of God in our hearts, we will not constantly be afraid some brother shall fare a little better than self. I am confident that much education is needed all along the line, not only upon the part of those whom we may term rich, but also upon the part of the poor. The Lord said to the church in an early day: "Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!"—Doctrine and Covenants 56: 5. But he said with as much force, and as if it were of as much importance: "Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other

men's goods, whose eyes are full of greediness, who will not labor with their own hands."—Ibid., paragraph 5.

Thirty-three years ago, in company with Bro. Magnus Fyrando, I landed in this city, entering upon my first mission. At that time there was not a systematic arrangement for the support of the missionaries and their families. The funds that came into the hands of the Bishop were very meagre, and sometimes even the brethren of the Twelve could hardly be supported so as to continue in the field. But I entered upon the work with the understanding that it meant sacrifice, and I was not disappointed in that respect. The only assistance that I received from the church or from the Saints, with exception of my parents, was two dollars handed me by a brother, whose name I have forgotten, while on the train going from Plano to Chicago, and one dollar inclosed in a letter to me, while here, from Bro. T. W. Smith. I had not been in the field long before I found my few means becoming exhausted and the only source open to me that I could see, was to go to work at manual labor to secure the necessities of life. I found work to do, but was paid only about fifty-five cents per day, and out of this small earning I paid for my board and lodging, and had a little left with which I once in a while hired a hall for us to preach in, and for other expenses incident to our work here. I think likely some of my brethren fared better than I, but the question of equality did not trouble me, and the experience gained has done me good.

When I returned home from that mission I went to work to secure some of the temporal things needed in life, acting in keeping with the instruction of the then bishopric and other leading men of the church. I was blessed in so doing, and have since been able to spend much of my life in the interest of the work with but little expense to the body, and would have been with even less expense, had my fields of labor not been so far from home as they sometimes have been. I do not say this boastfully nor to complain, but when I discover so much dissatisfaction because of inequalities in temporal matters these thoughts naturally force themselves upon the mind. I am thankful and satisfied in my lot as it has come to me, and while my ministerial work has not produced the greatest result I feel that I have the approval of the Master, and have truly found: "It is more blessed to give than to receive."

I trust the Lord will so bless and direct his servants whom he has placed in direct charge of his work that Zion indeed may prosper, and that we may each of us strive to learn our duty so as to act in our calling; then all will be well. For us to put forth an effort to direct or push the "leaders" I fear will hinder rather than hasten the good work. While we do not want to follow the example of the people in the West in blindly following counsel and in doing as we are told, asking no questions, there is also danger in going to the other extreme.

I think I have said enough for this time, but it is with the best of feelings towards all of the household of faith. I trust that we who are laboring over in this corner of the Lord's heritage may be remembered by you, and when any find time and inclination to write, remember that a few lines will always be appreciated.

Elmegade 17

In gospel bonds,

H. N. HANSEN.

COUNCIL BLUFFS, Iowa, May 25, 1908.

Saints' Herald: It may be of interest to some of the Saints, and especially to those of the Pottawattamie and Fremont Districts, to know where and when our annual camp-meeting will be held this year.

The committee appointed by the camp-meeting association decided on Council Bluffs as the place, and from the 22d

to the 30th of August as the time. Everything that can be done to make it a success will be done. We have not decided on the exact place, but have hopes of securing Fairmount Park. It does not matter so much about the place as it does about the interest shown by the Saints. We intend to get as good speakers as can be secured. Every convenience will be provided to make it a success. The Saints of both districts are invited to come and have a nine-day outing in tent life, and get away from the busy cares of life, and enjoy themselves in a social and spiritual way.

Saints and friends living close enough to attend, whether residents of either districts or not, are invited to attend. We feel sure that if you do not have a good time it will be your own fault. Come one, come all, as many as the woods will hold.

Yours for success,

H. M. LILES.

CARRINGTON, North Dakota, May 17, 1908.

Dear Herald: I desire to pen a few lines that our many friends may know we are still here, praying that it may give encouragement to some of the Saints who may be isolated as we are.

We had the pleasure of having our beloved brother, Elder William Sparling with us on the 12th and 13th, who baptized two more precious souls into the kingdom. They were the sister-in-law and niece of the writer. He confirmed them in the evening and in prophecy was given the following: "Great are the promises of God to those who will obey and keep his commandments." May God by his Holy Spirit ever be with them and help them to keep the covenant made at the water's edge. The writer was deprived of witnessing the baptism on account of being in the mail service for Uncle Sam, but was present at the evening service.

I can truly thank God for such blessings and I ask an interest in your prayers that I may ever be found faithful. Now as a little band of Saints numbering five, we feel strengthened and encouraged to press on. We have our Sunday-school at eleven o'clock every Sunday at the home of the writer, and we extend an invitation to all the Saints and elders to stop over with us when passing through.

We expect to have the gospel tent here this summer, if all goes well, and give this town and community a chance to hear the true gospel. Then if they reject it, it is between them and their God. On the other hand, if they accept it, to God be the praise and to his will we frankly submit. As Saints, let us stand up for Jesus, and cling to the rod of iron that leads to eternal life, put our trust and confidence in him who doeth all things well, and he will never forsake us. I know by experience, for I have tested it to my own satisfaction. I would say it in a voice loud as thunder that I know this work is true and if we fail to reach the high mark in Christ the fault is with us and not with the church.

May God hasten the day when the knowledge of truth will cover the earth as the waters the deep. He reigns whose right it is to reign.

Your brother in Christ,

J. W. PEEK.

PURYEAR, Tennessee, May 16, 1908.

Editors Herald: For three weeks Sr. Tucker and I assisted to watch at the bedside of Bro. C. L. Snow who is passing through a severe siege of sickness and suffering, which the doctor pronounces pleurisy, catarrhal fever, and stomach trouble. He has borne his sickness very patiently. When we left him he was improving slowly.

On the morning of the 30th of April we discovered that quite a snow had fallen during the night. Some thought their gardens were injured, but it did no harm. There is a very good prospect for a crop of fruit here.

General Conference of 1908 is now history. Bro. T. C.

Kelley writes that he and I may have to take the south part of the mission. Very well, I am willing to go where the dear Lord wants me to go and do all I can. I hope we will all be able to labor harmoniously together for the upbuilding of the work of the Master.

As there seems to be a little misunderstanding on the part of some touching the duties of the high priests and seventies as to who has the right or preference to preside under certain circumstances, if you will allow us we will give our exegesis of the matter on this wise: The parallels are these: First Presidency, three. In mission work, 1st the Twelve, 2d the seventy, 3d the elders, 4th priests; in presiding work, 1st the Twelve, 2d the high priests, 3d the elders, 4th the priests, 5th the teachers, 6th the deacons.

We notice the First Presidency is over all. The second presidency is the Twelve, who preside over the mission work in all the world, under the First Presidency; and over branches and districts to regulate and set them in order especially when branch and district officers can not or will not do so, regardless of who the branch or district officials may be. They having control over branches, districts, and the ministry as a whole, and as church organizations, and not as local presiding officers in these organizations. (See Doctrine and Covenants, page 379, paragraph 23.)

"The twelve and seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve. The seventy when traveling by the voice of the church, or sent by the twelve to minister the word where the twelve can not go, are in the powers of their ministration *apostles*—those sent—and in meetings where no organization exists should preside, if no member of the twelve or presidency be present."—Doctrine and Covenants, page 363, paragraph 3.

Now the little hitch, if there is any, seems to be here: When a high priest, for instance, is elected president of a branch or district, a seventy has no right in the branches in the district where he presides at all. Let us see: "In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the *law*, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law. He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church. In these matters there is no conflict in the law."—Doctrine and Covenants, 120: 4-6.

A seventy when called of the Lord and sent by the church, has a right to go into organized branches or districts and labor when necessary, and his advice and counsel should be sought and respected when given. See Doctrine and Covenants 123: 22, also paragraph 13. This refers to the seventies as well as to the Twelve. According to my understanding the president of a district presides over the conferences and has supervisory charge of the branches, in the district, but does not preside where there is no organization, neither does he preside over the territory in the district. (Book of Rules, old edition, page 14.) There should be no jealousy between seventies and high priests, as they hold the same priesthood. There is no gradation of priesthood that I have

ever been able to discover, as seventies ordain high priests and *vice versa*.

Your brother in Christ,
D. E. TUCKER.

PROVIDENCE, Rhode Island, May 6, 1908.

Editors Herald: In reading my last HERALD I saw the counsel or advice of T. W. Williams to the missionaries. It is the best that I ever read; a fine sermon in a nutshell. I thank God that he blessed Bro. Williams with his Spirit to write such good advice. I read of some of my brethren and sisters who say they could not do without the HERALD. I could not. When I read it and I see how God blesses his servants I feel glad that he does remember them in their labors. Again when I read that some of my brethren have a hard time of it, I pray to God to bless them and open the way that they may find friends and those that are kind to them; that God would bless them for the good they do and that they may feel that God does bless them.

Your brother in the gospel of Christ,
T. H. MOORE.

CLARKSBURG, West Virginia, May 18, 1908.

Editor Herald: By letter from Sr. G. H. Godbey we learn that Bro. Godbey passed away in March. She says she wrote to certain parties at headquarters, and also to the secretary of his quorum; but nothing is said about the sad passing of our brother in the minutes of conference, nor in the report of the quorum of which he was a member. Members of his branch were requested to write to the church papers, but it was not done.

We know that in the death of Bro. Godbey the church has lost a strong advocate, an incessant worker and defender of the faith. Like many of the pioneers of this work, he had his "fightings without and his fears within" the church. Faults were found which were not faults in fact, nor will they appear against him when "the judgment is set and the books are opened." Bro. Godbey lived and died with a good conscience toward God and man.

When he was with us here in December, he preached for us, a farewell discourse (so it was, but we little thought it then) in our meeting in the schoolhouse, with some difficulty in the opening, but later he became strong and fluent. His subject was the Bible. And he spoke with a fullness of true liberty; the inspiration of that good book came with his words and with his testimony. The saving and sanctifying power of the word of the Lord was carried to every heart in the audience and all present were edified and comforted. He said during this discourse that he was ready to depart this life whenever it was the Master's will for him to go.

Sister Godbey writes that "he preached the gospel as long as he had breath to talk." She was used to him going, and being away from home, but now he has gone to stay, not to labor, but to rest from his labors and truly his works do follow him.

OUR LAST TRIBUTE.

He has fallen asleep ever faithful enduring:

His labors are ended, his crown is secure.

Our God ever blest him the Spirit outpouring,

In preaching good tidings to comfort the poor.

He has fallen asleep and we would not awake him,

Nor grieve we because of our glorious hope;

He has gone on before and we'll soon overtake him,

In this dark vale of evil no longer to grope.

He has fallen asleep, in the vineyard we miss him,

Where we long worked together in love and delight:

He sleeps with the dead, but he'll wake with the living,

And come with the Saints clad in robes pure and white.

He has fallen asleep, in the Lord he is resting,
Till the trumpet shall sound and the dead shall arise
Dear brother, we loved thee with love everlasting,
Fare thee well, fare thee well, till we meet in the
skies

D. LEMUEL SHINN.

BEARDSTOWN, Illinois, May 18, 1908.

Dear Editor: Last Saturday I had an interesting chat with a Jew who came in my studio for some pictures. I soon learned that he was from Russia, had spent four years in the Russian army, and while in China in the late Russia-Japan war, succeeded in getting away to this country. When I asked why he did not stay and fight, he said he wanted to see Russia whipped. He said the condition of his people in Russia was terrible; they are nothing more than slaves, unless they denounce their religion and swear allegiance to the Pope and the Catholic religion. Then they are allowed just a few more privileges; but as it was there is a limitation placed on what they should own, where they should reside, and what they should know, being allowed to go only to lower grade schools, saying nothing of persecution and hardships.

Asked if he thought the revolutionary party there would accomplish anything. He thought not, as Russia could raise a million soldiers in a short time and overpower them.

"Does the Jew ever expect to leave that country?"

"Yes."

"Where are you going, to Palestine?"

"No. The Turks would not object to us, but the land is poor and the resources bad, and the people ignorant there. Most of the Jews want to come to America. Here we are free, we can make money here. The people are smart here. They are sociable; it makes no difference whether you are Dutch, Irish, or Jew, you are treated with respect."

"Is the Jew a moral people, or anarchistic?"

"Very good people; our law (of Moses) is more strict than their law. We are held down and are poor there; we come over here and get rich."

"What about the Zionistic movement that has been going on for the Jew?"

"Since Hearschill died, we haven't been doing much, but lately a movement is on foot to get land for a colony in Mexico."

"Well, what would it take to cause an exodus of your people?" He was at a loss for a word to express himself for a while and then said. "Lincoln. We are just waiting for a Lincoln." So they are just waiting for a leader or a prophet to lead them out. Then I told him a little of our belief and that we had prophets, and read him the following tongues by John R. Rudd, given at Dow City, Iowa, in 1903: "Verily thus saith the Spirit unto you, I, the Lord God, have a people prepared, and yea, saith the Spirit, they shall be blessed of you, saith the Lord God. Yea, Ephraim shall come forth from the north country; yea, and they shall come forth and be blessed of my people, even Ephraim in this land, saith the Spirit, and inasmuch as you are faithful and go forward in the discharge of your duty, my people shall be gathered to a place appointed unto them. And inasmuch as they will do this, and be faithful unto me, I will lift you up at the last days and you shall be greatly blessed of me. Even so. Amen." I also read the last tongues given at Independence through Apostle J. W. Wight, April 12, 1908, quoting only that part pertaining to the Israelites: "The time is not far distant when, from various parts of the earth will I call my people together, and the Gentile nations need to be warned; for soon will I turn from them, lo, unto my people that have been my people in times past. From the Gentiles will I turn, and then my people, sanctified unto me through their

father Abraham, will come from the four parts of the earth, center together, and be prepared to meet my Son when he shall come upon the earth. Yea, thus saith the Spirit unto you, in warning voice this morning. Amen."

On reading the first tongue his whole soul seemed filled with joy and he took a literal and temporal view of it, *i. e.*, Ephraim of the north country was the Jew of Russia; that "Blessed by Ephraim of this land" referred to the rich Jews of New York City and all over this country who would furnish the money; and that the place appointed unto *them* would be the place in Mexico or elsewhere, that would be selected. The coming to this country just fit his idea. In the second tongues he was elated over the gathering question, and said he expected the European powers, some time soon to be in war. But when it came down to the point, "to meet my Son when he shall come upon the earth," it was too much for him and his countenance changed. He could not accept Jesus, as he thought him an impostor. I thought of the prophecies of the Master in Matthew 23: 38 and Luke 21: 24.

So what is the use to try to convert the Jews "until the time of the Gentiles be fulfilled"? His house will be desolate until that time, and when this time is ushered in, history will be made pretty fast. We as a people know that it is not far distant; then let us take heed to the warnings, lest the Jew, when he does accept, make us ashamed of ourselves by his strict observance of the laws, strengthened by his long exile.

Yours,

M. R. SHOEMAKER.

Extracts from Letters.

Sr. Celia McCallum, Grindstone, South Dakota, desires elders to call, and thinks good can be done there.

News From Branches

CLEVELAND, OHIO.

We are pleased to report a cheering prospect before us, though of late we have been handicapped by the street-car strike and the dynamiting and shooting affrays incident to same. Order has been restored and traffic resumed with more degree of safety, and our attendance at service bettered. The public parks are drawing the masses of humanity and our permit to occupy the public rostrum in Wade Park has been availed of accordingly, U. W. Greene occupying on the 17th and our new missionary, Bro. W. E. LaRue, making his maiden address to the Cleveland public therefrom on the 24th. Fine weather prevailing, and a good crowd whose attention assured us of Bro. LaRue's success in the oncoming Sunday afternoons.

Bro. F. T. Haynes was lately unanimously elected to fill the position of presiding elder of Cleveland Branch, Bro. Eben Miller resigning to take up other work of the Bishopric appointed him.

Bro. McNeil has returned from his winter's sojourn in the Isle of Man, but comes accompanied with a bride to augment his work as chorister. Mrs. McNeil sang for the park services before mentioned and is indeed an appreciated help being the fortunate possessor of a well-trained voice. E. A. W.

DES MOINES, IOWA.

The district conference convenes at Runnells, June 5 and 6. Elders J. F. Mintun and M. H. Cook have been holding services on the street in the city with a reasonable interest manifested by the people.

The local work here has recently felt the loss of our Sunday-school superintendent, Sr. Hattie Clark, and the assistant, Sr. Pearle Shannon, the former removing to Missoula, Montana, and the latter to Rockwell City, Iowa.

The Dunkard, or Brethren Church will hold its annual meeting for this year in Des Moines, beginning June 3 and continuing eleven days.

The committee on entertainment are arranging to accommodate twenty-five thousand people.

If the General Conference of our church were held here the Saints would be very glad if every citizen of Des Moines would attend some of the services. For the same reason we as a people will be interested in attending this great gathering of the Brethren.

Sister Ethel Banta closes another year of successful work in the Des Moines schools this week and returns to her home at Lamoni, she to continue here another year.

Sister Orpha Emslie was recently chosen assistant superintendent of the Sunday-school.

Of the missionaries from other parts who have been in the city since General Conference we mention Elders S. M. Reiste and G. W. Thorburn, and on Sunday, May 24, Elder F. A. Smith preached at the church. He was greeted with a warm friendship by the Saints who remembered him so kindly from his former work here.

A new pastor at the Central Presbyterian church in the city during the past year has recently introduced what is known as the Emanuel Health Movement, and the One Hundred Year Club was organized with four hundred charter members. The movement has for its object the prolonging of life by a proper observance of the laws of health. We believe that it is a step on the part of the Christian people of to-day towards the observance of the Word of Wisdom.

A. A. REAMS.

Miscellaneous Department

Conference Minutes.

ALABAMA.—Alabama District conference met with Lone Star Branch, May 9, 1908, at 10 a. m., J. R. Harper in the chair, assisted by J. J. Hawkins; J. S. McCall secretary pro tem. Elders Reporting: J. J. Hawkins, J. G. Vickrey, G. O. Sellers, W. J. Booker, and J. R. Harper. Priests: A. G. Booker and A. A. Weaver. Branches reporting: Flat Rock last report 50, present number 50; Pleasant Hill last report 226, present number 212; Lone Star last report 142, present number 142. Bishop's agent reporting: On hand at last report \$267.20, received since \$52.50, paid out \$177.00, on hand \$142.70. Bertha Harper, J. S. McCall, and D. B. Sellers were appointed a committee to audit Bishop's agent's report, committee finding the report correct. Tent committee reported through R. B. Booker, and committee continued. Conference adjourned to meet with the Pleasant Hill Branch on the first Saturday of the reunion at same place. M. S. Wiggins, secretary, McKenzie, Alabama, R. F. D. 2.

MANCHESTER.—The conference of the Manchester, England, District was exceptionally long, occupying two Saturday evenings, Easter Saturday and Easter Monday. H. Greenwood, president, after the opening services, put the conference in charge of his son, W. H. Greenwood, of the seventy, who had been associated with the presidency. The deacons of the South Manchester Branch were made the deacons of conference. The report of the president was read and the consideration of it deferred to a later session.

A letter from the Bishop's agent, C. H. Caton, of Birmingham, was read, and it was resolved to make an appeal at the Sunday services on behalf of the financial condition of the mission. Delegate's credentials were received from the following branches: North Manchester, South Manchester, East Manchester, Northeast Manchester, Warrington, Stockport, and Eccles. Elders reporting: James Spargo, William Spargo, W. H. Chandler, William Worth, J. S. Grundy, George Tower, D. Hope, Edwin Nixon, S. F. Mather, J. Foden, Joseph Harper, J. Schofield, F. Bruton, J. Dewsnup, Jr., N. J. Weate. Priests: J. W. Green and William Maddock. Branches reporting: North, South, East and Northeast Manchester, Salford, Farnworth, Warrington, Stockport and Eccles.

The services on the Easter Sunday were held in the Hulme Town Hall, and were fine spiritual feasts. The speakers were G. W. Leggott, John Schofield, W. H. Greenwood, and

W. R. Armstrong. The afternoon testimony-meeting was in charge of James Baty, district patriarch, assisted by Elders J. W. Taylor and T. Brien, the vice-presidents of the district. The South Manchester meeting room was open for the convenience of those who required refreshments, and several of the sisters did noble work there, attending to the needs of those present.

Easter Monday, April 20, meeting was called to order at 9 a. m., W. H. Greenwood in charge. The president's report was discussed. The recommendations for ordinations were read and the matter referred to a committee of elders present. District superintendent of Sunday-school reported. Adjourned to meet the following Saturday, May 2. These arrangements were upset by the death of our esteemed brother, High Priest Joseph Dewsnup, Sr., on April 23. Interment took place at the Harpurhay Cemetery the following Tuesday, a large assembly of Saints being present and taking part in the out-door service. The weather was cold and wet, as though mourning Bro. Dewsnup's departure. We were further saddened by the news that C. H. Caton had died the previous day, Monday, the 27th. Both these brethren had been counselors to Bishop Taylor, of Birmingham, until his death.

The sitting of the committee on ordinations was held May 2, at 3 p. m. Their work was completed and the conference convened at 6 o'clock. Committee reported as follows: J. A. Flemming to be ordained a deacon; Priest J. W. Green, to elder; Deacon Edward Maloney, to priest; George Foster, to deacon. Secretary's report read: Branches 10; members on book last report, 455, number this report, 459. We have 1 patriarch, 1 seventy, 2 high priests, 28 elders, 19 priests, 9 teachers, and 12 deacons. There have 15 received by baptism, 4 by letter, total gain 19; lost by letter 10, by death 5, total loss 15; 2 marriages and 1 ordination. Treasurer and auditors' reports deferred till the October conference. Present officers were sustained.

Letters of condolence were ordered sent to the bereaved ones of Brn. Dewsnup and Caton. Thanks were awarded to Sr. Green for repairing the Sunday-school banner. Adjourned to meet the following Saturday at 6 p. m.

May 9, meeting in charge of W. H. Greenwood. Some of the branch reports were referred back, not being in harmony with district rules. Elders not reporting were suspended till necessary explanations are given. Patriarch James Baty by resolution was made the instrument in offering a prayer of thanks to God for having miraculously healed Sr. Rush-ton. Thanks of the conference were offered to W. H. Greenwood, to the deacons, choristers, singers, and to all who had assisted in the services; also to the South and East Manchester Saints for their kindness in lending the use of their rooms for the meetings. Resolved that Elder G. W. Leggott having been appointed to labor in England and in the Manchester Branch, we accept his labors and that his name appear on the district rota plan. H. Greenwood, president, William Worth, secretary.

Pastoral.

To the Ministry and Saints of Wyoming, Montana, Idaho, and Spokane Districts; Greeting: Since learning I have been chosen as assistant minister in charge of the above named territory, I hasten to write you a few lines. My address until July 15 will be 1827 East Olive Avenue, Spokane, Washington. Communications and the first quarterly report, will reach me there. I shall confine my labors principally to Spokane District unless urgent demands require me to visit other portions during the year. I hope the brethren and Saints will feel free to write me at any time regarding the work and their necessities. Those scattered and away from branches should not hesitate to write those appointed to do missionary labor in the State or district where they reside. You can aid them greatly in opening up new places if you will cooperate. It would be to advantage if missionaries would have their mission address published in the church papers so each could keep in touch with the other. Hoping and praying for a prosperous year in gospel work, I am, very respectfully,
Your coworker,
S. S. SMITH.
May 19.

To the Missionaries of the Clinton and Spring River Districts; Being appointed to labor as assistant missionary in charge another year to get this work before the people that the honest in heart may have the opportunity of obeying the angel's message, and thus be privileged to enjoy the blessings God has promised to the faithful ones. Neglect no opportunity of presenting the gospel when offered.

The local brethren that are holding the priesthood will

report the work done to the district president July 1, October 1, January 1, and March 1, so they can report the same to me. The missionaries appointed to labor in the above districts will report to me on the above dates; this be sure and do, so we can get our report to the ministers in charge at the proper time.

Saints, as we are all colaborers in this great work, we ask your hearty assistance in getting new openings and places for the missionaries to hold meeting; we can not make a success without your help. And as the Lord has said, "he that is warned let him warn his neighbor." When the elders come to hold meetings invite your neighbors out, and thus help the missionary to make the meeting what it should be; and assist him financially, as he has no way to earn the money to get clothing and for traveling expenses. He does not like to come to you and ask for help, for he knows not but that you are in the same condition, besides he feels timid. If he has to be helped out of the tithing fund then that takes it away from the family that is left at home. This should not be done. I am not complaining, for you did so well last year I want to extend to you the highest commendation for your hearty support. I believe I can be safe in saying that you will continue in giving your hearty support both in the above and in tithes and offerings, for you love this work too dearly to think about slackening in any of your duties. Let us then go hand in hand with cheerful hearts laboring together for the salvation of souls.

You that are isolated, if you can secure a place where meetings can be held, let us know, and some of us will come and help you get the work before your neighbors.

Trusting that much good may be done this year, I remain,
Your brother and colaborer in the Master's vineyard,
HOLDEN, Missouri, Lock Box 306. GEO. JENKINS.

To the Saints of St. Louis and Southern Illinois Districts: It is with some degree of pleasure that I find myself and my associate laborer assigned to this field for another year, and if our association is as pleasant as last year, with the additional knowledge of the needs of the field, and the additional help of two young missionaries, our success should be assured.

Along with my associates I enter into the year's work with increased confidence in the willingness of the Saints to help us make this the banner year of our life work. The late General Conference was one to inspire new hope in the hearts of all. We have a tent in each district, and we have Saints living in small towns where the tents might be of service. Let Saints write, and do not be backward because you think you might be unable to care for the elders. Write me anyway. I have confidence in your brethren to help you get a foothold.

With the addition of two missionaries, it means a little more in the way of tithing. Bro. Russell Archibald, 5741 Garfield Avenue, St. Louis, Missouri, is agent for St. Louis District; F. M. Davis, Thomsonville, Illinois, R. F. D. No. 6, is agent for the Southern Illinois District. Paste these addresses on the looking-glass where you will see them three times a day, if not oftener, and when you have a dollar remember your duty. We need your help, the people need the gospel, and you need the reward. My field address is 2941 Thomas Street, St. Louis, Missouri.

Yours in bonds,
HENRY SPARLING.

Bishop's Agents' Notices.

To the Saints of Southern Indiana District: I have been appointed Bishop's agent for the district instead of Bro. J. J. Boswell, and I will visit each branch as soon as possible, as well as the isolated members; but I trust that all will pay their tithing at once, or as soon as possible. All true Saints know God's law regarding this, and I want to hear from each one. If you can not pay much pay a little. Trusting that all will regard this notice in a proper manner, I am,
In gospel bonds,
JOHN ZAHND.

2017 Culbertson Avenue, NEW ALBANY, Indiana.

Conference Notices.

The Southern Indiana District will convene at New Albany, June 20 and 21. Those attending write Bro. John Zahnd, 2017 Culbertson Avenue, New Albany. Branches not reporting by delegates will please send reports before the 15th. Ed. O. Byrn, secretary.

Conference of the Central Michigan District will be held at Coleman, Michigan, June 13, 1908, at 10 a. m. Branch

secretaries will please send reports to me not later than June 10. Can we not have a report from every branch in the district? There are twenty-one branches and we receive reports from about thirteen. We haven't heard from Brinton since the district was formed. There will be no charge for meals at conference, so let every one bring a well-filled basket and make the burden lighter. Addie Grant, secretary, Bentley, Michigan.

Northern Wisconsin district conference will be held with Porcupine Branch, June 13, at 10 a. m. Branch presidents will please see that their reports reach me in time. Address me at Arkansaw, Wisconsin, in care of O. D. Gano, R. F. D. All expecting to attend please notify S. E. Livingston, Arkansaw, Wisconsin, R. F. D., in time so arrangements can be made to meet you Friday, the 12th, at Durand. W. P. Robinson, president.

The Northern Michigan District will convene at East Jordan, June 27 and 28. Secretaries, send reports to my address by the 24th. Charles Burtch, secretary.

Conference of the Mobile District will be held with the Three Rivers Branch, July 11 at 10 a. m. Be prepared to elect another as president as my field has been changed. Alma Booker, president.

London District conference will meet in Waterford, Ontario, June 20, 1908. No reports are required from the branches. Delegate rates have been secured. See *Canadian Messenger*. All are cordially invited. Hannah Leeder, secretary.

The Minnesota District conference will be held at Clitherall, Minnesota, June 20 and 21, 1908. Hallie M. Gould, secretary.

The Far West District will convene with the Stewartville Branch on June 13, 1908, 10 a. m. Attention is called to the following which was passed at the conference held in St. Joseph, Missouri, February 22, 1908: "Resolved, That hereafter the ministry comprising the priesthood of this district, shall report their labors to the president of the respective branches, of which they are members; then the presidents of the seven branches shall summarize these labors in their reports to the conference." D. E. Powell, president. Charles P. Faul, secretary.

Central Illinois District will convene at Beardstown, Illinois, on June 13, 1908. Every one is cordially invited to attend. Chas. C. Simpson, secretary and treasurer.

Southern Missouri District will convene with Springfield Branch, June 13, 14. Send all reports and quarterly dues to me in care of J. W. Quinly, 1995 Boonville Street, Springfield, Missouri. J. C. Chrestensen, president and secretary.

Convention Notices.

Zion's Religio-Literary Society of the London District will meet at Waterford, Ontario, Thursday, June 18, 1908, at 2 p. m. Lucy Yerks, secretary.

The Gallands Grove, Iowa, District will convene at Dow City, Iowa, June 11, 1908, at 8.00 p. m. Floy Holcomb, secretary.

The Spokane District Sunday-school Association will convene in Saints' Chapel, Spokane, Corner Smith Street and Third Avenue, Friday, June 12, at 2.30 p. m., one day before district conference. Oliver Turnbull, secretary.

Spring River District Sunday-school association and Religio Society will convene at Columbus, Kansas, Friday, June 11, 1908. Mabel C. Holsworth, secretary.

Convention of Northern Wisconsin District Sunday-school Association will be held at Porcupine, Wisconsin, Monday, June 15. Archie Hook, secretary, Nekoosa, Wisconsin.

Reunion Notices.

The Northern Minnesota District will hold a reunion in Clitherall, commencing June 13, and continuing over two Sundays. Some of the leading men of the church will be with us. Let all Saints come and bring the good Spirit with them. A. L. Murdock, secretary of committee.

A reunion will be held twenty-five miles north of North Platte, Nebraska, commencing June 27 and continuing for ten days. Parties coming by rail will be met at North Platte on June 27 from 7 to 9 a. m., by reception committee who will convey them to the reunion grounds. Committee will have blue ribbon badges on their left shoulders. Parties coming on other dates can get transportation by stage line from North Platte to Tryon. Tent-room for all, but be sure

to let us know your requirements, as tents will be free. There will be free cook-stove, free fuel, pasturage, hay, water, etc. We expect to have one of the Twelve with us, as also Elders J. R. Sutton and J. E. Kelley. C. W. Prettyman, president, Tryon, Nebraska.

A reunion will be held in the Eastern Iowa District some time in July or August at Oelwein, Iowa. Those wishing tents should notify me early as to size wanted, as this will be the busy season for tents. The prices following are for two weeks' use, the time required for reunion and conference: 7x2 \$2, 10x12 \$2.75, 12x14 \$3.25, 14x16 \$3.75, 14x20 \$4.50; compartment tents 10x14, 2 rooms, \$4.75, 14x14, 3 rooms, \$6, 14x21, 5 rooms, \$7.25. There will be also a freight charge of about twenty-five cents. The exact date of the reunion will be given later. Robert Smith, secretary committee.

Two-day Meetings.

There will be a two-day meeting at Chetek, Wisconsin, June 20 and 21, 1908, in harmony with conference resolutions of last February. Come one and all, and let us have a spiritual feast together. W. P. Robinson, president.

Two-day meetings of the Mobile District will be held by brethren as follows: Three Rivers, June 6, 7, Oscar Tillman and N. L. Booker; Bluff Creek, June 6, 7, F. M. Slover and G. W. Sherman; Theodore, June 13, 14, N. L. Booker and G. W. Sherman; Bayminette, June 13, 14, W. L. Booker and F. M. Slover; Perseverance, June 20, 21, F. M. Slover and N. L. Booker. The Horse Shoe Branch will please meet with the Three Rivers Branch on above date. Alma Booker, president.

Wanted.

The HERALD Editors desire a copy of the *Leaves* for December, 1907, to complete their file.

Corrections.

In the death notice of Bro. Joseph Dewsnup, Sr., in issue of May 20, the date of birth was given as 1859. This should have been 1839.

Addresses.

S. S. Smith, till July 15, 1827, East Olive Avenue, Spokane, Washington.
Amos Berve, 1019 East Fifteenth Street, Davenport, Iowa.
Alma Booker, Greenwood, New York.
W. E. LaRue, 1389 East Ninetieth Street, Cleveland, Ohio.

Died.

ADAMSON.—John Adamson was born at Fadam Square, England, October 17, 1842; died at Jerome, Arizona, May 4, 1908. Six children survive: Robert Adamson, Hiteman, Iowa, Mrs. Alice Nichols, Cleveland, Iowa, Mrs. Mary Barker, England, Mrs. Emma Cobb and John Adamson, Butte, Montana. Interment at Lucas by the side of his wife who preceded him twenty-four years ago. Elder E. B. Morgan preaching funeral-sermon, assisted by Brn. John J. Watkins and Thomas A. John, at Saints' church.

MOON.—At Lamoni, Iowa, May 15, 1908. Fred was the youngest son of Mr. and Mrs. J. O. Moon; he was born at Lamoni, Iowa, November 15, 1884, where his earth-life of 23½ years was spent. September 19, 1906, he married Sr. Ruth Atkinson. Left to mourn, a youthful wife, father, mother, brother, and sister. Funeral from parents' home in charge of Elder Moroni Traxler, sermon by Robert M. Elvin, to a large sympathizing audience. Interment in Rose Hill.

CATON.—At his residence, 189 Oldfield Road, Sparkbrook, Birmingham, England, Elder Charles Henry Caton, the dearly beloved husband of Sarah A. Caton, passed peacefully away April 27, 1908, aged 61 years. At rest after much suffering.

SCHAEFFER.—William Henry Schaeffer, born December 20, 1869, died May 21, 1908, at Scranton, Pennsylvania; was laid to rest in the beautiful cemetery of Peckville. Was baptized into the church when a boy. His mother died shortly afterwards. The Plymouth Branch of which he was a member, became disorganized, and under these conditions he lost track of the church. For the past ten years he has been sorely afflicted with the miner's asthma. Death to him

was a blessing. He leaves a faithful wife, father, step-mother, five brothers, two sisters, one step-son and step-daughter. Funeral in charge of Bro. Tally Jones. Sermon by Elder William Lewis. Wife, step-mother, and father are members of the church.

GODBEY.—Gordon Huston Godbey was born January 20, 1841, at Newbern, Pulaski County, Virginia. Was baptized by Elder D. L. Shinn, in Jackson County, West Virginia, August 4, 1890; was wonderfully strengthened and confirmed in the faith; and was soon ordained a priest, and began preaching. He was afterward ordained an elder and began a life of steady missionary work; traveled much and baptized many. After organization of the West Virginia District, he was ordained high priest, and elected president, in which position he continued to the end. He is survived by wife, four children at home, and three daughters married; all, I believe, being in the church except the little ones.

COX.—Sr. Julia Cox at Wilburton, Oklahoma, May 3, 1908; funeral by E. A. Erwin at Saints' church on May 4; interment in Wilburton Cemetery. Baptized by A. B. Moore in 1895. She was a loving wife, a kind mother, a noble Saint, and loved by all who knew her. She leaves husband and four children to mourn.

SHAW.—Annie May, beloved wife of George G. Shaw, and daughter of J. R. Lloyd, was born January 20, 1878, at St. Louis, Missouri; united with the church in 1894, being baptized by Charles Jones; married September 14, 1904, to George G. Shaw, to whom was born one son; died May 7, 1908, leaving to mourn husband, son, father, mother, two brothers, two sisters, and other relatives. Funeral from the church to Bellfontaine Cemetery, conducted by J. A. Tanner.

WITHEE.—Joseph A. Withee was born March 9, 1879, at Yankton, South Dakota. In 1898 he enlisted and served in the Philippines with the First Regiment of Nebraska Volunteers, receiving an honorable discharge upon their return. On November 18, 1903, he was united in marriage with Miss Eva Coates. On March 10, while engaged at his trade as an iron-worker, he fell from a steel bridge on the Lane cut-off of the Union Pacific Railroad near Omaha by which he received injuries from which he died May 22, 1908. He leaves a young wife, two little boys aged four and two, mother, four brothers, and three sisters. His interest was growing in the gospel work and it is likely that before long he would have been with us had he lived. Funeral at the chapel, Omaha, Nebraska, in charge of F. R. Schafer, sermon by Charles Fry.

Resolution of Respect.

Whereas, God, our heavenly Father, in infinite wisdom and love was pleased to call from our midst our beloved brother and coworker, Elder Joshua Armstrong; and notwithstanding we the Second Quorum of Elders deeply deplore the loss of such an esteemed brother, yet we feel to rejoice in the fact that a lively hope of a glorious resurrection gladdened his soul at the hour of his departure. This noble character being comprised of that which is good and true we deem it well worthy of emulation. May He who doeth all things well give us patience to bear with meekness the affliction we feel at our brother's departure. He has gone to his rest to realize the hope he enjoyed and ultimately receive the reward of his labors, and may we who mourn expect to meet him face to face with our blessed Master when the labors of life are ended. Therefore be it resolved, That we offer condolence to his bereaved widow and relatives and earnestly pray that heaven's blessings may rest upon them; and be it further resolved, That a copy of this resolution be spread upon the minutes, and also sent to the church papers for publication, and to the relatives of the deceased brother.

F. C. WARNKY,
C. DEPUY,
B. F. DURFEE,
Committee.

"Correct English: How to Use It."

By Josephine Turck Baker, editor of the magazine, *Correct English: How to Use It*, Evanston, Illinois. Copyright 1904, by Josephine Turck Baker.

ARTICLE IV. COMMON ERRORS OF THE CARELESS SPEAKER.

It is the careless speaker who misuses the verbs "sit" and "set."⁸ For some unknown reason he seems to think that only human beings are privileged to *sit*, and that hens, articles of furniture, etc., are obliged to *set*. One may *set* a table or a hen, but after the "setting" has been accomplished,

the dishes *sit* on the table and the hen *sits* on her nest. In poetry, "The bird *sits* brooding o'er her nest." If birds can *sit* o'er their nests, hens should have the same privilege. One will not be apt to misuse the verbs *sit* and *set* if one will remember first, that "sit" expresses inaction while "set" expresses action (to cause to sit); and, secondly, that the principal parts of "sit" are, present "sit," past "sat," present participle "sitting" and past participle "sat"; while the principal parts of "set" are: present "set," past "set," present participle "setting," past participle "set."

GRAMMATICAL CONSTRUCTION.—SIT AND SET.

		Sit (intransitive verb)*			
Present	Past	Present	Participle	Past	Participle
Sit	sat	sitting		sat	
		Set (transitive verb)*			
Present	Past	Present	Participle	Past	Participle
Set	set	setting		set	

SIT AND ITS USES.

"Sit" means to occupy a seat.

1. He told her to *sit* down and she *sat* down.
2. He is *sitting* beside her.
3. Having *sat* down he proceeded to explain the situation.
4. He had *sat* down by the wayside to rest.

*"Sit" and "set" have a transitive and an intransitive form but "sit," in its main uses, is transitive, while "set" in its main uses is transitive.

Sit (transitive): He could not *sit* his mule.—Shakespeare.

Set (intransitive): The sun is *setting*.

NOTE.—"Set" in this sense means to sink down, to settle, as the sun, moon, or stars.

"Sit" means to perch or to roost.

The bird *sits* brooding o'er her nest.

The hen is *sitting* on her eggs.

NOTE.—"Sit" also means to be worn or adjusted; fit, as a garment; hence used figuratively of anything assumed, as an appearance, opinion or habit.

1. Your dress does not *sit* (not set) well.

"Her little air of precision *sits* so well upon her."

SET AND ITS USES.

"Set" means to cause to be seated or to cause to rest.

1. He told her to *set* the child down.
2. Having *set* the child down, she *set* the table.
3. She had *set* the table and was *setting* the chairs around it when you entered the room.

Forest Planting on the Northern Prairies.

Nowhere in the United States, perhaps, is the need of forest planting greater than on the prairies of Minnesota and the Dakotas, and nowhere is it more profitable for commercial returns. Protection from wind and storm is essential for the well-being of the family, the stock, and the orchard. Indeed, in many cases it is the presence and shelter of belts of trees about the farm buildings, with their continuous supplies of fuel, that mark the distinction between the comfortable home and the one wherein comfort is lacking. Owners estimate the value of good groves, on an average, at \$1,000 an acre, on the basis that their property, if placed upon the market, would be increased to that extent by the trees. Bankers and land agents take special note of thrifty groves, for they have learned that buyers are ready to pay for the protection and comfort of a grove. The effectiveness of the grove as a windbreak is determined largely by the number and kinds of trees planted and their relative positions.

When planting for direct profit is contemplated, inquiry becomes necessary into (1) the market, (2) the cost of production, and (3) the species planted. As a result of the absence of natural supplies, posts, poles, and fuel wood are shipped into this region from Northern Minnesota at a freight rate of 10 cents a hundredweight, or about \$3.50 a cord. This, with the original selling price and the dealer's profit, brings the local selling price up to from \$7 to \$11 a cord.

Cottonwood and white willow are profitable on the deep, porous soils of the river valleys. Seven cottonwood groves yielded in lumber and fuel an average annual net return per acre of \$10.67, while eight groves of white willow gave products of posts and fuel equal to an average annual net return of \$24 per acre. European larch and Scotch pine produce, respectively, an annual net return per acre of \$11.93 and \$13.35 when planted on upland, and would do even better in the river valleys. White spruce, Norway spruce, and

THE SAINTS' HERALD

ESTABLISHED 1860.

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If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

western yellow pine are also adapted for planting for wind-break purposes. In species for park, lawn, and roadside planting, symmetry and gracefulness are important considerations.

Cuttings are usually used in establishing a plantation of willow or cottonwood. The expense is little or nothing. Seedlings of broadleaf trees are easily procured. Unfortunately, coniferous stock is expensive. Considering, however, their high protective value in the winter, and their ability to resist drought, heat, cold, storm, and snow pressure, and the quality of the wood produced, conifers have proved more desirable for permanent plantations than broadleaves.—"Forest Planting on the Northern Prairies," issued by the United States Forest Service.

Let's Keep our Young Men Farmers at Home.

The population of Iowa is being rapidly depleted each year by the emigration of our young men to the West and Northwest, and many of them to Canada.

A proper encouragement of the dairy industry will stop this. When it is known that dairying can be done profitably on Iowa land at \$100 per acre, and when our young men find by what method this can be accomplished, our farms will be reduced in size and our boys given a profitable occupation at home, while the profits from agriculture in the State will greatly increase through methods of intensive farming.

Iowa farmers who bought their land when it was cheap would be encouraged by our educational campaign to remain and reinvest their money at home instead of going to Texas, Canada, South Dakota, or any place else, where conditions are new to them, where they will be removed from friends and associates, and compelled practically to start life anew without the educational and other facilities offered by our now rich state of Iowa. Legislative Committee Iowa State Dairy Association, E. R. Shoemaker, chairman, 181 Bridge Street, Waterloo, Iowa.

The city of Philadelphia will celebrate the two hundred and twenty-fifth anniversary of the founding of their city government from October 4-10, this year. The first day is to

be religious and will be the greatest of the celebration. "It will be by far the most impressing co-mingling of all creeds and faiths in the history of this or any other country." This is certainly commendable and entirely in keeping with the idea of "brotherly love," as indicated by the name given the city by its founder, William Penn. The program for the week is as follows:

- Sunday, October 4.—Religious Day.
- Monday, October 5.—Military Day. Parade of 25,000 troops.
- Tuesday, October 6.—Parade of Police and Fire Departments of city and State. Assembly of clergy in Friends' Meeting-house.
- Wednesday, October 7.—All Day Industrial Parade.
- Thursday, October 8.—Naval Day. Review of thirteen limited states and foreign war vessels.
- Friday, October 9.—Historic Pageant.
- Saturday, October 10.—Knights Templar Day.

Dairying Maintains Soil Fertility.

Every farm should be worth more money at the end of each year. Yet we find that between the years of 1880 and 1900 the aggregate value of farm lands in the New England and Middle States declined something over \$300,000,000. Even in Ohio, we find a depreciation during the same period of \$60,000,000. In the densely populated portions of Europe where dairying and diversified farming is carried on extensively, the yield of cereal crops per acre is gradually increasing every year while ours has been slowly diminishing.

Dairying is the only method of farming that will keep up the fertility of our soil, and on the maintenance of the fertility of Iowa farms depends almost entirely the future success of the Iowa farmer. A ton of butter, which has a market value at the present time of \$600, only removes 50c worth of fertilizing material from the soil. A ton of wheat, which has a market value of about \$22, robs the soil of \$7.50 worth of fertility, and this is practically true of all of our grains.—Legislative Committee Iowa State Dairying Association, E. R. Shoemaker, chairman, 181 Bridge Street, Waterloo, Iowa.

The HERALD editors are in receipt of the most marvelous photograph ever made, showing five hundred different views of President Roosevelt assembled in one big picture, which forms the double-page feature of the June *Woman's Home Companion*. These hundreds of photographs, taken in almost every State and Territory in the Union, show our strenuous President in all periods of his public life—as cowboy, rough rider, governor, speaking, lecturing, on horseback, etc. Whether we admire Mr. Roosevelt or not, we can not but marvel at the great collection of photographs of this human dynamo which have been brought together here in one picture. It is the most remarkable picture ever made.

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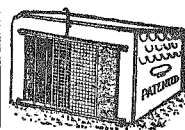
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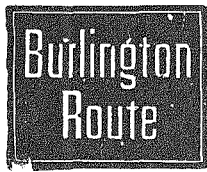
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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, JUNE 10, 1908

NUMBER 24

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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

Editorial

THE AX AT THE ROOT OF THE TREE.

Jesus did not doctor symptoms. He struck at the malady itself. He knew that the symptoms would disappear when the disease was eradicated.

To change the metaphor, he saw that the multi-form evils of the world sprang from a common root and he made it his work to destroy the root. His gospel was designed to strike at primal evils from which all lesser ones grow.

John, the great forerunner of the Messiah, expressed it thus, "And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."—Luke 3: 9.

Every evil that affects humanity has its roots deep in human nature, as human nature is at present interpreted. No evil, whether social, moral, or economic, could continue to exist if the world were peopled with the right kind of men and women. Christ recognized that simple truth and proposed to get the right kind of men and women. He went back to the unit of society, the individual. He proposed to regenerate society by regenerating individuals. He declared, "Except a man be born again, he can not see the kingdom of God."—John 3: 3. He made it his work and the work of his disciples to see that men were born again, by a process of regeneration, they themselves cooperating with God in that regeneration. A community composed of that kind of individuals would naturally be a regenerated community. Such communities have never existed except as a result of gospel regeneration; following such a regeneration they came into existence in the days of Enoch, in the church in Judea, and during a period of Book of Mormon history.

We would not argue that Saints should not do what they can to aid sporadic movements looking toward reform, or that they should not do what they can individually or in an organized way to alleviate the sufferings that are in the world because of evil. In fact it is contemplated that men should so do, pending the final and complete culmination of gospel work. For instance, immediately following his declaration regarding the ax and the tree, John said, "He that hath two coats, let him impart to him that hath none." Poverty is a symptom, only.

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There are still people who endeavor to deny or disbelieve the discoveries of science. They are setting themselves athwart the stream, and trying to stop its advance;—they only succeed in stopping their own. They are good people, but unwise, and, moreover, untrustful. If they will let go their anchorage, and sail on in a spirit of fearless faith, they will find an abundant reward, by attaining a deeper insight into the Divine Nature, and a wider and brighter outlook over the destiny of man.—Sir Oliver Lodge.

Charity, as manifested in the act of giving, is only a palliative. Yet the Saints may do what they can to mitigate that evil until the gospel finally destroys the root from which it grows.

Another illustration may be taken from the work of the Anti-saloon League, in fighting the liquor traffic. To the extent that they are successful they will reduce the sum total of human misery and crime. The Saints are free to cooperate with them in every legitimate effort to secure the desired end. Yet they can not remove the cause that first led men to manufacture and use drugs and liquors. On the other hand, the man who has truly obeyed the gospel has no desire to either sell or use intoxicants or harmful drugs. Any community composed of such men would have no need of legislation prohibiting such a traffic. The ax would have severed the root and the evil would die.

No system or scheme of reform that does not include regeneration of the individual by the power of the gospel can ever permanently succeed. The gospel strikes at the root of all evil. Reforms that operate independent of the gospel can at best only lop off a few of the branches.

Here is a beautiful flower-bed. The plants are growing thick and strong. A wide-spreading, repulsive weed has taken root among them. Presently it thrusts a branch up into view among the flowers. The florist seizes it and wrenches it off. Two days later another branch appears in a part of the bed a little removed from the first appearance. The florist breaks that branch off. A few days later he notices many branches, apparently individual weeds, defiantly rearing their heads above the flowers. He investigates and finds that they have one common origin. Carefully he reaches his knife among the flowers and severs the pest at the root. Notice how quickly all the branches wither and die.

An occasional ramification of evil, upthrusting its head among the virtues of the world, is attacked and perhaps subdued by reformers. The sap from the main root is simply diverted into other branches and they grow the more lustily. Christ proposes to get close to the soil, to strike at the source of life.

Therefore the preaching and actual living of the gospel is the first and most important work that is committed to the church. "Seek ye first to build up the kingdom of God, and to establish his righteousness." So far as the Saints are concerned other interests must be secondary. **ELBERT A. SMITH.**

The passions and capacities of our nature are foundations of power, happiness, and glory; but if we turn them into occasions and sources of self-indulgence, the structure itself falls, and buries everything in its overwhelming desolation.—G. B. Cheever.

MONUMENT FOR JOSEPH AND HYRUM SMITH.

Reverend A. H. Smith and Heman C. Smith and Bishop E. L. Kelley, of Lamoni, Iowa, Joseph Smith, of Independence, Missouri, and George P. Lambert, of Adrain, were here the past week and held nightly meetings at the city hall. On Sunday evening Joseph Smith, now seventy-six years old, delivered an interesting address.

The above gentlemen met with a number of our citizens at the city hall last Sunday afternoon for the purpose of considering the matter of erecting a monument to the memory of Joseph and Hyrum Smith. Those present as a unit extended the committee a hearty welcome with a wish that they erect the monument in Nauvoo. Following is a report of the meeting held by the committee in Nauvoo on Thursday last:

Prayer was offered by Joseph Smith. Organization was effected by the selection of Joseph Smith, chairman; Heman C. Smith, secretary; and Edward L. Kelley, treasurer. Some historical reminiscences were related by Joseph Smith and others. The following resolutions were then adopted:

Whereas, The erection of a suitable monument to Joseph and Hyrum Smith will require additional funds than what has been already donated and appropriated for this purpose,

Be it resolved, That the secretary and treasurer are authorized to solicit further means for this purpose, and that as soon as the amount is in hand the place of erection be fixed, and the work at once entered upon.

Resolved, That it is the sense of the committee that the monument be erected at Nauvoo, provided sufficient means are obtained to erect a suitable monument and properly improve the grounds.

Adjourned to meet at the call of chairman. Heman C. Smith, secretary.

The committee does not ask any money from Nauvoo, but all donations cheerfully given will be thankfully received. A monument to cost several thousand dollars will be erected and if Nauvoo is selected as the place, the monument will be placed on the old Joseph Smith residence property, where it is said the remains of the Smiths lie buried. It is the purpose also to erect a nice cottage on the premises where some one will reside and have constant supervision over the grounds, and the *Rustler* believes that the people of this part of the country ought to take a deep interest in the matter and meet the parties in a businesslike way. Nauvoo is the place where the monument ought to be erected, but let us extend to the committee a hearty welcome to locate it here.—*Nauvoo Rustler*, June 2.

Believe that story false that ought not to be true.—Sheridan.

THE EPITOME OF FAITH AS CHANGED BY THE UTAH CHURCH.

In a pamphlet issued by the Northern States Mission of the Utah Church, 149 South Paulina Street, Chicago, Illinois, and written by Charles W. Penrose, of the Utah Quorum of Twelve, on its 15th page he introduces the articles of faith by the following statement, "What the Mormons believe, is thus epitomized as formulated by the Prophet Joseph Smith." Then follows the epitome of faith published in 1842 and 1844 by Joseph Smith the Prophet. Into the fourth paragraph of which these cunning Utah priesthood have introduced the word *first* before the word *principles*.

The article as written by Joseph Smith when published in 1842 and 1844, reads, "We believe that the principles and ordinances of the Gospel are"; these Utah teachers make it read, "We believe that the *first* principles and ordinances of the Gospel are."

This change is evidently made for the express purpose of using the word *first*, as applied to the principles and ordinances, as a cover under which to introduce their system of plurality of wives and other corrupt doctrines. We would have no disposition to say that they should not formulate their own epitome of faith and belief; but when they make Joseph Smith the Prophet responsible for any part of their departure from the original faith, we have the undoubted right to object with as strong a protest as we can make to their falsifying the record, misquoting or misstating what the prophet, Joseph Smith, said or did. This right of protest inures to us as successors in the gospel economy instituted by the angel's message, as well as by the unchallenged right accruing to us as his son, desirous of shielding his memory from the effect of prejudicing the minds of those not acquainted with the facts, both in the church and out of it, as to what the original doctrines were.

A man of ordinary intelligence should not unwisely condescend to make changes in published documents when he knows there are those who stand ready to challenge those changes and have the evidence at hand upon which to convict him of fraud and show its fraudulent intent and purpose. We are often led to exclaim aloud, as well as in spirit, "How long, O Lord, will this refuge of lies be permitted to continue?"

LAMONI ITEMS.

At the branch business-meeting, June 2, eight members were received by letter. The statistical report prepared for the next stake conference shows a net gain of twenty-five since last report; the present membership is fifteen hundred and thirty. About four hundred are absent from the branch. The question of building a new church was taken up and

discussed. A committee of five was elected to take the matter under advisement and report later. Those appointed were Heman C. Smith, John Smith, R. J. Lambert, Charles F. Church, and W. A. Hopkins. A committee of three, consisting of Heman C. Smith, Sr. M. Walker, and William Anderson, was elected to confer with the committee on location of the children's home. The sentiment was expressed that the question of finance should not determine where the home should be located. The question of fitness alone should determine its location. Whatever is given by the Saints of any locality should be given to help and not in any sense to compete with any other locality in an effort to secure the home.

The semi-annual meeting of the Decatur County Historical Society was held in the Brick Church Thursday forenoon and afternoon. The program as announced last week was carried out with some variations. The musical and literary features of the program were of an exceptionally high order. Those who conceive of the meetings of historical societies as dry and prosy would certainly have changed their minds had they been present. The papers dealing with local history and the speeches made by old settlers were interesting, spicy, and full of wit and romantic reminiscence. The meetings were presided over by Honorable G. P. Arnold, of Garden Grove; Elder Heman C. Smith acted as secretary. The society now has a membership of one hundred and twenty-seven. It is a pioneer in such work in Iowa, being the second county historical society to be organized in the State. It was organized seven years ago under the leadership of President F. M. Smith, with five members, all of whom were elected to office.

President Joseph Smith came to Lamoni Saturday from Nauvoo, Ferris, and other points in Illinois. He was joined by Sr. Smith and the two will spend a few days in Lamoni, after which they will make an extended visit in Canada. We also have President Fred M. Smith and family with us; Bro. Fred on church business, Sr. Ruth to visit relatives.

College commencement events have claimed a goodly portion of time during the past week. These events began with the recitals of the school of oratory and the school of music, Thursday and Friday evenings, respectively. The annual banquet was held Saturday afternoon, and in the evening Honorable V. R. McGinnis delivered an address in the college chapel. His subject was "Self-government." He presented the idea that government is not an end, but a means to an end,—the end being to enable each individual to have the utmost liberty to "develop his own talents and reap the fruits of his own toil," the only limit to individual liberty being the boundary line of the rights of others. Sunday morning President R. M. Stewart delivered a care-

fully prepared baccalaureate address at the Brick Church. The events of the week close with the commencement exercises proper of Wednesday forenoon. These of course are too late to report in this issue of the HERALD. Undoubtedly the community at Lamoni is greatly benefited by the presence of Graceland College. It affords the people a chance to come in contact with educational movements and lends a variety and color to the social life that otherwise would not obtain.

NOTES AND COMMENTS.

Elder W. S. Pender, assisted by his wife, has been holding a series of meetings at a Spanish settlement four miles south of Bisbee, Arizona. Street-services were held, music from the Bilhorn organ. The preaching was in the Spanish language. Elder Knisley reports himself as an interested but unlightened participant in the meetings. He is studying the Spanish language with a view to remedying this defect, and has progressed to a point where he can say, "*viva la Mexicana.*" The wisdom of mastering that phrase first may appear later.

Under date of June 4 Elder T. W. Williams writes from Los Angeles as follows:

"*My Dear Brother:* All arrangements consummated for a two weeks' 'vacation' at Fresno, California. Minister in charge concurring; 'Salary' to continue. Bro. A. Carmichael accompanies me. Expect to spend most of the time 'hunting and fishing.' Only one restriction. I am obligated to devote two hours each evening in entertaining one E. A. Bedicheck, a so-called 'Church of Christ' man from Texas. Hope to make the entertainment so interesting that our friend will have profound sleep at the end of each performance. Am indebted to Bro. J. B. Carmichael for this short respite from active pastoral work. If we fail in our purpose we will discreetly 'say no more about it'; that is, providing we are astute enough to sense it. Bro. F. G. Pitt is at work in San Bernardino; likes his mission and takes well with the people."

The following press dispatch gives an account of Reverend William Sunday's recent eruption. He seems to spout some truth along with a lot of mud and hot ashes:

"PITTSBURG, June 1.—Reverend 'Billy' Sunday, the evangelist, delivered an address to the Presbyterian ministers of Pittsburg to-day. His words caused consternation among the preachers, some of whom left the First Presbyterian church with their dignity stung, but most of them remained. Reverend Sunday, who is a former professional baseball player, has been conducting a revival at Sharon, near here, and came to Pittsburg to speak on 'Why some ministers fail.' The evangelist said many of the

ministers of the present day were 'fudge-eating molycoddles who were continually springing "bullcon" to their congregations.'

"He asserted that few ministers of to-day are anything but stiffs, salary quacks, willing to accept serial distinction, and that many of them are 'qualified for the funny house.'

"Continuing he said: 'Some of you ministers are controlled by riches and not by the Bible. Many of you are grafters, pure and simple. You know this, too. There are some of you preaching to-day that should be carrying the hod.

"'What we want is to tear down the seminaries and stand the professors on their heads in mud-puddles. A seminary and its teachings are of no more use to preaching than a crane's legs are to a setting hen.

"'I am not an osteopath. I am a surgeon, and my line is to cut out the abscess in the side of the church.'"

The Los Angeles *Examiner*, May 31, contained the following: "Discounting the theories of scientists regarding historic life in Western America, and routing the elaborately conducted systems of the world's greatest geologists, workmen digging near Claremont yesterday unearthed the remains of a huge elephant, the type of animal known as a mammoth, as distinguished from the mastodon, both creatures of the pre-glacial epoch.

"The bones of the huge animal were found in the bed of a small stream which runs through 'Puddin' Stone' Canyon. Its body was twenty-six feet long, and, though it had been crushed by the vast mass of earth which at one time covered it, it is believed to have stood at least fifteen feet high.

"Geologists have formulated the theory that, while the mastodon was found in Southern California, the mammoth never wandered this far south. The discovery at Claremont yesterday sets all this aside as false, and as a consequence, the whole prehistoric plan of animal life in this end of California must be changed. The fauna of the lands in which the mammoth lived was totally different from that of the section in which the mostodon wandered. What then must have been the bird and mammal life of a land which sheltered both these monsters?"

The Independence *Examiner* of recent date contains mention of our Sunday-school there, as follows: "The Sunday-school of the Reorganized Latter Day Saint Church had an attendance Sunday morning of eight hundred and twenty-four scholars, a gain over the previous Sunday of one hundred and twelve. It is the ambition of the school to have an enrollment of one thousand pupils in the near future. Sunday afternoon at the church a baptismal service was held and thirty-two children, all over eight years of age, were baptized."

Original Articles

METHODS OF ADVERTISING.

At the late General Conference a "missionaries' meeting" was held in the lower auditorium of the church in Independence, Missouri, during the evening of April 16. A very large attendance was had and deep interest was manifested. After the opening exercises the following speeches were made on the subject of advertising. Bro. L. A. Gould reported for the HERALD.

ELBERT A. SMITH.—Probably it is unnecessary to explain the nature of this meeting. It is a "missionaries' meeting" for the purpose of discussing methods of advertising. We are pleased to see so large an attendance. Some one has complained that we have taken all the people away from the up-stairs meeting. All we have to say is that the people up-stairs will have to learn to advertise.

It is our conviction that any series of meetings that is worth holding at all is worth advertising. One of the writers in a recent HERALD declared that when a missionary came to any town where the Saints were, the Saints of that town had an opportunity, "Let them secure the most prominent place to be had and simply paint the town with advertisements."

In every successful effort at advertising there are two points that must be remembered; and it is the same whether you are advertising preaching-meetings or breakfast food. The first is that the advertisement must have something to it that will attract attention, and cause the one who sees it to want to read it. And that is comparatively easy. The second is that the body of the advertisement must create a desire in the one who reads it to get the thing that you are advertising. When we consider that we as a people are advertising a very unpopular article, it ought to be a spur to our ambition to see how attractive we can make the advertisement, and get the people to desire the thing we have to present.

Bro. F. A. Russell and I, who have been requested to take charge of the meeting, have thought best to limit the speeches of those who take part to ten minutes. What I am saying now will not be counted in the time that I occupy later on, if I make a speech.

We want to hear from those who have had experience in advertising. We want to know the methods they have used, so when we go out we can devise an advertisement that will attract attention and that will hold the interest of the reader; one that will make such an impression on him that he will come to the meeting, not simply say, "Yes, I will be there," and we never see him again.

Bro. Russell will take charge of the discussion, and we want you to move forward, and tell what you have experienced.

F. A. RUSSELL.—I believe that your very presence here indicates an interest in the direction of adver-

tising. How can we arrest the attention of the people among whom we go to labor, so very thoroughly that we will bring them to our services? This has been referred to as a missionary meeting, but we do not want any of you to feel that others are excluded who have something to offer in the way of suggestion as to how to get our proposition before the public. All of us have had difficulties, I presume, in getting an audience. We want to bring out some ideas that you may have of your own that you may perhaps have tried, or may not have had the necessary equipment to try them. If you have an idea of that kind, suggest it. Perhaps brethren in some other part of the field may have just the thing necessary to put that idea into operation. If there is something that you have tried that is a little out of the ordinary, let us have the benefit of your trial.

C. ED MILLER.—In the way of church advertising, I have not had much experience; but I have some ideas, if that will do, or some theories. By reason of being engaged in the printing business, I have had to study, more or less, the methods of advertising. Most people who advertise want to put a great deal of matter in a little bit of space, and they want to throw a lot of curly cues around it. Now, there is a law of optics that must be observed in the method of advertising; and that is this: The more things that are in a given space to attract the eyes, the less distinctly does the eye see those things. If you have one thing in a certain space, that is, one object, one type in a certain space, you will see it very distinctly. If you have two pieces of type there—two letters—you will see them less distinctly. So, then, one of the rules of advertising to remember, is this: Do not put too much matter in too little space; and do not have a lot of ornamentation around it, because that will just simply attract the eye away from the reading-matter.

By reason of being a printer I may have a little advantage; but to advertise promiscuously and, if I may say, vociferously, requires considerable money. Now, I am going to try to buy one of those little hand printing-presses, and get out my own tracts, and have them adapted right to the city. We are to appeal right to the people of the city, and we want to make tracts that will appeal to them.

I will give you an idea of some of the lines we are going to try to carry out, that is if we have the opportunity. We believe in one church. I remember preaching a sermon one time, and using an illustration like this: People think we are narrow-minded because we teach just one church. Now for instance, there was an old farmer. He went to the city to get adapted to city life. I don't blame him a bit for doing that. He finally went back to the country, and took a couple of dogs, one great big

dog, the other a little bit of a dog. His son came in, and the father said, "Yacup, you go and cut a couple of holes through the barn door, and take care of the dogs." Jacob came back, and he says, "Father, we vas two of the biggest fools that ever vas?" "Why?" "Why," Jacob says, "one hole would have done for both dogs, if you had made it big enough."

Seems to me we might have something after that order for an illustration. Something amusing, yet calculated to attract attention. You must attract attention to what you have, and that is why I believe in the illustration. Put in any of the illustrations you can find. *If it is a last resort, put in your picture.* But I believe that ought to be one of the last resorts. Of course some of those good-looking men over there do not believe that; and if it were the sisters doing the preaching I would say, put your picture in the very first thing.

Now suppose we have something after that order, that would illustrate the thought; you might say it presents the correct idea, and presents the truth. We can make this claim, that Jesus Christ made the church big enough for everybody. Our greatest men would not need to bump their heads in coming into the doorway, because it is large enough for the biggest man, therefore the smallest man can come in.

So I believe in illustrating. Use illustrations where it is possible to do so, because they attract attention. And I believe in using good paper. Use the very best paper you can afford. I believe that a great many of our tracts are got up on a too cheap style; and I would rather see a smaller bit of advertising got out in a good way, than a whole lot got out in a bad way. Give your advertising a genteel appearance. You judge a man by his clothes. You know you do. A woman, too. And the advertising that you send out, according to the kind of paper it is on, makes its impression upon the people. If it is got up in a shoddy, cheap sort of way, people may think you are advertising a cheap sort of religion. Spend a little more time on its appearance. And if it is not got up in a specially attractive manner, people won't read it. These six by nine dodgers, at a dollar and a half a thousand,—people don't read them.

Now look at that tag there [pointing to some bright colored advertising tags on exhibition,] it attracts attention. If that had been the regulation shipping-tag it would hardly be noticed. But it is so out of the ordinary. That is a good idea. It is longer, and that attracts more attention than the quite ordinary shipping-tag would have done.

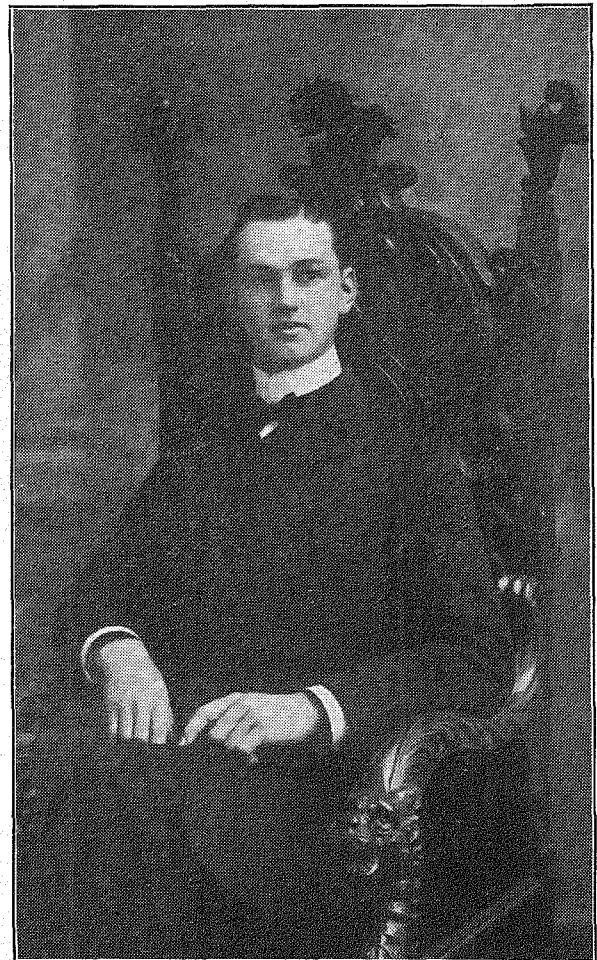
So I would lay down these rules, then, in general review of the matter:

Give your advertisement a nice appearance.

Use illustrations where possible.

Scatter it around where it is at all possible to do so.

And I believe, then, with all our efforts, it is like Horace Mann said, when he was brought to task for exaggerating, in a statement he made when conducting an institution of reform. He said, "If it only saves one boy, it is worth while building that institution." Some said he was exaggerating. He says, "No, sir; if it only saves one boy it is worth while building—if it's my boy." And so, if we only save one soul with our efforts at advertising, it is worth while.



ELDER ARTHUR B. PHILLIPS.

Elder Phillips believes that there are many people who "care for religion" and wish to be saved, if we can only reach them.

A. B. PHILLIPS.—I don't know whether I ought to say anything about advertising or not, because quite a good deal of the advertising I have been doing this winter had my picture on it.

The extent of my advertising has been something like this: I started in some years ago advertising with the dodger that the brother referred to a few minutes ago, at about one dollar and a half a thousand—no, I guess they didn't cost quite that—and distributed them through the city where we were holding tent-meetings.

I tried that method. Then, after that, I distributed tracts, having on the back of those tracts printed the time and place of the service; going from house to house with them and perhaps engaging in conversation to some extent when it was practicable.

After that I tried the card system. That is, a card, about the size of a lady's visiting card, neatly printed. Another one was about twice that size, with, of course, a little more printing on it; but not much more.

After trying that, we tried some circulars—last winter. That is the first time I tried the circular—four-page circular, just a folder, having a cut of one of the speakers upon the front page, and announcing as briefly as could be done an outline of the services; and on the inside such subject-matter as we might think would be most interesting to the average individual. Or, in other words, we tried to arrange it in such a manner that it would appeal to the greatest number of individuals. On the fourth page might be found either a cut of the church where we were at the time holding services, and a statement of the hour of services, and the place of worship, and a few other local notes, as, for instance, the name and address of the presiding minister, sometimes associate ministers as well. And when we didn't have a cut of the church we filled in the space, using about half of the page with what we called a brief history of the Latter Day Saints.

So far as my experience has gone in the matter, I am inclined to think that the use of the card advertising has accomplished about as much good, according to the amount expended, as any means that I have used. We had one instance of that several years ago in California. We started services, and gave out these cards around at the houses. But unfortunately the small-pox broke out there. The first night we held services there were about the usual number of people out, I suppose. The next night twice as many. The third night nearly four times as many. The fourth night the house was fairly crowded. The fifth night every public building in the place was closed because sixteen cases of small-pox had broken out.

I never had any difficulty, so far as I now remember, in retaining an audience after I got one. The trouble has been to reach the people. I think the majority of individuals who really care anything about religion at all will not (if a message is presented to them in such a way that their judgment is appealed to) be very likely to allow their prejudice to overrun them. But some times, not knowing anything about it, they don't want to come out, of course. They think it doesn't amount to anything. I have heard some individuals quite severely censure the public because of not attending

the service that they were advertising. I have heard some people say, "Why, they do not want to be saved. They don't care anything about religion." I am inclined to think that there are a vast number of individuals who do care for religion, and who do care to be saved; but there are other causes that are keeping them from attending our services. I think one of these causes, of course, is prejudice. Another one, possibly may be pride,—“These individuals! I do not want to be seen with them!” As for instance, I suppose we might consider something of a personal character in that matter. Possibly there may be individuals that you and I would not really like to be found associating with. I have an idea a great many people feel about the same way about us when we hold services in town. They say, “I do not want any one to see me going to a place like that.” And unless you can remove the prejudice that may be in their minds, and possibly some degree of pride also, I doubt if you will be able to reach that class of individuals.

But I am thoroughly convinced that it is absolutely necessary for us to advertise, and as extensively as possible, in this age of the world, if we would secure anything beyond a mere handful of individuals. The wider my advertising has been, the larger the number of people I have had out to my services, thus far.

ELBERT A. SMITH.—I remember holding a series of meetings that we made a special effort to advertise. We secured some large cardboards or bristol boards, about three feet long, I presume, and two feet wide. We secured from the Perry Pictures Company pictures of the head of Christ, by Hoffman, and they were quite attractive. On these cards we pasted in one corner the picture of Christ; and, with a large shading-pen we wrote the motto at one side, “The Gospel of Christ as Christ Taught It.” The announcement of our meetings was placed under the picture.

These large bills we put in all of the store windows in that part of town. Then we had some smaller handbills printed, almost the same. That is, we had the head of Christ and the motto opposite it. Then when we came to our meetings we had the large motto on the wall, “The Gospel of Christ as Christ Taught it”; that gave us a chance to emphasize that thought.

Then on the smaller handbills (we had a large number of them printed) we had the subject for each evening of the week outlined or stated under the picture. For the second evening of the series we had under the announcement the invitation, “If you can come only once, come this evening.” That seemed to work well, because it aroused their curiosity; they made a special effort to come that evening, and we had the house crowded. And we, of

course, tried to interest them so they would want to come every evening.

Those little handbills we distributed to every house in that part of town. We had our associates assigned to different districts to go to every house. Incidentally we received a little free advertising while scattering those bills, because at almost every house there was some kind of a dog who advertised our approach and advertised it well. I remember one that became more enthusiastic in his announcement, and I appreciated the point of his remarks, too. The difficulty with that one was, he was so small there was no satisfaction in kicking him.

Towards the close of our series of meetings we announced the subject of marriage. We designed some larger handbills, like the first ones mentioned, and these we put in the store windows. At the top of these we had some brightly colored marriage certificates, pasted on with large red seals. The certificates were filled out with fictitious names, and they attracted the attention of the passer-by to the card; under it was the announcement of the subject and the time of meeting. We got an excellent hearing on the subject of marriage, and were permitted to defend our position on that subject before the people of that place.

I have been interested in this subject of advertising. You remember some years ago we had a series of articles in *Autumn Leaves*, from various writers, entitled, "How can we reach the people?"

As has been said, this is rather difficult when prejudice exists. In the city of Colorado Springs, the Saints have a little church, and Bro. Russell's little girl one day asked her mother what the sign on the church said. The mother told her. "No, it don't say that," the little girl declared, "it says, 'Scarlet fever! Quarantine!'"

That seems to be the idea that some people get about our churches. This little girl told my little boy what it meant. One night I reasoned with him, but he persisted that it said, "Scarlet fever; quarantine,"—so errors spread.

We must remove this prejudice; we must break it down. We can not ask the Lord to do it alone; but we must cooperate with him in overcoming obstacles before us. We believe in cooperating with God. Something like the little girl who felt grieved because her brother had constructed a trap in which to catch some little birds. She was telling her aunt, and her aunt asked, "What did *you* do?"

"I prayed that God wouldn't let brother catch any little birds."

"And *then* what did you do?"

"I went again and prayed."

"*Then* what did you do?"

"I went and kicked the old trap all to pieces."

That was cooperating with God to get an answer

to the prayer that was desired. Now, we say, O Lord, send the people to us and let us reach them. We must cooperate with God in our efforts to reach them. If prejudice exists let us go out and kick it all to pieces.

L. E. HILLS.—I want to say that I believe in advertising; but I want you to understand that I am not advertising to-night. I have made quite a little study of advertising. And while some may not think the dodger works all right, I have had lots of success with little handbills of that character. But I believe it owes the success largely to the character of the material you have on the dodger.

I have been quite a close observer, was in touch with all classes of people before I entered the ministry. And I have heard many people say, "I would



ELDER L. E. HILLS.

Elder Hills got seven hundred people out to hear him in a town that had once been delivered over to the buffetings of Satan.

give anything if I could just tell who had the truth." And I remember that. And so in advertising, I would announce as one of my subjects, "How you may know who has the truth." I heard another brother say, "I would give anything in the world if I could just tell what minister had authority; whom we could depend on." So I have in my little advertisement announcing the meetings, "How may we know the priest sent of God, from the priest or minister of the world?"

I believe we men do too little along this line of studying the minds of the people. In giving out handbills, give them something that will appeal to their curiosity. I have never had trouble to get a crowd.

I went into one city in Iowa where they had previously had a tent there, and four was the most they could get out; and I learned since then that brethren washed their feet against the city. I had a crowd of seven hundred people out there in a few nights after I commenced. It was largely through advertising.

I started in with an infidel. He did not believe anything along religious lines; and the first article that I had was, "Some reasons why we believe in God and in the Bible," and the "Bible proved by archæology," and many such subjects as that; and in reading these, I find that they will keep close track of things, and some night you will get them out.

I have been in cities the last year laboring, largely in opera-houses, and I learned another thing. You can not go into a large or a little town and sit down somewhere in an obscure place, and get a hearing. Better get opera-houses, or a good hall. We took some pretty long chances in renting opera-houses, and we invariably got the necessary money to pay the manager.

We can get out a crowd if we advertise properly, but we want to study the question and see that we have something that will attract, something that will excite curiosity, or a desire to hear. If we take subjects that we know the people generally want to know something about, I am satisfied we will get the crowd.

WALTER W. SMITH.—All that has been said about advertising has been so well said that no one would attempt to add thereto. But there is just a feature about advertising that we have encountered. Here is the proposition that we have met in trying to continue the matter of advertising. It is all right to go out and circulate those bills for a special meeting; but suppose you have had the special meeting the last four years, then what? That is the proposition that we have had in Philadelphia. It is all right when some brother comes there in a special series of meetings to make a special effort, but that effort, if repeated, gets very tame in its weakness.

Now we have done this in Philadelphia: After we had planned for the meeting, we arranged a little folder (mentioned by one of the brethren; and we followed out, pretty much, his tactics), and when we went to get rid of that tract, we called on all the men who were able to go out at a stated time, and they would spend the whole evening in advertising. There were fifteen volunteers, and the preacher made sixteen. I found the axiom just as

true in religion as it is in everything else: If you want anything done well, do it yourself; and I never sent anybody to do anything that I didn't go along with them to help out. We didn't go out poking these things under the door. We spoke to the people, told them where the church was, etc., and if they would read that little tract they would know more about the Latter Day Saints, than they then did.

Next Saturday we did the same thing again. We did the same thing another time,—and again. And like the doctor who wrote the prescription, "Take *ad libitum*," that is just what we did, we repeated the dose every week.

When we started in the neighborhood, people would slam the door in our faces, and they would pay no attention to us. They got tired of that, because the next Saturday we popped up just as serene as we were the Saturday before, and knocked at the door just as hard and just as long. Now they come with smiling faces, glad to see us, and begin to know who we are as a result. We can circulate those tracts now in the neighborhood of the church, and go to two thousand houses and knock, and give two thousand personal invitations. As a result, we never circulate those tracts but what we get the house full to the door. I am not exaggerating it. That is just what happens.

In large cities like Philadelphia, New York, and Chicago, or any city of that size, this can not be made a very universal affair; but must be limited of course to the neighborhood in which the church is. But when we undertook to create sentiment in Philadelphia, and turn the tide of popular opinion, we undertook a different method.

We had been there for years, of course. The church there was begun in 1839 and they had heard time and again of the terrible Saints, and everybody concluded of course that we were what we were not. When we got ready to dedicate the church, and make a special effort, we went to the most successful advertiser in that city, a man who made a business of it. We told him that we wanted some advertising, and that we were ready and willing to pay for it; but we wanted what we wanted, and we would have nothing else. He said, "All right. I have a man that writes advertisements. That is his profession, and he can write your story for you." We left him quite a library, and in the course of two or three weeks he brought me the article. Well, now, it was just as fine an article as I ever saw written by anybody; but it was written in newspaper style, and defended our work from start to finish. We then told Mr. Arnold to find out what paper in the city would be likely to publish this article to the best advantage. We were not known in the matter at all. After a few days'

studying the matter Mr. Arnold told us a certain paper would print it. Then we got a great stack of books, and left Mr. Arnold and the city editor to decide what they would put out. But we let Mr. Arnold distinctly understand that we would proof-read that article at the last moment. So at midnight on Sunday evening before the article appeared, Bro. Zimmermann and myself were at the editor's office till the last proof was brought in. We O. K.'d it. And on Monday morning the full page front appeared.

A good many of you remember concerning the dedication. The result of it was that it being made so much of by one paper, every paper in town had a reporter out there next day, to know why in the world we didn't let them know about it. We spent one hundred and thirty-one dollars on that front page; but we got five hundred dollars' worth of advertising for it; for every paper sent a reporter out every day that week. Every time a new man came, a reporter ran out to see what was going to happen, and we told him about it, and he wrote it up.

I think we make a mistake in advertising, very frequently, by trying to be cheap. From that day on, if we even have children's day at our church in Philadelphia, if we have graduation exercises, or normal class in the middle of the week, there are reporters out there, and we get written up, at different lengths. Sometimes it will be an article four or five inches long. And all this because we turned the tide of popular opinion by making everybody know that we were what we were. We got things coming our way, down in our city. Bro. Miller hit the nail on the head when he said, Be out of the ordinary. People are tired of seeing the same thing.

(To be concluded.)

Of General Interest

THE DEDICATION OF KIRTLAND TEMPLE.

It was Sunday morning, March 27, 1836, in Kirtland, Ohio. The sun was shining between the gray clouds driven swiftly along by the force of the cold northeast wind. On the hillsides the snow lay in small drifts, for the evidences of winter had not yet been obliterated. The early morning air was cold and penetrating. The sun's rays had not yet melted the frost that whitened the grasses on the bare hill-tops.

An imposing structure of solid masonry, its cemented walls showing architectural beauty and strength, crowned a hill at whose base ran the swift waters of the Chagrin River. It was a scene of animation; everywhere life abounded. A crowd of people in plain apparel, but with earnest faces

lighted by smiles of pleasure, stood before the unopened doors of the building. It was the morning of the dedication of the temple, that remarkable structure erected by their sacrifice, by the toil and labor of their own hands. Now it stood before them, a monument of the indomitable courage and determination of that band of workers.

The doors are opened, the social talk so common to Saints is at once hushed and quietude pervades the throng. With hats removed and bowed heads they enter the building, which during its erection had received its baptism of tears, caused by the



BISHOP RICHARD BULLARD.

opposing forces, which, from the laying of the corner-stone to the last stroke of the painters' brush, had forced persecution and suffering upon its builders.

But the hour of their triumph had come, and the recognition of a heavenly Father's favor was awaiting their entry into the courts of the Lord's house. A mellow, soul-pervading power took possession of the hearts of the faithful as they entered the auditorium. The eye refused to keep back the tears, the lips would quiver as the fire of God's Holy Spirit burned within the soul, and before they were conscious of it they had begun to breathe the atmosphere of heaven.

Ah, who but a true child of God could appreciate

those moments of a heavenly Father's acknowledgment. The throng still surged around the doors, and every seat provided for the assembly was taken. The aisles were filled, also the vestibule, when at nine o'clock, the presidents, Joseph Smith, Jr., and Sidney Rigdon, reluctantly ordered the doors closed so that the exercises of this memorable day could commence.

The ninety-sixth and twenty-fourth Psalms were



THE KIRTLAND TEMPLE.

"From pinnacle to corner-stone,
A temple unto me was shown."

read by Sidney Rigdon, after which the following hymn was sung (Saints' Harp, 1004) :

"Ere long the veil will rend in twain,
The King descend with all his train,
The earth shall shake with awful fright,
And all creation feel his might.

"Proclaim the joys of heaven around,

Hosannah! now, the trump shall sound,
And all the Saints together join,
With songs of love, with hosts divine."

As the Saints with their well-trained choir sang, the Spirit seemed to shake the temple, and heavenly choirs were heard to mingle their voices with those of the Saints, making the effect wonderful, soul-inspiring, and uplifting. A thousand voices with the help of the Spirit and augmented by the heavenly forces who had been assigned by the Father to make sacred and more impressive the service of song, made it a service of rapture.

The discourse following, by Sidney Rigdon, was one of eloquence and spiritual power, occupying two and one half hours. After this the prophet, Joseph, was presented to the congregation as their prophet, seer, and revelator. All rose from their seats to receive and acknowledge him as the one appointed of God to be their president. Then followed the song, "Now let us rejoice in the day of salvation," and the exercises of the morning closed with an intermission of fifteen minutes.

The sun shone through the windows of the temple upon a people filled with joy and praise. The hours had fled as though they were minutes, so intensely happy were God's people under the holy influence which filled that edifice upon that occasion. But the real feast was yet to come.

All joined in singing, "This earth was once a garden-place." President Joseph Smith then arose and after some appropriate remarks, prophesied to the assembly concerning God's blessings upon that people, and the work intrusted to their care, after which followed the prayer of dedication by Joseph.

There stood the living prophet of God, clothed with a mantle of light and intelligence, even that of the Holy Spirit, with eyes closed and uplifted hands. He presented to the Infinite One the first temple built under the direction and after the pattern given of God, since the temple was raised to his name and glory in Jerusalem, and by the sacrifice of his people.

With face illuminated by the holy fire burning within him, stood this man, pouring out the longings of his soul to God, giving thanks and praise for the success which had crowned his efforts and the struggles and terrible persecutions which had attended the labors of these faithful Saints while building this house to the honor and glory of God.

The fervor, pathos, and spiritual power manifested in this prayer of dedication long remained with those who listened to its outpouring. The God of Abraham, Isaac, and Israel was earnestly appealed to, to accept the work of the hands of God's children, who through much sorrow and persecution had continued their work to its completion. The Lord was asked to permit his glory to rest upon it and to come into it for his children's blessing. The poor, the sick, and the afflicted were not forgotten before the Lord. The persecuted ones in Missouri, who had been cruelly beaten, slain, and driven from their homes and lands, were remembered, and the tears of sympathy coursed down the cheeks of the prophet as he earnestly pleaded their cause before the Lord. The sobbing response of those who silently joined with him in prayer showed how their hearts flowed out with sorrow towards their afflicted brethren. The church was remembered, with all the elders in Israel, that holiness might prevail among them, and that nothing should be permitted to enter the temple to pollute it, but that it might be preserved a house of holiness unto the Lord, that his glory might ever rest upon it. He prayed for himself, that he might be strengthened to do the will of God, and delivered from his enemies. His wife and children, with the families of all the Saints, were committed to the fostering hand of a loving Father.

Thus the temple was handed over to the Lord for his acceptance, and the sequel will reveal the fact that the work of sacrifice by the Saints was pleasing to the Lord and accepted by him. The Holy Spirit which had been pent up in the hearts of God's people during the wonderful prayer of the Prophet found relief when the hymn, "The Spirit of God like a fire is burning," was sung. Oh, what ecstasy of delight, what a thrilling power pervaded the assembly! Again heavenly choirs joined in chorus, swelling the strains of melody and praise to Jehovah. The hills surrounding the temple took up the sweet strain and reverberated the hallelujahs of that wonderful song of praise, and nature all around seemed to rejoice before the Lord. "Oh, happy people, whose God is the Lord!" The very atmosphere of the temple was filled with a soothing, melting influence which brought spiritual invigoration to the true and faithful children of God.

Quietude settled over the assembly when Joseph arose and announced that the emblems of the Lord's body would be administered. His brother, Don Carlos Smith, blessed the emblems and they were administered by the elders.

Then came a season of testimony and a wonderful display of spiritual power and manifestations of blessings in prophecy. There were tongues, and visitation of angels, one taking its seat between

Joseph Smith, Sr., and Frederick G. Williams. Loud acclamations of "Hosannah, hosannah to God and the Lamb," with "Amen" thrice repeated was sung by the assembly as an expression of the power and the blessing of God felt within them. Those "Hosannahs" were sung by an infant who had been brought into the temple under its mother's shawl, thus showing that the Lord used every available means to display his love and willingness to bless his people upon this memorable occasion.

Oh, the depths of the riches of his grace! How willingly he reveals his wonderful goodness when his people can utilize his blessings! Thus the meeting ended and the occasion has gone into history as one of the most blessed ever recorded.

Upon the Sunday following, the Saints again assembled to partake of the emblems of the Lord's body. A spiritual feast was again enjoyed. After the assembly was dismissed, Joseph Smith and Oliver Cowdery retired to the pulpit, the veil being dropped. They bowed in solemn, silent prayer before the Lord. On rising the following vision was opened to both of them.

The veil was taken from their minds and the eyes of their understanding were opened. The Lord, even Jesus Christ the Lamb, once slain, descended and stood upon the breastwork of the pulpit before them. Under his feet was a paved work of pure gold, in color like unto amber. His eyes were like a flame of fire, his hair white like pure snow. His countenance shone above the brightness of the sun and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying, "I the first and the last; I am he who liveth, I am he who was slain. I am your advocate with the Father. Behold, your sins are forgiven you. You are clean before me, therefore lift up your heads and rejoice. Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice who have with their might built this house to my name; for behold I have accepted this house, and my name shall be here, and I will manifest myself in mercy to my people in this house.

"Yea, I will appear unto my servants who keep my commandments and do not pollute this holy house. Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out. And the endowment with which my servants have been endowed in this house and the fame of this house shall spread to foreign lands. And this is the beginning of the blessings which shall be poured out upon my people, even so. Amen."

What an indorsement of the work accomplished was this. Even the Master Workman who had given instructions concerning its building came

down and inspected it himself, smiled upon it, then said, "I accept it."

Then the veil was rolled back from heaven's gate and Moses appeared before them and gave them the keys of the gathering of Israel and the gathering of the ten tribes from the land of the north. After this Elias appeared and committed unto them the dispensation of the gospel of Abraham, then Elijah, who was taken up into heaven without tasting death, stood before them and said the prophecy of Malachi was about to be fulfilled and the coming of the Lord was near at hand. Thus ended the vision. Who is a God like unto our God?

What beautiful memories cluster around that wonderful building, and more wonderful experiences attending its dedication! We feel this a fitting place for the beautiful hymn of David Smith's composition.

"From pinnacle to corner-stone,
A temple unto me was shown,
A building most desirable in which to dwell;
Buildd with wisdom every wall,
And graceful tower straight and tall,
High springing arch and spacious hall—were beautiful.
Within its courts I longed to go,
Its cause and purpose longed to know,
Above the door a name did glow,—
God's Church Below."

—Richard Bullard in June *Autumn Leaves*.

* * * * *

LET HIM NAME HIS SCHOLARS.

Recently we listened to a Baptist preacher, and in his sermon—commenting upon Acts 2:38—the speaker said when we say a man was hanged *for* murder we do not mean the man was hanged *in order to murder*. Then, when this same word (*for*) is used in exactly the same sense in Scripture, we think it unreasonable to interpret it *in order to*. He went on to say that two thirds of the scholarship of the world was with him in this interpretation. What can you say in reply?—J. M. Plummer, Elk City, Kansas.

This particular Baptist preacher is either woefully ignorant, or he presumes on the credulity and ignorance of his hearers, when he seeks to make the impression that *for*, in Acts 2:38, should look backward rather than forward; should mean because of remission of sins, because your sins have been forgiven, rather than in order to the remission of sins; and that the scholars agree with him in his explanation of this passage. We are glad to believe that he is no fair representative of the Baptist ministry.

For sometimes means *because of*, but the Greek preposition *eis* which is here represented by *for*, has no such meaning. Out of the thousands of times it is used in the New Testament, *eis* is never translated *because of*. Its usual rendering is *into*, but

it is also rendered by other English prepositions. Something like eighty times out of the many thousands, it is rendered *for*. Robinson's Lexicon of the New Testament defines as follows:

"*Eis*: a preposition governing only the accusative, with the primary idea of motion *into* any place or thing, and then also of motion or direction *to*, *towards*, *upon*, any place or object. The antithesis is expressed by *out of*. . . .

"3. *Tropical* as marking the end or purpose *to* or *towards* which anything aims or tends."

We know of no scholar who says that *for* in the expression "for the remission of sins" (Acts 2:38), King James' Version, means *because of*—"because your sins have been remitted." Now and then a partisan preacher or debater might venture such statement, but we feel sure no scholar would. What the scholars who have given us our Revised Version, now coming into general use, understand the meaning of this passage to be, is seen in their translation: "Repent ye, and be baptized every one of you in the name of Jesus Christ *unto* [italics ours.—ED.] the remission of your sins."

Some time ago we had occasion to look up what the scholars said on the expression in Acts 2:38 in the King James Version, for the remission of sins, and embodied the result of our investigation in an editorial found in the *Standard* of February 4, 1905, entitled, "What the scholars say." Hackett, perhaps the most eminent Baptist scholar, in his commentary on Acts says: "In order to the remission of sins (Matthew 26:28; Luke 3:3) we connect naturally with both the preceding verbs [repent and be baptized.—[ED.] This clause (for the remission of sins) states the motive or object which should induce them to repent and be baptized."

Meyer, perhaps the most scholarly and eminent commentator in the world, says: "*Eis* denotes the object of baptism, which is the remission of the guilt contracted in their state before *metanoia* [repentance.—ED.]"

With these commentators and scholars, in their comments on this passage, agree (as was quoted in the editorial), Pulpit Commentary; Alford's Greek New Testament; Matthew Henry; Jamieson, Fausset and Brown; Dick's Lectures on Acts; Lange; Knapp; Thayer; Albert Barnes; Professor J. R. Boise, Union Theological Seminary; Professor Tyler, Amherst College; Professor Packard, Yale University; Professor M. S. Cameron, Princeton University; Professor Foster, Colby University; Professor D'Ooge, Michigan University; Professor Flagg, Cornell University; Professor Harkness, Brown University; Professor Proctor, Dartmouth College; Philip Schaff; Butler's Bible Work; Geisler's Ecclesiastical History; Hagenbech's History of Doctrine, and McLean on the Commission. Let this preacher

name his scholars who differ from these eminent commentators and teachers.

This exhibit is a sufficient answer to our rash preacher. The very version of the gospel he uses, if he is an alert preacher, utterly discredits his statement. The people on Pentecost repented and were baptized *unto* [italics ours.—ED.] the remission of sins, as the revision renders it; that is, remission followed repentance and baptism, and repentance and baptism lead to remission.

Of course, our friend, in his eagerness to bolster up an erroneous position on the design of baptism, did not see what his assertion involved. If it means in Acts 2:38 men were baptized because their sins had been remitted, then they have repented for the same reason. For repentance and baptism are joined together in the affirmation. What is said of one is said of the other. When we say James and John work for their living, we affirm the same thing of both. If James works to get a living, so does John. We can not make *for* mean *because of* with respect to John, and *in order to* with respect to James. If the one works to get a living, the other works for the same reason. So if we say, "Be baptized because your sins have been remitted," we must also say, "Repent because your sins are remitted," an unthinkable doctrine for Peter to preach. But to just such conclusions are men driven who are not willing to take the word of God as it reads.—*Christian Standard*, May 16, 1908.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

[In sharing with our readers the following letter, we wish to say that it is not often we admit into the Column matter which was intended solely for us. We rather read, are cheered and encouraged; and then, thanking God, who has permitted us to be of some use in our day and generation, renew our efforts to add if but a little to the great sum of good being done in the world. But in this instance, it seems to us the article which follows would be incomplete without the letter, revealing the fact that the writer is but a young girl; yet, young as she is, has had this terrible evil forced upon her attention, until she can no longer refrain from striving to say a word which may perchance lead others to inquire what share they have in the responsibility for its existence. This letter and article come from the heart; and we pray God that they may reach the heart, and that good may be done.

In our next issue we shall give our readers an article from the pen of Mr. Bok, editor of the *Ladies' Home Journal*. It is a strong article, and one which we sincerely hope will be

read by every father and mother into whose hands the *HERALD* comes; and not only read, but pondered upon and fully digested. If this be done it will help largely in answering the question as to where the weight of responsibility for these awful "mistakes" rests.—EDITOR.]

INDEPENDENCE, Missouri, May 10, 1908.

Dear Sister Frances: To-day, if I am not mistaken, is your birthday; and, thinking of the many years of faithful service you have given us, of the many words of encouragement and counsel that have come from your pen to help us along the rugged path of life, I thank God that he gave "Frances" a birthday. Perhaps I may be mistaken in the day; but that will not materially change the spirit of words of appreciation, I think.

You are very dear to us "children" through the work in our little *Hope*; and the mothers are not alone in their appreciation of Frances' work in the Home Column. We, who are "standing with reluctant feet, where the brook and river meet" find there helpful thoughts—thoughts that are molding our characters, and shaping our lives. In the little drawers of our minds, we are storing away the thought treasures, to some time be shining jewels in our part of the Master's temple—in the little corner that we shall build for him.

The sentiment of my heart is expressed in this beautiful little poem, "God bless you."

"I seek in prayerful words, dear friend,
My heart's true wish to send you,
That you may know that, far or near,
My loving thoughts attend you.
I can not find a truer word,
Nor fonder to caress you,
Nor song nor poem I have heard
Is sweeter than 'God bless you!'

"'God bless you!' so I've wished you all
Of brightness life possesses;
For can there any joy at all
Be thine, unless God blesses?
'God bless you!' so I breathe a charm
Lest grief's dark night oppress you,
For how can sorrow bring you harm
If 'tis God's way to bless you?"

Two weeks ago, while working at the Charity Building in the city, the incident happened that impressed me to write the inclosed article. I do not know that you would care to use it in the Mothers' Column; but if there is any thought in it that would cause the light of God's love to shine in some heart, or if you wish to use the incident in any way, you may do whatever you desire with it.

As I said in the story, this is only *one* of the instances that are brought every day to the attention of the charity workers. My heart has ached when I have seen little children come into the building, looking ragged, dirty, and with little faces pinched by poverty and cares too heavy for childish shoulders, asking for food or clothing.

How many times have I thought of our own prospective children's home, and prayed that God would hasten the work, that some, at least, of the motherless, neglected little ones, of whom Jesus said, "Of such is the kingdom of heaven," might be tenderly cared for, and guarded from the terrible evils in the world to-day, might be placed in a "home" where the better life would be pointed out to them.

Ever praying that Zion's daughters will never cease their efforts to protect and care for the neglected, friendless little ones, and ever remember in their prayers the unfortunate and unloved girls in the city's merciless ways, I remain

Your young sister in the struggle for purity and truth,

MARGARET.

"The Baby Was a Mistake."

'Twas only an every-day incident in the Charity Building; only one of hundreds of little women who had been driven to seek refuge there for the sake of a little one dearer to them than life. She was only one—just one—of the girls who had left a country home innocent and pure to see the world, to come to the city where she would get experience and be independent, and she was only one of those who had sat before the kindly director, and heard his question, "The baby was a mistake, then?"

And back in the country was only one of the homes whose summer sunshine had departed, and over whose inmates had been cast a shadow which nothing could remove.

She was sick and out of money, with no place to go. What could she do with the baby?

"Why don't you give it away?"

"Nobody wants it!"

May the loving Father pity the little "mistakes" who come into the world where nobody wants them! Raised in sin, tossed about in the world, never knowing anything but evil; left perhaps as mere babies without a soul on earth to claim as "friend," to fight their own way through this merciless world!

I could not help saying in my very soul, as I sat in that cheery room, and heard her story: "Oh, if Jesus were only on earth to-day! He would pity those children! He would 'want' them. He would *love* them. Would he not go to them and lift them up out of the sin and wickedness of their surroundings? Would he not call for helpers to go with him, and with kindly words and wholesome counsel lead the wandering feet aright? He loves them—the little, neglected ones. Surely it was for such as these that he suffered in Gethsemane and endured Calvary's cross."

Ah, perhaps he *is* calling to-day, and we heed not the call; we shrink from the task. And when I consider the magnitude of that task, I do not wonder that we shrink from it. It would call for all the strength, courage, patience, endurance, and love that we could possibly obtain. To go into the midst of such sin would require the courage of those who go out in the life-boats to rescue persons in the midst of the raging, furious storm, and such love as the Christ had when he prayed, "Father, forgive them; for they know not what they do."

Perhaps we can not now go out and labor in the thickest of the fight, but there is something that we, as daughters of Zion, can do to aid the Master in stemming the tide of sin. We can keep our own girls from wandering away from our hearthstones. We can put loving arms around them, take them into our confidence and keep them there.

There is a time in her life, when she is "standing with reluctant feet where the brook and river meet," that the maiden longs for sympathy and love; for somebody who understands the mystery and beauty and purity of life; the longings and emotions of her heart, to sympathize, explain, and counsel with her. Naturally she first turns to "Mother," but if she does not receive here that which is as necessary to her at this time as bread when she is hungry, she looks elsewhere for sympathy. Home has become suddenly less dear to her—it is only her *physical* abiding-place—and mother has lost for ever the opportunity of becoming the girl's heart-confidant, her bosom-friend, in whom she confides her doubts, fears, and desires, and to whom she looks for counsel.

That mother has lost her influence over her daughter, and only the loving Father can protect the girl, as she, unwarned of danger, stumbles alone—or perhaps in company with one who is not worthy—over the stones and pitfalls of life's uncertain way. And when she falls, it is often only the blessed Master who loves and pities her then.

If we who "understand" our girls would only take the time to bring the neglected ones into our confidence, to throw a mother's arms of love around those who have no mother, to speak a kindly word to the wandering ones, God's love would shine in lives that know it not to-day. We know not the stones in another's way; we know not the struggles, the darkness and trials of other lives; neither can we measure the effect of a cheery word, "a bit of *heartsome* counsel," an expression of true sympathy, or a prayer offered in their behalf.

"Then hide it not—the music of the soul,

Dear Sympathy, expressed with kindly voice;

But let it like a shining river roll

To deserts dry—to hearts that would rejoice.

Oh, let the symphony of kindly words

Sound for the poor, the friendless, and the weak!

And he will bless you! He, who struck those chords,

Will strike another when, in turn, you seek."

MARGARET.

Request for Prayers.

Sr. Tacie E. Schultz, Brinton, Michigan, asks the prayers of the Saints, as she has been sick for three years and three months, having been confined to bed for a year and three months. If it be God's will she desires to be healed.

Bro. Dick Putney, South Boardman, Michigan, has been terribly afflicted and desires that when he is administered to he may be healed. He has never since birth had the proper and full use of his body, and is worthy and wants to be remembered.

Letter Department

Over the Mountains.

Editors Herald: Leaving Independence on the 4th inst., pulled away by the cruel car from the city of the Saints, from prospective Zion, a beautiful place and the loveliest people under the heavens, I reached this peculiar city of Bisbee, Arizona, on the 6th, after a very direct passage over the Rock Island via El Paso, Texas, and the viewing of scenery for the most part rugged and uninteresting. Here, met by two expectant brethren at the depot, I was escorted to their homes, where I have found plenty to eat and plenty to do. The pending of a city election for the 25th and its consequent excitement and absorption of the public mind has to some extent obstructed gospel activities hereunto. Taking advantage of the situation we have discharged some literary responsibilities which may possibly prove to be quite far-reaching in their effect for good.

Bisbee is a mining camp of about eighteen thousand population, at the highest estimate I should say; is situated in a narrow canyon, the houses running up for hundreds of feet on either side. The streets are narrow and sinuous. The population is composed of whites, negroes, Mexicans, negro-Indians, Spanish-Indian-negroes. The Mexicans we meet here are Spanish-Indians, a cross between the Spaniards and the natives of Mexico; though there are undoubtedly thoroughbred Indians in Mexico and also those of thoroughbred Spanish descent, as yet unmixed with the Mexican natives. Mexicans here would be "breeds" in the Canadian northwest, where many years ago the Indians mixed with the French and other white settlers. The whites, of course, are most numerous, next the Mexicans, then the negroes. Those referred to as "Mexican-negroes" (of Spanish, Indian, and negro blood), I should judge to present a very small percentage. Still there are such.

The elevation of this city is in excess of five thou-

sand feet, over four thousand feet higher than Kansas City, on which account it does not get as hot in the summer as northerners might expect and the nights are cool the year around. All temperatures are had in this territory, in some parts the tropical fruits being produced. One place you descend to some hundreds of feet below sea-level—the lowest point in the United States I am told—where it is intensely hot. So that it is merely a matter of a little geography as to whether you will freeze or melt. At Phoenix there is a large ostrich farm, but I have not been there yet to get an orange or a feather, and it is quite doubtful about making that point, as we are directing our attention to the acquiring of the Spanish and the still "sunnier south."

Copper is the chief object of the mining industry in this locality, discovered about thirty years ago. By the courtesy of Bro. Farley the writer had the opportunity of a descent in one of the deepest shafts to the depth of nearly one thousand feet, straight down; of observing the operation of the larger and smaller hydraulic drilling machines fed hundreds of feet below by pressure generated on the surface; of tasting the puckering and poisonous mineral water containing copper in solution, which is pumped up and from which the copper is crystallized and extracted; of seeing the pump engines work below and of seeing the most marvelous and gigantic machinery toiling above; of seeing where men met narrow escapes and where others failing to escape were hurled into another world. Back of all this pile of wealth dug up by the many laborers who are compensated by three dollars and fifty cents a day, sits with a lever in hand the great "Copper Queen Co.," who certainly have been receiving their compliments at the hands of the Socialistic party on the streets during the past few weeks.

There are about twelve Saints here, in an unorganized condition, who have been officered and nurtured for a couple years by Elder W. S. Pender and his energetic companion, whose house is in view of the one where I am ensconced, on the opposite side of the canyon. They have taken up the Spanish, and of his authorship there are two Spanish tracts on sale at the Herald Office. There is a Spanish settlement or town some four miles south, and as a beginning we have had two preachings among them since my arrival, the brother speaking to them in the Spanish on both occasions. All I had to do was to listen and believe. It was little more intelligible to me than the first tongue I heard, when I was called to the office of priest, but nevertheless I assured him that he had preached a good sermon when he was through and that I believed all he had said. Several of the Saints went, and with our Bilhorn organ we held forth on the street. The first service was not so well attended. They seemed shy. Some would gaze from one or two hundred yards away. Many of the children came near and formed a semi-circle in front of the organ as Bro. and Sr. Pender sang in the Spanish, but the grown ones were very tardy about doing so.

We had about decided not to return to them again, to leave them to their fate as a hopeless task, not because we considered it impossible to do anything with them, but because we thought that in the same time we could do more elsewhere. We departed, leaving no appointment. But, lo and behold, the Lord who is rich in mercy, who sees from above, knowing the condition of that people better than we did, gave specific direction to return and work among them, for, he said, he had a people there. Forthwith we decided to go down again on the following Friday evening, which would be one week from the previous meeting. No one went this time but Bro. and Sr. Pender and I. We went in the afternoon (of 23d) and canvassed the town with mimeograph circulars, announcing preaching for six o'clock on the street. I would estimate the population at about two hundred, the houses being close together. Bro. and Sr. Pender then pro-

ceeded to visit some of them at their homes, to talk with them while the writer retired to the mountain for the sake of a brief season of seclusion. The meeting hour came and as the organ and song began to vibrate on the air of the little hamlet, its dusky-skinned occupants began to emerge from all directions, this time not looking at us from security as though we were a lighted bomb-shell, but men, women, and children coming right to the very spot, paying good attention and conducting themselves in a manner that would do credit to a Canadian audience. I did some tall looking on. We have an appointment for next Friday. The end remains to be seen, but I do believe that the time has come for successful work to be done among those Lamanitish-Spaniard people. They are mostly Catholics and gave us to understand that where they are under the tuition of the priest he instructs them not to read the Bible. We can furnish each family with a Spanish Bible for five cents or nothing. I began the study of Spanish day before yesterday. Already I can say, "viva la Mexicana." We are but a few miles from the Mexican boundary, which I crossed one day long enough to say that I was in another country. I visited an international boundary post and read the inscription. They hardly have a plough furrow to mark the boundary between Canada and the States.

Never till I went to Mormon Utah did I see an apricot growing or have a fresh one to eat. Never till I came here had I seen the various cactus plants growing wild, some of which are much taller than I am and more equal to the sun-baths of this southern sun.

We are approximately thirteen hundred miles from Kansas City and about fifteen hundred from old Mexico City, where the English is spoken more than any other language, not excluding the Spanish. If there are any Saints in Arizona who see this, we would be glad to hear from them as to their desires with reference to their neighborhood and the possibilities for work there, whether we can come or not. And if there are any Saints in the world who know of any one in our field they would like to put us in communication with, drop us a line.

Following my effort at Heyburn, Idaho, which I left in the middle of March, I came to my Independence home by way of Soda Springs, where I had a stop-over and quaffed the soda water and saw its curious water formations, and where there is a woman who had her chin shot off at the killing of Joseph Morris; and by way of Omaha and Council Bluffs where I preached five sermons, one of them a funeral, and where I was presented with an elegant suit of clothes in time of need. I'll call again! And after the longest period at home thus spent for years (nearly six weeks), after a happy time at the General Conference, we find ourself in a new land, in a new climate, among friendly strangers, and more donkeys than I saw in all the former part of my life. Here is where the Mexican Indians come to town with their "ooma" (singular) to sell to the citizens. It is a large earthen water-pot, so made that it is porous and keeps the water cool the hottest days.

Sometime during the summer we may write again. Our permanent address is 1037 West Maple Avenue, Independence, Missouri, and our temporary address is Bisbee, Arizona.

ALVIN KNISLEY.

MALAD, Idaho, May 25, 1908.

Editors Herald: I arrived here a few days ago and preached to a small crowd of the faithful Saints on the 15th, and while studying the propositions of this (to me) new field and getting acquainted, I was unexpectedly called upon to preach the funeral of Mr. John Vanderwood, father of Elder J. E. Vanderwood, at Elkhorn, ten miles from here, on the 21st. A large funeral showed the great respect which was held for him in the neighborhood

where he had lived so long, having been a citizen here for some forty years. And while I was informed that he was one time an elder in the church and had gone out, no doubt having been deceived by the "cunning craftiness of men whereby they lie in wait to deceive," I felt a good degree of the Spirit's influence while trying to declare the justice and mercy to God, to an interested audience.

I also preached at the schoolhouse there the two following nights to good crowds, and should have continued longer, but had appointments here for morning and evening yesterday. I want to go back to Elkhorn in the near future if conditions are favorable. I expect to continue meetings here this week; had quite a good crowd last night, so the Saints seemed well pleased, but of course do not know what the future will be. There are only a few Saints here now where I am told there was one time a fine branch; and it seems a large proportion of those here are discouraged and more or less indifferent towards the work. I feel my weakness when I have to meet such conditions, but it is the Lord's work and when I meet with others who are faithful and feel the Spirit's presence comforting and reassuring us, we take courage and so continue trying to be hopeful for the future.

In gospel bonds,

W. A. BROONER.

LUTHER, Montana, May 20, 1908.

Dear Herald: I am pleased to hear the letters from the dear brothers and sisters. We take the *HERALD* and *Ensign*. They are all the preaching we have. I would like very much to hear the gospel preached again. There are just three of us here that are members of the church. I feel my weakness very much and desire the prayers of the Saints that I may grow stronger. I know this is the true gospel, and hope to press on and help to build up the work, and gain a home in Zion at last.

ROSA SCHUYLER.

COUNCIL BLUFFS, Iowa, May 30, 1908.

Saints' Herald: It has been the good fortune of the Saints in Council Bluffs to receive a visit from Apostle Cornelius Butterworth, of Australia. It was certainly a very great pleasure to see him again, and a still greater pleasure to hear him dispense the word, evincing the fact that he has been living with and learning of the Master. We hope he will be around this way again before his return to the far-off land of Australia. Bro. Butterworth not only tells us how to live, but shows us by his gentle manners and modest dress. His parting word to us was to take off that gold ring and plated chain, and "let us be plain," he said, "that bear the vessels of the Lord."

Well, Council Bluffs is going to have a reunion beginning August 19, and holding till September 1. The local committee are Marion Lile, S. Harding, J. P. Christenson, A. E. Dempsey, A. J. Davidson, Alma Gaylord, C. A. Riley. It is the desire of the Saints to make this reunion tell for the good of the cause as well as a time for the renewing of pleasant associations. Bro. Harding has secured promises from a number of the leading men of the church to be present, so we are assured of good speakers. Personally, we would be glad if all the elders who have labored in the city by special appointment in the years that are past could be here: Brn. Columbus Scott, I. M. Smith, F. M. Cooper, M. M. Turpen, M. H. Cook, and others. The committee are making an effort to get the use of Fairmount Park, an ideal place for a meeting of this kind. The president of the Council Bluffs Commercial Club has said he would give us all the assistance he could to obtain it.

Elder Baker, who is appointed to labor in Council Bluffs and Omaha, is expected to-morrow. He sends advance word

that he would like to meet with the priesthood of both branches as early as possible after his arrival, we suppose for the purpose of organizing for a summer campaign of gospel work.

More in regard to reunion as matters pertaining to it develop.

C. A. RILEY.

LUTHER, Montana, May 23, 1908.

Dear Herald: We are having so much snow and rain that it looks as though we will not be able to raise much in the way of crops this year, but the good Lord knows best in all things. Perhaps it is because we do not live faithfully enough to receive his blessings.

Of course it makes quite a difference to be isolated as we are, but we still live in hopes that we can have a branch here some day. The people here care most for the worldly things and pleasures, and I know we have many things to overcome to become as Christ wants us. I believe the Lord has sheep here and if some of the elders could come and preach I believe some might obey. I like this country very much, except that the snow gets so deep.

My husband thinks of writing to the *Ensign* or the *HERALD*, but he has not done it yet. My desire is to continue to the end that when my life's work is done I can reap the reward of eternal life in his kingdom.

Your sister in Christ,

GRACE M. FULLERTON.

WAUBAY, South Dakota, May 28, 1908.

Editors Herald: I left home for my mission field on the 6th; called at Sioux City and Akron, Iowa, and then on to Springfield, South Dakota, where I tarried long enough to baptize Florence and Hilda, daughters of Bro. and Sr. Ross W. Crosley. Home teaching and a consistent saintly life have won these children, of ten and twelve years, to become soldiers in Christ's great army ere the allurements of the world can pollute their young, pure, and tender lives. Unless the enemy of all righteousness should succeed in alluring them from the path of duty, they will be useful in the Master's cause.

On the 11th, I called at Huron at the home of Bro. E. E. Willard long enough to talk over the prospects of tent-work in that city the coming summer. I arrived at this place on the 15th, where Sr. C. W. Lull had secured a hall for me; I tried to follow out the ideas of advertising exploited at General Conference, and in doing so a bill was put in the window of every business house, and in every home, and in the latter a copy of either "Good news," or the "Church of Jesus Christ," so that practically all of the five hundred inhabitants knew of the meeting. About thirty were present on Sunday, not many, but as great a number as were present in any other of the four churches. Lack of interest in religion of any kind is the principal cause of the small attendance, and antipathy to our people because of associating us with the people in Utah had some effect. The faithful consistent life of Sr. Lull has done much to make it possible to reach the few I did. At the close of the meeting an invitation was given me to occupy the Congregational church, which I did, and I continued until I preached myself out of an audience.

An amusing incident in South Dakota politics occurred while here. There is a factional fight in the Republican party and the two divisions are called "stalwarts" and "insurgents," the former claiming that the church in Utah is spending money to defeat Senator Kittredge because he voted to oust Reed Smoot from the Senate. The figures make the amount all the way from thirty thousand dollars to one million dollars. In some way the papers learning that

our General Conference had sent two missionaries to this State, confused us with those in Utah and some of the papers stated we were the advance guard of two thousand from Utah that were going to flood the State with money to defeat Mr. Kittredge. One gentleman in this place that enjoys a joke told some that were foolish enough to believe such stories that if they would come to my meeting and put their hands behind their backs I would fill them with money. A person familiar with the flatness of a Latter Day Saint missionary's pocketbook can possibly realize the disappointment such people would feel.

I feel that I have done good in my short stay. Friends have been made, the seed has been sown in good ground, and for every sermon I have preached ten hours have been spent in private conversation on gospel themes.

One lady whose faithful life causes her to be held in high esteem in the community withdrew from one of the popular churches several years ago, informing her pastor that there was "no Christ in his church; that it was just a social club." To-day she stands "almost persuaded," not that she seriously doubts the message we have, but just as it were standing on the mountains looking into the land of Canaan. Beholding its beauties she stands in amazement and wonder, never having expected to find the truth her soul has been craving among the despised Latter Day Saints. She only needs time to reflect on the beauties her soul has been beholding.

Little did I think that so soon would I realize the promise made by our beloved President at the last conference that we would be blessed abundantly with God's Spirit. Not since I have been in the general missionary work have I enjoyed the presence of God's Spirit as on this trip. If it so continues it will be a happy year, and my cup of happiness would be running over if I had a more ready response for aid in tent-work in this State. Address me at Huron, South Dakota.

EDWARD RANNIE.

MARLETTE, Michigan, May 24, 1908.

Dear Herald: To-day many of the Saints are gathered to worship their Creator, but I am one of the isolated ones. We live five miles from Snover, where the Saints meet in prayer-meeting and Sabbath-school, but it is too far for me to walk and take a baby. We are starting a new place and use my husband's parents' team for working, but can not use it for driving, especially since they are not in favor of the Saints. The gospel has never been preached in this neighborhood, except one sermon by William Dowker who was here last winter. The roads were drifted, my little boy was sick, and we could not get many out to hear. After he went away several said they would have come had they known he was here.

If any of the elders could come when the roads are good and stay a week they might get a crowd. While there is no good place to preach they are welcome to preach in our house. We also have a large front yard if the house is not large enough. If Elder William Davis sees this, husband and I would like to have him come, as we are both acquainted with him, although we are not situated to convey anybody either way until we get a horse of our own. If they come, however, we will give them what they want to eat and a place to sleep, and I will help all I can to get the people to hear the gospel.

If Bro. Snover sees this I would like to have him bring over a load some evening and hold prayer-meeting. The snow is all gone so he can put his team in the barn. I would also like Bro. Phettyplace, of Shabbona, to bring a load some evening. We live seven miles south and one mile east of Shabbona.

I feel very lonesome for the company of the Saints at times, but God is my comforter by his Spirit, and I am able to with-

stand the slurs of others. There is a Methodist preacher on one side and a Mennonite on the other. They both like to give the work a dig or slur when they can.

Ever praying for the welfare of the work, the redemption of Zion and the honest in heart, I am,

MRS. E. G. MAXWELL.

FARWELL, Michigan, May 24, 1908.

Editors Herald: I desire the prayers of the Saints that I may continue strong in the faith to the end of my days. I want to be a benefit to others. I would like to have the Saints write me. I received a letter two or three years ago from a brother at Granville, Yukon Territory, Canada. His name was David Hollingsworth, and if he reads this I wish he would write me, as I have not his present address.

R. F. D. No. 2.

WARREN HALL.

Extracts from Letters.

Jennie Green, Shenandoah, Iowa, would like to know of the whereabouts of Sarah E. Ballantine, they having attended the Magnolia, Iowa, schools thirty years ago. If the latter sees this will she please write her old school-mate?

News From Branches

ST. LOUIS, MISSOURI.

Editors Herald: A large attendance was at our last sacrament service and a profitable hour was spent. The dear little babe of Bro. and Sr. Radford was blessed under the hands of Brn. Archibald and Cooke and given the name of Eveline Adel.

We were highly favored with a visit from Apostle Rush-ton who gave us some splendid instruction. He preached for us May 3, 4, and 5, and was also in attendance at two prayer-services. Food for thought was given us that we believe will remain for some time to come. He was entertained before his departure at the home of Sr. Peters.

Our dear Sr. Anna Shaw (nee Lloyd) passed from this earth life May 7, after a lingering illness. She leaves her husband, Bro. Gordon Shaw, and little babe of about two years, father and mother, Bro. and Sr. J. R. Lloyd, sisters Matilda and Nina Lloyd, brothers John and Robert, and grandfather, Bro. McFarland. A splendid funeral-sermon was preached May 10 by Bro. J. A. Tanner. The bereaved ones have our prayers and deepest sympathy. Bro. Tanner also had charge of a funeral-service for a young man not of our faith who was buried from the church on May 6.

The priesthood met May 12, and had the subject of the resurrection and restoration under consideration. Normal lessons are found very interesting.

Sunday-school and Religio are alive and progressing. An enjoyable program and social was given by Religio on the evening of May 22.

Sr. R. Archibald is in Independence because of the serious illness of her mother, Sr. Krahl. Sr. Billinsky is reported to be gaining strength. She is still at Eureka Springs, Arkansas. Sr. Richardson has returned from a visit with her brother. Bro. Paul Ayres and wife left on the 23d for a visit with her relatives. Bro. Barrett, formerly of Kansas City, is now located here. Sr. W. W. Smith enroute to Philadelphia was at services one Sunday this month. Sr. A. P. Burgess and children have been in St. Joseph, Missouri, for several weeks past. Bro. DeLong, of Bevier, was also a recent worshiper with us.

Your sister in Christ,

ELIZABETH PATTERSON.

2739 De Jong Street.

Wrinkle, Ruth... 16
 Minnesota.
 Erickson, O. A. 5 00
 Erickson, M. O. 5 00
 Lundeen, Chas., and family 5 00
 Millman, Rosella and Isabella G. 6 00
 Roth, Mrs. Thillie... 2 00
 Thomason, Mrs. H. M. 5 00
 Willing helpers, Clitherall. 20 00
 Mississippi.
 Ferrell, Mrs. C. B. 1 00
 Missouri.
 A sister... 1 00
 Allen, Brenetta 3 50
 Allen, John... 50
 Allen, W. A. 50
 Barron, Mary... 2 00
 Burch, Emma... 1 00
 Campbell, Frank... 7 10
 Chaburn, Mrs. T. W. 20 00
 Chaburn, Bro. and Sr. Jonas... 2 40
 Clinton, Geo. W. 50 00
 Clow, William... 10 00
 Constance, Sarah... 3 00
 Constance, W. B. 10 00
 Cool, Fred, and wife... 1 00
 Davis, R. W., and Teresa... 5 00
 Davis, E. V., two photos of Sanitarium.
 Deam, W. H. and Altha... 5 00
 Fassnacht, John, and wife 2 00
 Fausett, Al... 1 00
 Fausett, Inez... 1 00
 Franklin, J. M., and wife. 15 00
 Giesch, Louise... 15 00
 Graham, David... 5 00
 Graham, Viola... 1 00
 Hailey, Ann... 10 00
 Hartman, Lettie J. 1 00
 Hefflon, Mrs. F. G. 1 00
 Hooker, Harriet S. 2 50
 Hovenga, J. E. 5 00
 Humansville Saints... 3 15
 Independence Mfg. & Mer. Company... 1,000 00
 Kansas City, First Branch Sunday-school... 51 93
 Kelley, Mrs. C. B. 5 00
 Keown, Chas., and wife... 5 00
 Lawrenson, Wm... 10 00
 Laurel Club, Independence, Missouri... 200 00
 Madison, W. C. 5 00
 Mann, William F. 9 10
 Mather, J., M. D. 10 00
 Mills, A. H., and wife... 10 00
 Miller, Fred S. 50
 Miller, Mamie... 50
 Miller, Elizabeth... 50
 Mink, John M. 1 00
 Moldrup, Peter... 5 00
 Moss, Mrs. Ed... 25
 Moss, Fern... 25
 Moser, Fred... 1 00
 Nelson, C. C. 3 00
 Nesbitt, Mary... 1 00
 Nesbitt, Bina... 1 00
 Parker, R. J. 25 00
 Rawlins, Abbie... 2 00
 Reese, David T... 5 00
 Richards, W. B., agent, Northeastern District: Doestader, F. A., and wife... 1 00
 Edmunds, Niles... 2 00
 Heade, St. Lou... 1 00
 Jones, Margaret... 50
 Jones, Sr. E. J. 5 00
 Mason, Annie... 2 00
 Surridge, Maria... 3 00
 Surridge, Maggie... 3 00
 Shoemaker, Corin... 50
 Shoemaker, Leona... 50
 Williams, J. T., and wife 2 00
 Williams, Hattie... 1 00
 Riggs, J. D. 5 00
 Rowland, T. A. 5 00
 Schmidt, David H. 5 00
 Schmidt, H. G. 20 00
 Simmons, Ruby M. and Samuel H. 25 00
 Sisters of Joplin Branch... 21 75
 Skinner, W. O. 5 00
 Snodgrass, Sarah... 5 00
 St. Joseph Sunday-school... 22 85
 St. Joseph Zion's Hope Sunday-school... 2 79
 Thomas, Julia A. 5 00
 Torrance, W. B. 2 00
 Trowbridge, Bro. and Sr. Granville... 5 00
 Uncarer, Juliette... 50 00
 Volz, Mary E. 5 00
 Watkins, T. J., and wife... 5 00
 Webb City Sunday-school... 13 35
 Webb City sisters' aid... 5 00
 Webb City Daughters of Zion... 2 50
 White, Mrs. I. N. 5 00
 Williams, Mrs. Ellen... 5 00
 Williams, Iris... 1 00

Young, R. L. 50
 R. May, bishop Independence Stake, as follows:
 Devore, Ella... 50
 Thompson, Henry... 2 00
 Miller, Sr. J. F. 50
 Ashton, Sr. Moroni... 25
 Dennis, Mrs. A. L. 2 00
 Scott, B. J. 1 00
 Luff, J. W. 10 00
 Yingling, A. L. 10 00
 Fourth Kansas City Sunday-school... 1 58
 Roberts, Sam... 5 00
 Cook, Mary E. 1 00
 Sterrett, W. G. 10 00
 Dickinson, Mrs. F. C. 4 80
 Ayres, Mrs. C. W. 2 00
 Miller, Jerry F. 2 00
 Anderson, Sr. Martha... 1 00
 Goodrich, Sr. J. A. 2 00
 Waddell, Mrs. S. O. 1 00
 Coleman, J. A. 5 00
 Warnky, F. C. 10 00
 Fourth Kansas City Branch... 2 00
 McKenzie, Cady... 5 00
 Gurwell, Charles... 5 00
 Schimmell, Ruth... 1 00
 Schimmell, Laura... 1 00
 Schimmell, Mrs. J. J. 2 00
 Schimmell, Joseph J. 1 00
 Schimmell, J. J. 5 00
 Koehler, J. A., and wife 10 00
 Total... \$103 63
 Montana.
 Benedict, Effie A. \$ 50
 Collins, G. R. 1 00
 Fullerton, Grace M. 1 00
 Graybeal, Emma... 5 00
 Mauzey, Earl F. 10 00
 Peers, Mrs. A. J. and Ann Jenkins... 10 00
 Spragg, G. A., and wife... 4 00
 Sund, Carrie... 5 00
 Williams, Clinton... 5 00
 Nebraska.
 Barks, Carrie... 1 00
 Barton, Hester... 1 00
 Brandon, W. F. D. and Catherine... 1 00
 Broilrier, Samuel... 1 00
 Cox, Ella... 5 00
 Cox, Allie... 1 00
 Caress, Addie... 5 00
 Derry, Charles H. 2 00
 Diehl, Lillie... 1 00
 Downey, E. 10 00
 Emley, Mary M. 15 00
 Harshman, Fannie... 1 00
 Hillman, J. T., and wife. 1 00
 Hutchins, C. N. 10 00
 Kelley, J. E., and wife... 2 00
 Koupal, J. B., and wife... 5 00
 Mengel, Anna... 1 00
 Mengel, Irvin... 2 00
 Mengel, R. S. 2 00
 Omaha ladies' aid... 25 00
 Pendleton, J. T. 1 50
 Pendleton, Rosella... 1 50
 Rawlins, Abbie... 2 00
 Sail, Mrs. C. E. 2 00
 Strickland, Alice... 5 00
 Weed, Sarah L. 5 80
 White, Bertie... 50
 White, Henry... 50
 New York.
 Bierman, Sarah... 1 00
 Blair, William... 5 00
 Brothers, Wm., and wife... 10 00
 Hobson, Bro... 3 50
 Lewis, Mrs. L. H. 2 00
 Nichols, Almyra and Luther... 5 00
 Weegar, L. M. 1 00
 Nevada.
 Gault, Jane... 7 00
 Moore, I. R. 1 00
 North Dakota.
 Crowl, A. E., and wife... 2 00
 Moffitt, Sr. H. A. 1 75
 Weddle, Elmer E. 3 00
 Ohio.
 Bennington, M. L., and family... 5 00
 Edwards, Adda... 6 00
 Hammerstein, Mrs. C. W. 1 00
 Jeffers, S. J. 5 00
 Merrick, Andrew... 2 00
 Moxon, John W. 1 50
 Ramsey, F. E. 2 00
 Schmidt, Edmund and Agnes... 5 00
 Stone, A. E., and wife... 25 00
 Titus, Harriet G. 1 00
 Yates, Martha... 1 00
 Oklahoma.
 Craven, C. J. 5 00
 Dale, Frances... 1 00
 Gooch, William... 5 00
 Goss, N. A. 50

Hain, P. M., and wife... 2 50
 Hill, Mrs. M. C. 5 00
 Hixson, B. R. 4 00
 Hull, G. W. 25 00
 James, F. A. 10 00
 Jeffcoat, C. H. 5 00
 Sheppard, T. J., and wife 2 00
 Trego, A. V., and wife... 5 00
 Oregon.
 Calkins, Olive A. 1 00
 Feagins, T. H. 25 00
 Hanson, Olive... 1 00
 Hanson, Sylvia... 1 00
 Hanson, Veron... 1 00
 Hanson, Albert... 1 00
 Hanson, Fred... 1 00
 Greek, W. A. 2 00
 Longsdorf, Mrs. L. M. 1 00
 Minor, C. A. 25 00
 Pennsylvania.
 Engle, Susan... 1 00
 Isaacs, Mrs. M. A. 25 00
 Nelson, William... 10 00
 Surdam, M. A. and Rosa... 4 00
 Surdam, T. J. 2 00
 Scotland.
 McPherson, Henry... 5 00
 South Dakota.
 Babb, W. A. 3 34
 Hughs, Lena... 1 00
 McCallum, Celia... 5 00
 Mitchell, Sr. William... 7 00
 Sweden.
 Hannah Lawrence... 27 60
 Texas.
 Adams, O. L. 50
 Albertson, Charles... 10 00
 Colley, W. H. 50
 Gifford, Ruth... 1 00
 Hayes, A., and wife... 1 50
 Johnson, O. D., and wife... 2 00
 Riley, Mrs. D. S. 1 00
 Wolfe, Mrs. Addie... 3 50
 Utah.
 Davis, Edward M. 1 00
 Johnston, Oscar... 5 00
 Plain City Sunday-school... 1 75
 Warburton, Emma... 1 00
 Wilson, J. D. 5 00
 Virginia.
 Davison, William R. 10 00
 Herrick, L. M. 7 00
 Wales.
 Two sisters (Llanelly)... 2 44
 Washington.
 A sister... 3 50
 Allen, Mrs. J. R. 5 00
 Allen, Mary... 2 50
 Coleman, May... 1 00
 Coleman, N. E., and wife. 1 00
 Coleman, Genie... 1 00
 Gill, Rosie L. 2 50
 Kellum, Ada... 5 00
 LaConner helping hand society... 5 00
 Lang, Mrs. Frank... 1 00
 Veal, Hannah... 25
 West Virginia.
 Cottrill, Joanna... 50
 Givens, Daniel E. 1 00
 Wilson, Laura E. 3 00
 Wisconsin.
 Betner, Mary... 1 00
 Betner, Mildred... 1 00
 Blackburne, Alice J. 2 00
 Held, N. E., and wife... 1 00
 Mason, E. L., and wife... 2 00
 Smart, J. S. 1 00
 Townsend, E. A. 1 00
 Wyoming.
 Daniel, A. M., and wife... 5 00
 Miscellaneous.
 Sale of material... 193 41
 Sale of wood... 13 00
 Refund on cement sacks returned... 104 30
 By G. H. Hilliard, Counselor.
 Altrap, Thomas, Io... 5 00
 Burton, Minnie, Io... 5 00
 Benedict, Sr. M. E., Io... 1 00
 Beercoft, Olive, Io... 5 00
 Beercoft, Mary, Io... 1 00
 Beercoft, Henry, Io... 1 00
 Brown, Rachel, Neb... 1 00
 Cline, J. B., Io... 1 00
 Claiburn, James, and wife, Iowa... 5 00
 Caffall, Eliza, Io... 1 00
 Christensen, J. P., Io... 1 00
 Comstock, James, and wife, Iowa... 5 00
 Davison, A. J., Io... 1 00
 Dempsey, A. E., Io... 1 00
 Dunsdon, James, and wife, Iowa... 5 00
 Forney, C. W., Io... 1 00

Gaylord, M. W., Io... 5 00
 Goode, Frank L., and wife, Iowa... 20 00
 Goode, Joseph, and wife, Iowa... 2 00
 Gard, William, Io... 1 00
 Greenlee, Anna, Io... 1 00
 Hicks, Theodore A., Neb... 1 00
 Harding, Samuel, and wife, Iowa... 5 00
 Harding, Estella, Io... 5 00
 Holder, C. L., Io... 1 00
 Jacobson, Stephen, and wife... 4 00
 Kemp, James H., Io... 1 00
 Kemp, Geo., and wife, Io... 10 00
 Liles, H. M., Io... 10 00
 Leach, Earl M., Neb... 1 00
 Moore, J. C., Io... 2 00
 Mortimer, Sarah, Io... 2 00
 Mortimer, N. L., and wife, Iowa... 2 00
 Moyers, Ida, Io... 1 00
 Novinger, Frank, and wife... 10 00
 Oliver, M. B., Io... 25
 Roberts, E. W., Io... 1 00
 Roberts, C. M., Io... 75
 Riley, C. A., Io... 5 00
 Riley, C. L., Io... 5 00
 Schwartz, Alice C., Neb... 1 00
 Sylvester, Isaac, Neb... 1 00
 Underpool, Ella, Io... 1 00
 Utterback, O. F., and wife 2 00
 Wind, Floy, Io... 1 00
 Wind, Viva, Io... 1 00
 Total... \$5,165 00
 CHILDREN'S HOME.
 Receipts by Presiding Bishopric from January 10, 1908, to April 1, 1908, California.
 Anthony, Sr. M. E. \$ 5 00
 Askew, Jane... 1 00
 Baldwin, James... 1 00
 Grant, Mrs. M. H. 5 00
 Ladies' aid, Sacramento... 5 00
 Oakland Sunday-school... 5 00
 Santa Cruz Sunday-school... 3 00
 Wixom, Alexander... 1 50
 Wixom, George H. 5 00
 Canada.
 Brown, Leslie... 1 25
 Disley, Saskatchewan, Branch... 4 00
 Jenkins, Edna Pearl... 25
 Jenkins, Hazel Dolphin... 25
 Shelbourne, Ontario Branch... 2 00
 Thompson, Catharine I... 5 00
 Williams, E. E. 75
 Wilson, Nelson, and wife... 2 00
 Zone Branch... 1 00
 Colorado.
 Bullard, Mary E. 5 00
 Roush, Belle B. 2 00
 Roush, J. Blair... 1 00
 Roush, Claude E. 1 00
 Roush, Ada A. 1 00
 Tabor, A. E. and N. A. 5 00
 Weller, William H., and wife... 1 00
 Willis, Emma E. 5 00
 Wolfe, W. E. and S. E. 5 00
 Hawaii Territory.
 Alberts, J. J. 50
 Idaho.
 Christensen, Lena... 2 00
 Hendrickson, B. L. 1 00
 Hendrickson, Alfred... 50
 Williams, David J. 2 50
 Illinois.
 Brown, M. R., and wife... 2 00
 Daer, J. A., and wife... 5 00
 Hull, John, and wife... 2 50
 Johnston, Oscar... 10 00
 Johnston, Ellen... 5 00
 Norris, James, agent, Holmes, Dale S., and wife... 2 00
 Bean, J. E., and wife... 50
 Elvin, R. C., and wife... 1 00
 Constance, John C. 1 00
 Tilly, Lilly C. 25
 Holmes, Melvin B., and wife... 5 00
 Webber, Grace... 1 05
 Maynard, Alfonso, and wife... 5 00
 1st Primary Class, Kewanee, Illinois... 1 65
 Total... \$ 17 45
 Smith, Nancy... 50
 Indiana.
 Beatty, J. H. 1 00
 McCullough, Stella... 50
 McCullough, Albert... 25
 Iowa.
 Fraser Sunday-school... 4 00

Harpe, Mrs. C. E.	1 00	Nebraska.		California.		Goodwin, Mrs. Kate	4 00
Lamoni Stake, William Anderson, bishop:		Brandon, W. F. D. and Catherine	1 00	A sister	10 00	Helms, Mrs. Lee.....	5 00
Bogue, Joseph.....	2 50	Hillman, J. T.....	1 00	Powell, H. C.....	2 00	Mills, Mrs. C. M.....	5 00
Burk, C. E., and wife..	2 00	Nebraska City Sunday-school	8 00	Ross, Mrs. F. E.....	2 50	Stoker, Gertrude	1 00
Fields, Reuben.....	5 00	Oklahoma.		Shipp, Harriet	2 50	Nebraska.	
Lone Rock Sunday-school collection.....	5 22	Hull, G. W.....	15 00	Solan, James	2 00	A sister	2 50
Martin, James, and wife	10 00	Oregon.		Veddaer, Alta	1 00	Barks, Carrie.....	1 00
Mathews, Joseph.....	1 25	McCulley, Nellie I.....	35	York, Charles H.....	1 00	Hudson Sunday-school..	2 00
Mathews, Cyril	1 25	Minor, C. A.....	25 00	Colorado.		Nelson, Mary	60
Mathews, Gwendolyn ..	1 25	Pennsylvania.		Bartlett, Freddie	50	Pittman, Children of Mrs. John	1 00
Mathews, Elizabeth	1 25	Engel, Susan	1 00	Bartlett, Mrs. Helen C....	1 00	New Mexico.	
May, Mary	1 00	Sharon Branch.....	5 00	Pueblo Branch	2 15	Davenport, Effie	1 00
Moore, Edward D., and wife	20 00	Scotland.		Westland, Martha	50	Crow, Mrs. David	10 00
Murray, Mrs. M.....	50	McPherson, Henry	5 00	Illinois.		North Dakota.	
Murphy, Price.....	5 00	South Dakota.		Brunson, for Marion Hiel (deceased).....	2 00	Langton, Mrs. James	5 00
Perry, John	1 00	Babb, W. A.....	3 33	Heavener, Mrs. S. D.....	5 00	Ohio	
Plum, Russell	50	Texas.		Joliet Sunday-school.....	2 00	Bosworth, Mrs. L. P.....	1 00
Smith, Ona	2 50	Hays, A., and wife.....	2 00	Johnson, Sr. C.....	1 00	Carpender, Mrs. C. E.....	5 00
Stevens, Ezra	1 00	Utah.		Ladies' aid society, Plano.	10 00	Kirkendall, Mrs. A. B.....	6 00
Young, D. D., and wife.	10 00	Davis, Edward M.....	1 00	Iowa.		Oklahoma.	
Smith, Robert	2 00	Plain City Sunday-school.	1 75	Banta, Ethel.....	5 00	Sherwin, Mrs. Helen.....	1 00
Kansas.		Warburton, Emma.....	1 50	Daughters of Zion local, Lamoni	11 45	Terlton Sunday-school ..	2 38
Love, Mrs. John.....	2 95	Wales.		Jacobs, Alice	2 00	Pennsylvania.	
Westervelt, Bertha	25	Two sisters (Llanelly) ..	2 43	Cartier, Savings of little Veneta, (deceased).....	2 00	Collected by Daughters of Zion local from members of Philadelphia Branca	45 55
Maine.		Washington.		Michigan.		Saskatchewan.	
Ames, J. M. and W. S....	3 00	Gill, Rosie L.....	2 50	Bates, Olive Eulala	50	Ladies' aid society, Weyburn	5 00
Michigan.		Strickland, L. H., and wife.	5 00	Ladies' aid society, Bently	5 00	Texas.	
Benne, Kate	2 00	Total	\$384 38	Pringle, Mrs. E. L.....	1 00	Riley, Mrs. D. S.....	1 00
Inglwright, Ross.....	1 00	Report of Children's Home Fund. Received by Mrs. M. E. Hulmes, General Treasurer of Daughters of Zion Society, from March 30, 1907, to April 2, 1908.		Minnesota.		Rogers, Mrs. P. L.....	1 00
Rusnell, J. J.....	1 00	Interest on deposit certificates	\$ 9 41	Horn, Mrs. Ida, and her lady friends	12 40	Washington.	
South Boardman Sunday-school	15 30	Australia.		Thomason, Mrs. H. M.....	5 00	Ferguson, Mary	5 00
Traverse City Branch....	1 65	Balmain Religio	4 87	Willing helpers' society, Clitherall.....	12 00	Lang, Mrs. Frank	2 00
Minnesota.		Canada.		Missouri.		Sunday-school, Seattle ..	10 00
Wildy, Madaline	1 00	McArthur, Mrs. Ed.....	50	A sister	1 00	Total	\$374 31
Missouri.		McArthur, Hector	1 00	Blair, Bro. and Sr. D. H..	9 00	Paid to Bishop E. L. Kelley by order of the Society for Children's Home Fund, April 24, 1908..	\$374 31
Constance, Sarah	2 00			Daughters of Zion local, Bevier	20 00	Mrs. M. E. HULMES, General Treasurer,	
First Kansas City Sunday-school	50 00			Daughters of Zion local, Independence	100 00	Daughters of Zion Society.	
St. Joseph Sunday-school.	18 45						
Williams, Iris	1 00						
Mississippi.							
Ferrill, Mrs. C. B.....	1 00						

Miscellaneous Department

Conference Minutes.

WESTERN MAINE.—The Western Maine District convened with the Stonington Branch, May 16, 17, 1908. Business-session May 16, called to order at 2 p. m., President J. J. Billings in the chair. R. Bullard was chosen president of conference and J. J. Billings associate; W. A. Small, clerk; Flora Smith, organist; R. W. Farrell, chorister; branch deacons, ushers. Privileges of conference were extended to visiting Saints. Ministerial reports: Elders J. J. Billings, J. N. Ames, W. E. LaRue, E. E. Holman, H. R. Eaton; Teacher Mark Billings. Statistical reports read from Mountainville, Little Deer Isle, Stonington, Dixfield Centre. Bishop's agent, H. R. Eaton, reported; receipts, \$191.45; expenditures, \$166.16; balance, \$25.29. Treasurer Pearl F. Billings reported: Amount on hand last report, \$7.62, receipts, \$8.03; expenditures, \$12.08, balance on hand, \$3.57. Reports referred to auditing committee. A committee to draft resolutions to cover use of district funds and their expenditures, reported as follows: "Resolved, That we, your committee, are of the opinion that any one that is authorized to incur legitimate expenses, shall draw same from district treasurer, and shall receipt for same; treasurer's report to be presented to conference for approval or disapproval." Officers chosen as follows: President, J. N. Ames; associate, H. R. Eaton; clerk, W. A. Small; treasurer, Pearl F. Billings. Preaching by Elders R. Bullard, R. W. Farrell, W. E. LaRue. An excellent prayer- and testimony-meeting was enjoyed at 9 a. m., Sunday, in which many took part. Adjourned to meet at Little Deer Isle at call of president. W. A. Small clerk.

Convention Minutes.

MASSACHUSETTS.—The Sunday-school and Religio societies of the district met in joint convention at Providence, Rhode Island, May 9 and 10. Many were present, local schools were well represented, and delegates seemed inspired with the one object of advancing God's work. Harmony prevailed, and in many respects it was the best convention we have ever held. The program was excellent; some of the papers read were as follows: "The Sunday-school as a spiritual aid," "Social innovations," "The home department," "Duties of church members to Religio," "Library work."

Discussion followed and much helpful thought was caused. Spiritual and mental development resulted and every one seemed to rejoice at the prospect of a bright future for these auxiliaries of the church. R. W. Farrell.

Sunday-school convention of the Little Sioux, Iowa, District was held at Woodbine, Iowa, May 28. A large delegation was present and the sessions were interesting. Sr. M. A. Etzenhouser met with us and her illustrations of the normal work were very educational, instilling within each new zeal, interest, and determination. Reports regarding home class and library work were encouraging. Adjourned to meet at Sioux City, Iowa, October 1, 1908. Annie Stuart, secretary.

Bishop's Agents' Notices.

To the Saints of the Northern Wisconsin District; Greeting: I wish to thank those of the Saints who have so kindly contributed of their means to the tithe and offering fund. We have entered a new conference year, and as we feel sure the Lord has blessed your efforts in the past, he will surely bless you in the future. We wish that every Saint in the district could have their names placed on the "book of remembrance," as Malachi speaks of it in the third chapter, "that was written before him. . . . And they shall be mine, saith the Lord of hosts, . . . when I make up my jewels." By placing our names on this book we become members of the best assurance society in existence. Paul says, "Faith is the assurance of things hoped for." What wonderful promises are given to those who keep this law, both spiritual and temporal! Malachi, third chapter, and Proverbs 3:9 enumerate those blessings, and Doctrine and Covenants 70:3 gives us to understand that if we want the abundance of spiritual blessings to be given us we should obey this part of God's law, and then can be accomplished the preaching of the gospel, which must be to all the world for a witness before the end comes or the Savior appears.

For convenience of the Saints Bro. Oren Ganoe will receipt for tithes and offerings for those living in and near Porcupine or Frankfort Branches; Bro. Nalmer Johnson for Chetek and Twin Lakes. We request for these brethren your hearty cooperation in their work of explaining and teaching the law, also soliciting tithes and offerings for the Lord's work.

Do not forget the Sanitarium and children's home funds.

The Lord has directed their establishment. Let us help if we can.

I will promptly receipt for tithes and offerings at any time from any one from any part of the district. A letter will reach me quickly at any time at address given below. We will try some time during the year to visit all the branches and Saints in the district as far as possible. May the Lord bless and prosper all his people.

In gospel bonds,

LESTER WILDERMUTH.

NECEDAH, Wisconsin, R. F. D. No. 2.

Pastoral.

To the Saints of Southern and Southeastern Missouri; Greeting: Having been placed in charge of above territory again, I desire to call your attention to a few points, that we may labor together effectively in the gospel warfare: 1. Our field-workers are very limited—only three, Joseph Ensley having gone to the army. 2. Write me or my coloborers concerning opportunities for preaching. 3. Will you not make an extra effort to secure some new openings; that we may get out of the old beaten paths? 4. Let branch officers and members manifest special interest in the local work, Sunday-school and Religio, and where these societies do not exist, if possible, organize them. 5. We have two new missionaries with us this year, Elders W. H. Smart and D. R. Baldwin, who will give us a spiritual uplifting, if we give them the proper encouragement. 6. Remember the railroads charge two cents per mile for transportation. Don't ask if the missionaries need anything; just give them something and the Lord will remember you in mercy. 7. I want to call attention to the fact that I am acting as Bishop's agent. This will be a hard year for the church, if the Saints do not rally to its support, financially. Send money to me at my home address, 2219 Kellet Street, Springfield, Missouri, and I will receipt promptly. Let us pray for one another.

Your humble servant,

A. M. BAKER.

SPRINGFIELD, Missouri, May 27, 1908.

Conference Notices.

The St. Louis District wil convene in Landsdowne, Illinois, on Saturday evening, June 13, 1908, at 8 o'clock, and continue over Sunday the 14th. We desire a full representation of the membership of the district, as the matter of holding a reunion this year will come up for final action. Will the branch secretaries kindly mail me their reports not later than the 12th?

The Gallands Grove District will convene at Dow City, Iowa, Saturday and Sunday, June 13, 14, 1908. Branch presidents will see that their reports reach me by June 9; also would like the ministry to be prompt in reporting. Edith C. Dobson, secretary.

Arrangements have been made to have all Pere Marquette railway trains stop at Stevenson Saturday, June 13, for those going to the Chatham, Ontario, District conference, and on Monday, June 15, for those returning. Any information that I can give I will cheerfully do so to any who write me. Anthony R. Hewitt, secretary, box 573, Chatham, Ontario.

Conference of the Southern Michigan and Northern Indiana District will meet at Galien, Michigan, June 20, at 10 a. m. President Joseph Smith, Bishop E. L. Kelley, and Apostle J. W. Wight, missionary in charge, are expected to be present, as well as others of the missionary force in this district. On Sunday, the 21st, the neat little chapel, just completed by the Saints of Galien, will be dedicated. The Saints of the district are especially urged to attend. We anticipate a fine conference. O. H. Storey.

Convention Notices.

Nauvoo District Religio Association will meet at Keokuk, Iowa, June 5, 1908. Both Sunday-school and Religio business will be disposed of in the morning, and the afternoon session will be in the form of a program of papers and round table.

The London, Ontario, Sunday-school District will meet at Waterford, June 19, 1908. Jennie Morrison, secretary.

The Kentucky and Tennessee reunion will be held at Foundry Hill, Tennessee, July 25, being the eighteenth reunion in this district. Good speakers, good time. One day (Thursday) devoted to children. Those coming by rail will notify R. M. C. Ross, Puryear, Tennessee.

Reunion Notices.

The North Dakota Reunion and district conference will be held at Dunseith, North Dakota, July 11, and hold over two Sundays. There will be hay and pasture for teams, also board for those who desire it. We are doing all we can to make expenses as light as possible. Dunseith is on a branch of the Great Northern Railroad, leaving the main line at York. C. J. Spaulding, secretary committee.

Addresses.

J. D. Stead, care Frederick W. Holman, 1202½ Seventh Avenue, Seattle, Washington.

C. A. Parkin, 18 Clement Street, Sacramento, California. Phone: Pacific 1395.

Died.

RUDICIL.—Clara May, daughter of Bro. Ed. C. Rudicil, of Cedar Grove, Indiana; was born August 2, 1903; died May 23, 1908. Funeral by Reverend W. B. Thom, of the Methodist Episcopal Church. Bro. Rudicil and wife are true Latter Day Saints and have heartfelt sympathy in their bereavement.

KECK.—Sister Iva R. Keck was born June 4, 1878, at Eldorado Springs, Missouri; died May 31, 1908, at Nevada, Missouri. Baptized May 20, 1889, by Elder E. Curtis. Sermon at her father's house by Elder George Jenkins, on June 2. This sister has lived a devoted Christian life and has spent many years in the Sunday-school work, and during the last four years served as superintendent of the Clinton District. Her influence was felt wherever she went, both among the youth and aged. She bore with patience her great affliction and passed away peacefully. Buried in Deepwood Cemetery, Nevada, Missouri, leaving father, mother, twin sister, and two brothers to mourn.

JONES.—Thomas Jones, born February 15, 1829. Baptized by Elder W. Low near Eldorado Springs, Missouri, February 19, 1907; died May 31, 1908; funeral by Elder George Jenkins.

BECK.—Mrs. Josie Harris-Beck was born March 14, 1876; baptized in 1897, and died March 3, 1908, by the hand of her late husband.

HARRIS.—Dee Treadwell, son of Josie Harris-Beck, was born April 30, 1894, and died by the hand of his late father March 3, 1908.

MILLER.—George Chester, infant son of Mr. and Mrs. George J. and Florence E. Miller, corner of Nineteenth Street and Turner Avenue, Chicago, Illinois, May 27, 1908, age two days. Funeral services conducted at the residence May 28, 1908, at 11 a. m. Sermon by Elder J. E. Vanderwood. Our heartfelt sympathy is extended to the noble parents who have thus been called upon to part with their only child.

RUSOW.—Lillie Rusow, born January 11, 1886, Bentonville, Arkansas; was baptized January 22, 1899, at Rich Hill, Missouri, by Elder F. M. Sharrock; died May 26, 1908, of consumption, at her parents' home in Rich Hill, Missouri. She lived a devoted Christian, was ever faithful to the covenant she made with the Lord. Funeral at the Saints' church by Elder George Jenkins. Interment in the Rich Hill cemetery.

SMITH.—At Humeston, Iowa, May 16, 1908, of cancer of the stomach, Elder Martin Van Buren Smith, aged 71 years, 4 months, and 16 days. He received the gospel at Florence, Nebraska, in 1865. Lived at Davis City, Iowa, from 1878 to 1896. He leaves wife, three sons, and three daughters. He endured his long and trying illness with patience and left an honorable reputation. Funeral-services were held at Humeston by Bro. H. A. Stebbins, and the body was brought for burial, to Davis City, where also a discourse was preached in the Saints' chapel filled with Bro. Smith's old neighbors.

DEMPSTER.—William Templeton Dempster was born October 9, 1830, at Nether Mills, Scotland; with his parents came to this country in 1841; located in Michigan; moved to Arlington, Iowa, in 1852; was united in marriage to Amy Cramer, August 22, 1858. Came to Plano in 1881 and was baptized into the church by Elder W. Vickery, June 18, 1882. Died at his granddaughter's, Somonauk, Illinois, May 25, 1908, leaving wife, one son, one brother, four sisters, six grandchildren, and three great-grandchildren to mourn. Funeral-sermon by F. M. Cooper, Plano, May 27, assisted by Elder C. H. Burr.

THE SAINTS' HERALD

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BOOKOUT.—Francis M. Bookout, born October 31, 1875, Kenton, Christian County, Missouri; died from hemorrhage of the lungs, May 25, 1908, near Dogwood, Douglas County, Missouri, leaving wife, daughter, mother, brothers, sisters and others to mourn. He was baptized August 31, 1896, by Elder C. J. Spurlock. Dying as he had lived, a Saint indeed. Just before his departure he said that he was ready and prepared to go. Funeral-service at the Baptist church near Dogwood, Elder T. D. Williams in charge, sermon by Elder J. C. Chrestensen.

WILLETT.—Annie Halley was born May 22, 1840, Kenrosshire, Scotland. With her parents located at Bristol, Illinois, in 1854; was married to Thomas Willett March 17, 1857, locating in Plano, Illinois, the same year. Six children were born to this union; three are dead. Sr. Willett was baptized at Plano by Elder J. W. Gillen, April 9, 1865. Died at her daughter's, Mrs. James Hamlins, Aurora, Illinois, May 29. Funeral in the Plano Church May 31, in charge of Elder C. H. Burr, sermon by F. M. Cooper. Three children, two grandchildren, one brother, and two sisters are left to mourn. Sr. Willett died as she had lived—a Saint of God.

Ballooning.

Never shall I forget the scene when the large airship—the dirigible balloon—floated upwards from the slender trestle as it was released by Robert S. Knabenshue, who walked along the trestle from one end to the other. The balloon was of Japanese silk with propeller in front, and the white-winged rudder guided it with as much ease, apparently, as a boat in its native element. The throngs of people upon the ground—a sea of upturned faces—presented a spectacle of what this century can command in the shape of an audience for such a startling achievement as this one. Captain Thomas F. Baldwin built the ship which made its flight on this memorable day, occupied by Robert S. Knabenshue, and gazed with satisfaction at his pet invention as it winged its way out of view and returned again to within a few feet of the spot from which it started, after it had taken a tour of a number of miles in the air.

The award to Thomas F. Baldwin, the aeronaut and

inventor of the parachute, who has made thousands of successful ascents, is interesting. He has made the science of aerial navigation and the building of airships his life work. The story of Thomas Baldwin as an aeronaut, as related by himself for the readers of the *National*, is a fascinating contribution concerning the new order of things.—Joe Mitchell Chapple in June *National Magazine*.

Just June.

There's a moon not too obtrusive,
Sort of misty and delusive,
Frequently and opportunely hiding, way
beneath the clouds;
And a maiden, sweet and pretty,
Not too solemn or too witty,
Down a country lane a-walking, free from
madding, gadding crowds,
With a youth, in love aplenty,
Probably some five-and-twenty;
And a heart that's liltling "Sweet, oh, I
love you!" like a tune.
Well, the rest is very simple:
Just a sigh or two, a dimple,
And a kiss.—Ah, these things happen—
happen when the month is June!
—From *Woman's Home Companion* for June.

Western Prosperity.

The Nation's prosperity really rests on farm products. So long as these reach up to the value of former years,—approximately \$7,500,000,00 in 1907,—this must continue to be so. There has probably never been a time in this generation when such splendid general crop prospects existed as at the beginning of May, and which have continued up to the middle of the month. The empty cars of to-day will all be enlisted to move the wheat, corn, oats, and cotton now seeded.

One strong impression on the traveler in the trans-Mississippi country is the utilization of the waste places of past years. The unsightly desert of to-day is the blossoming orchard of to-morrow, and the irrigation ditch the advance agent of prosperity in manifold forms. Some of the results of irrigation in Texas, which promises to rival Louisiana as a rice-producing State, and in Colorado, where land newly watered commands from \$500 to \$1000 an acre, and that in bearing orchards from \$3000 to \$4000 an acre, are marvelous to behold. Western Texas, cleared of mesquite and cultivated for cotton, has witnessed an increase in her annual rainfall of nearly ten inches. The change of climate in the new portions of the country is a study by itself. Nature adapts herself to new conditions and helps those who help themselves.—From "Business conditions in the west and southwest," by Charles F. Speare, in the *American Review of Reviews* for June.

The Literary Digest, one of our most esteemed exchanges, is a veritable gold mine of current thought and information regarding all sides of all important events under discussion throughout the world. Here one can read in two hours what it would take a week to gather from the original sources. It supplies a want which is felt alike by professional scholars and every-day readers.

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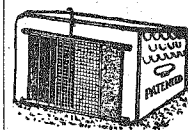
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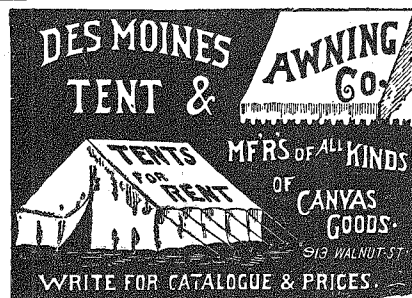
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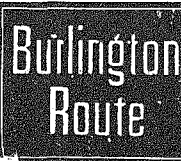
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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JOSEPH SMITH, Editor
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Entered as second-class mail-matter at Lamoni post-office.

Editorial

A VISIT TO NAUVOO.

It might be interesting to HERALD readers to read the memoranda of a practical visit to Nauvoo, "the city beautiful," together with thoughts incident to such visit.

On May 27, in company with Bishop E. L. Kelley, the Editor started from Independence, Missouri, in the evening, for Nauvoo, to be present at the meeting of the committee on the memorial monument for Joseph and Hyrum Smith, pursuant to resolutions of conference. The trip involved a night ride to Quincy, Illinois, where a change of cars was made for Montrose, opposite to Nauvoo on the Iowa side. We arrived at Keokuk at three o'clock in the morning, where it was learned that the excessive rain had washed sand over the track at one point, and had washed out the track at another above Montrose, and because the train could not pass on through to Fort Madison, we were detained at Keokuk until ten o'clock the morning of the 28th. However, while "time and tide wait for no man," but pursue their onward course as appointed by the Creator, delays upon the railway end at some time, and so having fallen into company with Brn. Alexander H. and Heman C. Smith, we reached Montrose at half past ten in the morning, but did not reach Nauvoo until half past one in the afternoon.

The committee, consisting of the Editor, Alexander H. Smith, Heman C. Smith, Bishop E. L. Kelley, and Bishop George P. Lambert, met on the probable site for the monument, an organization was perfected, and resolutions preparatory to future work adopted.

It is an impossible task to convey to the reader the sensations which oppressed the visitor as he traversed the streets once so familiar and so rife with human life and energy, mid scenes in which he was and had been one of the moving forces, and where his youth and early manhood had been passed, but now bearing such unmistakable marks of decay and desolation. Block after block where had been the homes of the cheerful multitude swept clean from their evidences of human occupation, and left to grow up with the rank vegetation to which long continued rains had given life. The once busy streets were covered with grass, even the sidewalks

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As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptations we resist.—Emerson.



Prosperity is the touchstone of virtue; for it is less difficult to bear misfortunes, than to remain uncorrupted by pleasure.—Tacitus.

having no mark upon them indicating that humanity passed upon them intent upon the affairs of daily life. A verse of one of our popular hymns kept ringing in the visitor's ear:

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou who changest not, abide with me!"

From every point at which the visitor looked, there came back to his vision the evidences of the truth of the poet's expression. Even those places which had been rebuilt, or those rebuilt upon the sites once occupied by the habitations with which he had been in youth familiar presented in themselves, or in the ruins near, but a continued reminder that the teeth of time gnaw without cessation. This aspect belongs particularly to what was known at the time of its past occupancy as the "flat," which reaches in its eastern extent from river to river again, and from the river to the foothills directly east from the shore, at which point in the foothills the evidences of busy occupation, to a greater or lesser extent, begins. Thence up to what is known as Mulholland Street there runs a continuation of business occupancy, with a few more to the east, beyond which the country asserts itself and farm and garden take the place of city occupation. Upon inquiry the visitor learned that it was reputed that there were twelve hundred inhabitants in the city; that these supported three saloons; that these saloons brought a revenue of one thousand dollars each to the city treasury. The visitor remembered that at one time when he was living in the "city beautiful," eighteen hundred inhabitants were claimed for the place, and twelve saloons afforded the vinous and spirituous comfort and consolation to the inhabitants. At that time the temperance sentiment was not very strongly represented, but the bibulous German and the foreign occupants of the city raising their own wine, making their own beer, manufacturing their own brand, scorned the idea of the rule of the sober and abstemious. But public sentiment has undergone considerable change in the State, and it has finally reached this decaying population, and the city has a strong proportion of those opposed to liquor traffic, and who propose to continue their efforts until there shall be a cessation of it. The visitor was pleased to note this; for he remembered many of the prominent citizens of the days that are past who were not only moderate drunkards, but fast approaching the drunkard's inevitable doom, a drunkard's grave; and some of the brightest lights, most prominent moving minds in the place, had gone with the great majority, their worldly prospects destroyed, and their moral control over themselves utterly destroyed, by the continued dissipation and looking upon the wine when it was red and moved itself aright in the cup.

There are but few of the houses once occupied by the Saints, even as late as 1866, left standing, and some of these were but broken reminders of the once happy and hopeful people who occupied them. The Editor forbears to pass further comment as he was all but moved to tears in contemplating the great change that had taken place, and he could not repress the thought that if the Master ever designs to renew the effort to build up the waste places of Zion, he would have a great opportunity from an almost original wilderness, the place where once moved the central figures in the establishment of the church after its exodus from Missouri.

The little coterie of visitors, including Frederick M. Smith, associate in the Presidency, and Elder Mark H. Siegfried, who is watching over the interests of the little branch at Nauvoo, were met at the river by a descendant of Major Louis C. Bidamon, who in his carriage took us, or the older portion of us, to the place of rendezvous, and where the organization of the committee took place. After the organization, and late in the afternoon, Bro. Siegfried conveyed the visitors to their places, where they would occupy during their visit at Nauvoo, and the Editor and son Frederick, together with Bishop E. L. Kelley and Elder F. B. Farr, were assigned to the care of Sr. Thomas Ellison and Bro. Siegfried who resided at one of the modern buildings erected in the east part of the town, and were only just under cover when a heavy rain fell accompanied by a strong wind which did some damage in the city, as well as at other points west and east. The whole month of May had been marked in the region by heavy rains, and the ground had become sodden with the wet insomuch that farm work was delayed and the vineyards had become weedy as well as the gardens, and gave a discouraging air to almost everything that was seen, and yet we were glad and cheerful notwithstanding that which was calculated to induce a sense of disappointment and desolation.

The little Methodist church on the corner near the third ward schoolhouse, built of stones that had been a part of the grand old temple, was standing forsaken, its windows broken, its floor going to decay, its door hanging loosely on its hinges, apparently utterly abandoned, not only by the faith which gathered the stones and built the little building, but almost breathing out from the insensate material the tears and sighs of the people who shaped them from the quarries and placed them in the walls of the temple which they had been commanded to build unto the Lord. Many years before, when the Methodist society seemed to be prosperous, there would come into their midst a spirit of discontent and contention. And they had disagreed among themselves and one impatient member had petulantly declared that it was her opinion that the

curse of Mormonism went with the stones which were in the walls and which had been taken from the temple. When told this, years after, the Editor remarked that the member who uttered this statement mistook the character of the trouble; that no Mormon curse rested upon the stones, but that they had been consecrated by the privation, the devotion and the tears of those who had quarried the material and placed them in the beautiful structure which the hand of vandalism had destroyed. That if these constituted the curse, it was not because of the sentiment of the people against those who used them, but a visible token of the Spirit of the Lord which had been with the original builders. The visitor believes this still.

The temple block is covered with the buildings erected by the hands of those who followed the exodus, and their children, and are occupied from the imposing private dwelling to the abandoned store, and what is known as the city hall with its official occupants. This stands opposite the little grove or park of forest trees in which meetings used to be held, and which now is known as "city park."

Meetings had been arranged to begin on the evening of the 28th and to continue until after Sunday the 31st. It was a rainy, bad evening, and but few were out, the Editor preferring to remain at home. Others of the brethren went to the place of appointment, which was filled by one of them to the satisfaction of the Saints themselves and the few who from the outside gave attention.

Friday, the 29th, was a visiting day, and by the kindness of Bro. Siegfried the writer was permitted to visit a number of the old places and met a few—a very few—of those who constituted a portion of his acquaintanceship forty years ago. These, too, were sad reminders of the fact of rapidly passing time, and in their seamed faces and whitened hair and beard and toothless gums and shrunken frames he could see himself reflected as one of them who must soon lay down the weapons of earthly warfare, and pass into the inevitable rest of the beyond. But as all conditions of life have their recompenses, so had these conditions, for from every side, and upon every countenance, and every open hand we found an old-time welcome. Those whom we most intimately knew gave us cordial greeting, and those with whom we had faintly become acquainted also greeted us cheerfully, as if they recognized the influence of former association. For this we were quite grateful. But as we met in the city hall for the purpose of declaring our hope, we could not refrain from the thought that but few—very few—seemed sufficiently interested in what we were doing to come out and to give us their attention. The writer attended a meeting on Saturday night and also on Sunday morning, and preached Sunday night to the

largest congregation which he met during this series, and these were but few, comparatively speaking.

It had been arranged for the citizens' meeting to be held on Sunday afternoon in the city hall at a time when the churches would not be in session, for the purpose of hearing from the committee whatever report it might have to present touching the intention respecting the monument. Upon meeting at the hall we were surprised, after waiting some half hour after the time appointed for the session to be opened, with the incoming of a bare half dozen of the citizens; Mr. Argast, the editor of one of the papers, and Mr. Dochrath, one of the business citizens, and four others, forcing the conclusion upon the committee that possibly a latent fear in the minds of some that they would be asked to subscribe money for the erection of the monument in the city kept the citizens away, and as there was no possible reason for such a thought, the committee were unable to determine how such a notion had become prevalent, if it had done so. However, there was no alternative, and the results were but meager. The secretary of the committee, Bro. Heman C. Smith, Bishop E. L. Kelley, and the writer made statements and were responded to by Mr. Argast and Mr. Dochrath, and a motion acceded to that the citizens should make some representation to the town council representing the statements of the committee and disabusing the minds of the citizens of any intention of making any demands upon them whatever, other than an expression of friendliness, if they should choose to give it.

The evening meeting passed off pleasantly. We had almost forgotten that Saturday was Memorial Day, but as we had been reminded of it by the commander of the Post, Mr. Herman Berger, we attended the memorial services held in the city park at half past two in the afternoon. A platform had been erected upon which the Post had been assembled, and the choir which gave patriotic songs, were stationed with their leader and assisted by the Nauvoo brass band which discoursed good music. The exercises began, the local minister leading in the invocation. The oration was delivered by a Mr. Joseph Frailey, a citizen of Fort Madison, Iowa, who informed the writer that he was a classmate of Bro. Frederick M. Smith at Iowa City. He gave us a very fine discourse, filled with pleasant quotations, garnished by flowery rhetoric, and many encomiums upon the courage, devotion, and sacrifice of those who fought the battles of the Republic during the dark days of 1860 to 1865, culminating in the assassination of President Lincoln. This oration was an excellent one and was well received. The writer was requested by the commandant to give a short address and did so, recalling to the memory of many the stirring times at the opening of the rolls of

enlistment for service in the army at the beginning of the strife. When rising to speak the memory of those days came crowding upon the mind of the writer, and he could not forbear recalling to the minds of those that were present and whom he knew to be participants at that time, and for a few minutes the latent enthusiasm of the people was aroused. Tears stood in the eyes of some, and these veterans, few in number, most of whom the writer had known at the time of enlistment, by their expressions of marked attention gave tokens that they had not forgotten those far-off days of yore.

It was a pleasant incident and carried the writer back as if the years of time were standing still, to those days of contention and strife when civil war marked with desolation its fiery track on American fields.

On Monday Uncle Alexander and the writer passed on to Rock Creek, the Bishop took his way to Wisconsin; Bro. Heman C. Smith, Bishop Kelley, and Bro. F. B. Farr took their separate courses to their respective fields, while Uncle Alex and the writer went east to occupy at Rock Creek, and thence to visit cousins in the eastern part of the county, and the writer to include a visit to Judge George Edmonds, a resident at Carthage, and acquaintance and friend from 1845 forward, and who had shown himself an earnest and undeviating friend to the writer's family in times of exigency and distress. This visit occurred on Thursday when in company with Don C. Salisbury, one of the sons of the Martyrs' sister, Catharine, we drove over from his home at Ferris, Illinois, to the county-seat, Carthage, where Mr. Edmonds lives, after having had a pleasant dinner at Cousin Herbert Salisbury's, where he and his wife Leona, a former Lamoni girl, were living, Herbert being the county surveyor. He kindly showed us the residence of Mr. Edmonds and we spent a pleasant hour with him. We found him living with his daughter, Mrs. Cherrill. Mr. Edmonds was a stalwart man in his prime, but is now becoming decrepit and bowed with age and its infirmities. He is ten years older than the writer, but is still keeping his place as an attorney at law in active business with his associate, Bert Miller, an old Nauvoo boy. From Carthage the writer returned to Ferris, and the next day visited a cousin, Don C. Millikin, living down in what is known as the "Bear Creek settlement," where we again experienced the pouring of a torrent of rain which has been visiting the country during all the month of May, reaching well into June. The fields, also the road we traversed, were sodden with wet, corn crops ruined, oats spoiled, and acres upon acres unplowed because of the continued wet.

It had been intended to visit still other places in the county, but the rain having fallen so heavily

upon returning to Ferris, the writer concluded it would be useless to proceed farther, and came to Lamoni on Saturday morning to attend the concluding exercises of Graceland College and its term for the year 1907-08. These exercises have been pleasant and we believe profitable. The writer was permitted to occupy the pulpit in the Brick Church at Lamoni on Sunday evening, if not to the profit of the hearers with pleasure to himself because of the cordial greeting extended to him after so long an absence. It is a good thing to be remembered.

NOTES AND COMMENTS.

In connection with the clipping from the Nauvoo *Rustler* regarding the erection of a monument at Nauvoo the following from the proceedings of the city council meeting (Nauvoo *Independent*, June 3,) will be of interest: "As the Reorganized Church of Latter Day Saints of Jesus Christ are contemplating the erection of a monument in honor of Joseph and Hyrum Smith, Alderman Hart moved that they be extended a welcome greeting to erect the same in the city of Nauvoo, Illinois. Carried."

A debate between Elder J. F. Curtis of the Reorganization and Elder Jacob A. Eades of the Utah church began in the second ward meeting-house at Murray, Utah, the evening of June 8. Elder Curtis affirmed that Joseph Smith, president of the Reorganization, is the legal successor to his father in the church presidency; Elder Eades defended the claims of Brigham Young to the presidency. It was the intention to continue the debate four nights, but Bishop Erickson later cut the time down to three evenings because, as he alleged, the house was needed in ward work. The Salt Lake *Tribune* (Anti-Mormon), June 10, has this to say of the second night, "Elder Curtis made a strong address and seemed quite able to confine himself strictly to the question in hand. He was armed with a formidable array of authoritative church documents, of both branches, and made voluminous and effective quotations from these in support of his side of the controversy. His speech was rapid and incisive, and he covered a vast amount of ground in the short half hour in which he was required to finish on the question of succession. According to the *Tribune* report, Elder Eades was forced to an open defense of polygamy and blood-atonement. And if their report is correct, Elder Curtis was jeered and mocked by the audience in a very unseemly way when he attacked these and other similar doctrines during the third and last evening of the debate.

"Church of the Brethren" is now the official title of the sect formerly known as "Dunkers." The title was changed after a lengthy debate at their recent

conference in Des Moines, Iowa. It is reported that the girls of the society are revolting against the time honored, regulation bonnet of the sect. The "merry widow" is making some encroachments in their ranks. The conference, however, did not take up the matter of reform in dress and it is thought that the older members will decide to quietly give way to modern ideas.

An interesting encounter between elders of the Utah church and elders of the Reorganization recently occurred at De Queen, Arkansas. It having come to the ears of Elders E. H. Smith and J. M. Smith that four Utah elders were preaching on the streets and incidentally representing the Reorganization as a "small apostate faction," they decided to take part in the proceedings. They found the Utah elders publicly defending the doctrine of polygamy and declaring that it was taught by Joseph the Martyr. The Elders Smith then followed them, holding the interest of an immense crowd for two hours. At the close the crowd, composed of all classes of townspeople, threw their hats in the air and repeatedly cheered the elders of the Reorganization. They lifted their hands in a unanimous vote that they believed that Joseph Smith had been cleared of the charge of polygamy. They offered to secure the largest hall in town for a continuation of the meetings. The Utah elders felt that something must be done and issued a challenge to joint debate. Propositions were drawn up and signed by the two elders of the Reorganization and by Elders S. F. Allen and Marion Henrie of the Utah church. The Utah elders, however, backed squarely down a little later, and announced through the daily paper that the debate was declared off. The only deplorable feature of the affair was an attack made upon the Utah elders by some of the irresponsible citizens, who, the night following the events above related, attempted to settle the matter with stones and rotten eggs. Such an attack is contrary to the American idea of religious liberty as well as to the spirit of Christianity and will not be approved by members of the Reorganization anywhere.

A committee of the International Association of Physicians organized last August at Stockholm has just prepared and issued the following appeal, which it is desired to give as wide a circulation as possible, as signatures and indorsements of the same are to be gathered throughout the world. It is entitled "An appeal by the physicians of all lands to all rulers, governments, legislatures, all educators, teachers, and ministers, and all who have a sincere interest in the welfare of our race and coming generations." It then proceeds:

"We, who belong to the medical profession and have by study and experience been especially ena-

bled to recognize the true nature and the effects of alcoholic beverages, hereby declare that we are thoroughly convinced, that these beverages are altogether unnecessary and in every way injurious, so that we believe the evils arising from the indulgence in intoxicating drinks can and should be eliminated and avoided. Above all, the youth should be taught by precept and example and protected by legal enactments, so that they will abstain from alcoholic liquors. We declare, that it is our conviction, that this course must be pursued to insure the future sobriety of the race, which is the foundation of its prosperity, welfare and progress."

Signed first by Doctor Holitscher, Pirkenhammer, Germany; Doctor Santesson, Stockholm, Sweden; Doctor Ridge, Enfield, England; Doctor Stein, Budapest, Hungary; Doctor Vogt, Christiana, Norway; Doctor Laitinon, Helsingfors, Finland; Doctor Olrik, Fredericksvaerk, Denmark.—Evert.

Elder Charles B. Woodstock, director of industrial department of Graceland College, will spend the summer traveling among the branches in the interests of the college. Bro. Woodstock is well qualified to give information in reference to the college, especially in reference to the work and needs of the industrial department. He is authorized by the Board of Trustees to receipt for donations for any department of college work. At present he is laboring in Western Iowa.

Under date of June 4 Elder Rushton writes from on board the Carmania, homeward bound, that the Saints on board were well and enjoying a pleasant voyage. Their party consists of Bro. Rushton, Bro. and Sr. Giesch and daughter Louise, Bro. and Sr. Rees Jenkins, Bro. and Sr. William Lewis, Bro. James Baillie, Bro. T. Truman, and Bro. Daer.

LAMONI ITEMS.

The final graduating exercises of Graceland College were held in the Brick Church Wednesday forenoon, June 10. The auditorium was tastefully decorated in the class colors, pink and white. The musical features of the program were excellent. President Joseph Smith offered the invocation. He offered thanks for the faithful and efficient services of President Stewart during the past four years and commended him to divine favor in his new field of work. He also offered a feeling petition for spiritual guidance for the incoming president, Bro. David A. Anderson. The leading feature of the occasion was the address by Doctor Merton S. Rice, of Duluth, Minnesota. This was an exceptionally able discourse. It was based on the class motto, "Live for service." The speaker argued that every ounce of a man's ability over and above that which was required to maintain his own existence should be used for the

betterment of his fellows. So far as we could see he was in direct harmony with the Latter Day Saint idea of consecration. As opposed to the world's idea of "Every man for himself and the Devil take the hindmost," he presented the gospel idea, "Every man for every other man and there will be no hindmost for the Devil to take." There are twenty-six graduates in the class of 1908. The best wishes of the church at large go with them. May they succeed in the broadest sense.

Sunday was Children's Day, and the entire day was given over to the Sunday-school. Following the regular session of the school in the forenoon the intermediate and primary departments gave an interesting program. The church was filled with interested listeners. The closing feature of the program was an address to the children. Elder R. J. Lambert was the speaker, and gave the children an instructive talk on the cultivation of habits. He succeeded in interesting the children, and when a speaker does that it goes without saying that the older people are listening. At half past one in the afternoon thirteen children were baptized in the Home pond. Confirmation and prayer-meeting was held at three o'clock. This meeting was intended primarily for the children, but was largely taken up by older people. In the evening the senior department rendered a program. Following some well-rendered songs and recitations Elder F. E. Cochran delivered an address on "The future of our young people." This address is worth notice. The speaker chose to take up the industrial future of our young people. He argued for the development of industrial Zion. He stated that so far as Lamoni is concerned our chief natural resource is in the soil, and that we would have to resort to intensive cultivation, growing such flowers, fruits, and vegetables as would yield larger profits on a small acreage. Children's Day was well spent, and happily there was a pleasant blending of the spiritual and the practical.

Fashion . . . is virtue gone to seed; a kind of posthumous honor; a hall of the past. Great men are not commonly in its halls: they are absent in the field: they are working, not triumphing. Fashion is made up of their children.—Emerson.

• * •

Slander, whose edge is sharper than the sword; whose tongue outvenoms all the worms of Nile; whose breath rides on the posting winds, and doth belie all corners of the world.—Shakespeare.

• * •

In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible on my subject, it always affords me a firm platform.—Lieutenant Maury.

Original Articles

HEALING THE SICK.

Though the Church of Jesus Christ of Latter Day Saints have never accepted the healing of the sick as the corner-stone of their faith or as a fundamental principle of faith, yet they have ever treasured it as a blessing and privilege to which the true follower of the Christ was entitled under proper conditions.

The basis of this belief and trust was found in the promise of the Christ as recorded in Mark 16: 17, 18:

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

While the church was yet in its infancy a communication was received purporting to be of divine origin, and being in perfect harmony with the foregoing it was received by members of the church as authentic.

It was given in December, 1830, and read as follows:

And it shall come to pass, that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest, in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs and wonders, unto all those who believe on my name. And whoso shall ask in my name, in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things shall be shown forth unto the children of men; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication.—Doctrine and Covenants 34: 3.

This was almost universally denounced as a delusion and not only persuasive, but violent means were resorted to to suppress it, church members and even ministers taking active part in these questionable means of suppression.

Yet the testimony is incontrovertible that there were many notable instances of the realization of the promises made. We might fill a volume with testimonies of this realization, if this were the purpose of this article.

The encouragement received through realization resulted in an attitude of firmness upon the part of the membership, which intensified the friction, and often resulted in bitterness which might have been avoided with an increase of peace and good feeling upon the part of all concerned.

Further instruction was received from time to time which increased the confidence upon the one side and the opposition upon the other. In February, 1831, the following was offered and received as authentic:

And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, woe unto them, for their death is bitter.

And again it shall come to pass, that he that hath faith in me to be healed, and is not appointed unto death, shall be healed; he who hath faith to see shall see; he who hath faith to hear shall hear; the lame who hath faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities.—Doctrine and Covenants 42: 12, 13.

In the following month this promise was reiterated. (Doctrine and Covenants 46: 5, 6, 7.) In October of the same year the promise was confirmed. (Doctrine and Covenants 66: 5.) In September, 1832, the ministry were sent out to proclaim the message of a restored gospel with its attendant results. The language is very significant and very much like the language of the Master as found in the New Testament record.

Therefore, go ye into all the world, and whatsoever place ye can not go into, ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests: ye are they whom my Father hath given me; ye are my friends; therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe: In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them; and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.—Doctrine and Covenants 83: 10, 11.

Since the time when the Latter Day Saint ministry were sent out with this message others have claimed faith in the gift of healing and have even gone to the extreme of making it the central thought, and have made it the basis of their system without regard to gospel ordinances or fundamental principles.

These have generally been regarded as irresponsible institutions led by harmless vagaries, and hence these movements have not been calculated to add dignity or respectability to the theory of divine healing as taught by Latter Day Saints so many years ago.

More recently, however, the theory has received consideration by some who are considered more respectable, and the position advocated more than a half century ago by Latter Day Saints, and which at the time met such determined opposition, finds advocates among the most learned and popular ministry of the day.

As a case in point we note the following from the *Omaha World-Herald* of March 10, 1908:

The Reverend R. B. H. Bell, rector of the church of the Good Shepherd, Protestant Episcopal, announced to his congregation at the service Sunday evening that henceforth he will practice Christian healing which has come into some prominence in the past few months in other parts of the country. Bishop Fallows of Chicago, an Episcopal minister of the reformed church, has publicly announced his belief in the power to heal sickness by prayer and the Boston clergy have taken up the practice to a considerable extent.

Canon Bell said this morning that this is no new departure for him. He advocated it nine years ago in Canada and says that he has been giving considerable attention and study to it ever since. At that time, he said, he was jeered at by members of the clergy all over the country. Now he prophesies with confidence that within a very few years it will be regularly practiced by the entire church.

OLD CHURCH PRACTICE.

He explains that Christian healing is simply a return to the ancient doctrine of unction which was at one time universally practiced by the church. It was discarded, he said, after the reign of Edward VI, because it had given rise to such a widespread superstition as to have lost all its real force as a practical part of the church's work. Unction he explains, is the anointing with oil and the healing of pain and disease by prayer. The service of unction was contained in the old prayer-books, but was eliminated when the book was revised after the Reformation.

Preparation for its reinstatement in the prayer-book, he says, is being made under authority of a convention of the clergy held at Richmond. A committee has been appointed to adopt a form of prayer which will be recommended at a convention to be called in 1910.

SACRAMENT OF THE BISHOP.

"Those of us who are making public announcement of our return to the sacrament of unction and Christian healing you see are but anticipating what the entire church will adopt in a few years," said Canon Bell. "You would be surprised to know the number of the Episcopal clergy who have already taken this stand. Bishop Williams has practiced it in a quiet way. He knew my intention before I made public announcement of it and has sanctioned it.

"Several other of the clergy have been practicing it in a quiet way because the time has not seemed ripe to make it a generally public matter. Beside it should be adopted as a dignified sacrament of the church. It is not to be advertised as the so-called faith cures with which it has nothing in common."

HARMONY WITH PHYSICIANS.

Canon Bell said that he does not propose to claim the power to heal malignant sicknesses, such as contagious diseases, or to be able to set broken bones. He and others who are taking up Christian healing, he says, are working in perfect harmony with doctors who, he believes, are doing as great a work as the clergy, where they are practicing with the purpose of healing as their ideal rather than that of the dollar.

He does say, however, that he knows ailments which the doctors can not cure, can be, and have been completely cured through Christian healing. Miracles, he calls it. He does not attempt to give any scientific or material explanation of the matter. It is simply the power of God, he says, working through the human mind or sometimes even through material means, which effects healing.

Canon Bell told of a woman who was treated by him for chronic headaches. She had consulted numerous doctors in Omaha and had even tried a Chicago specialist without securing relief. To-day, he says, she is absolutely free from her headaches. Prayer and prayer alone, he says, did it.

Canon Bell has set aside every Friday morning from ten to twelve o'clock for the consultation with persons who desire help of this character. Next Friday morning he will give a lecture on the sacrament of unction and Christian healing.

BISHOP WILLIAMS TALKS.

Bishop Williams, in speaking of the action of Canon Bell, said he entirely approved and was in hearty accord with the step taken. He based his belief in the efficacy of Christian healing on the epistle of Saint James, fourteenth and fifteenth verses, chapter five, which reads:

"Is there any sick among you; if so call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins they shall be forgiven him."

The bishop said he had followed the practice for many years and predicted the return of Christian healing to the church in general in a few years. "It is but the return to old teachings," said he, "as it was in use before the revision of the old prayer-books. It was dropped at that time because of the superstitions attached to it by the more ignorant classes.

"It's all right if it does not become a fad," said Father Williams of Saint Barnabas' church, in commenting upon Christian healing. "There is really nothing new in it. It is the old law of prayer which the church has recognized for centuries, but which has been more or less dormant for some time.

"If the patient really has faith that he will be healed, then I believe that there would be efficacy in prayer; but I do not believe that I could do a man any good if he had no faith."

Latter Day Saints perhaps look upon these evidences of a disposition to return to primitive practices with more interest than others.

Their faith and experience both assure them that such efforts will be successful just to the extent that the heart is inclined to receive the truth and practice the precepts of the gospel.

They are, however, committed to another revelation which they are confident has had, and will have, its application in solving the realities of this awakening faith. It was received in 1831, and reads as follows:

I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations and truths which I have given you.

And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold, this commandment is given unto all the elders whom I have chosen.—Doctrine and Covenants 52: 4, 5.

This is briefly the position occupied by the church upon this question, and believing that it has been divinely directed it can not recede from it.

The position set forth in the above is in part unpopular still, but as the great and learned minds of the age are approximating the time-honored faith of the Latter Day Saints they await the moving of the powers that lead the destinies of man for the consummation.

HEMAN C. SMITH.



METHODS OF ADVERTISING.—PART 2.

Part two closes our report of the missionaries' meeting held at Independence, Missouri, April 16. It will be remembered that the subject under discussion was methods of advertising. Speeches were reported by L. A. Gould.

A. E. MORTIMER.—There are various ways of advertising, of course; one of the things necessary in such work is determination, determination not to be set back by any difficulty. And while the brethren here were presenting their various ideas regarding advertising, the thought came to me about Elder Gordon Deuel who labored in Canada for some years very successfully. Perhaps a number of you have heard of him. He was eccentric, but a good preacher. I heard a story about him one time going to a certain locality, I do not know whether in Canada or the United States. But he went to the schoolhouse and advertised his meeting by notifying the teacher, and requesting her to give notice of the meeting. Time came for meeting, and there was not a soul in the place, except some little boys standing around the door. At the very hour of the appointed time he began his service. He gave out a hymn, sang, offered prayer, sang another hymn all alone, and gave out his text, and went on with his sermon, the little boys peeking in at the door. He stopped and invited them in, but they would not come. He finished his sermon, and went out. The boys reported that there was a crazy man down there talking, with nobody to listen. The report spread abroad about this man's peculiar actions, and next night the people came down to hear, but not very many, and they stood around outside, would not come in. He continued his meetings until he finally aroused curiosity, broke down prejudice, had a large congregation, and eventually raised up a branch in that place.

President Evans, in the Toronto church and the Majestic Theater, has been one of the best advertisers that I ever read of. He rings in the whole branch as advertising means. The boys, even girls, go out and distribute bills giving notice of the meet-

ings; and some have done things that I do not think very many of us would care to do. They carried illuminated pictures advertising the meetings. Or they had a board on the back and one in front and went up and down the street, giving notice of these meetings. One of our missionary elders did that, so that notice of the meetings could be got before the public. And the Majestic was filled every night.

Sometimes the people will resist, of course. But, like Gordon Deuel, we ought to persist until victory shall crown our efforts.

I remember one time I was preaching at a place, and in the middle of my discourse, a man interrupted me. He says, "Mister, I would like to ask a question."

"Now," I said, "my friend, can't you wait till the close of my remarks?"

"No." I think he had a little "jag" on, for he was very determined to ask me a question, and I must answer, "Yes," or "No." There must be no explanation; no "if" or "but" or "peradventure." I must answer yes or no.

I thought very quickly, and I said, "Will you answer yes or no?"

"Why, yes," he said he would.

I said, "All right. Have you quit beating your wife?"

Well, he stopped, and finally he said, "You have me there," and the crowd laughed. And that brought crowds of people. It requires quickness and thought sometimes to do something that will arouse the public, and they will come out and hear us.

F. A. RUSSELL.—First I want to tell you a little about some experience that we have had, when we have been upon the street. About how to gather a crowd? I carry with me a little—I don't know what you would call it exactly. There it is right there [the speaker held up a bent forefinger].

You might not be able to figure it out just how that would gather a crowd for you, but—[here he gave two shrill whistles, that left no doubt in the minds of the audience as to its effectiveness in attracting attention]. Now that rarely fails to bring the attention of the people right around where we are. So that is one way you can arrest the attention of the people.

Those tags that you see hanging around on those brackets, jets, and lamps, are something just to illustrate what we used in the town of Monte Vista; and after we finished our work of advertising with these little tags the town of Monte Vista looked very much like a fire sale in a big department store, and especially to stand in a street where we had just passed by and see them flapping and fluttering in the breeze. We hung them upon the little limbs of trees, and along the tops of fences, and on nails. It is possible somebody will follow you down the street

and tear them down. One young lady did that. Just after we had hung one up she stopped to see what was on it, and I was just hanging one up a little further down, and she turned, and after she removed it she went walking up the street tearing it up and throwing it in the street. But anyway that ad did its work. She read it, and that poor soul could not help telling a dozen or fifteen or twenty of her people what she had done. So that worked all right.

And then again, we will put up posters. For instance, something like our handbills—and I called on the wrong man, I guess, first to-night, when he



ELDER F. A. RUSSELL.

Elders Shupe and Russell conducted a very successful campaign in Monte Vista, Colorado. They decorated the town with advertisements of varied hue until it was said to "resemble a fire sale in a big department store."

talked about putting our pictures on the bills. We had to do it down there. We did not have any other illustrations to use.

We got out handbills something like these, and tried it in an opera-house. Not quite as successful as you were up in Canada, but we succeeded, in a measure. And our opera-house was right by the side of a skating-rink, and the atmosphere produced by the manager seemed to add a chilliness to the room until we decided to give it up. Tried it three Sundays. Then we succeeded in securing the town hall. For the first advertising we went and got some advertising cards. No, for the first Sunday we got some little tags about like this, six or seven inches long, and two and a half inches wide. We advertised a big union service, and invited the ministers. We succeeded in drawing the fire of some of the ministers, and had a splendid crowd.

We used some of these tags the next Sunday. Hung them around on doorknobs. A few of them

were put up around town, and hung on the door-knobs at each one of the houses. The next Sunday we used cards. Some of these of different shape and different color. We wanted to call attention to the fact that there was a different meeting that was being announced. These others still hung around town, and that is the reason we put the cards up. On this card we had the subject advertised. To give you an idea of how we proceeded there, in the opening meetings we advertised the proposition, "Is the Bible the final revelation from God, and the only rule of faith and practice?" Or, "Are we justified in seeking more light from God?" On the other side, in large letters, "Who told you God does not speak to us now, except it shall be through the Bible? The Bible itself tells a different story." "The local ministry are invited to participate in these services." A few short statements, in our judgment something that will start "a jingle at the door-bell of your conscience." I think Bro. M. T. Short, long since passed and gone, was the author of that statement.

Another Sunday we used something of this kind [an illustrated handbill bearing the following announcements: Subject, 2.30 p. m., "Authority." Who has the right to preach and baptize? Is it human or divine? Services at 7.30 p. m. Subject: "Signs of the times," or "From truth unto fables." Don't miss these two meetings. Elders Shupe and Russell. Town hall, Sunday, February 16].

You notice where the cuts are placed here. The succeeding Sunday we used one of the same size, with the cuts placed in a different place, for the reason that it would call the attention of the people to the fact that a new bill had been put up. The same rule that we followed on these little cards by trying to choose short, direct statements, we tried to follow in the statements that were to be used on these others. For instance, "The Book of Mormon; is it fact or fraud? Do you know the Bible and archæology prove it to be true?"

I am heartily in accord with the idea that what we want to do when we put a bill before the people is to present something there that will at once attract them. Does a picture attract you because you see all the details? No, not that. You see the picture, then study the detail. It is the picture that you want to get before the mind in presenting the advertisement, first, then they will study the detail. Other people are very much like you and me. We are all very much alike. Something that will attract you will have a tendency to attract them. Study yourself, and then try to work with them accordingly.

Now notice these long strips. We had something of that kind, and on this side we had. "We condemn polygamy. So does the Book of Mormon." On the other side, "Why don't you believe the Book

of Mormon?" We scattered these all around town. It got people to thinking about it. You must fix the fact that you are going to be in town. Keep that fact where people will stumble over it while they are going around town. Keep it before their eyes, where they will see the fact that you are in town, getting them familiar with you. If it is necessary in order to get their attention, get them to talking about you. Let them talk about you. And when you can get the matter before the people, then you can change the manner of thinking from you to the message that you have to bear.

One very little thing I will mention, which we had in mind doing this year. We are going to take something in the nature of a leaflet. If I had a sheet of paper here I would illustrate it. This is not the proper size, but it will do to call attention to the idea anyway. Make something in the nature of a leaflet. Then if you do not wish to put your picture, for instance, on the inside, put some other illustration there, then write a few lines specially pertaining to your subject. But make those sentences to the point. Make them so they will simply bristle with points. If you can not do it, suggest the thought to some brother. Try it yourself first, and then turn it over to him if you are not satisfied with it. And then these can be passed about. You can put your local announcement on the outside; and these can be printed by the thousand. You can use them as long as you are in the ministry. The subject may be, for instance, "Present-day revelation." But leave the outside here to be used locally. Where you get in a town of any size, you can find a job-press and put upon it the announcement of your service. Then you can use them the same as you would a dodger, around the stores, on the corners, on walks and different places, and it will give each person an idea of what you are going to talk about there. Some objection was urged by one of the brethren as to whether these colored tags hung up around town might not frighten the horses. We must use wisdom in these matters, and govern ourselves, of course, according to the requirements of the town where we are advertising. Some towns would not permit them to be hung up. But where you can do that, some of this kind I believe will attract their attention. Now, if you hang these things upon the street, go upon the prominent streets of the town, and if they do not hang there longer than till the next day, they have accomplished their purpose in getting the facts before the people. Then use some more. Vary the shape of the cards. That is one thing to do every time that you advertise a separate meeting, if you possibly can; or use some cut that will be transposed, so that the fact will be prominently before them that there is a new meeting announced.

And I want to impress what has been said about getting anything up in the nature of a tract. Let us make it just as good as we possibly can. Get good paper. We in getting out our bills selected the best book paper we could get. As regards the style of arrangement, I do not like the kind we have printed. I honestly believe I could better some of it myself.

Do the best you can under the conditions, but use good material. And I am firmly of this conviction, that if we make the effort at advertising our services, when we go to work, we want to go in there and plan to put in a week or ten days trying to work up the ground. Billy Sunday, the evangelist, said, "I never expect anything the first three weeks of my meetings." He has his tabernacle built three weeks or a month before he comes; but he says, "I don't expect to do anything but advertise the first three weeks of my services." And we, brethren, sometimes drop into a town. No one knows we are coming. We go out to some little old schoolhouse, and we feel discouraged beyond measure that we can not get a crowd. Let us use paper. Let us use printer's ink. Let us use our best judgment. Let us study advertising, as well as methods of preaching. I tell you we might have ten thousand good preachers, but if you can not get the people to come out what good can those preachers do? I am of the opinion that it is very essential for us to study the method of getting people to the preaching-services. We should keep our eyes open along these lines. That is the object of this meeting, very largely, to-night.

One thing further: If you are handy with a brush or shading-pen, or anything of that kind, you can do much advertising for yourself. If you have not already noticed in experience, get a colored card; take red, or dark blue, get some white ink, and put your letters in white, and see what effect it has. And you will be surprised, yourself, if you have never noticed it. You will see how it actually attracts your own attention.

One brother told me, he says, "I got a piece of wrapping-paper, and I got a bottle of shoe-blackening." And he put out his advertising with letters made with shoe-blackening. Now that is an original method of advertising; but I question whether or not it would be the very best method. Perhaps the best that could be had under the circumstances.

Bro. Walter Smith referred to the fact that we should not try to be cheap. I think I can bear witness with the rest of you that we don't try to be cheap; but the fact is, sometimes we have to be cheap. But borrow some money sometimes to get yourself started in the meeting, then take a collection. Put good signs out, and your signs will bring

you sufficient money, I promise you, for the money that is expended.

EDWARD RANNIE.—Sometimes, it is said, we profit by our failures. I do not know very much about advertising, but I am greatly interested in it, and I believe that if we can advertise right, it is a great success. I have done a little advertising, and I have had some success and some failures. I want to tell you a little of both, and possibly somebody may give us some light, and help us out in the matter.

One difficulty I find in trying to advertise is that while I know the value of advertising I lack the ability of being able to write an attractive advertisement. And in traveling around in some of these small towns, it is difficult to find a person that can write a good advertisement.

Last summer in South Dakota, my companion and I went to a neighborhood where for twelve or fourteen years our missionaries had been going, attempting to hold meetings in a certain schoolhouse—and they were good preachers, some of the best men the church has got. The neighbors that lived near to the schoolhouse, and were well acquainted with the Saints who lived there, would never come. We went there, got out several hundred bills announcing grove-meeting: "Bring your Bibles, come and hear the old Jerusalem gospel, and have a pleasant time." Well, while we did not get our hundreds and thousands out, yet we got people out to attend those meetings during the entire Sunday that had never come to the schoolhouse to listen to us. That little advertising brought people out that we could not otherwise get.

I went to another place in the northern part of the State. Just one sister lived there, and she sent for me to come. I got there at night, and she wanted meeting the next day. She said, "If you don't have it to-day, a great many of my friends can't come. It is a small place of four hundred people, and they will be disappointed. I have been talking to them about your coming." "Well," I said, "it is a question of what the paper will do." I wrote up a little advertisement, and the heading of it was, "A conflict," then about eight or ten lines, and "Has been raging for fifty years between the monogamic Latter Day Saints and the Mormons of Utah," and a few things like that, and distributed them over town; and, while it was a small town, I had an audience of forty people. That might seem small compared with hundreds; but if I had not pursued that course, I probably would have got none.

Since I have been here at the conference I have received two letters from that place urging me to come back; they want to hear more of our story.

Well, I have found some failures. I went into a town of four thousand people, and had an adver-

tisement printed for a lecture in one of the pleasant halls of the city. I called at several hundred homes and announced it personally, and not one single soul came out. Just myself and the brother that lived in town. We advertised. I am satisfied there was something wrong in the advertising; and there is where the trouble is. So many of us that want to advertise, and know that it is good, we do not know how to do it. I am sure I am glad and anxious; and I believe there are many others, if we could get assistance along these lines.

I do not believe that the lack of people coming out to hear is altogether because they do not want to listen to us; but I think that one of the reasons is that people do not know that we are around; or if they do we do not give them something that is sufficiently attractive to bring them out. If we can do that I am satisfied that we can make some success; and as the brother suggests, cooperate with God. But that is the difficult question. Some of us who believe in advertising, do not know how to get out the advertisement, and we can not get men in these towns to do it.

T. W. CHATBURN.—Speaking of Gordon Deuel, I was very well acquainted with him in my younger days, and I presume he is the father of all the eccentric actions quoted through all the church.

A Voice.—Including "Jots." [Laughter.]

T. W. C.—Well, my mind always did run along mischievous lines a little.

Now, I find it is quite different in different places to get people out to hear you. What will do over in the Rocky Mountains will not do out in the eastern countries or down in Philadelphia. And so a man is put to his wits sometimes in order to have an effectual advertisement.

I went into a little town not a thousand miles from here, and I had my meeting and that night only two people came out. (And, by the way, afterwards I baptized that whole congregation.) Well, I was a failure. I went around and invited them out, but I was a failure. So I got some chalk, and I went out to the sidewalks, and the fences, where there was a plain view toward the church that I was preaching in. It had been abandoned. There was no religious sentiment in the town hardly, and it was a bad place for a preacher. But I took this chalk and marked on the sidewalks and on the fence-boards: "Mormons in town. Ladies beware!" And I had a big index finger pointing toward the little church. Well, I wrote that over the various places, and then I went and gave a merchant fifty cents for a big goods-box, drove some stakes in the ground, put poles across, and put that up there close to the sidewalk and printed the same thing on the box as on the fence, "Mormons in

town. Ladies beware!" with that big index finger pointing to the little church.

Well, of course, that night the ladies wanted to go. [Laughter and applause.]

And they did go; but their husbands would not let them go alone. [More laughter.]

So the result was I got the town pretty well wakened up.

I agree with some of the speakers that it used to be more so than it is now, that when we would go into some little towns it was worse than smallpox or scarlet fever either.

I am satisfied that a sensational advertisement is best. This is an age of sensational advertising. Great big—yes, that is it. Something that will draw attention; some peculiar, flourishing, glittering headlines of some kind. I think that is the best way in some places. In other places, as has been said, the cards are the best, and the little papers are best. It is owing to where you are, I believe. And in the tent-work out in the fields, it is altogether owing to what kind of choir you have in the tent whether it draws or not. This has been my experience out in the field, preaching our work; for I will work. I will get a crowd some way or other. I never failed yet. I have persevered until finally I got the crowd. And I never had to leave any place for the want of a crowd.

We can advertise ourselves in a great many different ways. And I am satisfied that all a man has to do in the field, and especially now in this age, is to work. He wants to work. He must not be idle. I have no use for the idle missionary. I want a man to work. Hit or miss, right or wrong; let him work.

F. G. PITT.—Just one thing has not been touched on, with all the good things that have been said. And that is that we use the local newspaper. Now so many times the churches fail to advertise in their own papers. The result is, a stranger comes into town, and they really look for our church, and they can not find it. A brother, I think went to a town in Michigan, one of our prominent men, and he tried every way to find the Latter Day Saints. Finally he went to the police station, and through the officers there he found out where the Saints were located.

Now it is a fact that if we keep a small ad in the paper, the people will read it over and over again until after a while they will be impressed with the fact that we are in town. And it not only benefits those who are there; but a stranger comes in, and he knows where to find us. I would like to impress that thought. Some large papers put in those notices for nothing. We have but to make it our business to go down there once a week, and put in our ad.

They publish it there in the *Ensign*; but some of those ads are so old,—well they almost smell bad. They are so old that they are out of date. People have forgotten all about them. They ought to be renewed from time to time.

Now let us, in making an effort to advertise, not



ELDER F. G. PITT.

Elder Pitt thinks that we should make the best possible use of the local papers. He recalls one town where a visitor was obliged to go to the police station to find any clue as to the whereabouts of the Saints.

forget the local papers. If we have to pay twenty-five or fifty cents occasionally, it will be money well spent. And especially those big papers that publish them free,—have some one appointed to advertise your meetings in those papers every Sunday.

[EDITOR'S NOTE.—At this point the presiding officers closed the meeting, owing to the lateness of the hour, with the remark that all that remained to do was to go and advertise and not permit a condition to obtain where it would be necessary to go to the police station to locate the Saints. Articles on this subject appear in the HERALD from time to time, and it is also proposed to run a second series of articles in the *Autumn Leaves*, under the caption, "How can we reach the people?" If you have had experience along this line give our readers the benefit of it.]

BUILDING UP ZION.

The purpose of this article is not so much to tell how little I know on this very important question, but to suggest some matters that are worthy of our consideration with the hope that the Editor, the Bishop, or some one else will give us some light.

In Doctrine and Covenants 77:1, we find the following instruction given to the church:

The time has come, and is now at hand; and, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

We learn from the above quotation that it was to be something "permanent" to "advance the cause which ye have espoused." It was to be a factor in bringing about equality.

In Doctrine and Covenants 101:1, speaking in reference to the same order it says it was to be an "everlasting order for the benefit of my church, and for the salvation of men until I come"; and in paragraph 2 it is pointed out that the "poor shall be exalted." These several quotations indicate to us that the Order of Enoch was intended to be a great factor in the building up of Zion. In paragraph 12 it says:

And all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives.

And further down the paragraph it points out the use to which this money is to be put. It is to help others in their stewardships. In section 81, paragraph 4, it gives us additional information on this same subject:

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

It appears from these several quotations that the Order of Enoch is a corporate body, and its increase in wealth is to be paid into the treasury of the church

to be used for the benefit of those who need assistance in their stewardships. Without any intention of reflecting upon the motives and good intentions of the brethren in the stakes who are members of the different corporations, I will call attention to a few things connected therewith. Does the increase go into the treasury of the church? or is it added to the private fortune of the members in the different corporations?

Do those who are in their employ receive any better wages than in other institutions for the same class of labor? When trade is dull are the men laid off? Do they sell their products any cheaper than other corporations?

It is fair to say that all those questions would be answered in the negative, and in that event the good that God wishes to accomplish is only partially done. Believing that God's plans are the best, and that he has not changed concerning Zion, how are we to get into his way? Will it be done voluntarily? Is it necessary for him to command us again, or must his chastening hand be over us to afflict us and bring us to a realization of our duties by the things that we suffer? Will some one with knowledge and wisdom turn on the light? While it will be an individual gain, it is very likely that many others will be benefited also.

Hoping, laboring, and praying for Zion's development,

Your brother in gospel bonds,
EDWARD RANNIE.



THE HIGHER PLANE.

The product of Christian development of the average person in the church rarely comes to the standard of what they believe. Progress can not be measured wholly by our proficiency of penetration into the law, but our honest achievements in harmony with its demands. Therefore we suggest it is not always an easy task to strike a just balance between the real ideal of the law, and our individual accomplishments. Our ideal, together with the beckoning hand of opportunity for its attainment, are holdings that dint and courage transform into the structure of human life. If the ideal is low, on the other side will be manifested a corresponding low percentage of achievement. This reasons and shows the necessity of having high ideals to get the most practical benefits out of life. Where worthy ideals are not entertained, possibilities are generally restricted to no greater magnitude than the object in mind to be reached. A grave necessity exists, then, to know what the proper ideal is, and to become conversant with its higher aims, that when its principles of law are intelligently applied there will be a transformation to the Divine liking. The gospel, or perfect law of liberty, fills every requirement of

the highest ideal. Any one will indeed find it to be the best and most practical receipt for character-building, and a true regulator for every abnormal condition of man.

It is then not so much a proper policy to pursue to be able to repeatedly receive from our merciful Father a remission of our constantly recurring sins, as to be able to eliminate such entirely from our nature and to reach so high a plane of true development that there will be no need for it. By the right application of true law there will be the relegation of sin entirely, or the disposition to sin, and we can see the bringing forth of strength where once was weakness. Like the uncultivated soil, there is much in it of the wild nature, which if put under proper regime of culture and development one will behold a vast difference in the productiveness and the quality of the article produced. Much energy is wasted in bewailing our conditions and the supplication of divine mercy, that if expended in correcting the mistakes of life and the careful cultivation of the nature of ourselves we would see greater progress. Understand me,—not that we should not call upon God for strength and mercy; but to live such a life that it would not be necessary so repeatedly.

Too many of us halt over the sins we find ourselves to have committed, and constantly ask for forgiveness, instead of seeking to correct the error of our ways. So long as the cause is there, surely we are not so blind that we can not see the inevitable consequence which will necessarily follow. What gain can we reap by constantly bewailing our oft mistakes of life into which we have fallen, unless we eagerly seek to make them a paying proposition in hurrying our feet to better and nobler paths of life for the years yet future? Sins and errors of life can thus be turned into profit, if we make them leave us a heritage of better judgment with a corresponding value on the high objects of life. We do not wish to convey the idea from this that it is necessary to commence with an investment in sin and moral degradation, or to have an ample supply always in stock, to get the highest attainment of our possibilities. At whatever stage of life it may be, the duty of the hour is to do the very best we can; and, as we look back and see mistakes have occurred, deplore them, and show a true repentance by seeking to correct them for the future welfare of ourselves.

That which generates the spirit of malice and hatred does not portend to true growth and development. The law of the higher plane demands that we stand forth from the jungle where the tooth and claw is of supreme importance. There is no place in the divine economy for hatred, malice, and strife.

We see the great value of tabulating the events

of current history that future generations may profit thereby; also the stringent necessity of the journalizing of items of business establishments; then, lest we forget, why is not the same principle a good one in keeping tab on our assets of honesty, morality, and righteousness, that a correct estimate may be placed on the value of our lives by ourselves? If our memory is good, how pleasing it is to look back over the periods of life with at least a reasonable degree of gratitude that we have made the best of our opportunities. Our present prospects then should not be crushed with the weight of our past follies and stupidities, but with beaming hope look to the future for better days with a confiding trust in God for help.

We witness and should deplore with disgust the tendency of him, who, because one grave sin has been committed, loses all hope, seeks no more to do right, but gives up the effort. Such is weak and unmanly. Surely we can but believe that as long as there is a disposition to struggle on and recover that which has been lost, there is hope for the salvation of that man. This statement, with some, will seem about as practical as the instructions of a noted American who, when asked the proper stage in life to commence the training of a child, answered that it should commence with the grandparents. Right should be followed by any one because *it is right*, and for the sake of our posterity, if nothing more, this principle should be honored.

Each man should build for himself a home of pleasing environment. His home should be Christian, with an atmosphere of purity and holiness. His sphere should be one of noble endeavor that does not saddle posterity with the besetting sins of our mistakes and defects. The glory that will ever gild the past is that which transmits to the future the legacy of good health, and the untarnished character of true Christian manhood and womanhood.

In our life we have failed on the high plane of possibility unless we have learned our lesson well. So also are our lives fruitless of good results if we have failed to apply that which we have learned. Should we not appraise to the full valuation the lessons of the past that we have learned, and let such transport us to the high plane of righteousness?

To live to-day is not the true abundant life, unless we catch the inspiration of the *great objective*—the gospel of Jesus Christ. In this way only can we escape the consequences of this sinful age. We should then be content; for indeed in this is promised full deliverance.

We need reviving when we think we have reached a stage that we make no advancement. Our usefulness has become seriously crippled, when we arrive at the conclusion that the ultimatum in improvement has been reached. What we want is

more thorough study and a greater concentrated effort in acting out the great truth of this latter-day message. We must take Jesus Christ as our authority, and bow down to his every command. If I am an honest man, I will not shift any responsibility imposed in this work. Our only legal ground is the gospel. Upon this high plane we stand; and, if faithful to the covenant, there will come enrichment of life and a deep earnestness of character that shall be fully fruited for the eternity of the future.

Our social life must be free from excess. Our moral life must be devoted to the manly art of doing unto others as we would that they should do to us. Our spiritual life must lead us to be true to others, to ourselves; and to the holy altitude that leaves far below every sin of the human race we will surely attain. A hint to the wise is sufficient.

To impress the weight of our message on the world, we should take time to think right, to do right, and to be holy. Faith in God and a willingness to work insures any man permanent employment in the government of the kingdom. Like the great personal example of the Master before us, we should go about doing good. We must take up the task before us manfully, with a certain realization of personal power, and the coöperative influence of our heavenly Father; and, though we may see adverse and perilous dangers and frowning difficulties before us, yet through it all we shall be able to stand and occupy this higher plane and get our reward, if we maintain true integrity of soul to the privileges of the gospel law. Such, dear Saints, are within the power of our possibility. We have the power to make our calling and election sure. What is your life?—James 4: 14.

S. S. SMITH.

1827 East Olive Ave., SPOKANE, Wash., June 6, 1908.

Of General Interest

THE WORKING MAN AND THE CHURCH.

Dear Jim: Don't imagine that I am going to the dogs altogether. I still go to church. That is, I go once in a while. When I find the right kind of a church, I'll go oftener. My church relationship was a comparatively easy matter when I was a youngster. I just naturally grew into the habit because mother helped me along. I don't say how. It was all right. I got there, and it did me lots of good.

But church-going in New York isn't what it was in Petersburg. It was like clockwork there. It came as regularly as one of the other chores. Nobody seems to care a hang whether church keeps or not. Some do, of course, but to judge by appearances on the East Side, in the tenement houses, it doesn't make much difference. The church bells

ring, and early in the morning the Catholic churches are crowded, but mostly by foreigners. A Polish Catholic church near our tenement has a workingmen's mass at seven o'clock in the morning, which is usually jammed. I've seen them crowd clear out to the gutter long before the hour of service. They tell me that the pastor of the Protestant chapel near by, who was once a newspaper man and has pretty broad ideas about things, congratulated the priest upon his success in reaching the men.

"Ah, yes," the priest replied, "but if you should come around in a year from now you would not find one of these men. They will have become Americanized."

One Sunday evening I passed this church and heard a terrific racket down in the basement. Somebody seemed to be having a hilarious time. Stepping inside a long, narrow room, I saw a crowd of about a hundred men and women—all working people—dancing to the music of a squeaking violin, while the priest sat upon a small raised platform with his feet elevated higher than his head, resting them upon a little pedestal, as he was puffing away at a big cigar. That's one way of "reaching the masses."

There are quite a good many missions scattered throughout the district. They are supported by the uptown churches. I have attended two or three of them. The preaching wasn't so bad. It was really better than I expected. But the system! I could never go it. The patronizing air of the up-town helpers would put any kind of an institution out of business provided that a fellow wasn't compelled to stay—and I wasn't. They say that the members of the "chapel" are the members of the "home" church, with all the privileges of full membership. But the chapel people are never informed of the business-meetings of the home church, neither do they have any say as to how the money which they themselves contributed shall be expended. I believe that if the chapel people should exercise their function as members of the home church and take possession of the church meeting it would create a panic.

Furthermore, the missions are run by the folks from up-town through the officers elected by the up-town people. Not being present at the business-meetings and being unknown, no fellow down here has any kind of a show to be elected to anything. All this is against the spirit of democracy which is so common in working men's lodges, in the labor union, and in the saloon. The entire scheme is un-American and therefore can not succeed among American working men. Maybe they imagine that we working men could not manage a little church of our own. Well, if I couldn't scare up a bunch of fellows who had as much horse sense as some of

the high-collared officials I've seen in a mission or two, I'd feel ashamed of my kind. They may not be on to the technical terms of the church, but I guess they could learn all right. As for doing the business, leave that to the men who are doing it all the time in their own organizations. It surely can not be very much more complicated. Perhaps they couldn't pay all the bills, but why can't the uptown church form a sort of partnership with the downtown mission which would be the real thing? This would be a whole lot more satisfactory than the way in which they are now running the works.

I don't imagine that working men would crowd into every church that was free from this system, but they certainly won't take hold of one that is governed in this way. The officials don't expect very much of the people either in the way of financial support or otherwise, and the mission people do not disappoint them.

A couple of Sundays ago I attended the service of an up-town church. I was very well received by the usher, and the people seemed rather pleasant, but I didn't wait to meet any of them. Why should I? I wasn't in their class, and probably never will be. I know that well enough. And I don't propose to get into any kind of a deal in which I can't hold up my end. I can't dress as well as they can, neither could I entertain as they do. I would constantly find myself in an inferior position, socially and financially, so—no rich man's church for me, no matter how welcome I may be. The fellows in the shop tell the story of a preacher who put on a pair of overalls and attended a number of churches to see how a "genuine" working man would be welcomed. They felt quite indignant about it, because, they said, no self-respecting working man would go to church that way. He'd pull off his overalls, put on the best clothes that he had, and go to church like any other man.

There is what is known as an "institutional" church near by, which is open every night and nearly all day, and in which they have all sorts of things going on. I like that immensely, so far as the idea is concerned. It would seem to indicate that these church folks have an interest in us seven days in the week. But somehow I can't get away from the notion that they are trying to use these meetings as a bait to work in their religion. I don't object to religion, but I hate like everything to feel, or to give others a chance to feel, that I have been euchered into a thing. If I get religion, I want it straight and aboveboard. I won't be tricked into it.

For ten days, recently, the preachers of New York held what they called a "noonday shop campaign." They came into the shops to talk to the men about religious subjects. As our plant covers so much space, and largely because the men will not go into

another department for a meeting, it was decided to have three meetings in as many different departments. We had three different preachers. I attended all of the meetings. They had some pretty good singing, and the boys liked that. There was always a cornetist who played for ten minutes. The fellows expected him to begin with the long-meter doxology. He nearly stunned them by playing the latest ragtime. That fellow was sure onto his job. It made the boys finish their lunches much sooner than usual. Then they began to crowd around him. He played some extra tunes that the men wanted, and by the time the preacher took hold he had the whole bunch in pretty good humor.

But the preacher lost his grip. Really, he never got it. His first words queered him. "Now, men," he said, "we've come down to-day to do you good." Then he looked over his audience with a sickly kind of grin, as though he expected the crowd to cheer him because he had thusly made a martyr of himself. From where I stood I could see the wink being passed all through the crowd. Some of the men began to leave.

"You know we are all working men. I am a working man too," he went on. He certainly didn't look it.

"Whereas you toil with your hands, I toil with my brain." I could see some of the fellows who were going to night school five evenings a week, and some of the men who are compelled to do more hard thinking than he seemed to have done, put on a look of disgust.

Well, as I say, he didn't make good. While he was praying—he prayed five full minutes—half the crowd went. He had only seven minutes and a handful of men left. Few of these remained to the end. He wore a clerical vest and a long-tailed coat, with all the rest of it that goes with that style of a preacher. He never came back.

The following day we got another specimen. He began with a kind of a swagger air, which I suppose he thought was very fetching. He half apologized for being a preacher, for which the boys heartily despised him. They hate a coward. If he has no use for the ministry, why in the name of common sense doesn't he quit the job and earn an honest living? He certainly failed to make a hit, and that was the last we saw of him. The next day not quite so many men came, but there was still a pretty good crowd. After the cornetist got through, a young fellow stepped on to a machine and began to talk in an offhand way about the six mechanical principles that enter into the manufacture of machinery. He at once got every fellow's attention. He was meeting them on their own ground. That chap didn't seem to be preaching at all, but before he got through he landed some body-blows that most of us

remember. Instead of men leaving, others kept coming until he had more than the first fellow started off with. He spoke every day for a week.

The boys liked his meetings. They asked the preacher—for he was a preacher, we found out afterwards—to come once a week for a regular meeting. He has consented to do so. They say that they'll chip in and buy a little organ, and they want some regular hymn-books, too. One of the men has already started in to make a box to keep them in. I never dreamed that the men could become so interested in a straight-out religious proposition. It just shows what a real flesh-and-blood, get-up-and-get kind of a preacher can accomplish. It isn't so much what the preacher does, as what he is, that counts. The fellows seem to have sized up these men at once, and they evidently gave them their right measure.

But why is it necessary for a preacher, whose business, I take it, is to get alongside of men so as to help them, to be so densely ignorant about even the commonest things that concern working men? Many of them seem all up in the air—like the first specimen that came into the shop. There wasn't a single point of contact between him and the men that he was addressing, and the men knew it. There is no doubt that he was a good man and that he meant well, but it requires more than that. Our preacher—we call him that already—the one who is going to hold "church" for us—seems to know. There's something human about him. He seems to appreciate how hard it is, sometimes, to do right and to be right.

But there is a better day coming. I believe it because the preachers are taking hold of things in a new way. They are studying our problems from our viewpoint. The Central Federation Union in New York has received fraternal delegates from at least four different ministers' associations. These men meet regularly on Sunday afternoons with the delegates from the local unions of the city, and I am sure that they are getting a new notion of what the labor movement stands for. On the other hand, the Central Body is sending fraternal delegates to the ministers' associations. They will probably learn something about ministers and the churches that they never knew before. I understand that this plan is in operation in about one hundred cities throughout the United States.

Yours,

SAM.

—From letters of an American Mechanic, *Outlook*.

Woman was taken out of man; not out of his head to top him, nor out of his feet to be trampled underfoot; but out of his side to be equal to him, under his arm to be protected, and near his heart to be loved.—M. Henry.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

The Truth About the Double Standard of Morality.

The double standard of morality of the sexes has perplexed thousands of women, particularly the mothers of sons. They have never been able to see why a moral wrong in their sex should be a justifiable "necessity" with men. And thousands of mothers have accepted departures from their ideas of morality on the part of their sons as inevitable, because "hygienic reasons" were hinted at "which women can not understand." It is due to women that they should know the truth.

WHAT A MAN WAS SAID TO HAVE SAID.

A great many years ago a German physician, of unquestioned standing, was "said to have said" that "the sowing of wild oats" on the part of a man, in his younger days, was in accordance with his physical or hygienic necessities. He was reported as having said, too, that a life free from such an indulgence was all very well from a moral and ethical standpoint, but that when the "physical necessities" were considered, it did not, and would not hold good. A statement so inviting in its subject, and so comforting in its justification of a world-prevailing evil, was, of course, seized upon with avidity, and within a few months it had crossed every ocean in the world, and been duly heralded in every channel of printed publicity. Folks believed it because they wanted to believe it. Physicians accepted it, repeated it, and, naturally, with the weight of medical repetition behind it, it was not long before a large part of the public accepted the statement as a well-grounded medical fact. And it is this to-day.

WHAT THE MAN DID SAY.

So much can one man do: not the German physician who is "said to have said" it, but the man who *thought* the physician said it, and gave to the public as a fact what was an absolute perversion of what he did say. For the German physician never said what he is reported to have said. What he did say came out later when the erroneous statement began to be heralded, and it was this: that "the sowing of wild oats" on the part of a young man was strangely enough believed by many, both medical and non-medical men alike, to be a physical necessity, *whereas from no medical studies or investigations, anywhere attainable, would such a "physical necessity" hold good.* A slightly different statement! But the truth never caught up with the lie. It seldom does. And in perhaps no other single instance was a lie destined to do such incalculable damage. The medical profession has suffered from it, and, despite all that the most careful students of physiology could say, the lying statement has lived.

Of late, however, there has arisen a strong and insistent resolve among the foremost medical bodies and the acknowledged authorities of physiology and pathology to get from under the lie, and greater and more effectively organized efforts are being made to-day than ever before to reach the great public with honest teachings on this vital topic. But the popular press is, by reason of a false notion, closed to

the dissemination of such knowledge, and the medical papers never reach the public.

THE TRUTH OF THE MATTER.

All the great medical organizations the world over stand as an absolute unit on the fallacy of the "wild-oats" theory. Instead of the popular fallacy that a young man is physically the worse for a clean, moral life, the entire weight of evidence of the world's foremost medical knowledge is unreservedly of the opinion that he is physically better for it. The distinguished specialists of the International Brussels Congress declared, as a body, that a clean, moral life for a man "is not prejudicial to health, but, on the contrary, is to be recommended from a purely hygienic point of view." The foremost German medical society took up the same ground. Fournier, one of the greatest specialists in the world, said of the so-called physical dangers of strict morality in men, "I do not know them." The foremost society in America for the study of this whole subject stamps the "wild-oats" fallacy as one of "the most dangerous errors to be counteracted," and roundly condemns the idea almost universally prevalent among young men that "the sowing of wild oats" is a "physical necessity, essential to their health." Young men everywhere should know, says this society, that a clean moral life is compatible with the highest physical and mental vigor, and that not alone does "physiology clearly teach this," but also that "the experience of athletes, sportsmen, scholars, and others is absolutely conclusive upon this point."

These words come not from men who do not know, or who talk idly. They come from men of the world, strong, virile, and in the very midst of the world's achievements, like Lyman Abbott and Felix Adler; from physicians of the highest repute, such as Doctor Edward G. Janeway, Doctor Edward L. Keyes, Doctor William Osler, Doctor Howard A. Kelly, Doctor L. Bolton Bangs, Doctor Prince A. Morrow, and scores of others. They are the men who are sponsors for these statements—men who know the world of men and what that world stands for.

WHAT TEN MEN REVEALED.

The truth of the question lies in the very opposite of the "wild-oats" theory. Of course, this point of view is at variance with the popular notion on this subject. But that is solely because the prevalent notion is baseless and has been blindly accepted. No actual medical ground has ever existed for it, any more than for the generally-accepted statement that it is only the rare man, the vastly exceptional man, who reaches years of manhood with the record of a clean life behind him. Statistics of this kind are always difficult to secure: almost impossible. Yet enough, and of an authoritative order, have been secured to disprove this alleged rarity. A physician of long experience, and having the entire confidence of a number of his male patients, during an inquiry extending over three years found the percentage of such lives to excite even his own astonishment. "I was amazed," he said, "to find six in a certain set of ten men, whereas I expected to find exactly the opposite ratio. And the most significant fact," he added, "was that the six men who had allowed their common sense and decency to sway their lives had risen, in each case, to positions of eminence and power, and were to-day—although one was fifty-one and another sixty-nine—in the full enjoyment of their activities. The other four had not, in a single instance, risen above subordinate positions. Of course, I do not mean to say that the one fact implies the other—I merely cite a fact as I found it."

A CASE OF TWENTY-TWO STUDENTS.

The president of one of our five large universities recently

conducted an experimental comparison between twelve students. In order to classify them, six belonged to the "wild-oats" class; the other six did not. With their own consent, in order to demonstrate a belief in which each was firmly convinced and keenly interested, an experimental record of efficiency in studies was kept. At the end of the term the twelve came together, at the invitation of the president (himself not by any means a strong believer in the abstinence from "wild oats"), and it was unanimously agreed, as one of the "wild-oats" students afterwards expressed it, that "the other chaps had us whipped to a finish." And he added: "The truth is, I think, that 'Prexy' was as much surprised as we were at the showing. It taught us chaps something that I for one wouldn't have believed in any other way." And at the last term the same experiment was repeated with ten other students of the same university, and this second experiment produced practically the same results.

WHERE DOCTORS ARE TO BLAME.

All this does not prove anything new to students of human nature. But it will be a revelation to those who have firmly—and backed by medical authority, too—believed not only in the rarity of clean moral habits in men, but also in the physical and hygienic reasons advanced against such habits. The words *medical authority* are used here, and correctly so. Too many physcians, either incompetent or too lazy to ascertain the truth for themselves, have advocated directly to young men the noxious "wild-oats" fallacy as a necessary element of good health. Here a tremendous amount of harm has been done. It is a good deal to expect of a young man that he shall exercise will-power and refrain from a departure from moral standards which his own doctor, in whom he has been taught to have confidence, tells him "is necessary to his health," generally with the even more dangerous proviso added, "within limitations, of course." If there is need of a clearer understanding of the truth of this noxious fallacy of "sowing wild oats" on the part of what we call the public at large, there is also a vital need of more enlightenment on the subject on the part of an all-too-large percentage of the physicians who have persisted for years in densely and apishly keeping alive a life-destroying lie. Any physician, no matter what his standing, may well be distrusted when he does other than refute this fallacy.

THE SAME IS RIGHT FOR BOTH.

Every woman can accept this as a fact—that the most careful studies in physiology give the absolute lie to the "wild-oats" fiction; that, as Doctor Prince Morrow has well said, it refutes, and refutes absolutely, that wretched sophistry which would strip masculine immorality of its guilt and make of it a pardonable pastime, even in a hygienic sense. On the other hand, what physiology does reveal and clearly teaches, and what is confirmed by experience, is that a clean life is compatible with the highest mental and physical vigor: that no man was ever better for "sowing his wild oats," or worse for not sowing them. There is not the slightest shadow of support in any teachings of physiology or hygiene for the present double standard of morality of the sexes. What is morally right and physically well for a woman is equally right and well for a man.—June *Ladies' Home Journal*.

Request for Prayers.

Brother Lewis, Seim, South Dakota, requests the faith and prayers of the Saints for his recovery. He is afflicted with a bad cough and a weakened system, and can not eat anything with comfort.

Letter Department

JOPLIN, Missouri, June 2, 1908.

Editors Herald: There is much to rejoice over after the long attempt to overthrow the restored gospel by pulpit, press, false church historians, text-books in public schools, and villifying, railing accusations in publications, all this bringing out the most able defense that has made a lasting impression on the public mind. All along the line the battle has raged until it has finally raised up a lasting friendship that will bring to this work the needed assistance of men of exceedingly high standing, of large wealth and vast influence in the great commercial world. It will astound the bitterest enemies of the work, for the kingdom of God will not be stranded nor suffer long for want of money to carry on its great work. Many will lay at the feet of Zion not only their wealth, but they will also become brethren, gladly, whose blood is of Ephraim. They will hear the voice of the Shepherd. The eyes of the world are upon them and He knows who among them having wealth, honor, and name among the nations will throw their influence before others and to this wonderful work. The narrowing time has come and the great signs of the times indicate the near approach of the Master's coming, such as the ice flowing down, which looks like it by the inclosed clipping. The highway must be cast up before long in the midst of the great deep. The wonderful Zionite society with its ten million dollar trust company to aid the poor Jews of all nations into the lands of their inheritance, their much beloved land, their rejecting England's offer of a large tract of land in Africa, the awful multiplying signs of the times, the awful scourge to come from the east to sweep over our land, to cower the mocker and destroy the wicked,—surely the redemption of Zion draweth nigh. The quarrelling among the creeds has a strong foothold, as was foretold in the Book of Mormon. The leaven of the gospel has entered every nook and corner of the churches and has created a disturbance that can not be stayed. Everything is being shaken that can be shaken, and crumble they must, for the day is at hand when they must obey this gospel or perish with their forms of godliness. The bands that bind the "whore of the earth" are rusting apart. Within herself have come dissensions and awful discomfort. Her ruin is near at hand.

I have felt moved to write as I have, looking upon the wonderful fulfillment of former and latter-day prophecies. The latest surprise will be at Nauvoo, as I have read of late that a monument is to be erected to the much loved Martyrs, and that the citizens of that city are willing to receive our people again.

A. N. HOXIE.

WILBURTON, Oklahoma, May 26, 1908.

Editors Herald: I am packing my grips and to-morrow I will kiss my wife and baby and two sweet little girls good-bye for the field of labor, Kentucky and Tennessee. The world will never know what a sacrifice God's servants have made for the redemption of the children of man; but God has paid me for all that I can ever do for him when he has taken my child, now a sweet daughter of fifteen years, out of the jaws of death when all earthly hopes had gone. God gave her back to me in health, so I must go to Kentucky and Tennessee or anywhere God wants me to go.

I moved my family to this place last December. When I arrived here I found the Saints about spiritually dead and it looked as though the gospel work was about done in this place, but we went to work with many good Saints living here and the Lord began to bless us with his Spirit. The Saints began to attend meetings, but the outsiders did not

seem inclined to even look at our church, to say nothing about entering it. But we kept on praying and sometimes fasting for the work, and God heard our prayers and the result is that in three months and a half there have been eleven added to the branch by baptism, one by letter, twelve children blessed, one elder ordained, and the ordination of a teacher provided for. Bro. S. W. Simmons has been laboring with us for four weeks and the Lord has blessed him in presenting the beautiful gospel and our church would often be filled with earnest listeners.

We have a fine Sunday-school under the care of Bro. A. Z. Rudd. He is a faithful worker and we have some noble Saints here. The citizens of the town generally are a good set of people, so the prospect for a fine branch here is very good. Bro. H. R. Harder lives here and is trying to do what he can to sound the gospel in these hills and valleys, so may God bless us all this year to do a good work, and that we may return from our fields at the end of the year with the sheaves of our labor. Success to the HERALD this year. I will let you hear from us over in the hills of Tennessee and Kentucky.

Your brother,
E. A. ERWIN.

DOW CITY, Iowa.

Editors Herald: I write to say I am enjoying myself among the Saints and old-time friends as much as I possibly can, beside preaching the gospel as the way opens before me.

After the General Conference I spent a few days in Independence and Kansas City, visiting and preaching at each place as much as I could. Then on to Lamoni, "the city of Saints," where I never had been before, and spent a profitable week in visiting old acquaintances and making new ones. This was an enjoyable treat, to inspect the Saints' and Liberty Homes and become acquainted with the aged inmates, who seemed to be well cared for and enjoying themselves as well as any one could wish. The sisters in charge were kind in showing me around and introducing me to the different ones who seemed pleased to see the Australian missionary, and who would not consent to let him go until he preached for them. It only took a few minutes to get ready, and I told them of the assurance we all had of reaching the "Zion above," if faithful in the cause we have embraced. They seemed pleased, and we parted with the best wishes for one another's welfare.

I spent one afternoon in profitable conversation with the wife and daughter of our old-time missionary, Glaud Rodger, and was pleased to find them in the faith he sacrificed so much to establish in the Islands.

My stay with J. W. Wight and family was enjoyable, also the pleasant evenings spent with others in conversation and listening to sweet music. With Heman C. Smith I visited Graceland College and felt pleased that we owned such a building, and trust that it will be a blessing to many of our energetic young men and women who must defend our work by and by.

I attended one prayer-meeting, preached once, and shared in one surprise where the Saints got the best of the blessing, as it is "more blessed to give than to receive," but I was content with the pocket full of silver.

I reached Omaha safely, and spent a week preaching there and in Council Bluffs, and was pleased to see several faces that I knew when a boy, and I enjoyed myself very much in doing what little I could to interest them in the old story we love so much.

The next week I spent at Logan and Bigler's Grove among relatives and Saints, preaching each night, and I managed to run over to Magnolia and see my old friend, J. F. McDowell, who was such a great help and adviser to the young about the

locality in days gone by. The meeting was pleasant and profitable. I reached Dow City in time to give the baccalaureate address to the graduating class on May 24, and although the night was dark and rainy, yet the house was well filled, and we spent a very pleasant evening.

I am making a point to keep busy in the Master's cause until I take my departure for Australia.

In the faith,
C. A. BUTTERWORTH.

WEIR, Kansas, May 26, 1908.

Dear Herald: I am glad that the Saints are trying to come up higher. It seems like I am the weakest one in the branch, but like the apostle of old, I know that the gospel of Christ is the power of God unto salvation.

I have received some wonderful manifestations of God's power. About a year ago when working on the railroad I was taken with a severe pain in my side. I had to go home and it continued to get worse until I could not turn in bed. I sent for our presiding elder, Bro. J. M. Robinson, and in the administration he spoke by the Spirit and told me I would be healed in the Lord's own time; so I was contented to wait. Bro. W. H. Smart came to see me and administered to one of my boys, and being directed by the Spirit to administer to me did so. When anointing with the oil the pain began to leave till every particle of pain and soreness was gone, and in half an hour I was up and dressed.

Ever praying that we may cease to murmur and complain till the Master sees fit to remove affliction from our pathway, I remain,

J. W. BUTLER.

HATFIELD, Missouri.

Editors Herald: I once was a member of the Latter Day Saints' Church, but I was hammered and pounded until I did not believe in anything, although I had a desire for the truth. For three years or more I almost despised the teachings of the Saints, and was on the road to ruin, when I was called on to help dig the grave of Sr. Bell, and, dear Christian friends, I want to tell you that I was in a terrible condition, apparently lost, at least I felt that way, and while the remains of Sister Bell were being lowered into the grave, I was made to know this is the work of God. Her spirit testified to me in her own words, "I know this work is of God." I know that I heard her just as plain as I ever heard her in my life. Of course it was not she, because the dead can not speak, but it was the Lord speaking through her.

Whatever this means to you, it is evidence to me, as also a warning to turn back to the church. I have had a very hard struggle and will have for some time at least. I feel my weakness and desire the prayers of the Saints, that I may no longer continue a wanderer, regardless of what anybody says to me about this work. I wish to be one of you again and a true one.

Yours for Christ and his cause,
B. H. YORK.

PHOENIX, Arizona, May 26, 1908.

Dear Herald: I do so much enjoy the good articles and letters in the HERALD and find them very strengthening in my isolated condition. I am very anxious to have the work started here in Phoenix. Surely there are many honest hearts here that would accept this beautiful gospel if they could but hear it preached by one having authority. Although W. S. Pender has been appointed to Arizona for some time, I think he has never been here. I see now that Alvin Knisley is also to labor in this territory and Mexico. I do hope one of them will find their way here by fall (it will be too warm until then). There are many Mexicans and Indians here,

also at Mesa City, eighteen miles from here, the Utah Mormons have a large stake. I do not know how much I could assist should an elder come, as my husband is opposed to this faith, but I would do all I can. May the Lord lead in my prayer.

MRS. C. M. STURGES.

COLLINWOOD, Ohio, May 26, 1908.

Dear Herald: Being many times cheered by reading of experiences of the Saints in your columns, I would like to add two that have given me pleasure, quite recently. The tie-up of our street-car system in Cleveland affected many who make it a point to attend all church services. Because several cars had been dynamited I had walked the twelve miles on Sunday to meeting and a greater distance to work following days, and felt excused from meeting with the Saints on this occasion. During the following morning, while at work, there suddenly flashed up in my mind a brilliant dream of the intervening night, of a testimony-meeting of that soul-satisfying kind where the Spirit of God presides; I remember I testified to the willing sacrifice of the Son of God and its portent to us. So you see I was requited. The second incident concerns one of the office men of my firm with whom I have often conversed regarding our gospel hopes and the latter-day work in general. A week ago he was sent to Chicago on business and on his return sought me to say he had met a Latter Day Saint on the return trip. By inquiry I found he had traveled two hundred and fifty miles with W. H. Kelley, of the Twelve, and thus my testimony had been confirmed to him and a good impression made, evidently. This is encouraging to us individually to speak often and freely to our associates of the work we love, that though our efforts lie dormant for awhile, God will send refreshing rain in due season. Let our lives reflect no discredit, but may we be known as individuals living for high principles, stamped with the character of righteousness, and working for practical ideals; we shall leave our impress on a commonplace world.

Faithfully,

EARNEST A. WEBBE.

CLEVELAND, Ohio, June 1, 1908.

Editors Herald: I have just removed from Maine and am now located at the above address. When the word reached me that my field of labor was changed I began at once to make arrangements to come to this place. I have found a welcome among the Saints and friends here and think that we shall be content to abide and labor here for awhile. As wife and baby boy and I had made acquaintance of many good friends in Maine, we were indeed loath to sever our association with them.

I shall often recall to memory many of my experiences during three years of labor in the "dear old Pine Tree State." I have met as good Latter Day Saints in Maine as I have ever met elsewhere. If our work had always been represented in righteousness, it was destined to take a firm hold upon the people in several places where now the interest is waning. The work in that State should not decline under the efforts of Brn. Bullard, Farrell, Brann, Cushman, and the local force. We hope and pray that the Saints will all work unitedly and faithfully for the maintaining of the cause we all love. I shall always feel grateful to the Saints who so kindly assisted us in our temporal necessities and in various ways were true brethren and sisters to us. I must also acknowledge the many acts of kindness bestowed upon us by a large number of people who do not belong to the church. We were glad to make and retain the friendship of so many.

Part of my work here is to preach in open air in Wade Park on Sundays. It is a beautiful park and great crowds of people resort there. The city has erected a rostrum and arranged seats about it for a few hundred and we are at

liberty to occupy. This work has been carried on by other brethren of the missionary force in other previous seasons and we trust some good will be accomplished by the efforts, and we certainly do reach a great number of people.

Yesterday at our meeting it was quite cool, with rain threatening. After we sang a few hymns we were surprised to have quite a good sized audience to whom we spoke with fair liberty. After I concluded I offered to give any who would promise to read, the excellent tract, "Why I became a Latter Day Saint." A great number came forth eagerly to receive them. I have never considered myself very well adapted for an open-air preacher—street preacher, etc.; but perhaps that is only due to timidity and lack of experience. God can equip and give us sustaining grace for all our needs. May the favor and blessings of the Lord be upon the harvest-field this year. There are rumors of several church dignitaries being about here, but I have seen nothing of them as yet.

Fraternally,

W. E. LARUE.

1389 East Ninetieth Street.

COLDWATER, Michigan, May 28, 1908.

Editors Herald: I have been touring Ingham and Gratiot Counties for sixteen days with interest. The whole country is fragrant with fruit blossoms. If no frost or freeze fruit will be abundant in Michigan. The blossoms seem to be piled up in endless profusion. We preached fourteen discourses, baptized six, and ordained one to the eldership, beside doing Sunday-school work and incidentals. The Capital City branch and Sunday-school are in fine condition; their work compact, systematic, and delightful. Interest at Ithaca is good; the Saints zealous.

Work in the eastern part of our district is taking on strength. I am cleaning house for a few days and then off again.

Coldwater Saints are enthused over the proposition of church building in their city. Lot purchased and the work has taken form. They hope to hold the fall conference in the new church. So goes the work.

Ever,

S. W. L. SCOTT.

VENUS, Texas, R. F. D. No. 1.

Editors Herald: As I read the letters from the different parts of the world, I rejoice to see the unity of faith and mind expressed. While singing that old hymn, "Evening thoughts," my soul is comforted and I humbly thank my Father for the gospel. How true the statement in John 7:17! I have put the author to the test and have found it true. Many blessings have I received, once in being healed from deadly poison; again in being shown the divinity of the Book of Mormon and Doctrine and Covenants; and in being shown in a dream that I was in the right church.

I long to see the church triumphant over all opposition. Saints, there is no sacrifice too big for us to make, for we will gain the victory if we are faithful. I am in this work to live and die, for I know it is true, not only by past experiences and blessings, but also by the assurance which is with me, that which was to follow the believer. (Mark 16: 15-18.)

I have seen the dead raised to life. The child had ceased breathing, but after being anointed by the elder, and prayer, it called for a drink of water. A sister in our neighborhood had been very sick for some time. The physician could do her no good. We held a prayer-meeting for her, and she was prompted to get up and take part with us. The next morning she was well and continued well, after having given up hope of recovery. Their little girl recently broke her arm. By administration she was helped and is fully recovered.

The Lord knows just what we need, and let us live for it. Let us pay our tithing and offerings; pray often, and fast. If faithful our days will be brighter and our lives will be more pleasant. There will be jealousy and faultfinding. Let us put forth a united effort in the work, is the prayer of your brother,

ALBERT VANCLEAVE.

LYONS, Wisconsin, June 8, 1908.

Editors Herald: Have been here at the above named place a week to-day. There are but three Saints living here, but as all other scattered Saints they feel their need of some special meetings. Bishop E. L. Kelley was at Elkhorn on business for the church, and Thursday joined me here and remained over Sunday. The Methodist Episcopal pastor here attended the meetings Friday and Saturday nights and invited Bro. Kelley to preach at his church at two o'clock in the afternoon, Sunday. Most certainly Elder McIness is not afraid to hear truth and we wish there were more of the Methodists and other denominations that would manifest the same spirit. Bro. Kelley leaves to-day for Ohio and the writer for East Delavan, Wisconsin. Our meetings, with the exception of the one service at the Methodist Episcopal Church, have been held at the home of our worthy Sr. Sarah Askin who is ever ready to do all she can for the work in every way.

The writer expects to join Elder G. J. Brookover at Madison next Sunday and begin a series of meetings in the city hall of Fair Oakes.

Of late the writer's mind has been more fully impressed than ever before with the awfulness of a soul that has become careless in regard to his duties to the church. My heart has been pained to find now and then a good bright mind that through carelessness and allowing the world to lead them, has gone into darkness and doubt and unbelief. How careful every one ought to be to keep his mind spiritual and avoid those things that lead one to forget his duties to his God; for the servant that knows his Lord's will and does things worthy of stripes shall be beaten with many. So states the Christ.

With sincere hope,

JASPER O. DUTTON.

Editors Herald: I want to let the dear Saints hear of our troubles, that they may pray for us. Our livery-stable burned a few nights ago, and we are much discouraged. Maybe, with God's help, we can overcome. We live at Flomaton, Escambia County, Alabama. If any of the Saints should come this way we will be glad if they will call on us. I trust God will bless all the Saints everywhere. We know we have been blessed often, and he will bless us again.

N. I. WADKINS.

Extracts from Letters.

Sr. Lettia Dunn, Midland, South Dakota, writes that she is the only Saint there, but that there are many good people there and she believed an elder could do good. He could find a home with them. Her husband runs a shoe shop in the town, but they live two miles in the country. She longs to hear the precious word.

Joseph Arber, Hamburg, Iowa, writes that the Fremont conference passed off peacefully. "Our church here was dedicated Sunday, 8th, sermon by Bishop Hilliard, prayer by Joseph Arber. Bro. Haden and I are still holding meetings."

Mrs. Susan Quinn, of No. 12 Sheridan Street, Wabash, Indiana, writes that she wishes some elder would come there; she thinks that she could find an opening for preaching in a church near her home.

Miscellaneous Department

Conference Minutes.

NORTHEASTERN KANSAS.—Conference met with the Atchison Branch at 10.30 a. m., May 2, 1908, president, Samuel Twombly, and minister in charge, W. E. Peak, presiding; M. F. Gowell, secretary pro tem. Branches reporting: Fanning 95, Atchison 75, Topeka 48, Netawaka 51. Ministry reports: Elders W. E. Peak, Samuel Twombly baptized 3, W. H. Murphy, Henry Green, Mahlon Smith, Frank G. Hedrick, A. L. Gurwell; Priests, H. C. Shriner, A. C. Ingle, T. H. Barrett, J. W. Burns; Teachers George Ketchum, G. W. Shay, Albert Carney; Deacons Ben Shriner, C. W. Lonestine. The following officers were elected: Samuel Twombly, president; M. F. Gowell, assistant president; Frank G. Hedrick, secretary and treasurer. Adjourned to meet in four months with Netawaka Branch. Frank G. Hedrick, secretary.

NAUVOO.—District conference met at Keokuk, Iowa, June 6 and 7, with Charles Fry in chair. W. T. Lambert, Charles Fry, and A. C. Anderson reported as branch presidents. Reports from the following branches were received: Keokuk, Rock Creek, Farmington, Montrose, Burlington, Ottumwa, and New London. The bishop reported, receipts \$473.97; expenses \$445.00; on hand \$28.97. He also reported for the Sanitarium, \$235.20 received; for the college, \$35.76; for the children's home, \$8.00; for the Herald Office \$6.00. As treasurer of the district he reported receipts \$21.25, expenses \$12.18, leaving a balance of \$9.07. All financial reports were audited and found correct, as well as the books. The historian and secretary was allowed a bill of \$2.10. Voice and vote were extended to visiting brethren. Madge M. Siegfried was chosen organist, and M. H. Siegfried, chorister. C. E. Willey was elected president, with power to choose his associates; M. H. Siegfried, secretary; George P. Lambert, treasurer. The historian and bishop of the district were by motion sustained. Preaching at 8 p. m., on Saturday, by Charles Fry; at 11 a. m., Sunday by A. H. Smith; at 8 p. m., by F. B. Farr; Sunday-school at 9.30 a. m., Sunday, and sacrament at 2.30 p. m. Adjourned to meet at Rock Creek, the first Saturday and Sunday in October.

CLINTON.—District conference convened at Rich Hill, Missouri, June 6, 1908. Brn. James Moler and George Jenkins were chosen to preside. Branches reporting: Coal Hill, 71; Rich Hill, 154; Eldorado Springs, 142; Wheatland, 84; Taborville, 51; Veve, 100; Walker, 18; Nevada, 81; Fort Scott, 55. Ministry reporting: Elders James Moler, A. C. Silvers, George Jenkins, S. C. Andes, John H. Tibbles, J. T. Higdon, T. R. White, Cornelius Edwards, G. W. Beebe, and L. R. Devore; Priests, W. E. Reynolds, A. T. Higdon, J. W. Strader, S. C. Williams; Teacher, T. C. Welch. Treasurer reported balance on hand last report, \$1.00; paid out 25 cents. Bishop's agent, G. W. Beebe, reported: Receipts \$114.30; paid out \$117.88; due agent, \$3.58. Bro. James Moler was elected president, A. C. Silvers secretary and treasurer, Sr. Lucy Silvers recorder. Bishop's agent, G. W. Beebe, and local historian, Lucy Silvers, were sustained. Next conference will be held at Veve Chapel, October 3, 4, 1908. A. C. Silvers, secretary.

Convention Minutes.

POTTAWATTAMIE.—Convention met with the Hazel Dell Sunday-school May 30, 1908. Social service at 11 a. m., in charge of Eli Hayer. At 2 p. m., meeting in charge of C. B. Bardsley. Schools reported: Oakdale, Grand View, Fontanelle, Wheeler, Crescent, Underwood, Hazel Dell, Council Bluffs. Report of home class department read. Paper, by Sr. Stella Harding, "The part the Sunday-school has to do with the redemption of Zion." A few thoughts upon the subject of granting diplomas to those who take the normal course, were given by J. A. Hansen. The following question was then presented for discussion: Is it right for schools to hold socials for the purpose of raising funds? At 8 p. m., sermon by Bro. Eli Hayer. Adjourned to meet on day previous to, and at same place as next district conference. C. E. Scott, secretary.

NEW YORK AND PHILADELPHIA.—District convention met at Elk Mills, Maryland, May 30 and 31, Superintendent O. T. Christy presiding, E. B. Hull secretary. Reports were received from Philadelphia, Brooklyn, Broad River, and Baldwin schools; the numerical strength of the district is now 420. Treasurer reported amount on hand at last report

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

\$2.81, expended \$6, balance due treasurer \$3.19. Librarian reported balance on hand at last report \$14.97, expended for new books \$11.16, balance on hand \$3.81; books have been sent to the different schools. The following officers were elected: Superintendent O. T. Christy; Associate N. Edward Milligan; Secretary-treasurer E. B. Hull; representative on the library board, John Lawrence. An entertainment was given on Saturday evening, consisting of singing, dialogues, recitations, and speeches on the various departments of work in the Sunday-school. Sunday afternoon four Sunday-school scholars were baptized by district president, A. D. Angus. An invitation was extended to the district Religio to meet with the Sunday-school at their next district convention. Collections received during the two days' convention, \$9.02. Adjourned to meet with the district conference in February, 1909.

Missionary Appointment.

Arrangements having been made with the Bishop, I hereby appoint Elder John D. Suttell, of Providence, Rhode Island, to labor in the Massachusetts District for the ensuing conference year, said appointment to date from June 1, 1908.

ULYSSES W. GREENE, Minister in Charge.

WILLOUGHBY, Ohio, May 25, 1908.

The Presidency concurs in the foregoing appointment.

THE FIRST PRESIDENCY,

by Fred'k M. Smith, secretary.

LAMONI, Iowa, June 8, 1908.

Church Secretary.

GENERAL CONFERENCE MINUTES.—The General Conference Minutes have been delayed by press of work in the publishing department. They will be issued just as soon as the office is able to put them on the press—probably in a few weeks. R. S. Salyards, Church Secretary.

LAMONI, Iowa, June 11, 1908.

Conference Notices.

Southwestern Texas District conference will be held July 10, 1908, at Pipe Creek, Texas. We expect Bro. W. M. Aylor, assistant minister in charge. D. S. Palmer.

Convention for the Southern Michigan and Northern Indiana District will meet with the Galien, Michigan, Branch, June 19. All Sunday-school workers of the district please take notice. Let all the schools see that their reports are in on time, and may all come together with a disposition to work. Mrs. Ella Davis, superintendent.

Reunion Notices.

Reunion of the Southern California District will be held at Huntington Beach, August 7 to 17. We have secured the Methodist pavilion specially built for religious gatherings and tent city concessions, one of the most ideal camp-grounds of the Southwest, as also the extensive and perfectly equipped dining-hall. Tents will be fully furnished with ample bedding and clean linen. The beach is well suited for bathing. Bro. Levi Hemmingway will superintend this

department, thus affording ample protection for those unable to swim. The Saints need spiritual reviving; everybody loves to take a summer outing. We can combine both here. We will continue the cooperative table, though on a different basis, each one paying for what he eats, nothing more. We extend a cordial invitation to any of the Eastern Saints contemplating an outing. There will be no more pleasant place during August. Bro. Fred M. Smith, of the Presidency, has assured us of his presence if at all possible. Bro. Fred A. Smith, missionary in charge, will come if he can. Bro. F. G. Pitt, A. Carmichael, and T. W. Williams are already here. The Saints in Arizona, New Mexico, and Utah are especially urged to participate with us in the reunion. Ten-days' rates for tents: Two persons, \$4.30; three persons \$5.75; four persons, \$7.20; five persons, \$8.60; six persons, \$10. This includes *everything* for immediate occupancy. You can secure cooking utensils (no dishes) for twenty-five cents per day. We advise coming prepared to patronize the Cafateria. You will save money. Huntington Beach is about an hour's ride from Los Angeles on the electric line; fare, fifty cents. Those coming from Santa Ana, change at Watts Junction. Ship all baggage to Tent City, Huntington Beach, California. For information address S. H. Garner, 1235 Normandie Street, Los Angeles, or G. H. Wixom, 936 Eleventh Street, San Bernardino, California. Those desiring tents will please notify Doctor F. E. Wilson, secretary Huntington Beach Tent City Company, Huntington Beach, California, not later than ten days prior to convening of reunion. Accompany your order with one half cash, stating how many will occupy tent; or if you prefer, write one of the committee two weeks in advance. The district conference will convene Monday, August 10, at 10 a. m., in pavilion grounds. Branches will all elect delegates. The Sunday-school and Religio associations will hold their conventions some time during reunion. All locals will appoint delegates. T. W. Williams, president, George Wixom, secretary of committee.

June 2, 1908.

The Northwestern Oklahoma reunion will be held in Burnham's grove, five miles southeast of Lookout, and seven miles northwest of Freedom, Woodward County, commencing on Friday, August 7, and continuing over two Sundays. Fine grove and plenty of good water, cooperative boarding-house, and good speakers. There will be an effort made to have one of our patriarchs with his stenographer present. Stage runs every day from Alva to Freedom, or from Coldwater to Lookout. Parties will be met either at Freedom, or Lookout, by writing Bro. Clyde W. McAllister, or M. S. Moreland, Freedom, Oklahoma, in proper time. Alva and Coldwater are on the Santa Fe Railroad. The Central Oklahoma reunion will be held at Ripley, Payne County, commencing August 21 and continuing over two Sundays. Ample arrangements are being made by the reunion committee, missionaries in charge, and the president of the district, for an up to date reunion. Come prepared to enjoy yourself by bringing tent and bedding and thus make others happy too. I. N. White, minister in charge, Hubert Case, assistant minister in charge, T. W. Chatburn, president of district.

Addresses.

J. C. Clapp, Cottage Grove, Tennessee.

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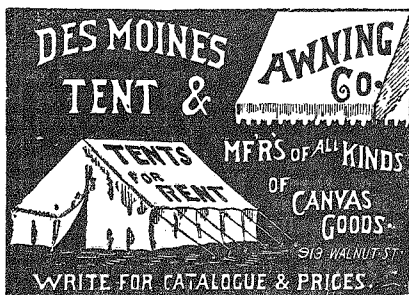
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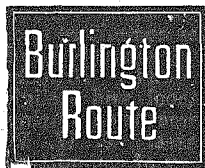
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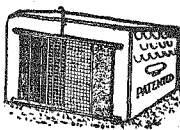
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, JUNE 24, 1908

NUMBER 26

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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

Editorial

THE FUNCTION OF INSPIRATION.

It is an old observation that there seem to be two individuals in every man. Man's character seems to be dual; in him is man and "superman." John declared, "Behold the Lamb of God, which taketh away the sin of the world"; a little later he sent his disciples around to investigate. Saul communed with God at one time and sought the witch of Endor at another. Peter pledged himself to stand by the Master to the extremity; shortly afterward he basely denied him. David wrote the twenty-third psalm and lusted after Bathsheba.

Nor need we go so far back for examples. In almost every life we see the ebb and flow of faith and doubt; heights of aspiration and depths of error. Within ourselves we feel the warring of impulses that are directly opposed to each other. We all hear the calling of the "two voices" that Whittier made the subject of one of his poems.

Yet man is not divided; he is a unit. He has one individuality composed of a union of flesh and spirit; but his being is attuned to many influences. Life's scenes are constantly shifting and at every angle of every new event the good and the bad await him and each solicits his attention. To-day he is influenced by one; to-morrow by the other. Only when he fully determines to enlist himself on the side of right and finally obtains the wisdom and power to consistently direct his course along right lines will he proceed without deviation.

True, he is not to be judged alone by the greatest height that he has attained, or by the lowest depths to which he has fallen; but rather by the average level that he is able to maintain day by day. Yet the supreme height that he reaches with the aid of inspiration has its work in his life. He remembers it. It is a constant incentive to move the average level of his life a little higher. The disciples never forgot the mount of transfiguration.

Man is inspirational. God grants him periods of inspiration. All vision was not and is not confined to a few men like John the Revelator; but Jesus Christ is the light that "lighteneth every man that cometh into the world." Inspiration is given to common people. Even the basest, at times, perceive in a clearer light than is their wont what they ought

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A CORRECTION.

Owing to a mistake in the make-up the article on evil habits, by Elder C. L. Snow, this issue, appears in the department of "General Interest." It should be in the department of "Original Articles."

to be, and what they ought to do. The higher man rises, the clearer, brighter, and more constant the vision becomes. Inspiration is progressive.

These glimpses that we get are like the views on a mountain road. The road winds here and there, now up, now down. The traveler can see neither the beginning nor the ending. He seems lost. It seems to matter little whether he goes forward or retraces his steps. Presently an eminence is reached where he can look before and behind. Then he can see the valley out of which he came; and far ahead, at the end of the road, the beautiful city where his journey terminates. The view is joy-inspiring. At last he is in possession of truth because he has a knowledge of things past, of things as they are, and of things as they are to be. He continues on his way and the road again winds in and out. The beautiful city is lost to view. At times it is almost doubted; but it is not forgotten. Without that inspiring glimpse ahead the traveler might have turned back.

This is not a bad illustration of the actual experiences of the pilgrim bound for the heavenly city; and we entertain the idea that the "Comforter" is a comforter in a broader sense than to assuage the grief of a few disciples who centuries ago mourned the immediate personal loss of the companionship of Christ. It is a comforter to all followers of Christ in all times of doubt, uncertainty, and sorrow. By it he is with them "even unto the end of the world." The vistas of inspiration that it opens to their eyes remain with them all along the mountain road. By it they are shown things to come, are reminded of things past, sense things present, and so learn truth, the basis of all true comfort.

But the Holy Spirit with its inspiring influences, is much more than a mere comforter; and it is much more than a purveyor of information. It is a guide (so named in John 16:13) whose function it is to so train the human intellect that it can grasp and retain knowledge of itself, knowledge that is of a constantly higher and higher type, as we proceed in our investigations.

The Master said, "He will guide you into all truth." That means that man shall stand up and exert himself to accompany the guide. He is not to be carried, pushed, or pulled into the realms of truth. Truth is not to be fed to him predigested and in tablet form. Professor Richard T. Ely, of Wisconsin University, says, "If we may use the language of design, history teaches us that Providence does not intend that men organized in society should have what we are always looking for in the future, namely, an easy-going time. Every age has its problems. . . . Every civilization has been tested heretofore, and every civilization must have its test in the future, our own included."

The vast fields of nature and the stored up treasures of the world's libraries await the exploration of each expanding individual intellect. They await the exploration of the organized intelligence of the race as a whole. But the individual who essays that exploration without help from on high will find himself constantly confused; and at the end of a life of investigation he may have only erroneous, perhaps wickedly erroneous conclusions.

Darwin was wedded to the idea of the survival of the fittest. Carried to its logical conclusion that means that society owes it to itself to see that only the fittest do survive. Those who are weak, afflicted, or unfortunate should be speedily eliminated from society, upon which they act as a drag. And Darwin entertained a very gloomy view of the prospects for the future of the human race because of the apparently growing sentiments of pity and love that lead men to help the weak and to perpetuate their existence.

Christ was a man of keen mentality; he could meet men of brain of his own day on their own grounds. And he excelled Darwin in that he was in touch with a divine wisdom. He did and said always the things that pleased his Father. That meant that he was in touch always with God, and knew his will. Such a condition led him to conclusions as much higher than those reached by Darwin as heaven is higher than hell. His conclusions were in harmony with the highest ideals of humanity and with the pure wisdom and love of God. He believed in the conservation of all life. His fellowship included all men. His theory was that the fittest were to help the unfit to become fit, thus all shall survive. But the man that thinks only of preserving his own life shall lose it.

In all ages of gospel dispensation there are certain men who act as the mouthpieces of God for the church as an organized body, yet inspiration is for all people who will receive it; not for men but for man. God is not so much interested in seeing a few individuals rise to extremely high altitudes of inspiration and spiritual development, as he is in seeing the great body of the church rise to as high an average level as it is possible for them to reach. Rear Admiral Chadwick, of the United States navy, expressed an excellent sentiment in the *Chautauquan*, "I believe in man, not in individual men. The latter may be well enough for great emergencies, but at the bottom, it is a question, in the long run, of reliance on the whole community."

In a savage state men take the first step toward organization by acknowledging the leadership of some one man. Some one must lead out in undertakings, some one must make decisions, and that prerogative is left to an individual of superior wisdom or prowess. Later, they arrive at a plane

where they make their own decisions, and the ones who stand at the head simply execute the will of the people. If the thing done coincides with the will of the leader it can only be because he is in line with the popular will or has won the popular will over to his side. This seems to be the rule that God has ordained for his church. Certain men or quorums of men preside over the church and over districts, stakes, and branches. Yet back of the men, both in occupying the positions and in the things done in those positions, must be the "common consent" of the people.

We can see, then, how essential it is that the great body of the church should be inspired, in touch with God, so that they may know what God's will is. True, the leaders receive the more specific and direct commandments, and must understand, explain, and teach the will and law of God; yet when it comes to the final decision as to what shall be done in obeying that law the voice of the people decides, and each individual should have some personal light, inspiration, and knowledge from on high coinciding with the advice, counsel, or admonition of his so-called superior officers, thus enabling him to cast his vote or make his decision intelligently. And so far as those "superior officers" are concerned, Joseph Smith is reported to have said by way of revelation, "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned."

In a sense we can say with Moses that we would that all Israel were prophets. Not that all were constantly going about giving "decalogues" or laying down "the law" as they hourly receive it from on high for the edification of others; but that all were in touch with God, understanding his will, so that intelligent leaders might have intelligent followers and the voice of the people become in the highest possible sense the voice of God.

The spirit of inspiration, then, has an individual and a general work. It guides the individual into knowledge and light, gives his life direction and consistency, and corrects his infirmities, so that knowing good he has the power to accomplish good. It permeates the body of the church and gives consistency and direction to church policy, so that the church as an organization may labor together with God.

The progress of the church is and has been hindered because individuals have thought their wisdom or the wisdom of their associates sufficient to settle perplexing questions without the aid of inspiration. In proportion as such individuals are numerous the church is vitiated and inevitably tends toward apostasy. In proportion as the individuals who are in touch with God are numerous, the church is enlivened and enriched, and its progress toward final triumph is assured.

ened and enriched, and its progress toward final triumph is assured.

ELBERT A. SMITH.

LAMONI ITEMS.

The stake conference met in Hiteman, June 13 and 14. Among the various items of business transacted we notice that the Cleveland Branch was declared disorganized, this action being made necessary by the removal of so many of the members to other localities. The selection of Elder D. C. White for membership in the Stake Council was approved. The next conference will be held at Pleasanton.

One novel feature of the Children's Day exercises overlooked in our last week's report was the public presentation of diplomas to a class of nine little girls who were graduates from the primary into the intermediate department. These diplomas were properly signed by the school authorities and certified that the graduates had successfully completed their course and had creditably undergone an examination. This idea, if extended, may furnish an incentive to careful work in the Sunday-school.

The Iowa Sunday-school Association holds its forty-third annual convention in Humeston, June 29 to July 1. It is expected that about eight hundred delegates will be present.

The College Board of Trustees has announced members of Graceland College faculty for the ensuing year, as follows: David A. Anderson, president, and professor of education and psychology. J. A. Gunsolley, head of the commercial school. Lillian D. Brackney, director of the school of oratory, instructor in English. Charles B. Woodstock, in charge of the industrial department. Mildred Price, professor of ancient languages. Roy Hopkins, instructor in normal and preparatory departments and director of athletics. Pauline Anthony, instructor in shorthand and typewriting. Maud Alena Bond, director of musical school, instructor in piano, harmony, and history. Elizabeth Wellemeyer, instructor in voice and conducting.

The attendance at the Star of Bethlehem Sunday-school Sunday morning was four hundred and thirty-four. It happened that the collection amounted to just four dollars and thirty-four cents. Evidently no one forgot his penny.

The stake bishopric had charge of the services at the Brick Church Sunday morning. Bishop William Anderson was the speaker, his subject, as a matter of course, was the financial law. He

emphasized the value of the law of tithing and promised to take up the law of consecration at some future time. Elder O. B. Thomas occupied at the evening hour. A basket meeting at New Buda was attended by a number of the Lamoni Saints who were fortunate enough to have some mode of conveyance.

NOTES AND COMMENTS.

At the late annual conference of the Utah church, Salt Lake City, April 4, Joseph F. Smith, president of that organization, delivered an address or sermon. He paused in the midst of it to interject the following item of business: "It just comes to my mind that Elder Charles W. Nibley, having been called to the Presiding Bishopric, has been released from the auditing committee, and Bro. Henry H. Rolapp, of Ogden, has been appointed to act in his stead. I would like to submit the name of Bro. Henry H. Rolapp before this meeting for your approval and acceptance to act upon this committee. (Vote unanimous.)"—*Millennial Star*, May 28. There is something amusing to a member of the Reorganization in the idea of a trustee-in-trust submitting his accounts to an auditing committee of his own selecting. It opens up so many possibilities. Our people are accustomed to appoint the committee that is to audit the accounts of the men who carry the bag, and under such a system the treasurer may at times confront a committee not composed of personal favorites. Any effort on the part of a treasurer to forestall such a contingency may be all right; only you know we are not accustomed to it.

Elder M. F. Gowell would be glad to communicate with Saints having friends in Atchison or Topeka who might welcome the gospel message. Mail addressed to 203 Davies Street, Topeka, or 1114 Walnut Street, Atchison, Kansas, will reach him.

The *Evening Chronicle*, Spokane, Washington, June 12, has a very favorable mention of our work in that part of the world, together with notice of the then pending district conference.

An exchange contains the following: "Joseph Cowen, an English Zionist leader and a cousin of Israel Zangwill, was recently the guest at a reception in Boston. 'We have at our command a sum of between one million five hundred thousand dollars and two million dollars,' said Mr. Cowen, in an address. 'In July we shall open a branch in Constantinople which will be able to negotiate further concessions with the Sultan. As the Jews would be perfectly prepared to accept the suzerainty of the Sultan political complications need not be feared. A Jewish nation with us does not mean a Jewish king-

dom, with an army and a navy. We have no pretension to such things. The Jewish spirit would produce a center of light, or learning and culture. The Jew is for the power of character and the power of learning.'"

THE PROBLEM OF LIFE AND DEATH. RECRIMINATION.

Said Life to Death, "Methinks if I were you I would not carry such an awesome face To terrify the helpless human race. And if, indeed, those wondrous tales be true Of happiness beyond, and if I knew About the boasted blessings of that place, I would not hide so miserly all trace Of my vast knowledge, Death, if I were you. But, like a glorious angel, I would lean Above the pathway of each sorrowing soul, Hope in my eyes and comfort in my breath, And strong convictions in my radiant mien, The while I whispered of that beautiful goal. This would I do, if I were you, O Death!"

Said Death to Life, "If I were you, my friend, I would not lure confiding souls each day With fair false smiles to enter on a way So filled with pain and trouble to the end. I would not tempt those whom I should defend, Nor stand unmoved and see them go astray. Nor would I force unwilling souls to stay Who longed for freedom, were I you, my friend. But, like a tender mother, I would take The weary world upon my sheltering breast And wipe away its tears and soothe its strife. I would fulfill my promises and make My children bless me as they sank to rest, Where now they curse—if I were you, O Life!"

Life made no answer, and Death spoke again: "I would not woo from God's sweet nothingness A soul to being, if I could not bless And crown it with all joy. If unto men My face seems awesome, tell me, Life, why then Do they pursue me, mad for my caress, Believing in my silence lies redress For your loud falsehoods? (So Death spoke again.) Oh, it is well for you I am not fair, Well that I hide behind a voiceless tomb The mighty secrets of that other place. Else would you stand in impotent despair While unfledged souls straight from the mother's womb Rushed to my arms, and spat upon your face."
—Ella Wheeler Wilcox.

So live, that when thy summons comes to join The innumerable caravan which moves To that mysterious realm where each shall take His chamber in the silent halls of death, Thou go not, like the quarry-slave at night, Scourged to his dungeon, but sustained and soothed By an unfaltering trust, approach thy grave Like one that wraps the drapery of his couch About him, and lies down to pleasant dreams.—Bryant.

True as the needle to the pole,
Or as the dial to the sun.—Song.

Elders' Note-Book

HOW CAN WE REACH THE PEOPLE?

Editors Herald: I have neither troubled nor comforted your columns for a long time; but I am not unappreciative as to what you furnish, nor how you serve it. I am far from having any fault to find; I have no complaint as to what is put in or left out; believe good judgment is being used. I am finding satisfaction in my work thus far this conference year.

"How to reach the people," seems to be the continual problem, in city or country. Members as well as missionaries, should be interested in this great question. If all work "together with God for the accomplishment of the work intrusted to all," the solution will come to our satisfaction. Let us give our thought to it as branches, where our candlestick is set to be a light to the people. Places of meeting are sometimes out of reach of the people; sometimes they are uninviting. We live often in good houses, rented or owned, with all furnishings, and worship God and expect guests in houses dilapidated and discreditable to the gospel. Thus the missionary work is at a continual disadvantage, though it is "intrusted to all," (Doctrine and Covenants 119:8.)

The cry is for missionaries in many branches. What will you do with them? What will you furnish them in the way of halls or houses where they may publicly represent you according to their calling to those who have not heard, nor never will, if you do not do your part? If you are doing your part, may God bless you and help you to continue; for this is a day of sacrifice. Let us examine ourselves. Do we love the Lord? Do we love the gospel? Do we love our neighbors who have not heard, as well as we love ourselves who have heard? Then let us invite them to places accessible and respectable; or, as it might be put, let places accessible and respectable invite them, as much so as is possible by the blessing of God. The preparation of a house is a part of the preparation, and a very important part of the preparation necessary "to reach the people."

And as *all* must labor *together* with God, prayerfulness is essential, not only for the preacher but for the member. In all our work "united we stand, divided we fall." Prayer-meetings are necessary. A throne of grace must be first reached. Think of a branch, district, or church trying to "reach the people" without prayer-meetings. A minimum quantity of prayer-meeting effort will never result in a maximum quantity of success in reaching the people. Shall we not labor together with the end in view of "reaching the people"? Shall we not pray together with this end in view? And shall we not "have faith in God" to believe that he will

grant what he tells us to pray for, "thy kingdom come"? We do not walk by sight. From the natural standpoint or viewpoint, we are unequal to any and all difficulties in the warfare against evil. We can not move mountains without faith as a grain of mustard seed. We can not do this; we can not do that—how oft we hear it! Of course *we* can not. *O we* "of little faith!" Could the Israelites cross the Red Sea? Not without faith in God, inspired by Moses. Could "one put a thousand and two put ten thousand to flight"? Not without faith. Could the armies of Israel, unarmed, overthrow the walls of Jericho and overcome strong nations in the land of Canaan? Not without faith, inspired by Caleb and Joshua as leaders, who said in a minority report, "We are well able." Can we, Latter Day Saints, do things, which, because of our poverty, we are unable to do? No; not without faith. The worst poverty for a Saint is the poverty of unwillingness. "The *willing* and obedient" "shall eat the good of the land."—Isaiah 1:19.

Can the Saints pass through famines, wars, pestilences, and many desolations yet to come, without faith? No; but "the just shall live by faith." Can we *now* do impossibilities? There are no impossibilities with God, and those who have faith in him. "The time has come for the church to arise to its great mission in the world," we have been told. The faith of the ancients should be had by the Latter Day Saints, if the gospel is to be restored. "The days have come, according to men's faith it shall be done unto them."—Doctrine and Covenants 52:5.

Are we not justified, then, in laying our plans to reach the people around us, near us, rather than limiting our faith to our own membership and the natural increase?

May the missionary spirit burn in all branches, and kindle into a flame and a conflagration that shall envelop the world. We have no time to lose. Let us hasten our *preparations* for the gathering, rather than hasten the gathering.

M. F. GOWELL.

• * * * •

"THE MORMON PUZZLE."

In my search for evidence for and against the church, I found a book called, *The Mormon Puzzle, and How to Solve It*, by Reverend R. W. Beers, A. M., pastor of the Presbyterian Church, Elkton, Maryland, Funk & Wagnalls, publishers, 1887.

Mr. Beers is very fair in his description of the early Saints. Thinking the missionaries would like this bit of evidence for their scrap-book prompts me to write to the HERALD.

Mr. Beers describes the Saints as they were driven from Missouri and settled in Nauvoo and country round about, prior to their exodus to Salt Lake

City, and before the death of the Prophet in 1844. On pages 48-50 he writes as follows:

"The angel told him to call the city Nauvoo, which he said meant 'The Beautiful.' It was located on the east bank of the Mississippi River, forty miles above Quincy, Illinois; and twenty miles west of Burlington, Iowa. It is situated at a bend of the river on rising ground, which commanded a magnificent view of the Mississippi for many miles. . . .

Nauvoo became the capital of the world, to the Mormons, and attracted general attention. It was changed from a desert into an abode of plenty and luxury. Gardens sprang up as if by magic, fragrant with the most beautiful flowers of the New and Old Worlds, whose seeds had been brought from distant lands as souvenirs to the New Zion; broad streets were laid out, houses erected, and the busy hum of industries was heard in the marts of commerce. Steamboats unloaded their stores, and passengers came, and departed for fresh supplies of merchandise; fields waved with golden harvests, and cattle dotted neighboring hills.

"As might be expected, some adventurers, robbers, and people of a generally disreputable character joined the community to cloak their villainous deeds in mystery and religion. But marvelous to relate, within three years after their expulsion from Missouri, the Mormons had a prosperous city of ten thousand people, while near the city were at least twenty thousand more, and in the United States they numbered about one hundred and fifty thousand, not much less than their present number.

"This city, although peculiar, had many excellent features. There was no licensed place to sell liquors, and drunkenness was almost unknown. It was well governed. All was order and peace. There was great thrift and industry among the people. Loafers or idlers were in disrepute."

Concerning the death of Joseph Smith and those who took part in the assassination, Reverend Beers (pages 51, 52) says, "But on the twenty-seventh of June, 1844, an infuriated mob took matters in their own hands, decided to administer justice after their own fashion, and attacked the jail early in the morning. They broke down the doors of the room where the prisoners were confined, and horribly massacred Joseph and his brother Hyrum. Now, those two were defenseless prisoners, and the governor of the State had pledged to them safe conduct to the jail and before the court. Their murder was nothing else than a most foul assassination, the gravity of which was augmented by the fact that it was perpetrated by those who claimed to be upholders of the law in contradistinction to the Mormons who (they said) desired to set law at defiance. But besides being an act of lawlessness, it was the most impolitic thing that the people could have done. The

martyr-like death of Smith threw a mantle of dignity over his person and a halo of consecration around his character that could in no other way have been secured."

May God bless the elders in their fight for right.

Yours in the conflict,

HALE W. SMITH.

Original Articles

CORONATION.

(Baccalaureate sermon, by Elder J. W. Rushton, delivered at Lamoni, Iowa, before the high school graduating class of 1908.)



ELDER J. W. RUSHTON.

We will read for our lesson this morning, a portion of the second chapter of the epistle to the Hebrews, commencing at the sixth verse:

But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou didst put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

For a text, we will take the fifth verse of the second chapter of Paul's second letter to Timothy:

And if a man also strive for masteries, he is not crowned, except he strive lawfully.

This morning, it is my pleasant duty, for the first time in my experience, to bid welcome to these young men and women who have passed through the days

of their schooling, and are now to take up their place in the serried ranks of life's forces, in order to spend and be spent for the good of the community at large, and in that secure their place in history; and, we trust to some extent, in the annals of fame.

I can associate myself with parents and relatives and friends of those who are thus honored this morning, in the honor, the joy, the gratitude they must feel that this stage of life has been successfully reached amid all the peculiar circumstances and difficulties that surround the pathway of youth. And doxology must necessarily well up in the heart, and have the first place this morning in our service. Yet it is also our duty and privilege to point out that this joy and pleasure resultant from the accomplishment of this, the primary victory of their efforts, is but in the truest sense a preparation for the sterner tasks and duties of life that are already crowding upon them; and by the grace and help of God, if it may be his will, it is my duty to-day to try to point out not only the possibilities of life, but some of the dangers by which they must necessarily be surrounded.

We have stood upon the shores, or banks, or docks, and seen the ships all gaily bedecked with bunting and flags, surrounded with the laughing throng, and every manifestation of pleasure, leave that dock and set out upon its voyage to some destination in the distance, but in spite of all our joy, and in spite of all our hopes and prayers, it often unfortunately has occurred that the ship has been wrecked upon the cruel rocks that lie hidden, and all the cargo, as well as its humanity, have been swept out of our reach, and it may be out of memory.

Now this is a crude picture of what often occurs in life; sometimes the wreckage occurs because of ignorance, and sometimes because of perversity. But I am one of those standing upon this platform to-day; I do not believe in the doctrine of original sin, in the sense that everything that men and women do is to be traced to original sin. I believe in the manhood of man and I am trying to believe in the womanhood of woman. I believe that there is inherent in every human heart the aspiration "godward"; that there is in every human heart longing for achievement that must have its opportunity, sooner or later, for realization.

Very frequently the wreckage occurs because we have not been able to identify the ideal. Under such circumstances we have necessarily missed the opportunity. But in these days of compulsory education we have been enabled, to some extent, to obliterate these initial difficulties, and give to our children opportunities which were denied to the fathers, grandfathers, mothers, and grandmothers, or even the present and passing generation, and by the means of education, while we have not realized the

end, we can at least make our sons and daughters more efficient and capable of realizing the ideal that we have had before us all our days.

We have long since learned the fact that this life is not all; this life is not the end, or goal, or destiny; it is but the workshop, the opportunity in which eternal results are being worked out, and in which divinity is being born. The opportunities we now have are pregnant with everlasting and immortal results. It becomes, therefore, our duty not only to accord our congratulations, but in the spirit of wisdom, and I trust it may be of prophecy, we can outline the future development and the realization of all the hopes and aspirations that have been born of life on the part of parents, brothers, sisters, and anxious friends.

Life, given to us by the Almighty, is not what God makes it, it is what we make it. I have heard some sermons preached on preëxistence; I have read some philosophy on preëxistence, but without being afraid of heresy this morning, I will say that I do not believe God makes "Me,"—"I make Myself." The only thing that can survive is character. Everything else must go, whether it shall be wealth, or property, or estate, or even life, so far as this world is concerned; these are all transient, all evanescent, and but the frailest of dreams. The real thing is personality, and personality is what I make it; and I articulate personality in character, and that is what God recognizes, and in which eternal destiny is realized.

It is the making of character that stands as the essence of all religion; it is the making of character to which all science must do service; it is the making of character to which all the powers of education must lend their aid; it is character that will determine the destiny of the individual, and will determine the destiny of the collective nations, with all their power and with all their glory. In view of this stupendous fact, how essential it is that we should have a right commencement, a clear conception of our duty, and a clear definition of the end in view!

Some people that I have read of seem to have had the idea that education was the end, and that when they had passed through their training in school and, if they have been fortunate, they were privileged to have a college course, and have come out with what they called honors, they concluded that was the end, and the balance of their life was to be lived in pleasure, and in the attempt to satisfy their longings and desires for all that this world can give them. If I do not mistake my duty this morning, I believe I shall be justified in describing that as a heresy, in denouncing it as one of the greatest crimes that can be perpetrated against the common good.

I believe this morning that the noblest aim of education is to assist us as individuals so that others may be benefited, in the giving up of ourselves with all our ability; that by application of all that we have obtained, for the common good of the whole we may thus fulfill our mission. In the language of the Apostle Paul, "For no man liveth to himself, and no man dieth to himself." In our living and dying there is either the shattering or the building up of the ideals of others, and I am living for the maintenance of the state only in so far as I am assisting every one to live a happy, healthy life. That is maintenance of the state, that every individual in the state, and under state control and within state jurisdiction shall be "living," not existing. Let us be careful of terms: *Existence* only is an insult to God, and an insult to man; *living* is the only thing that God has a right to expect from us, and health and happiness are the immediate blossoms and fruitage of our living. In living I am an asset; in existing I am a debt of the race.

Now, you will move out from the experience of school days, you will leave the environment of books and slates and pencils, paper and ink, and enter into the active warfare in which the struggle for existence is dominant, calling for all the energy and determination and courage and even the spirit of martyrdom that can be mustered. Unfortunately, to-day, we believe that these qualities are only essential for some special kinds of education, and many of our aristocratic families are honored only by such employment as soldiering, lawyering, preaching, and that the ordinary "trade" is beneath their dignity, and if there should be any one fortunate enough to pass out of the realm of the commonplace into that aristocratic circle by reason of their success in trade, they experience, more or less, that feeling of superiority exercised by the aristocrats, in the supercilious patronage of those who have succeeded in the commonplace of trade or business.

Why should the soldier alone have his heroism? Why should the preacher alone have his day of martyrdom? Why should we expect the lawyer only to give us justice professionally? Is it not to-day a fact that the greatest of all injustice, that the most gigantic of all our tragedies is because we have not learned to inculcate a sense of honor in the baking of bread and the brewing of beer, or in the production of all the common commodities of life? It is true that we honor the soldier, not so much because he slays, as because he is willing to be slain. We do not think so much about the bravado or swash-buckler as we think about the man who holds his life at the disposition of the state, who holds his life as valueless that the state may be saved. We read with growing wonder of the martyrdom of John Hooper, Wyckliffe, and others, the men who have

made history, but why should the preacher any more than the baker have his place of martyrdom? It is the minister's duty to die rather than suffer truth to become obscured. It is the duty of every minister to hold the cause of righteousness as the supremest of all things; but not his only.

Why should the lawyer be expected to deal out to you justice at the rate of seven and six pence a time? Why should the judge be expected to distribute justice, and not these ordinary men of trade and of business, whose duty it is to provide for the wants of the nation? All require their sacrifices, their martyrdoms, their heroisms. The fault is not with them so much; the fault is with the public. You get what you demand, and if you undertake to make these men believe that the only want they have is for dividend, they live up to your ideal.

Now, from out of this school to-day, I trust, by the help of God, we will have a new ideal erected, which shall be one of righteousness and truth, and whether these young men and maidens shall take their position in the world as soldiers or preachers or lawyers, or whether they become ordinary tradesmen, or ordinary stenographers, or ordinary housewives, they will do their work for the honor that is at stake in their business. Do not think now that I am despising pay. I am not. Pay is all right, but the origin of the word *pay* is *honorarium*. You were not expected at one time to take your pay without honor. The fee of the lawyer is "honorarium." The fee of the parson is "honorarium." Why should there not be "honorarium" in the common duties of life? Let us not put all our aspirations upon the forensic or rhetorical abilities, and upon all these glories of the professions, and discriminate against the "glories" of the trade and commerce.

We are living in an age that is bubbling with new desires, we are living in an age when the power of youth has been renewed, when the dreams and visions of a new world are upon us, and when all the powers of the present age are being consecrated to the emancipation of the victimized slaves of capitalization. We live in an age of prophecy, when man's rights shall be held dearer than all the dividends of men, and the manhood of the poor shall be recognized as of equal value at least with the property of the rich. We depend upon you. Our day is fleeting. We have given up all we have to the good of the present age. The accomplishments and achievements of the past are gathered here, and this burden must sooner or later be imposed upon you, and for you to take hold of these duties, responsibilities, and tasks without due consideration, means not only defeat to you, but the wrecking of them, and the falling in humiliation and disgrace of all the aspirations of mothers and fathers and the past generations.

You stand in a peculiar position to-day. Not only are you heir to all that is past, whether they shall be the victories of a Nelson, or the victories of a Dewey, the colonization of Africa, or the colonization of the Philippines, the glorious history of Great Britain, or the magnificent history of America, the new-born world; the past is yours to use, yours to develop, yours to consummate the visions of these past heroes of the nation that have been victorious, yours to develop the seed that enshrines their blossom and their fruitage.

Not only are you heir to all that is past, but,— I charge you in the name of God to remember it,— you become a new starting point for a future generation, and as much as your lives have been shaped by the past, so will your immediate future be the necessary, logical outcome of the way you approach this responsibility, in which the lives to come will be equally influenced. I am heir to all that is passed, it is true. I glory in it. But I am myself the starting point of a new generation, and it is my duty, my privilege, and my religion to see to it that I shall commence rightly and continue properly in order that I may be crowned.

These are the common things of life that are devolving upon you from now onward. Your education is of value in so far as it enables you to realize these ideals; your education is valueless in so far as it fails you at this critical point. Either you will do honor to your teaching, or you will dishonor it. I am honored in the propagation of my principles by those who follow me, in the way in which these principles are inculcated. My teachers are honored in so far as I do justice to the righteousness of their teaching. Your teachers are honored in so far as you do that which is right and pure.

The ideal of God regarding man should be our first duty, and to express that ideal was the work of the Master; God was humanized in him, that man might be "divinized." You can not sin without influencing others in your sin; you can not do good without influencing others in your goodness. The life of the convent and the monastery is an everlasting disgrace, a stain upon the history of mankind, for man can not isolate himself. Those men, who in the fullness of their youthful energy, and the indomitable will of their manhood, will slave for the advancement of the race, they only have moral value, even though at times they have failed and have known the bitterness of defeat. God made you for that. Where man is enslaved you have man wrecked. Where man is enslaved you have the ideal of God obscured. What is man, that thou art mindful of him? He puts them in contrast, "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him? The poet puts man in

contrast with the galaxies and constellations and systems of heaven, these that have been thundering through space for generations and centuries. Man is here to-day and gone to-morrow, but a weed that shakes upon the stream of life, and for a brief moment remains, and then passes on. What is man in the face of that? We look upon the Alpine ranges and see their summits crowned with everlasting snow. Before that snow came we were not, and before it melts we shall not be. What is man? What are the opportunities afforded him? Man is found fit to be the companion of God. Now, What is man? Thou art mindful of him! What is man? Thou visitest him! Thou hast made him a little lower than the angels, and crowned him with glory and honor! Do not forget your crown! Crowned with "glory and honor," that he should have dominion over the works of thy hands. The ideal has failed us. God help us. This writer to the Hebrews calls attention to it: "What is man, that thou art mindful of him? What is man that thou visitest him? Thou hast made him to have dominion over all the works of thine hands." But now, says the writer, we see not man having dominion. No. Man is enslaved and affeared and affrighted by the very things of which he ought to be master.

But our redemption is being worked out. We see men now taking hold of the forces of nature and imprisoning the force of steam in the locomotive which carries our commerce from one end of the globe to the other. We can see him taking hold of the lightnings of God and fastening them to the wheels of progress. He is unsealing the doors of mystery and making the mystery reveal itself and give to him its inmost secret. But in all this man has not made the progress that God intended. He stands aghast or in doubt at the door of spiritual mystery. "The secret things belong to the Lord, our God, but the revealed things are ours, and our children's for ever." Your knowledge increases with your ability to use what you have, and that usage will be the key to unlock the door of the unknown.

Man has always been surrounded with mystery. There was a time when this world was bounded by the *ne plus ultra* of Gibraltar's rock. There was a time when the northern pole enthroned in everlasting ice and crowned by the aurora borealis was full of foreboding.

The doors of mystery are unfolding, and we are now penetrating into the very heart of these things. These ponderosities of nature are yielding their wealth of power to puny, finite man, blessed with a magnificent brain and a more magnificent divinity. They all reveal to us God's ideal of man. Think of it. They reveal the divine ideal of man. He was made to have dominion, but now we see no man

having dominion. Through his ignorance, his perversity, he has been enslaved. But, says the writer, we see Jesus who, by suffering and death, was crowned, that he by the grace of God should taste death for every man. There you have the secret of my lesson this morning. Crowning success. No man, says the apostle, is crowned except he strive lawfully. Man has realized the first half of that. They are striving, the cruel competition of the world is the result of their striving. But, says the apostle, the striving must be lawful. And here is where we are failing to-day. We are striving, but the striving is without law, and because it is without law there is no crowning. Crowning is symbolic. A coronation is a magnificent symbol. It means the selection of a man upon whom the whole community confers its authority to rule, and guide, and lead them.

Coronation: No man is divinely crowned except he strive lawfully. Coronation: Man was made for crowning. Man was made for divine coronation. He has missed it because he missed the lawful striving. We see Jesus crowned. He did the lawful striving. Now, what does it all mean? We see Jesus, by the grace of God, tasting death for every man, and crowned. There is the way to coronation. There is the way to crowning. The acceptance of death to our individual interests in the endeavor to conserve the interests of the race is the divine pathway to royalty.

Let me call my young friends' attention to the fact, that you have reached the age when the mind is flooded with new visions, the heart is throbbing with new passions; new emotions, that are altogether new, are now surging up. You are amazed by them, and if you do not know how to control them they will rule you and become the masters.

Here is the point: Every mountain of transfiguration, every psychic moment of divine revelation is followed immediately by some of the oncoming forces of evil which seek to spoil it. Taking the case of Peter, the very day he had seen the glory of God revealed in Jesus Christ, Jesus said to him, "Get thee behind me, Satan." The very day that Jesus had been immersed in the waters of baptism and of the Spirit, he went up into the wilderness and was pursued by the forces of evil. That is the common experience. Every moment of ecstasy, every moment of joy and glory is followed immediately by the powers of evil, seeking to spoil the vision.

Jesus was met by this very evil which will confront you sooner or later, as it confronts us day by day. "If thou be the Son of God, command that these stones be made bread." "All these things will I give thee, if thou wilt fall down and worship me." Come up hither, and if thou be the Son of God, cast

thyself from the pinnacle. These make the trinity of trials that will confront you. There will be bread, office, and honor offered to you, if you will be recreant to the trust of your own conscience. This is where manhood and womanhood must shine forth, and where the reality of the present education will reveal itself, in standing fast to the ideal of divinity, the manhood of man and the womanhood of woman, in resisting the flattering prospect of position and of trust rather than by being dishonored. If ever there was a day when this was needed it is now. Bread, office, and trusts have made your wars, have made your tragedies, have made your misery.

To-day America needs this more than any country I know. Until the day shall dawn that America can produce Americans with this ideal of honor and conscience, you will be at the mercy of the alien, with all his mercenary designs and cupidity uncontrolled.

Let there be a new starting-point to-day from this place, that these bribes shall not cause one to deviate from the tasks of duty and honor. Whether it shall be as soldier, lawyer, or physician, as preacher, or as common commercial men, the soldier's ideal should be the ideal of all, to suffer death rather than leave his post in battle, the minister's ideal to die rather than suffer truth to become obscured, the lawyer's to starve rather than make justice abortive; the man of commerce to fail rather than sell goods that are not genuine, goods that are adulterated, at a price which is an injustice either to the seller or purchaser. I would rather see six pence lost than honor lost. And while war has its heroes, for God's sake let us now have the heroism of trade, and in this these young men and women can go out into the world with a disposition that will bring the kingdom of God in deed and in truth, and Christ will say to his Father, "These are my jewels."

Of General Interest

THE MURRAY DEBATE AS SEEN BY THE BRIGHAMITE PRESS.

The people in Murray have been treated, recently, to a debate on the question of succession to the leadership of the church. Needless to say, the discussion was arranged on the urgent request of some representatives of the "Reorganized Church," whose forte is wrangling.

We do not as a rule approve of such disputes, for the simple reason that they very seldom are productive of any good. The purpose of such discussions ought to be to arrive at knowledge through an impartial comparison of arguments. But our Reorganite friends never enter into a debate for the purpose of establishing truth. They appear in the arena as champions of their own cause, right or

wrong. They are combatants, instead of reasoners, sometimes badly beaten in argument and sometimes, perhaps, getting the best of it, like any slugger who happens to meet a less skillful antagonist.

A true thinker doesn't argue in support of a preconceived idea, but looks upon debate as a method of discovering truth. If you prove to him that he is wrong, he accepts that as a favor, for which he is grateful, because it is truth he is after and not dogma. An argument with a true philosopher would be of benefit to the participants and the audience, but there are, as far as we know, no men among the Reorganites of the type of Socrates, a Montaigne, or a Herbert Spencer. Their champions are special pleaders and nothing else. They are not open to conviction.

The question of succession is a question of an historical fact principally. And for the establishment of the fact we must now rely on witnesses. The Reorganites rely on the statements of their president, of Lyman Wight, James Whitehead, John L. Carter, and William Smith. But against these witnesses stand Brigham Young, Wilford Woodruff, Bathsheba W. Smith, Benjamin F. Johnson, and many others. We refer the reader to "Origin of the Reorganized Church," by Elder Joseph F. Smith, Jr. No one who is capable of weighing testimony and is willing to know the truth, will have any difficulty in recognizing on which side the truth is.

There would have been no difficulty on succession, but for the unfortunate fact that the Reorganite leaders have fallen into the error that the church could be transmitted by inheritance, like a flock of cattle. But the church never was the property of any man. It is the Lord's, and he appoints the leaders and shepherds of the flock, according to his own mind and will. If our Reorganite brethren could divest themselves of the delusion that the church can be "owned" by mortal man, they would not find the question of succession difficult of solution.

There was some excuse for different opinions on that question, at the time of the martyrdom of the Prophet. At that time it was perfectly legitimate to discuss the question from every point of view, and to urge the acceptance of available candidates for leadership. But when the mind and will of the Lord had been made manifest through the action of the majority, the question was settled for ever. To illustrate: When a political campaign is on, it is legitimate to work for different candidates; but when the matter is settled, loyalty demands obedience to the will of the majority. When the people have elected a president, the minority must accept him, or be branded as traitors. There is where the Reorganites err. They refuse to accept the mind and will of the Lord, as expressed through the action taken by his people, and they are, therefore, in rebel-

lion against the Lord.—Deseret *Evening News*, June 13, 1908.

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THE MURRAY DEBATE AS SEEN BY THE GENTILE PRESS.

Representatives of both factions of the church founded by Joseph Smith have just concluded a debate of three sessions at Murray upon the legality of the leadership of both branches, and the unprejudiced listener could not avoid the conclusion that Elder J. F. Curtis brought what is called the Reorganized branch out of the controversy with flying colors and in unmistakable triumph.

While the discussion and its results may not be of very great interest to the bulk of the public, the established conclusions involve some conditions of importance to the Mormon people. If it be true, as Mr. Curtis unquestionably showed it to be, that the Utah or polygamous faction are without legal standing and without proper authority under the original laws of the Church of Jesus Christ of Latter Day Saints, then every act of this branch is invalidated. Under these circumstances, even the officiating in the temples are of no avail: the "work for the dead" is vitiated; plural marriage has not even the sanction of the orthodox Mormon faith. The whole structure is without foundation. . . .

Now, the contention of Mr. Curtis was that young Joseph Smith had been selected and indicated by his father to succeed to the presidency when there should be a vacancy. Mr. Curtis quoted the Doctrine and Covenants to show that this action was in accordance with revelation, which provided that the successor to Joseph could be named by no other than Joseph—that upon the Prophet rested the sole authority to indicate who should be the succeeding holder of the prophetic office. At that time young Joseph was but twelve years old, and a strong-willed man like Brigham Young was easily able to suppress the lad's claim. . . .

Granting that Joseph Smith had the right, under revelation, to name his successor, then Brigham Young was a usurper, and all of his successors in the presidency have been illegitimate; the Utah church is without standing, and every act of that body is without authority under church law and is apostate. These conclusions Elder Curtis seems to have established to the satisfaction of any unprejudiced mind. In fact, President Joseph F. Smith himself has said the same thing as to the irregularity of the succession.

There were some other incidents of the debate which hold considerable interest. One was the defense of the doctrine of blood-atonement, or human sacrifice, set up by Elder Jacob A. Eades, of West Jordan, who appeared for the Brighamite side. When Elder Curtis declared blood-atonement to have

been one of the false doctrines introduced after the death of Joseph, Elder Eades flew to the defense of that teaching by attempting to justify it in the Bible. At first he denied that the doctrine had ever existed in the Brighamite church; but when Mr. Curtis produced authoritative sermons of the Brighamite leaders in positive refutation of the denial, Mr. Eades was driven to defense. And such justification as he was able to find, Elder Eades produced, in practical admission that the bloody and murderous doctrine was taught in Utah. Another incident was the unqualified defense of polygamy that Mr. Eades made. He did not attempt to say that the practice or the doctrine had been done away with, but launched right out in an effort to establish its righteousness, just as if the doctrine and practice of polygamy were now admittedly extant in the church, and as if there was no thought of abandoning them. The other, and most regrettable incident, was an unseemly interruption of Elder Curtis by an over-zealous young woman in the audience, a member of the Mormon church and a singer in the ward choir. This, together with frequent scoffings by men in the assembly on the last night, too plainly indicated the spirit of intolerance and low-browed bigotry that prevails among certain fanatics among the priest-ridden people of Utah. The occurrence did no credit to the Mormon people, and Elder Curtis behaved himself so well throughout all that his mental superiority was brought out in bold significance.

While there was no attempt to render any decision upon the merits of either side of the controversy, the candid, intelligent mind must necessarily have been with Elder Curtis in the debate.—*Salt Lake Tribune*, June 12, 1908.



THE DES MOINES PLAN.

Those interested in plans that will improve city government and take it out from under the grip of partisan politics may care to read a concise statement of the Des Moines plan of city government now being experimented with in two cities in Iowa, namely, Des Moines and Cedar Rapids. The following outline is quoted from the *May Chautauquan*, for June, 1908. Originally it appeared in the *New Jersey Law Journal*.

Under the charter the entire affairs of the city of Des Moines are conducted by a mayor and four councilmen, all elected at large, without regard to ward or other sectional lines, and, what is more important, without regard to party lines. A primary election was held in the city in February to select candidates for the five offices, and an election at which the voters made a choice between the candidates selected at the primaries was held in March. At neither the primary nor final election, however, was there anything on the tickets to indicate what ward or section any candidate came from, or of

what party he was a member. The non-partisan election is probably the most unique feature of the Des Moines charter, whether it is the most important or not. The primary election is held the second Monday preceding the general municipal election. Any citizen who desires to be a candidate for the office of either mayor or councilman files a petition signed by not less than twenty-five legal voters ten days before the primary, stating the office for which he desires nomination. There is only one ticket in either the primary or general election. In the primaries the names of all the candidates are arranged, alphabetically, under the name of the office for which they are candidate. . . .

The two mayoralty candidates and the eight councilmanic candidates receiving the highest number of votes become the official nominees, and their names, and no other names, are printed on the ballot at the general election, in the same way as at the primary elections, the voters at the general election choosing between the two mayoralty nominees, and voting for any four of the eight councilmanic nominees. This plan is expected to discourage any attempt to manipulate the primaries in the interest of any candidates or set of candidates.

Under the charter the mayor and all the councilmen are elected for two years. Under the recall, which is a feature of the charter, a special election to unelect any one of these five officials must be held at any time it is demanded by a petition of twenty-five per cent of the number of voters who voted for mayor at the last election. The same method of nominating and electing as in the regular election is to prevail in a special recall election, excepting that the official whose recall, or removal from office, is demanded shall have his name printed on the primary ballots without petition, unless he asks that it be left off. In case of a vacancy arising because of death or resignation, the remaining members make an appointment to fill the vacancy. The mayor and four councilmen thus elected are to govern the city. The mayor is chairman of the council, but has no veto power, although he or two of the councilmen must sign any resolution or ordinance before it becomes effective. The executive and administrative powers, authority, and duties in the government are distributed among five departments. These are the departments of public affairs, accounts and finances, public safety, streets and public improvements, and parks and public property. In Des Moines the council is to take over and distribute among these five departments all the powers and duties now held or performed by the mayor, city council, board of public works, park commissioners, board of police, and fire commissioners, board of water-works trustees, board of library trustees, solicitor, assessor, treasurer, auditor, city engineer, and other boards and

officers. Under the charter, the mayor is made the head of the department of public affairs. Each councilman is assigned to the chairmanship of one of the other four departments, the assignments being made by a majority vote of the council. The mayor has a vote in the council. All the offices are filled by appointment by a majority vote of the council, and the council prescribes the powers, duties, and authority of each department and department head. Any officer or assistant named by the council may be removed from office at any time by a majority vote.

The salary of the mayor of Des Moines, under the new charter, will be three thousand five hundred dollars a year, and the councilmen will receive three thousand dollars a year each. No franchise grant of any kind made by the council is to be effective until it has been approved by a majority vote of the voters of the city at a special election. All the ordinances, excepting those of an emergency nature, which must receive two thirds vote of the council, are subject to a popular protest and referendum. Such ordinances are not to go into effect until ten days after their passage. If, within such ten days, a protest and demand for a referendum vote is filed by twenty-five per cent of the voters, the question of its adoption is referred to a special election. A majority vote against the measure in such an election acts as a veto. If twenty-five per cent of the voters of the city petition for the passage of any resolution or ordinance, and the council fails or refuses to pass such measure in the form it is presented, within twenty days after the filing of the petition, the question of its adoption must be referred to a popular vote at a special election called on ninety days' notice. If, at such election, the measure petitioned for receives a majority vote in its favor, it becomes effective without further action by the council.

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EVIL HABITS.

We are told, "Evil shall slay the wicked: and they that hate the righteous shall be desolate."—Psalm 34: 21.

When we look back at the history of the past, we behold great multitudes who have been slain upon the battle-fields, while engaged in war. Many have been slain by the power of disease, and many others by accident. But the largest numbers among the slain are those who have been slain by the power of evil habits. Evil habits have always been arrayed against the best interests of mankind, in all ages of the past. They have pulled down many mighty ones from the throne of usefulness and respectability into the very slums of infamy and degradation. Evil habits are no respecters of persons. In fact, they make an effort to intrude themselves into every life.

Satan has many ways by which he tries to blight the hopes and happiness of men; and, when he fails on other lines, he tempts them to indulge in some evil habit that is contrary to nature, and a violation of divine law.

When we contemplate the number who have been slain by the power of evil habits, we behold a great army, which no man can number. As we go among those now living upon the earth, we find many with diseased bodies, poverty-stricken, homeless, destitute, and sad, without hope for time or eternity. When we investigate the cause for such a sad calamity, in the majority of instances we find such lives the result of evil habits. Many evil habits upon first sight appear to be harmless. Many boys and girls begin to acquire them, unconscious of the effects that are sure to follow. A boy, when very young, happens to hear some man use some slang byword, and he becomes impressed that it is manly to repeat such a word. He commences to repeat it, and before he is aware of it, the habit has been formed, and he is using a phrase with a meaning that slays the use of better language.

But few boys learn to use a profane oath until they have learned to use words bordering on profanity. Many boys have been led, and are being led step by step, in the use of such language, until they have reached a point where they take the name of God in vain, without blushing. When a boy has learned to delight in profane words, his usefulness has been destroyed, his words are repulsive to all good and intelligent people. Among the many evil habits that are hindering the progress of men, there is perhaps none but what is based upon a better excuse than the one great evil of profanity. It does not recommend itself to the favorable consideration of any one. I have never known or heard of any one making money by the use of profanity. Those who indulge in the use of profane words, serve the Devil. It is a positive violation of the divine command, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."—Exodus 20: 7.

Next I want to notice the evil of intemperance, another great evil that has slain its millions. Saints, and every one else, should abstain from the use of strong drinks. They are condemned by the Lord; and that is sufficient. Comment is unnecessary.

Next I will speak of the evil of using tobacco, an evil that is slaying great multitudes of the inhabitants of the earth. Will you follow us in the investigation of the tobacco evil? I am not unmindful of the fact that when we raise our voice against the tobacco habit we are fighting against a very great multitude who are devoted slaves to its use. Tobacco is the master, and many are its servants. It com-

mands, and they obey. It says, Go, and they go. It is leading many in whatever direction it seems to choose. When once thoroughly under the power of its influence, but few have made their escape. The tobacco weed has more lovers than has Christ, and more worshipers than the God of the universe. It says to the student, You can not make progress in your studies without my consent. It says to the minister of the gospel, Let me soothe your nerves, while you study the word of God. It says to all, Let me be your company.

My observation has taught me that all classes of humanity, from the highest to the lowest, have been brought under the influence of the evil of the nicotine found in tobacco. It is said God created man in his own likeness, and in his own image. That he understood his business perfectly, when he made man, surely no Latter Day Saint, or any one else, will call in question. He endowed man with the essential organs in the human body, that were necessary to life and happiness. Did you ever stop to think how the first chew of tobacco affects the human body? In a few minutes the person taking the tobacco turns deathly sick; the earth reels like a drunken man. Vomiting is the only relief. Why does he turn sick? It is because there is some organ in his nature that protests against it, and a severe conflict takes place in the human body; tobacco fighting to subdue an essential organ of the human body; and the organ, not willing to yield, makes a desperate struggle against the tobacco. The result is a sick body. The organ is exhausted and weakened. It only takes a few chews or smokes to weaken the organ till it is finally destroyed, and tobacco takes possession and proceeds with its business, which is to assume control of the man or woman, and transmit to the offspring; and the next generation is born almost destitute of one essential organ, caused by the use of tobacco in the parent. We are told in Exodus 20: 5 that the iniquity of the fathers is to be visited upon the children to the third and fourth generation. "Whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption."—Galatians 6: 7, 8. The generation before us sowed tobacco in their human bodies, and they are now reaping a harvest of cigarette smokers, which are filling the asylums and the penitentiaries with young men, to say nothing of the suicides committed annually by those who have been bound under an influence over which they had no control. What will the next generation bring, unless there be a change? A crop of idiots, I am pretty sure.

Now, some one that knows, please tell me what a confirmed tobacco-user is good for. He is not fit to be a father; as he would transmit his evil habit to his offspring. He is not fit nor competent for the

United States army, consequently those who are seeking for volunteers refuse them. Men in commercial business refuse them. Poor fellows, I pity them. They are compelled to reap what others have sown. Many of them are so under the influence of tobacco, they can not be contented without some in their mouths.

There is a great deal in habit. We should form good and correct habits. Our habits are carrying us upward, or downward. Good habits move us upward, and bad habits move us downward. Once I heard a politician tell a little story that will illustrate my point. A certain class of men had been led astray by a political schemer, and his teaching was carrying them speedily in the wrong direction. They had tied themselves to his teachings. The illustration was this: A steer was grazing in the meadow on the side of the hill, with a large rope tied to his horns. While it was quietly feeding, the boy for amusement tied the other end of the rope around his body. At that particular moment the steer became frightened and started with great speed for the foot of the hill. The only thing the poor boy could do was to run with all his might, and keep up with the steer. On his way he met a man who cried out, "Where are you going, my friend?" The answer was, "Don't ask me; ask the steer." The steer was in the lead, and had full control.

Now, dear Saints, are you tied to some bad habit? If you are, it is not necessary to ask where you are going. We will just ask the habit where it is leading you. Time and space does not permit me to mention all the bad habits we are heir to in this life; but I hope all that read this article will stop and think, and correct all their bad habits, as fast as they can. And remember, God has spoken right out to us, and warned us against the use of tobacco and stonk drinks, and evil of all kinds. Let us be led by the Spirit of God, then we will be the sons of God. The Spirit of God is to lead us into all truth; so remember, Saints, when we indulge in bad habits, we are not being led by the Spirit of the Master, and we should repent at once and forsake all our evil habits. Help us, Lord, to do thy will.

C. L. SNOW.

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I do not find that the age or country makes the least difference; no, nor the language the actors spoke, nor the religion which they professed, whether Arab in the desert or Frenchman in the academy. I see that sensible men and conscientious men all over the world were of one religion.—Emerson.

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The world is a comedy to those that think, a tragedy to those that feel.—Horace Walpole.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Are We Thinking?

Is there a parent or guardian in the church who is not interested in our one educational institution, Graceland? one who does not desire to see it advance rapidly in its sphere of usefulness until prepared to extend a helping hand to each boy, each girl seeking to fit himself or herself for greater usefulness? If only the church membership will take time to think, we do not believe a single one will be found to answer in the negative.

For the purpose of awaking thought, not only in the church at large, but especially in those having immediate control of Graceland, we have selected from a recent number of the *Outlook* the following interesting sketch of what is being done by others in placing within the reach of ambitious boys and girls all the advantages of a good education. It is certainly worth the perusal, if but to see what economy and coöperation can accomplish. If results like these can be obtained by two individuals of moderate means, what ought to be accomplished by the church? What is the keynote to the situation, to the one great factor of advancement and success? Philips Brooks has said, "It does not take great men to do great things, it only takes consecrated men." Ah, truer words than these were never uttered; and if only those who have entered into covenant with Christ were truly consecrated—willing to serve, willing to spend and be spent in his cause, in the service of humanity, is there any limit to the good which might be accomplished?

Living and Learning for Thirty-eight Cents a Day.

"Who would believe, without actual demonstration, that it is possible to prepare an abundant, well-cooked, and wholly satisfactory dinner of four courses, and serve it on a neat, linen-covered, flower-decorated table, in a warm, light, well-ventilated hall, for the relatively insignificant sum of ten cents?" But Mr. George Kennan, in an article in *McClure's Magazine*, writes of an institution where the feat is performed daily, not as an act of charity or a sociological demonstration, but as a straightforward business transaction. The institution is the second largest university in the United States, which many readers will doubtless be surprised to learn is situated at Valparaiso, Indiana. Not only is the regular price for dinner ten cents, but breakfast and supper costs only four cents each, a good bed in a single furnished room five cents a day, and tuition fifteen cents a day. So at Valparaiso University, which has an enrollment of over five thousand, second only to Harvard, students of both sexes can obtain board, lodging, and higher education for thirty-eight cents a day, or about one hundred and twenty-five dollars a year—less than the average American college charges for tuition alone. "The first meal that I took in the Valparaiso University," says Mr. Kennan, "was a four-cent breakfast, served at six a. m., in Heritage Hall. It consisted of delicious apple-sauce, bread and butter, rolled oats, baked potatoes, coffee with milk and sugar, and big red apples of the highest market grade. Everything was unlimited in quantity, and I began the day with as good

and hearty a meal as any student need desire." It might be noted, in passing, that the breakfast hour in itself sets the University in a class alone among American colleges. Who could imagine a student at Yale, or Princeton, or Amherst, or Cornell, breakfasting daily at six o'clock? Mr. Kennan's first supper at the University was eaten in another hall, and cost four cents. It consisted of hot tea-biscuits, French fried potatoes, steamed rice, baked apples with sugar and milk, stewed peaches, gingerbread, and tea. "Everything," says Mr. Kennan, "was as good as it would have been in a well-managed private household." The dinner menus, samples of which are given by Mr. Kennan, are at least as good as those provided at the average college boarding-house, where the cost of board is probably never less than four times the cost at Valparaiso. The meals are served in the different dining-halls to from six hundred to over a thousand students at a time. The serving is done by student helpers, who receive their board free in turn for their service.

HOW IT IS DONE.

The secret of the low prices at which such appetizing food can be furnished lies partly in management and partly in the elimination of middlemen and the purchase of raw foodstuffs in large quantities. Constant attention is paid to the smallest economies, such as the saving and selling of table and kitchen leavings and refuse, the buying of sorted potatoes of uniform size, and the cutting of bread in thin slices. The purpose of this last custom is not, as might at first appear, economy in the use of bread, but economy in the use of other more expensive kinds of food. Bread—one of the cheapest articles of food—is cut very thin in order to tempt students to eat more of it. The University obtains its raw food material at low prices in several ways. It has seven acres of garden, cultivated mainly by students, where vegetables are raised with great economy. Other things are grown by local farmers under a form of contract which gives the farmer a fair and certain profit and the University a good supply of the vegetables at a very low price. In buying the staple food materials the University buys by the ton or car-load direct from importers, jobbers, or wholesale dealers. Flour in five-hundred-barrel lots comes directly from the Minnesota mills; coffee is obtained by the ton from importers, at about fifteen cents a pound; and fresh meat is bought by the dressed carcass from local farmers and from the Chicago packing-houses, at from six to nine cents per pound for beef. "In a recent letter to the *San Francisco Argonaut*," says Mr. Kennan, "President Benjamin Ide Wheeler reported the case of a poor student in the University of California, who slept on a third-story stair landing, and by living on 'skim milk and old bread, balanced with a little fruit and meat,' reduced the cost of his daily food to twenty cents a day. For only two cents more—that is, for twenty-two cents a day—he might have had in Valparaiso a good bed in a furnished room and three excellent meals." Students are housed at the University almost as economically as they are fed. In the older dormitories a furnished room for two occupants costs sixty cents a week, and a sitting-room and bedroom one dollar a week. In the newest dormitory a suite of two rooms with hot and cold water and heat costs one dollar a week each for two occupants. At these rates the dormitories give a return of from six to eight per cent on the money invested in them. The University has no endowment. It was started thirty-four years ago by two comparatively poor men. Out of the profits on food, shelter, and instruction, furnished at the absurdly low rates already given, the managers have acquired fifty acres of land, have bought or erected nine substantial buildings, have earned and saved nearly a million dollars, and have created a university which has a staff of one hundred

and sixty-two professors and instructors, and which gives educational training to more than five thousand students of both sexes. The educational side of the work is another story. There, too, are put in practice many practical, common-sense ideas which might be studied with interest and perhaps with profit by other institutions of learning. But on the purely business side the University presents a demonstration which should give many hints to those who are searching for a solution of the very difficult problem of living under present conditions.—*Outlook*, March 21, 1908.

Request for Prayers.

Sr. Susan I. Lindsey, Onawa, Iowa, asks prayers in behalf of a grandchild, Violet Mabel Toy, who is feeble-minded and is a great care on their hands. They desire that she be healed if it be the will of God.

Letter Department

PORTLAND, Oregon, June 6, 1908.

Editors Herald: We desire to say to the Saints and ministry of Oregon that we are here to cooperate with them another year in the great harvest which we are privileged to labor in. There is a place for every one to occupy without crowding and the locality is where God has permitted you to occupy, until the way is open for a change, at least.

Let every soul consecrate himself to God's service and let the prayer be, "Lord, what can I do?" Then with stout hearts proceed to the work, whether to hold up the hands of others or to sow the seed by preaching, tract distributing, or otherwise. All is necessary and all will be rewarded according to the good they do.

If we can not do a great work in the eyes of the people, remember we are not amenable to them, nor do we get our wage or living from them. Let us avoid the folly of laying up for ourselves shame and disgrace by speaking disparagingly of the efforts of others, by which we may prejudice the minds of the people against either ourselves or others. It will not make us one bit bigger to make them appear smaller, but in the final reckoning we will find that we have been but plucking plumes from our own crown and adding luster to theirs. We trust all will cast out the spirit of jealousy and envy and that all will grow big enough to fill the niche open for them.

Let us hear from you Saints who want work done as to what we can do to strengthen your hands. Bro. John Moore, of Condon, will gladly respond to calls from Eastern Oregon and will also receipt for tithes from that section. I will receive mail through the Portland office, general delivery, for the present, and will notify of any change.

May the Lord help us to become his by a proper love and labor together as one people, in my prayer,

S. D. CONDIT.

JONESBORO, Arkansas.

Editors Herald: I am where I have no church privileges and have not had them for years; and I feel to-day as though I must say something. I have often thought and felt that if I was so situated financially I would like to devote a part or all of my time to this noble work; but always this would come to me: "Seek ye first the kingdom of heaven and the other shall be added thereunto." I haven't heeded as I should. Why we as a people keep persisting and still staying in the same old rut I can not tell, when we know that by being "obedient to God's laws" what the results will be. We are careless with our tithing. We ought to contribute as we are commanded. If we disobey the laws of the land we know what the outcome will be.

Although there are lawyers and law makers that have a way of getting around the laws of the land, not so with God's laws. They are the same yesterday, to-day, and for ever. The Bible says of God that he is unchangeable. (Malachi 3:6.) Also in James 1:17 it directly declares the same thing of Christ. (See Hebrews 12:8; 1:12.) God Christ, and the Holy Ghost are one. (See 1 John 5:7; 1 Peter 1:25.) Can we or do we disbelieve those statements? No. Can any one tell why we are so eager for gain when it plainly states in Matthew 16:26: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Now if there is anything the matter we should examine ourselves. If we are not getting along as we should I will assure you it is our own fault.

I say to the young, we should be more diligent and study the word of God, so we may know what we believe, then when any one speaks to us about our belief, we will not have to blush and get away, as I have done and others that I know. It may be, however, that we are more to be pitied than blamed, for it may be that circumstances have partly forced us to be so situated, but God has plainly said in Mark 8:38, "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he comes in the glory of his Father with the holy angels."

Christ was crucified. Who for and why? For God and his people, and because he was delivering God's message. Why is Joseph Smith scoffed at and persecuted? Because he is delivering the message of God through Christ to the children of men and the honest in heart. If any one should make light of your belief, do not retaliate, but quietly turn to their Bible and present your claims which will stand for themselves. Do not blame others for not seeing as you see. Perhaps they have been born of just as honest and virtuous parents as you have, but reared along other lines of belief. You have no need to make any apology for your belief, because you believe in the doctrine that Joseph Smith teaches. Some will say, "Well, I can not go Joe Smith." It was just the same way in Christ's time. They said, "We can not go Christ's teachings." As he was acting as agent for God, Joseph Smith to-day is acting agent for God through Christ. Some will say Joseph Smith is no more than other men. With a little study you can disprove this. One thing you do know, and that is that the Latter Day Saints' Church that he represents has all of the principles and officers that Christ had in his church while here on earth and as taught in the New Testament Scripture.

I heard one of the Christian [Campbellite] evangelists, J. V. Coombs speak of Mormonism and he said, "I want to set three facts before you, and do not get mixed up on what I am about to tell you regarding Mormonism: There are three distinct bodies of Mormons, first, the Utah Mormons; second the Mormons or Latter Day Saints; third, the Hedrickites." He made light of Joseph Smith's doctrines; said we had the Bible, Book of Mormon, and Doctrine and Covenants. "These three books are their foundation." He also said the Mormons or Latter Day Saints had done more to fight polygamy than all other religious bodies combined; that they sent four delegates to the United States Senate to fight the Utah Mormons, the polygamists. Rev. J. V. Coombs said so much good in our behalf that I shall not tell the bad he said, for it was not much bad.

We must unite our help to battle for this noble cause. If any of us are out of line get back in rank and go forth with the zeal and confidence that we believe in the religion we are handing out, in the church we are working for, and in our ability to get results. We believe honest religion can be passed out to honest people by honest methods. We believe in working, not weeping; in boosting, not knocking;

and in the pleasure of our job. We believe one gets what he goes after; that one deed done to-day is worth two deeds done to-morrow; and that no one is down and out until they have lost faith in themselves. We believe in to-day and the work we are doing; in to-morrow and the work we hope to do; and in the sure reward which the future holds. We believe in courtesy, in kindness, in generosity, in good cheer, in friendship, and honest competition. We believe there is something to do somewhere for every one ready to do it. We are, or at least I am, ready right now, and I ask especially the young to put forth an effort and do their best; however little it may be, that little is accepted with just as much favor from the young proportionately as from the older and greater. I pray we may be obedient to God's laws.

520 Oak Avenue.

DAVID M. BALDWIN.

LEES SUMMIT, Missouri, May 31, 1908.

Dear Saints: No doubt those of you who have formed my acquaintance and have any interest in me have wondered at my silence. There are several reasons which I shall not take the valuable space of the HERALD to relate.

It is now just about one year since my wife, four of the children, and myself left our Western Nebraska home in quest of a place of health and rest for my wife; and to see and test the realities of the land of Zion we made our first stop at Madison, Nebraska, for about a week with my sister, Mrs. Fraser. We were well pleased with the country. It much resembles Jackson County, Missouri. From there we wended our way to Independence, the center of Zion. Here I found much to interest me. The scenery is beautiful to one who for years and years has looked only on the western prairies and hills and almost fruitless regions. As I once again looked upon the green clover and grain fields, the stately walnut and many other familiar trees, to say nothing of the vast orchards of fruit, so impressed was I at the grandeur that tears unbeckoned came into my eyes. Surely, thought I, the Lord or some one exercised wisdom in selecting this region as a home for God's people! Nor have my ideas changed.

After spending eight or ten days about Independence attending services on some occasions at the Stone Church, and in looking about for a home, a small farm or garden-patch of five to twenty acres, I found the land worth from one hundred and fifty dollars to one thousand dollars per acre. Not being in financial shape to buy, and being advised to come to see Lees Summit and the country about, and it being only some fifteen miles from Independence, we concluded to heed the advice. So on the twentieth of June we halted here, casting our lot with Elder C. DePuy, president of Lees Summit Branch, and with other Saints, as also with strangers. Here we have tarried as if held here by some irresistible power, and personally not privileged even to attend the much longed for General Conference. I must say that I felt somewhat disappointed, as I now have been in the church since the autumn of 1884. I have thought since that it may have been for the best and I shall at least try to think so.

I have tried to give the Lees Summit Branch all my attention, assisting almost all the time at preaching, prayer, Sunday-school, and Religio services, at the same time bearing heavy cares of which I do not care to speak, only this, that I am strongly impressed that we are living in perilous times, and it behooves all Saints to be careful and wise in all of life's affairs. As for this place and country it is my judgment that Saints will do well to locate here, providing care is taken, wisdom exercised, the Bishopric and elders counseled. "Let everything be prepared before you." The land about here is worth from seventy-five to three hundred dollars per acre, good schools, plenty of churches,

and the people civil. Should you care to know more of Zion, please inclose stamp.

With kind wishes to all,

D. W. SHIRK.

MT. PLEASANT, Iowa, June 8, 1908.

Editors Herald: I left home June 5, and came here, where I have held three meetings and do not know how long I will continue. I have had good liberty in presenting the gospel, though the crowds have been small. A Holiness preacher has been attending.

Yours in bonds,

NEPHI LOVELL.

DES MOINES, Iowa, June 13, 1908.

Dear Herald: After enjoying the products of others' experiences as found in the letters and original articles printed in the church papers, I was prompted this morning to lay aside other work long enough to be heard from along the line of my experiences, and thoughts growing out therefrom.

I find myself fully decided that the church publications are improving without an exception. There is less of unjust criticism found in them, and much more that is instructing and uplifting. This is certainly a sign of greater spiritual direction and closer walk in the path of doing to others as we would that others should do to us. I am of the opinion that some improvement along the same line should be had in the debates had on the conference floor. In attendance at the national conference of the Dunkers held last week and this week at this place I beheld a very high order of personal decorum. In the debates that I heard, while there was earnestness and force expressed, the kindly way in which they referred to those ideas from which they differed and to the persons holding those ideas, was very commendable. I did not hear a harsh statement, nor a sarcastic remark, but direct argument such as had a tendency to cause one to feel that there was some virtue in what was being said though differing ever so much from their previous ideas; and though one's own ideas were being attacked they could not but feel that there was much kindness towards the one holding them, and they could but have greater love for the one differing from them. I think I am not making public that which I should not when I say that the kind spirit that was manifest in the debates this year upon the various propositions before the quorum of which I am secretary, was superior to that of any previous year, and the result was that the hearts of the brethren were bound together more closely. I am convinced that there is evidence of greater faith in God manifest on the part of those who will present their ideas upon a proposition affirmatively, and though positively, yet kindly, and not attack the expressions of another in sarcasm or with apparent bitterness.

I am under the conviction that the last conference of the church was in some respects an improvement over the past, and many of the brethren of the missionary force went forth to the conflict with error and wickedness with greater determination and faith than previously. I am convinced by the instruction of the Spirit that retribution will follow more closely in the path of the transgressor, whether in the church or not, than in the past. The judgments of God are rapidly making themselves felt, and the swift following of the loss of the Spirit by those who look upon woman other than their wife, if they have any, is made very apparent; and following this loss of the Spirit the spirit of lying takes its place, which should show the person, in which the change has occurred, where they are, spiritually, and the danger they are in. We have witnessed the great darkness that comes to those in whom the light has become darkness, and with deep anxiety we seek for knowledge of how to

proceed to redeem such a one from their sad condition, but we have learned ever since we have been in the church that it is not after God's way to save those who do not desire to be saved in harmony with the plan revealed by him, while it is after the offer of the Devil in the beginning to save all men, whether they will or not. Truly the hastening time has come, and those who can be shaken will be shaken, as the Spirit has previously said. Surely we should heed the instruction of the Master to "watch and pray always, that we enter not into temptation."

Since the General Conference I have been busy recording minutes, preparing a circular letter for the First Seventy, indexing old records, and attending to the calls in the mission, besides trying to hold some street meetings in the north part of the city. I say *trying*, because we had appointments for near two weeks, and on account of the cold and rains we held about five services, and those we held were not largely attended, although we had advertised them quite extensively in the immediate neighborhood. Bro. M. H. Cook assisted me, rendering valuable service. Several of the brethren have called in the city and have ministered, to the edifying of the Saints. Come again, brethren. Those who may know that they will be in the city over Sunday please let us know as early as possible so that we can arrange our work accordingly, and give proper notice.

Those who may have friends in the city, please let us know, sending me their addresses that we may visit them and minister to them of the word of life. Those who know of any Saints coming to the city please send the information that we may look them up and give them the proper care.

We begin this year's work with some discouragements. Several of our most earnest workers of the past have moved away, and others are not situated to render the help they should. But with all this we have received encouragement from the Lord, and we are trying to occupy every opportunity to testify for the Master, and to exemplify his precious character. On account of bad weather thus far we have been frustrated in nearly all our plans for building up the work, but we are hoping for the sunshine, and the directing of the Holy Spirit that we may occupy the most effectually.

Last Friday, Saturday, and Sunday was held the Sunday-school convention and the district conference, and the precious Spirit was present and the work advanced. The district library board was perfected, and the district officers reelected. During these sessions much valuable instruction was given on various subjects, and the preaching was good. Brn. E. F. Robertson and James McKiernan were present. The labor of Bro. Robertson in Warren County since the General Conference is much appreciated. We trust you may return in the near future. May God's blessing attend the labors of all his servants.

God has greatly blessed several of the afflicted here through the ordinances of the church, there is much spirituality shown at the social services, and the Spirit has assisted in the ministrations of those who have preached the word in the branch and mission, for all of which our hearts go out in thanksgiving and praise. We are informed that Mr. Harlan, of the State historical office, will give a talk to the Religians next Sunday night on the mound lately opened at Boone. He is a man somewhat acquainted with our belief in regard to the Book of Mormon being a record of the ancient civilizations of the American Continent, and we anticipate a treat through his talk.

Brn. Christy and Cook have begun meetings on the streets of Baxter. There is quite an interest growing out of the marvelous healing of the eyes of Sr. Lela Cushatt at that place, and we are hopeful that some will be led to an investigation and obedience by reason thereof. The brethren are there

to give the people an opportunity to hear the reason for the hope that we have.

I have never been more blessed in some ways with the directing influence of the Holy Spirit than I have since the General Conference, and in this I can say that the words of our beloved President has been fulfilled; but this promise has been no more noticeably fulfilled than the information that the ministry would have some strange trials to meet. I have also had this experience, and such trials as one rarely meets with, but I have been sustained by the grace of God. Others have been passing through very severe trials, but we are hopeful that the Lord will permit none to be lost, and that all will receive through these trying experiences lessons that will better fit them for future service, and give them greater resistance against the power of the adversary of souls.

Yes, God has spoken to his people. He has warned them, as well as given them promises. He has spoken plainly to them in regard to pride and the judgments of God, but I am fearful that his people are slow to heed the admonition. It seems necessary to continually remind them of what the Lord hath said. Too many times those who need to be thus reminded are not where they can be reached often, and thus they are depriving themselves of one of the means the Lord has provided to render them help.

My hope in final triumph is growing day by day. While sadness overcomes me at times to see the indifference of the Saints, as well as all professing the name of Christ, and because some are failing to purify themselves, and some are falling by the way, yet the bow of promise seems to me brighter as the day approaches for the appearing of the One who judgeth not after the seeing of his eyes, or the hearing of his ears, but with righteousness does he judge for the meek of the earth. May God hasten that time, and yet when I thus express myself I long to have the time prolonged till the earth be properly warned, and I wish to live long enough to do my part of this work of warning, and be wise enough to occupy as God would have me, and humble enough to be subject to the powers ordained of God for the perfecting of the Saints and the final accomplishment of his great work.

With a prayer for all the Israel of God, and especially for those who are groping their way in darkness, I am

Your brother in hope,

1205 Filmore Street.

J. F. MINTUN.

On Board R. M. S. Carmania, June 4, 1908.

Editor Herald: After a very pleasant sojourn in America for about three months the writer brought a very enjoyable tour among several branches in various parts to a close last Saturday, when in company with twelve Latter Day Saints we boarded the Steamship Carmania and at fifteen minutes after three in the afternoon, the huge vessel was unmoored, and we pulled out into the river.

What would otherwise have been a very exhilarating and brilliant spectacle, was marred by the heavy and persistent rain which spoiled the Decoration Day festivities in the city as well as robbed the scene of the departing liner, always a sight full of interest and thrilling excitement, of its gayety. Slowly we passed by the familiar landmarks, and together with the gigantic Statue of Liberty, they were lost in the heavy mists of pelting rain. Reaching Sandy Hook, the pilot left us and soon the steady hum and gentle vibration of the ponderous turbine engines informed us we were now on our eastward voyage in reality.

Bro. and Sr. A. Giesch and daughter Louise of Independence; Bro. and Sr. William Lewis and daughter Ruth; Bro. and Sr. Rees Jenkins; James Baillie of Scranton, Kansas; Bro. Daer, of Illinois; Bro. T. Trueman, of Brooklyn, with the

writer, have very comfortable quarters, and have only praise for the steadiness and luxury which characterizes this modern expression of marine engineering and skill of the Cunard Line.

The first day we experienced some of the discomforts of a very heavy ground-swell which prostrated the ladies and gave them the unpleasant taste of seasickness. Since then we have enjoyed good weather, smooth sea, and the pleasant society of our fellow voyagers. The nights have been full of romance, the indigo vault of heaven studded with countless stars of varying brilliancy, then the silver crescent of the month's new-born moon, shedding a shimmering radiance across the throbbing waves, looking like molten metal, and the deep silence only broken by the swishing of water, as this vessel speeds her way, filled the heart with reverence and the soul with the quiet hush of worship.

We are one hundred miles south of the usual course in order to avoid icebergs, the presence of which we occasionally feel in the chilly, icy winds through which we pass. However, we are hoping to reach our destination by Sunday, and then our company will be divided, it may be, never to meet together again.

The home-coming to the writer is saddened on this occasion by the knowledge of the passing of two of our most loved and best esteemed workers, Joseph Dewsnap and Charles H. Caton. These brethren have for years been in the van of the Reorganization in England and have done much to mould and shape its destinies. Most of the younger men have felt the influence of their strong and active love for the cause, which was the passion of their lives; and we shall miss them as we would miss a father.

The passing years seem to be filled with paradoxes and conflicting emotions. The love, friendship, and esteem for one another, the growth of years, is rudely broken, and what we conceived to be our real wealth and riches are taken from us and we are left lonely and sad with but the memory of what has been to inspire. We are grateful for such men and appreciate the noble qualities which made them so dear and lovable. God grant them the promised rest in his presence, which shall be to them ample recompense for sacrifice, struggle, and fidelity ripened in the years now gone, and to-day, history.

I would like to say to all the brethren and sisters in England, that while this cloud of gloom and death brings to our hearts the chilly sense of loneliness, yet let us not be discouraged, the divinity in the work is strong as ever and still is guiding and controlling all things to insure the eternal triumph of truth. Our love of the brethren who have fought the fight and reaching the summit of life's possibilities, have passed through the valley of the shadows to their reward, will be truly evidenced in that we who still remain will take up their armor and weapons, standing in the breach, and by God's help carry forward the standard of truth to heights of victory to them denied.

To despairingly lay down in sorrow and let the cause which to them was dearer than life sink in defeat or languish in doubt, would dishonor them and their work and disgrace their memory. Come, then, let their call to the courts of divine presence be to us the call of God to increased service.

Let us keep ever fixed as the pole-star of our lives, the "love and honor of God," and count everything loss, no matter what we gain, if the cause of Christ shall suffer; "for in everything we are enriched in Him."

Dear friends, we earnestly appeal to you, one and all, to throw off the spirit of indifference which has kept some inactive in the past and join hands with us in doing the best you can. God needs you, humanity needs you—the best that is in you; and count it not a hardship to serve in the cause of

which Paul so exultantly writes, "He has granted to us not only to believe on him but to suffer for him." "To suffer" is a divine privilege granted in God's clemency, so that we may have completed in us his joy.

In conclusion, the financial matters will be taken care of by the undersigned until Bishop Kelley shall appoint another or others to carry on this aspect of the work. I need not remind you that we shall need all the help we can have this year to meet our current expenses. We look to you for your help now; and as in the past we have not been disappointed in trusting to your generous fidelity we hope that as God shall bless you your tithes and offerings may be forthcoming.

Yours sincerely,

J. W. RUSHTON.

5 Woodland Mount, Leeds, England.

TORONTO, Ontario.

Dear Herald: The Toronto Branch is still prospering and the interest is good, especially in the Religio and Sunday-school. I feel I have been blessed since my associations with Toronto Saints. The London District conference convenes at Waterford next week, starting on June 18 with Religio convention, and I am slated as a delegate; but owing to securing a new position I am sorry I will not be able to attend. It is about eighteen years since I attended a district conference in Canada and I know I will lose a good time spiritually. I am hoping some opportunity will present itself whereby I can attend. I pray for the good of the work all over the world, that we will have a good ingathering this conference year, and that I may ever live humble before my heavenly Father. I love to read the many good letters in the church papers. I ask the prayers of all the Saints that I may continue in this great cause till the end. Then I am sure I will be saved in the kingdom of God.

83 Gore Vale.

S. T. RIDLEY.

MOUNT VERNON, Washington.

Dear Herald: I could not do without you, for you solace and comfort me in my isolated condition. When I look back over the past and reflect on what I have missed by not taking you, dear old paper, it makes me sorry. I take a good deal of comfort in reading my church papers and books, as also my patriarchal blessing which I received under the hands of Bro. C. E. Butterworth, at Moorhead, Iowa, in 1907. Dear Saints, if you only could realize the blessed privileges and blessings you can all enjoy by communion with each other in your different branches. We isolated ones miss this and I sincerely crave the prayers of the Saints in my behalf and for my family, for my husband and one daughter are not in the fold. Oh, that they may enter into the sheepfold of God ere it be too late!

If there are any of the Saints living in Mount Vernon and read this, they will find me on the hill back of the Catholic church. I would be very much pleased to meet them.

I have one of the original issue of the Book of Mormon. It belonged to my grandfather, Edward Johnson, who was one of the Saints driven out from Zion. The book has a few leaves missing, also marginal notes made by my grandfather. I prize it very much, but will part with it if it is needed in the church library.

Dear Saints, pray for me that I may have the faith and that I may enjoy everything promised me in my patriarchal blessing, and that I may have the privilege of being where there is a branch. We hardly ever see an elder, and I believe an opening can be made at a little country place called Bird's View. My door is always open to the elders or any of the Saints that will try to find me.

If any of the Saints are too poor to take the HERALD I will forward copies if they will send me their address.

Ever praying that all may meet when Christ comes, and that we may stand at that last day.

Your sister,

ALICE SAVAGE.

BURNSIDE, Michigan, June 14, 1908.

Editors Herald: As I have been much benefited by reading the articles and letters in the HERALD, and as I have not contributed anything before, I thought I would let you know how the "great work" is progressing in this part of the Lord's vineyard.

Our beloved brother, George M. Shippy, came here and preached a series of eloquent sermons for us which stirred the whole neighborhood, and, as a grand finale, five souls were initiated into the kingdom of God by baptism. Others are ready for baptism now, and still others are beginning to seek for light and truth. Elder Shippy's artistic eye and skilled hand have enabled him to paint some fine charts which illustrate well every feature of this great latter-day work. They are certainly great helps to the cause.

We were sorry to learn that the General Conference had sent him to Canada, and hope he will be returned next year, because he had endeared himself to us by ties that time, we hope, will not sever.

By statements made by the Saints, by vision and dream, I am led to believe that the Lord has a work for me to do, and, if this is true, I hope I shall prove to be a wise and humble servant. My prayers are for the advancement of the cause and the upbuilding of Zion.

Your brother in the faith that Paul kept,

EDWARD WEAVER.

GRINDSTONE, South Dakota, June 11, 1908.

Dear Herald: I am trying to do the best under present circumstances. There is only one family of Saints near that I know about, their name being Orchard. If there are any others near here we would be happy to get acquainted with them.

We are trying to live so the world will know what we are. I believe there is a great work to be done here. We have the truth before many of them and some I am sure will accept the gospel. I have loaned my papers and have passed around some tracts. This is a good, honest neighborhood. We came here last fall and we would like to have an elder come this way as soon as possible, so the people can get out to hear. We can get a large hall to preach in. We have Sunday-school regularly and preaching-service every two weeks.

Ever praying for the welfare of Zion,

Your sister in Christ,

MRS. CELIA MCCALLUM.

BOURBON, Missouri.

Editors Herald: I do not see how I could get along without the HERALD. Until lately I never realized its worth. Its inspired pages are as precious food to the hungry soul. How I do love to read the letters from all parts of the world and the many instructions and cheering words of consolation for the lonely, isolated heart; and how lonely I sometimes get without church privileges! I sometimes shed tears and determine to go to Zion; but those words come clear and plain: Who will care for and wait upon God's servants while they preach to your neighbors? This one witness of God's love to me is a great consolation. I feel glad to have this privilege, for I love my neighbors dearly, and if I have an enemy among them I do not know it.

I hope that the time may soon come that the honest in heart will be led toward Zion's cause, for I think that

when one starts others will follow. I want all the Saints to pray for us that we may have a branch here. We are wanting Bro. Henry Sparling to come back in July or August, if it is God's will.

C. T. WHITESIDE.

German Baptist Brethren.

Dear Herald: Your many readers will doubtless be interested in knowing something concerning the annual meeting of the German Baptist Brethren Church, which was held in this city for ten days, closing June 11. This annual meeting, which is always held at this season of the year, is attended by multitudes of the members. The meeting this year was the celebration of the bicentennial of the founding of the church, and was therefore of more than ordinary interest.

The Brethren Church during the early years of its existence was wholly democratic in its form of government, but as its numbers increased and its missions widened out they found it necessary to adopt the delegate system for representation in their world conferences. They hold strongly to the church being one body, and these annual meetings are attended by delegates from every church in the world where their work has been planted. Yet, while they hold the church to be one body, they are without a governing head. The highest authority, the senate of the church, is composed of what they call "the standing committee." This committee is composed of one delegate from each district throughout the world, their districts not being dissimilar to those of our own church, Iowa having three districts, thus entitling her to three members on the standing committee. This standing committee has much authority, such as the locating of the annual meetings, etc., but some questions which they do not settle they pass to the delegates for discussion and settlement.

The meeting in Des Moines this year being the two hundredth anniversary of the organization of the church, was in the form of a celebration of the growth of the church. The meeting opened on Wednesday, and services were continued Thursday, Friday, Saturday, and Sunday, the services during these days being wholly of a devotional and social character. No business was transacted, though the standing committee was in session each day. Sunday was a fitting climax for a close of these devotional services. On this day services began at six o'clock in the morning and continued until ten o'clock at night. It was voted by the body on Saturday to observe Sunday as a day of fasting and prayer. We learned that fasting with these people meant a literal abstaining from food, and we understood that many of the members thus observed the day.

The prayer-service on Sunday morning beginning at six o'clock, continued until nine o'clock. Then without intermission Sunday-school work was taken up and occupied the hour until ten o'clock, the discussion of the lesson being in charge of one of the professors from their Bible college in Chicago. At ten o'clock, without intermission, the morning program was taken up. The first speaker was Doctor M. G. Brumbaugh, an elder in the church, and superintendent of the public schools of Philadelphia, Pennsylvania. Doctor Brumbaugh is a ripe scholar, a deep thinker, and a brilliant orator. His subject was, "Conditions in Germany about 1708." The Brethren people say themselves that they are a queer people, and one of the queer things about them in the early years of their church life was the unwillingness to keep anything of records, or written history. They had an utter abhorrence for this. The present generation of the church sees the need of history. Doctor Brumbaugh has devoted a portion of his life-work to delving into the misty traditions of the past and has written a history of the church. The second speaker of the morning hour had for his subject, "The birth of the Schwarzenau congregation

and its activities." Prayer and social-service was resumed at the close of the morning program, and was continued until the afternoon program was taken up. The afternoon hour was given to recounting the history of the mother church in colonial America. At 3.30, a Methodist minister, president of a college in Illinois, gave an address on secret orders. This address was a most bitter and scathing denunciation of secret orders of every class. At 6 o'clock, Miss Bixler, the most prominent musician in the church, gave a lecture from the stand on the subject of music, singing several selections during the hour. The evening hour was a historical sketch of the church in the United States, and at this hour an overflow meeting was held in an adjoining building.

Thus closed one of the most memorable Sundays ever spent in the Brethren Church. To visitors the service was interesting, and to the members it was a Pentecostal day. They felt that the heavens were opened to give answer to their prayers.

Monday was given to Sunday-school work, with reports from this department of church work. Tuesday morning the business session of the conference was taken up and questions which had not been settled by the standing committee were now passed to the body. The temperance question was discussed. The question of dress is still a discussed question. On the matter of questioning applicants for baptism: It has long been the custom of the Brethren people for the one administering the ordinance of baptism to lead the candidate into the water, and after they have knelt down to address to them three catechetical questions, then immerse them three times in the water, and while they are still kneeling in the water to administer the ordinance of the laying on of hands. Local congregations had petitioned the conference to permit such change in this form as would allow the asking of the questions before entering the water, and to receive the laying on of hands after the clothing had been changed. But owing to an error the rules would not permit this question to be acted upon at this meeting.

There are some in the church who believe that the sisters should have the right to break the bread and pass the emblems in the sacrament service. This question was continued for another year.

The most important question before the body, and one which marked an era in the history of the church, was on the question of the name of the church. The incorporated name of the church for two hundred years has been the German Baptist Brethren Church. A committee appointed to consider the question of a change in the name of the church reported, recommending three names: the Brethren, the Christian Brethren, and the Dunker Brethren. There was a decided majority in favor of the first name, and from this time the church will know only one name, The church of the Brethren.

To us, one of the most impressive statements made in our hearing during the conference was when one of the prominent elders in discussing a subject, in referring to the members as a body, the church militant, the brethren and sisters in the gospel, he unthinkingly, unconsciously, and unknowingly used the words, "the church of Jesus Christ." As a ray of brilliant light it came to us that the man who organized "the church" in 1830 manifested his gift of inspiration when he designated the followers of Christ, as "the church of Jesus Christ."

There is a congregation of the Brethren people in the city of Des Moines, but they are a small number among the great mass of humanity here, and when several thousand of the brethren people came to the city so different in manners, customs, and dress, their presence was at once noticed. The kiss was the usual form of salutation, with a clasp of the

hand, but the supper, with the administering of the bread and wine after supper, and the washing of feet, is never practiced at the annual meeting.

The city of Des Moines kindly remembers their Brethren visitors, and to the Brethren people the annual conference of 1908 was a successful and important meeting.

DES MOINES, Iowa, June 15.

A. A. REAMS.

Extracts from Letters.

Sr. Grace C. Diggle, Nutana, Saskatchewan, says their branch has not been organized quite two years and has twenty-nine members. Meetings are held at two school-houses, alternating between them. Progress is being made both spiritually and temporally. The need is for more workers in church and Sunday-school. Nearly all the Saints attend meetings, some driving as far as eight or ten miles.

News From Branches

FIRST KANSAS CITY.

During the past month we have had very excellent preaching by Elders Bond, Hilliard, Peak, Arber, Parker, Scott, and last but not least, Elder Luff. Congregations have not been as large as we have desired. It seems necessary for social mingling and special and personal invitation from the pastor, and to have neighbors become acquainted with him. By doing this our congregations will increase.

At our business-meeting an effort was made to have our song-service better regulated. We are lacking a good chorister or leader.

Sunday-school, under the supervision of Bro. Arthur Larkey, also the Religio, under the direction of Bro. H. Sandy, are progressing nicely. Next Sunday will be children's day, and a good time is expected.

The young people have organized and will hold prayer-meetings every Sunday at eight o'clock in the morning.

On May 30, Miss Rose Cochran, who has been a faithful attendant and a firm believer of the restored gospel, and has expressed her intention to unite with the church, was married to Mr. J. F. Cox, a most excellent young man and member of the firm of Isaacs & Company, wholesale clothiers of this city. The wedding was at the home of Bro. and Sr. Warnky, and banquet was at the Baltimore Hotel. May their loving hearts be steadfast towards God and his service.

On June 13, Sr. Frances Stoker, of this city, was united in marriage to Mr. C. H. Barrett, of Boone, Iowa, at the home of Bro. and Sr. Warnky. May God's blessing be theirs to enjoy.

Sr. Warnky has been very sick, but through administration and the blessing of God, she is better.

F. C. WARNKY.

DES MOINES.

A large number from here attended the district conference at Runnells, June 6 and 7. Different parts of the district were represented by the delegates, and the hospitality which is always extended by the Runnells Saints towards the conference visitors was fully enjoyed by those present. Three were baptized on Sunday. Elders M. H. Cook and W. Christy went from the conference to Baxter to hold services. The reunion committee made no report concerning the coming reunion; this report is anxiously awaited by the Saints. Elder E. F. Robertson, of Nebraska, has been visiting relatives in the district and attended conference.

On Sunday, June 14, Edgar R. Harlan, acting curator of the Historical Department of Iowa, spoke before the Religio.

His address was on the subject of archæology, in general, and included a complete description of the mound recently opened at Boone. He had with him several specimens taken from the mound, several pieces of pottery, some of the substance supposed to be ashes taken from the heaps, three pieces of arm or leg bones, and a skull, in a remarkable state of preservation. Our branch president, in the service following the lecture, said of it, "It was intensely interesting and profitable to me."

The annual meeting of the Church of the Brethren closed June 11. It was largely attended, was the bicentennial celebration of the church, and was fully enjoyed in every way by those in attendance at the meeting.

Sunday, June 14, the First Methodist Church of this city dedicated their recently completed two hundred thousand dollar church edifice.

A. A. REAMS.

Miscellaneous Department

Conference Minutes.

NORTHERN NEBRASKA.—Conference met at Blair, Nebraska, June 6, 1908, with F. R. Schafer, president, in the chair, James Huff, secretary pro tem, and Alice C. Schwartz, assistant. Elders reporting and present: C. A. Butterworth, Peter Anderson, J. M. Baker, F. R. Schafer, H. S. Lytle, and James Huff; Priests Ira C. Lewis, L. Marteeny, E. R. Ahlstrand, M. M. Bilyne; Teachers J. M. Case, C. M. Hollenbeck; Deacons J. M. Mills, W. F. Case, and D. S. Condit. Branches reporting: Omaha 320, one received by letter; Blair 38, one died, three removed; Columbus 22, no changes; Decatur 132, removed 1. Mistakes in reports to be corrected by district and local secretaries. Bishop's agent's report received, showing tithing received \$345.15, Sanitarium fund \$5, district funds \$1. Resignation of H. T. McCaig as secretary received and accepted, and Alice C. Schwartz elected to fill vacancy. Bro. L. R. Wood appointed to act on the library board in connection with one from the Religio and one from the Sunday-school. Next conference to meet at Decatur, Nebraska, at the call of the presidency. Preaching by C. A. Butterworth and Peter Anderson. James Huff, secretary pro tem.

SOUTHERN MISSOURI.—Conference convened with the Springfield Branch June 13, 1908, Elder A. M. Baker in chair and Elder J. C. Chrestensen secretary. The attendance being small the delegate system was dispensed with and visiting Saints allowed voice and vote. Reports were read from Elders J. C. Chrestensen, A. M. Baker, D. R. Baldwin, J. F. Cunningham, C. J. Spurlock, G. W. Bootman, J. B. Graham, G. W. Anderson, Grant Burgin, J. W. Quinly, and Priest J. B. Scott. Bishop's agent, A. M. Baker, made report. Same was approved by auditing committee and excepted. Secretary and treasurer's report read and approved. On account of business matters that would probably call him away from home for some time Elder J. C. Chrestensen tendered his resignation as president, secretary and treasurer. Resignation accepted and a vote of thanks given him for faithful an efficient service rendered. Historian, J. C. Chrestensen, made report which was approved. A. M. Baker was elected president and A. J. Fletcher vice-president. J. M. Quinly was elected secretary and treasurer. Next conference will convene with the Pomona Branch, October 3, 1908, at 10 a. m. Sunday evening sacrament and prayer-meeting, in charge of Elders Pickering and Quinly, was attended by a goodly number of Saints and visitors. A very profitable hour was spent, and an impressive talk was given by Elder Pickering of Kansas City. At this service, A. J. Fletcher, of West Plains Branch, was duly ordained to the office of elder by D. R. Baldwin and A. M. Baker. As he goes forth into the world to declare the everlasting gospel, may he so live that God will be with him, and that his labors will bring many to the true light of the latter-day work. J. M. Quinly.

DES MOINES.—District conference convened at Runnells, Iowa, June 6, 1908. Prayer-service at nine o'clock, business-session beginning one hour later. District presidency, M. H. Cook, W. Christy, and E. O. Clark, chosen to preside. Credential committee, E. F. Robertson, H. Castings, and Sara Rodgers, reported. Reports from the Boonesboro and the Des Moines Valley branches were read. Ministerial reports

received from the following: C. B. Brown, John Hall, J. E. Laughlin, E. O. Clark, J. R. Epperson, W. T. Maitland, F. W. Briggs, E. F. Robertson, N. V. Sheldon, J. S. Roth, M. H. Cook, J. F. Mintun, and W. Christy. Bishop's agent, W. Christy, reported, balance and receipts \$1,223.12; expenditures \$695.43; balance \$527.69. Acting district treasurer, E. O. Clark, reported on hand \$3.27. The gospel wagon fund of \$18 was placed in the tent fund account. District officers elected: president, M. H. Cook; vice-presidents W. Christy and E. O. Clark; secretary, A. A. Reams; treasurer, W. Christy. Frank Park chosen as member of the district library board, in place of J. G. Carpenter released, owing to his absence from the district. District Sunday-school association holding a convention the day previous, reported. Preaching during the conference was by E. F. Robertson, James McKiernan, and M. H. Cook. Conference adjourned to meet at Boone, Iowa, at the call of the district presidency, on or before February 20, 1909. A. A. Reams, secretary.

FAR WEST.—Conference convened with the Stewartville Branch on Saturday and Sunday, June 13 and 14, 1908, D. E. Powell and W. P. Pickering in the chair, C. P. Faul and T. H. Hinderks secretaries. Branch reports: DeKalb 68; Stewartville 249, loss 7; St. Joseph 604, gain 4; Delano 93, gain 3; Pleasant Grove 75, loss 2; German Stewartville 79; Edgerton Junction 53, Kingston, 107, gain 6; Far West 47, gain 3; Wogenda 52, loss 3. Bishop's agent, C. P. Faul, reported and the auditing committee, J. S. Constance, S. H. Simmons, and V. M. Goodrich, reported that the books and accounts were correct. A committee consisting of V. M. Goodrich, J. S. Constance, and Charles P. Faul, was appointed to draft suitable blanks for the ministry of each branch to report to the branch president, and another for the branch president to summarize and report to conference. The committee reported, the report was adopted, and the printing of the blanks was ordered. Ministry reporting: Elders J. C. Elvert, Walter Kinney, J. S. Constance, W. P. Bootman, B. J. Dice, D. E. Powell, E. L. Henson, A. W. Head, E. R. Constance; Priests Fred Uphoff, T. H. Hinderks, A. R. Daniels; Teachers John Pierpergerdes, J. H. Howard, John Stade. Treasurer, B. J. Dice, reported on hand \$18.56. District tent was placed in the care of the president and secretary and missionary in charge. It was moved that ten dollars be given the missionary in charge for furthering tent-work. The presidency was given authority to appoint the local priesthood to hold Sunday services in the branches that ask for them. Preaching by E. L. Henson, V. M. Goodrich, and Ammon White. Social meeting in charge of T. T. Hinderks and W. P. Pickering. Officers elected as follows: D. E. Powell president, W. P. Pickering vice-president, B. J. Dice treasurer, C. P. Faul secretary. C. P. Faul was sustained as Bishop's agent. Adjourned to meet with the Cameron Branch, Saturday, September 26, 1908.

KEWANEE.—District conference met with the Saints at Dahinda, Illinois, May 30 and 31, at 10 a. m., O. H. Bailey and J. W. Wight in chair, Sr. Mary E. Gillin, secretary, assisted by Sr. Nettie I. Heavener. All of the nine branches reported and all were represented but Canton. Of the branch presidents, only one reported. That report came from Joy. Of the sixty-four holding the priesthood in the district only three reported, namely, Elders John S. Patterson, William Seward, and William Norris. Report of the secretary showed the district as having 653 members, a net gain of 2. Priesthood consists of 1 high priest, 3 seventies, 19 elders, 18 priests, 13 teachers, 10 deacons. Absent from branches 142. Upon the request of the Joy Branch and testimony of O. H. Bailey, Bro. Oral Sade was ordained an elder under the hands of Brn. Bailey and Peterson. By vote it was decided to dispense with one of the yearly conferences with a view to the holding of a reunion in its stead. Brn. Bailey, Berve, and Peterson, were named as a committee to see about the reunion. Bro. J. F. Adams asked that his license be restored to him or he be given the reason why. For an answer he was referred to the presidency of the conference. The annual election of district officers resulted as follows: W. A. McDowell, president; Charles Holmes, vice-president; Mary E. Gillin, secretary; James Norris, treasurer; Nettie I. Heavener, librarian. Conference voted to recommend Bro. Charles Holmes to the bishop to act as his agent in this district. A hearty vote of thanks was tendered O. H. Bailey and James Norris for past services in their respective offices, also to the Dahinda Saints for their very kind hospitality during conference. All of the sessions were attended by a spirit of peace and harmony. The preaching unusually good throughout. Next conference

THE SAINTS' HERALD

ESTABLISHED 1860.

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

will be held at Millersburg, September 26 and 27, 1908. Mary E. Gillin, secretary, 1410 North Elizabeth Street, Peoria, Illinois.

POTTAWATTAMIE.—Conference met at Hazel Dell, Iowa, Sunday, May 31. Prayer-service at 9:30 a. m. and preaching by Peter Anderson at 11 o'clock. At 2 p. m. preaching by W. M. Self and at 8 p. m. by Peter Anderson. Business session Monday morning; Peter Anderson and J. M. Baker were chosen to preside; J. A. Hansen was appointed secretary pro tem, and F. G. Hough assistant. Branches reporting: Boomer 57, Carson 31, Council Bluffs 300, Crescent 155, Hazel Dell 55, North Star 140. Ministry reporting: Elders Joshua Carlile, J. P. Carlile, C. B. Bardsley, D. Parish, J. C. Lapworth, R. McKenzie, M. F. Elswich, S. Harding, J. A. Hansen, A. J. Davidson; Priests J. P. Christensen, F. G. Hough; Teachers P. Olsen, Jr., J. C. Adams, H. M. Liles, A. E. Dempsey; Deacons Charles H. Wright, Alma A. Gaylord. Those reported 49 sermons, 3 marriages, 1 ordination, 10 children blessed, 35 administrations to sick, 20 official visits. Bishop's agent reported: On hand last report \$207.70, received \$434.85, paid ministry \$45, families of ministry \$192, widows' aid \$30, Bishop E. L. Kelley \$82, balance on hand \$293.55. Sanitarium fund on hand at last report \$21.50, received \$94.50, paid Bishop E. L. Kelley \$10, G. H. Hilliard \$106. Children's home fund on hand last report \$17, paid Bishop E. L. Kelley \$17. Tent fund on hand last report \$18.62, paid freight \$5.39, lumber \$2.05, on hand \$11.18. A motion prevailed to sell the district tent, and J. A. Hansen, J. P. Carlile, and D. Parish were appointed to sell same. On report of the president that he did not deem a typewriter necessary for the district work, the committee appointed to consider the matter was discharged. Conference adjourned to meet at Carson on Sunday, October 11, 1908. J. C. Jensen.

Pastoral.

To the Brethren, Presiding Elders or Presidents of Branches; Greeting: I hope and trust you will send reports so I can have them in hand by the first of July; then I can make my report to our missionary in charge. Will all please send on time? Send to Ray, Indiana, R. F. D. No. 1. Then I will not have to hold those that are on time waiting for the tardy ones. If blanks have not reached you, let me know. I sent out blanks in envelopes with return card and so I take it for granted that all have received them. I see some new officers have been elected. Will the new presidents call on the old officers for these blanks immediately? Do not delay in this matter.

Will the local officers please look after the scattered Saints, the isolated ones, and gather them in as much as they can? See that they have the sacrament as often as once a month if you can so arrange. If some are a little cold or indifferent to their best interests, remember you are pastors to gather the scattered sheep into the fold, not to scatter them on the mountains of sin which are everywhere in the world. Visit them at their homes, encourage and cheer them as much as it is possible. When you hear of a member, try to find him and perhaps he can tell you of other isolated members you can find further on in your search. As I understand it, it is the duty of missionaries to preach, baptize, and bring members into the church; but the presidents of districts and

branches, with the local priesthood, should see that the sheep are cared for. "Feed my sheep," says Jesus; "Feed my lambs." Watch the flock over which the Holy Ghost has made you overseers, not for filthy lucre, but with a willing mind.

I have been hunting up isolated members and have succeeded in finding many, and have heard of a number more to look after. I have arranged to hold a sacrament-meeting at Bro. John Estes, on Sunday. Bro. Estes has ably assisted us not only by encouragement, but has gone with us with his horse and buggy day after day. We came home yesterday from a forty-mile trip after finding four Saints and others who should be Saints and are near the door, we believe. Of course not all can spend time as Bro. Estes has, but he has a farm and some good boys to look after the work, although his good wife has been sorely afflicted for years. She is cheerful and pleasant in her home, with her twin girls—ladies, fifteen years old. All seem well. How I wish some of our sisters in good health who complain of trouble, could visit Sr. Estes' home and learn a lesson in patience! Well, many know Bro. Estes and family. With such they need no praise. May God bless his people everywhere, is my prayer in Jesus' name.

G. A. SMITH.

ANTWERP, Ohio, June 12, 1908.

Ministry, Take Notice.

The missionary report blanks have been put in the hands of the Herald Publishing House, and in the future the small sum of eight cents per dozen will be charged to cover the cost of printing and mailing. Branch and district presidents can secure their blankks at this office also.

As soon as practical they will be catalogued and given numbers by which to order; at the present, order by name as follows: "Missionary report blanks," "branch presidents' report blanks," "district presidents' report blanks."

F. A. SMITH, Secretary of the Twelve.

Reunion Notices.

The annual meeting of the Eastern Reunion Association will convene July 25, 1908, at Highland Lake, Norfolk County, Massachusetts. Highland Lake is located midway between Boston and Providence on the Midland Division. We have a beautiful pine grove with plenty of good spring water. The people of that vicinity are very much pleased that we are to come again this year. Arrangements have been made to have an abundance of vegetables planted for us. Arrangements have been made for wood, lumber, and ice which are only a hundred yards away from our grounds. Those coming should ticket to Highland Lake Station. Ten by twelve tents will be three dollars; twelve by fifteen, three dollars and fifty cents. Cots fifty cents each with a few old ones for children at twenty-five cents. The commissary department will be in evidence and board will be furnished at three dollars and fifty cents, lower if possible. The grocery department will also be in working order. Everything seems to indicate a large gathering. Agents will be appointed in all of the large branches to receive orders for cots and tents. Others may order with remittance of F. P. Busiel, 163 Pearl Street, Winter Hill, Massachusetts. Kindly get your orders in as near the first of July as possible so that we may not have trouble with the tents as we did last year. M. C. Fisher, chairman.

Annual reunion of the North Dakota District will convene at Dunseith, July 11, continuing over the 19th. Conference will convene on Wednesday, the 15th, at 2.30 p. m. Presidents and clerks of branches will see that branches are reported. Send reports to the undersigned not later than July 8. Warren McElwain, secretary, Lansford, North Dakota.

Addresses.

J. M. Baker, 3015 Franklin Street, Omaha, Nebraska.

The real meaning of the White House conference of governors and other citizens, held on May 13-15, at the invitation of President Roosevelt, is set forth editorially in the June *Review of Reviews*. Just why the conference was called, and what lines of action were developed are clearly stated. The newspaper reader who may have been more or less confused by the daily reports of the proceedings will find in the *Review* an illuminating summary of the whole matter.

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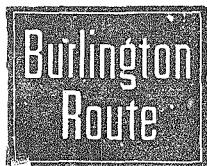
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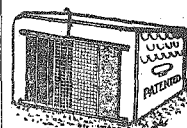
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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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Editorial

THE TWENTY-THIRD PSALM.

The twenty-third psalm is recognized as one of the masterpieces of literature. Its beauty has won the admiration of the irreligious. Those of a religious inclination have loved it because it expresses in the finest possible manner sentiments that they have felt but could not express.

The twenty-third psalm is a triumph. For three thousand years it has stood as a witness that simplicity is the best expression of greatness. How simple its imagery,—a stream of water, green fields, a shepherd, a flock of sheep. How simple the words, as translated, mostly one and two syllable words. Common words. Yes, common words. Who can dispense with the common things? As one old violinist expressed it in his homely way, "You may buy a fifty dollar violin and a twenty-five dollar bow; but you can't make music without the aid of a five-cent lump of rosin."

The twenty-third psalm is a triumph. Almost any one can take an unimportant thought and clothe it in big words so that no one can understand it. That is easy. To take a thought that is profound, fundamental, and explain it so simply that all may understand, is a triumph. The twenty-third psalm contains elemental thoughts. It deals with life, death, love, enmity, and above all with faith, in an arrangement of something like one hundred and seventeen words that any one can understand and no one can excell.

The man or woman who imitates this psalm in his life and makes that life a simple and humble interpretation of great truths will be the true and successful messenger of the covenant. Simplicity of dress, simplicity of conversation and deportment, are all consistent with true greatness, in fact are inseparable from true greatness.

The twenty-third psalm breathes sincerity. David meant what he wrote. Otherwise he could not have written the twenty-third psalm. He might have written a pretentious poem, ornate with sounding phrases; but a minor poem. To be sincere and simple is to be godlike. David felt what he wrote as plainly as one feels hunger, cold, love, repose; and so his psalm goes home to the hearts of men and women.

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Elder T. W. Williams writes as follows regarding the debate at Fresno:

LOS ANGELES, California, June 26, 1908.

Editors Saints' Herald: Debate ended. Results fully satisfactory. Albert and J. B. Carmichael valuable aids. Attendance fair. Interest keen. Faith encouraged. Opposition not satisfied. Bedacheck's twenty-second debate. Conceded ours most valuable opposition ever encountered. Some prospects of branch organization at Fresno. John wiles goes to Modesto, Bro. Carmichael to San Luis Obispo County and contiguous territory. Only one branch fully organized in entire Central California District. Conditions there not very favorable. F. G. Pitt busy in San Bernardino. Times hard. Money scarce.

T. W. WILLIAMS.

"The Lord is my shepherd; I shall not want." The man who can say that and say it truthfully is indeed fortunate. In this age of uncertainty and doubt, when many conflicting claims are urged in the name of religion, and when thousands have abandoned religion and have written as the chief article in their confession the negative proposition, "I do not know," it is a wonderful thing to be able to say, "The Lord is my shepherd." It may be easy to say, as a mere matter of articulation, but let us not deceive ourselves; to say it truly one must not only acknowledge the leadership of Christ but indeed be really following him.

A great many people acknowledge Christ, in a way. Spiritualism and every other ism tries to hide behind him. "Yes, Christ was a spiritualist. Christ was the greatest medium that ever lived." And so the argument goes, Christ was this or that. Reduced to its elements the argument is, "Christ was like me," which is vastly different from saying, "I am trying to be like Christ."

To be able to say, "the Lord is my shepherd," argues not only a certain amount of obedient righteousness but also a certain communication with God. Yes, we can base our argument for continued revelation even on the opening line of the twenty-third psalm, the classic that has cheered multitudes of orthodox Christians. There is only one way for any man to know that Christ is his personal shepherd. He can not know that fact by reading it in the Bible, because it is not stated anywhere in the Bible. He can not know it by reading that Christ was the shepherd of David or of Paul. He can only know it when like David and Paul he establishes personal communication with the great Shepherd. "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger they will not follow."—John 10: 3, 5.

To argue that this is not an age of revelation and that communication between God and man has ceased, is folly. If we have no communication with our heavenly Leader, then we are indeed left with earthly leaders who are no better than we,—blind leaders of a blind people. Yet, strangely enough, such a proposition has been urged ever since the day when Joseph Smith first announced that he had seen a vision. It is merely an argument of convenience, urged because no other comes to hand; and we can afford to ignore it because the men who urge it most strenuously themselves deny it at every popular revival.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters." This might not mean so much in a land where all fields are green and where water is so common that though indis-

pensable to human life it is described as "having no economic value." But in the land where David dwelt were many sandy wastes, streams and lakes were infrequent, and the words *water* and *green fields* conveyed more than mere poetic pleasure.

As a shepherd lad David had often led his sheep along the dusty highway and over barren plains, hot sand under foot, hot sun overhead, hot wind on the cheek, until at last they came down into the feeding-places, cool green fields beside the still waters.

When he became the sweet singer of Israel, he remembered that scene. He made it a part of his great psalm. He recognized that even as he had been a shepherd and had led his sheep, so Christ was a shepherd and was leading him.

The individual who has journeyed even a short distance in this old world begins to appreciate what it means to bear the "heat and burden of the day." Sorrow, sickness, poverty, loss of loved ones, the unfaithfulness of friends, one or all of these will find him out, whatever his station, and will compel him to seek consolation somewhere. Happy the man who finds his way to the green pastures and the still waters of God's love.

"He restoreth my soul." The book of Doctrine and Covenants tells us, "The spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things." In the light of this definition of the human soul, a true one we believe, we see that the restoration of the soul means the conquering of death and sin and the reuniting of body and spirit in a condition of purity and perfection.

"He leadeth me in paths of righteousness for his name's sake." The Saints of God are bought with a price. They are no longer free to do whatever extravagant fancy may urge. Their actions reflect credit or discredit upon their Master and upon the cause for which he died. It is their duty to walk in paths of righteousness "for his name's sake." They can not go with the world and do as the world does. To be correct in doctrines and dogmas is not enough. They must cleave to that which is good and eschew that which is evil, "for his name's sake," if for no other reason. When we reach the point where we will stop to consider the inevitable results of certain lines of conduct as effecting the work in general, the church will begin to arise and shine.

When the world sends us a gilded invitation to attend its continuous vaudeville, let us write across the face of that invitation the third verse of the twenty-third psalm.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." It is easy to see where David got that figure of

speech,—“the valley of the shadow of death.” As one approaches the mountains he crosses sun-kissed plains, but when he enters the canyon, where granite walls loom up on either side, he enters the chill and shadow of another world. Yet if he persists on up the valley he at last comes out upon the heights where the sun is still shining, shining with a beauty not before realized. Wonderful the panorama that is then unfolded to his vision!

The valley of the shadow of death lies before us all. The chill and gloom that is there felt by the bravest explorer has given death his title, “the king of terrors.” Yet David said that he would fear no evil. Why? Because the Lord would be with him; and because he knew that beyond the valley of the shadow the sun was still shining.

“Thy rod and thy staff they comfort me.” Sometimes an obscure expression is understood when we know the customs surrounding the author during his youth. Elder Paul Hanson gives an explanation of this phrase gleaned from his travels in the Holy Land. He was told that it is the custom of the shepherds on dark and stormy nights to precede their flocks, and as they go to rap with their staffs upon the rocks and bowlders; the sheep hear and are comforted as they follow the unseen shepherd home to the fold.

“Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.” It seems strange that a follower of Christ should have enemies. Yet such is frequently the case, if not the rule. The lion's den, the fiery furnace, dungeons, the scourge, the cross,—with these arguments an offended world has reasoned with men whose pious lives have been a rebuke more scathing than any denunciation. The day of such persecution is not past. Husbands who are otherwise kind still make life a burden for wives whose only offense is that they wish to live the life of a consistent church member. Young men and women are still disinherited by parents and disowned by associates because in the day of choosing they have chosen the right and because that right came under the banner of the restored gospel. When the young man through whom that gospel was restored went out in the woods to pray on that spring morning, the only thing in the world that he wanted to know was what he ought to do. God told him what to do and he did it. For that he was hated. The thread of hatred that runs through history shows red at Carthage, Illinois, as plainly as it did in Jerusalem or in Ephesus. Yet, paralleling it, runs the white thread of God's love. “Thou preparest a table before me in the presence of mine enemies.” Have not individual Saints tested that promise, at Kirtland, in Missouri, at Nauvoo, and found it true? Immortal psalm! Unfailing promises!

“Thou anointest my head with oil; my cup runneth over.” This is an expression of the unstinted bounty of God. We serve a generous God. Christ, our elder brother, is an advocate of the idea of giving good measure, pressed down and running over.

“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.” How proud men are to build and beautify a house here on earth! The poor man saves and economizes and never quite gives up the idea of owning a little home of his own. He dies in a rented house, and some one has cheated him out of his birthright. The rich man schemes and speculates, beats close to the lee shore of the law, grinds the face of the poor, that he may build a mansion. All that money and power can command and art and skill supply goes into a marble pile of faultless design and appointment. But while the mills of finance are grinding out the dollars and the masons are building them into walls and the sculptors chiseling them into statuary and the landscape gardner transmuting them into lawns and parks, the sun rises and sets, time moves regularly on, and about the time the grand ensemble is nicely arranged the proud owner is filed away in the family vault, where the quarters are close and the atmosphere depressing, yet where none complain.

Why give so much attention to our temporary home? Why give so little attention to our eternal home? If all would plan to be associates in the house of the Lord in the life to come, we might be able to strike a balance between the palace and the tenement here in this life. So far as the future is concerned we are assured that in our Father's house there are many mansions.

The twenty-third psalm deals with affairs in this life, with affairs in the world to come, and with the much dreaded passage from the one to the other. It is essentially a message of comfort and its keynote is trust. It defends its own claim to immortality. The Jews carried it with them into Babylon. The ten tribes took it with them into their captivity. Probably Lehi brought it with him to the promised land. Our Lord heard it repeated when he was a lad. Now it comes to us, after long centuries, “borne on the wings of a hundred translations,” venerable with age, yet clothed in immortal youth.

ELBERT A. SMITH.

LAMONI ITEMS.

There are to be no violent eruptions of patriotism in Lamoni in honor of July 4. The Sunday-school is to celebrate the day in a quiet way with a picnic in Central Park. Many private picnics are planned and some are intending to take part in “celebrations” at other towns. It is to be hoped that the “safe and sane” Fourth of July will become

an assured thing in the near future. It may be a great deal of fun to burn gunpowder on that day; but the horrible deaths from lockjaw, and the fearful accidents that maim and disfigure hundreds, that have so long been the penalty of our misguided enthusiasm, are too big a price to pay.

Missionary meetings will be held in the town park every evening for one week, beginning Sunday. They will be continued every Sunday evening during the summer. These meetings ought to be successful. The attendance at the church Sunday evenings is not at all satisfactory. But with good preaching, good music, and the open-air feature the park services ought to attract a large audience. There is opportunity for missionary work in Lamoni.

The Sunday-school now has three "history classes." The third class met for the first time Sunday morning with Leon A. Gould as teacher. Three classes in Church History, the Doctrine and Covenants class, sometimes slanderously referred to as the "heresy class," because of the wide range of its discussions, and the various classes in the regular departments afford a variety to choose from that ought to satisfy any one.

President Fred. M. Smith was the speaker at the Brick Church Sunday forenoon; Elder David Anderson occupied at the evening hour.

NOTES AND COMMENTS.

President Joseph Smith, his wife Ada and son Reginald, arrived safely in Toronto the evening of June 23. They stopped *en route* at Detroit, Michigan, where President Smith addressed the people at the Saints' church in that city. At the close of his sermon a reception was held and two hundred and twenty-five people availed themselves of the opportunity of shaking hands with the entire family, including Reginald. It is reported that an unusually fine spiritual atmosphere prevailed during the entire occasion.

Elder W. E. LaRue is out with some neatly printed handbills announcing open-air meetings in Wade Park, Cleveland, Ohio. The bills have a picture of Brother LaRue and of the Cleveland chapel. They open with the question, "Are you satisfied that the one hundred and eighty varieties of Christianity are better than the one plan taught by Christ and his apostles?"

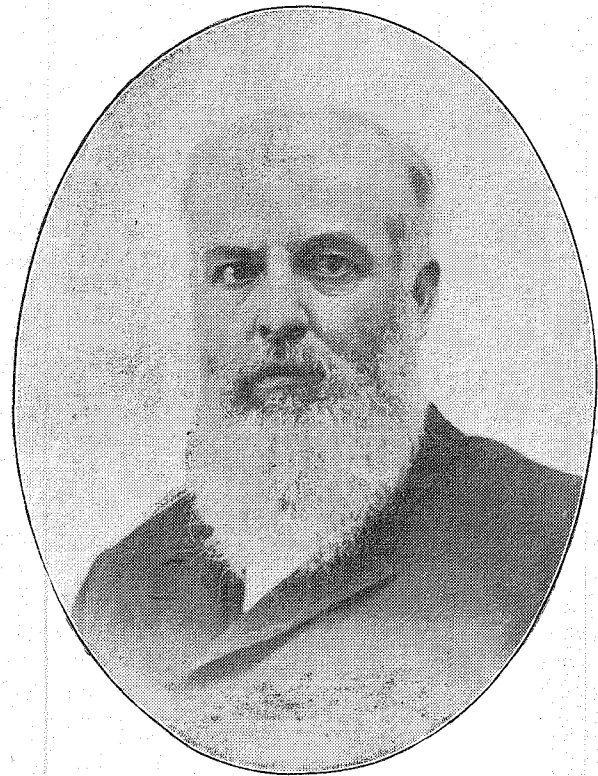
Elder John Hawkins, a notable figure in the history of our missionary work in the South Sea Islands, passed away May 16, at the advanced age of ninety-one years. Elder Hawkins was born in England, October 11, 1817. He was in the South

Sea Islands on a mission at the time of the assassination of the Prophet Joseph Smith, and continued his labors there until his death. He taught the natives the true doctrine so thoroughly that they were immune to polygamy when the "Brighamites" appeared on the scene with that delectable doctrine. Elder Hawkins was married to a native woman and leaves many descendants, both children and grandchildren.

The Herald Publishing House has just completed the publication of a cook-book for the Patronesses of Graceland College. This is a valuable collection of receipts, having had the careful selection and compilation of the Patronesses, and is entitled Graceland Receipt Book. It has nearly a hundred pages, contains several hundred receipts, and is a splendid thing for every kitchen. The price of this book is only thirty cents, post-paid. Send all orders to Herald Publishing House, Lamoni, Iowa.

Original Articles

MODERN REVELATION.



ELDER ASA S. COCHRAN.

Much prejudice exists in the minds of the people against any writing or manifestation claiming to be of divine origin, aside from the Bible. The ministers of the various churches, claiming to be evangelical or orthodox in their views, do all that lies in their power to strengthen this prejudice where it already exists, or to create it where it does not

exist; and in their efforts in this direction they often make ridiculous statements that show either malice or ignorance.

One man, quite a prominent minister in his denomination, introduced a lecture on what he chose to term Mormonism, by saying, "Joe Smith inquired of the Mormon god as to which church he should join, and was told not to join any of them, for they were all wrong." He then said the Mormon god lied, or Jesus Christ did.

1. For Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16: 18.

2. And Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."—Daniel 2: 44.

3. Another individual said, "Jesus said while on the cross, 'It is finished,' and all the devils in hell or this side of there can not get a revelation since then."

4. Another prominent minister makes the following statements in a sermon opposing anything aside from the Bible as being divine. He read Revelation 22: 18, 19, saying that "any revelation would not only be adding to the book of Revelation, but would be adding to the Bible."

5. Classed the Veda, Koran, Book of Mormon, Doctrine and Covenants, and revelations to Ellen G. White together.

6. They all were the results of hysteria, epilepsy, or catalepsy.

7. That the Koran excelled them all as a literary production, and in morality and spirituality.

8. That Mohammed was an epileptic, Ellen G. White received an injury to the head while young, and her manifestations were a result of it. Joseph Smith had a severe attack of epilepsy when he went to the woods to inquire of the Lord as to which church he should join.

9. That there was no such thing as a special call to the ministry; and no one was qualified to preach unless he could repeat correctly the first five books of the New Testament.

10. That sinners have no promise of any help in getting religion.

I have numbered these so-called arguments for convenience, and will number answers also.

1. Jesus was correct when he said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." He was also correct when he said, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matthew 11: 12. But if the gentleman's ideas were correct, Jesus was mistaken in one statement or the other. The gates of hell did not prevail against either the rock or the church; but the violent did prevail against the

church. Paul said, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20: 29, 30.

And John the Revelator says that a certain power should arise, that would "make war with the saints," and "overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Revelation 13: 7, 8. When those whose names were written in the book mentioned passed away, the beast having power over all others, the church would no longer exist, having been overcome by the grievous wolves, perverse preaching, the violent, and the beast, none of which were the "gates of hell."

On the other hand Jesus says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, amen; and have the keys of hell and of death."—Revelation 1: 18. His soul was not left in hell. (See Acts 2: 31.) So the gates mentioned did not and will not prevail; for death and hell will eventually give up the dead that are in them. (See Revelation 20: 13.) Hence both the statements of the Savior are correct, and the position taken is untenable.

2. In quoting Daniel 2: 44, the gentleman evidently supposed that it applied to the work of Christ, as set up by him, some nineteen centuries ago. But not so. The prophet is speaking of conditions as represented by the toes of the image. And in the days of these kings the God of heaven would set up a kingdom. Christ was born in the days of the iron kingdom, i. e., Roman. Notice, "And it came to pass in those days, that there went out a decree . . . that all the world should be taxed."—Luke 2: 1. This shows that Rome had universal power in the Savior's time, and the kingdom established in those times was taken by force, hence did not have the enduring qualities of the one referred to by the Prophet Daniel.

3. The person using the expression mentioned probably meant to insinuate that it was devilish to advocate any further revelation than that contained in the Bible. It was only necessary to inform him that not a word of the New Testament was written when Jesus said, "It is finished."

4. The Latter Day Saints believe Revelation 22: 18, 19, just as firmly as it is possible for any one to do. No man has the right to add to or take away from God's word; but God has never assured us he would not send any more prophets into the world, or that he would never speak again himself. The same restriction is found in Deuteronomy 4: 2 as

that in Revelation 22:18, 19; and it did not prohibit the reception of the balance of the Old and all of the New Testament.

5. The books referred to should not be classed together, but each should be judged on its own merit.

6. An assertion without proof.

7. I have before me the Koran, translated by George Sale, which is prefixed by a history of Mohammed, which bears evidence of having been written by an opposer rather than by one favorable to his religion. Mr. Sale says in the preface, "The Koran is universally allowed to be written with the utmost elegance and purity of language. It is confessedly the standard of the Arabian tongue." Hence the conclusion as to its merit as a literary production. As to its morality, we have only to quote from its pages to show that the gentleman's standard of morality is not high, and his judgment not good. In chapter 2, page 59, polygamy is taught in the following language: "There shall they enjoy wives subject to no impurity, and there shall they continue for ever." Also, chapter 4, page 102, we read, "And if ye fear that ye shall not act with equity toward orphans of the female sex, take in marriage of such other women as please you, two, or three, or four, and not more." And in the same chapter, page 111, we find the following, "And if they turn back from the faith, take them and *kill* them wherever ye find them." And again, chapter 18, page 246, we read: "Remember when we said unto the angels, Worship ye Adam; and they all worshiped him, except Eblis who was one of the genii, and departed from the command of his Lord." In these extracts we have polygamy, blood-atonement, and Adam-worship. Any one commending the morality as excelling that of the Book of Mormon and Doctrine and Covenants certainly has not a very high standard of morals in his own mind; and, as to spirituality, a man having a form of godliness, but denying the power thereof, certainly is not qualified to judge of the spirituality of any production whatever.

Paul says:

The things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. . . . But he that is spiritual judgeth all things, yet he himself is judged of no man.—1 Corinthians 2:11-15.

Hence a man that does not believe in spiritual manifestations is not competent to judge of the spirituality of anything.

8. The history of Mohammed, referred to, states that he was an epileptic, but the historian certainly

was not friendly to him, often showing a bitter feeling toward him and his religion, which a just historian should not manifest. But whether the statement was true or otherwise is immaterial as far as it relates to the latter-day work. The work of each of the parties mentioned must stand upon its own merits. And nowhere in history can be found a single thing that would go to show that Joseph Smith ever suffered from epilepsy, or any similar affliction. It is his claim that the powers of darkness were manifest, after which, he says, "I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) 'This is my beloved Son.'" —Church History, vol. 1, p. 9. This sophistical method of dealing with this statement of history, can have no more effect against its truthfulness than it would against the veracity of many historical statements found in the Scriptures. The infidel could bring the same statement against the divinity of many of the Bible statements. The statement that Joseph Smith was an epileptic would have no more weight as against his testimony, than it would against the testimony of the Apostle Paul, as recorded in Acts 22:6. He could not see for three days by reason of the glory of the light that shone around him. Or against the statement of John the Revelator, when he tells us of the wonderful visions of the Savior, and the thousands of angels, and the souls that were under the altar, and the New Jerusalem coming down from God out of heaven. Joseph Smith, notwithstanding the denunciations of the ministers to whom he related his experience, knew that he had seen the vision and heard the statement of the person who addressed him. And time has proved the truthfulness of a statement made to him in answer to his inquiry as to which church he should join, when he was told to join none of them, for they were all wrong, and their creeds were an abomination in the sight of the One who addressed him. If their creeds were right then, they are wrong now; for they have, many of them, become an abomination in the sight of the devotees of the churches mentioned, who have changed them. And if they are right now they were wrong then, just as Joseph was informed.

9. If this objection is correct, then there is not an individual on the face of the earth that is authorized to "administer for man in things pertaining to God"; for "no man taken this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5:4. Jesus never authorized any man or set of men to call and authorize their fellow men to act in his name; but said unto his disciples: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he

will send forth laborers into his harvest."—Matthew 9: 37, 38. Again he says, "Ye have not chosen me, but I have chosen you, and ordained you."—John 15: 16. And, "As my Father hath sent me, even so send I you."—John 20: 21. Paul says, "Faith cometh by hearing, and hearing by the word of God."—Romans 10: 17. "How shall they hear without a preacher? And how shall they preach except they be sent?"—Romans 10: 14, 15. These quotations show that the ministers of God are called, chosen, and sent by himself.

10. The Lord says, "My spirit shall not always strive with man."—Genesis 6: 3. This shows that as a rule God's Spirit does strive with man, and that when it does cease to so strive it is the exception and not the rule. Jesus says, "No man can come to me, except the Father which hath sent me draw him."—John 6: 44. Again, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Revelation 3: 20. Hence we see that naturally the Spirit of the Lord strives with the sinner. The Father draws them, and Jesus is knocking at the door. So we see that the objections are not well taken, and their arguments are unreasonable.

However, there are many scriptural evidences that the Lord would reveal his will in the days and years subsequent to the work of the Master and his apostles, as recorded in the Bible. And while man is forbidden to add to or take from the word of the Lord, there is nothing to show that he would never speak to the children of men again; and, as these objectors claim to be silent where the Bible is silent, they should stick to their text, and hold their peace along these lines.

There are many promises that the Holy Spirit would manifest itself in many ways, and there is no limit as to time, people, or place, when people put themselves in a proper condition to receive such manifestations. The following is an everlasting covenant:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

This promise is to all, as many as the Lord our God shall call. Jesus says:

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matthew 11: 28. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.—Ezekiel 33: 11. Go ye therefore, and teach all nations.—Matthew 28: 19. Preach the gospel to every creature.—Mark 16: 15. I . . . will draw all men unto me.—John 12: 32.

The call is universal, the promise also. Jesus says:

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.—John 14: 16. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14: 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—John 15: 26. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.—John 16: 13. The Spirit itself beareth witness with our Spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ.—Romans 8: 16, 17. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.—1 Corinthians 2: 9, 10. But the manifestation of the Spirit is given to every man to profit withal.—1 Corinthians 12: 7. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom he hath sent.—John 17: 3. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.—Matthew 11: 27.

From these passages and many others of like character, we see that the promise is a general one, that the spiritual manifestations are promised to the disciples. "And, lo, I am with you always, even unto the end of the world." And whenever they are manifested in the latter times we have modern revelation.

If there had not been a falling away, the spiritual manifestations would have continued down through the ages until the present time; but "grievous wolves" entered in, men taught "perverse things," the "violent" took the kingdom by force, the Dark Ages followed; the reformers improved conditions materially, but did not restore former conditions. But, thanks be to the Giver of all good, he had promised that at "evening time it shall be light." Jesus says that at the eleventh hour he would send laborers into his vineyard. (Matthew 20: 6.) And that after the Son had been sent to receive the fruit of the vineyard, and had been slain by the wicked servants, he will let out his vineyard to other husbandmen. (See Matthew 21: 41.) And the prophets of old assure us of the reestablishment of God's kingdom. Jeremiah tells of it in the following language: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt."—Jeremiah 31: 31, 32. He will, in the latter times, "proceed to do a marvelous work, . . . even a marvelous work and a wonder." (Isaiah 29: 14.) Yes, he, the Lord, will "set his hand again the second time to recover the

remnant of his people, which shall be left, from Assyria, . . . and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah 11: 11, 12.) "For . . . blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."—Romans 11: 25, 26. All Israel shall be saved; not in ungodliness; it shall be turned away. Their sins shall be taken away, evidently upon the terms of the gospel. For John "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" . . . in "the hour of his judgment." (Revelation 14: 6, 7.) And those who have been worshiping something else will be called upon to "worship him that made heaven, and earth, and the sea, and the fountains of waters." The Lord will carry out that "which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." (Ephesians 1: 10.)

So it seems that the position that all revelation ceased with the Bible is untenable, and there is an abundance of scripture to warrant the belief that additional revelations have been given and will be received in the future, and those who oppose this idea will find out their mistake, notwithstanding their assertions, that where the Bible speaks they speak, and where the Bible is silent they are silent.

ASA S. COCHRAN.

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CHRONOLOGY.

AN EXAMINATION OF THE DATES GIVEN IN HURLBUT'S
NORMAL LESSONS.

Having attended the quarterly conference of the Far West District, which convened with the Stewartsville Branch, June 13 and 14, 1908, and being a close student of history and chronology, I noticed several mistakes that were made in chronology by the one sent there by the General Sunday-school Association to conduct the normal work. I am one who dislikes errors in all forms, so thought I would try to correct errors in chronology. I do this in all good feeling toward all concerned, and with malice toward none.

I shall take up all that was taught, by sections, and show wherein the errors lie, and try to correct the same by the Bible alone, though I could use history and astronomy on the same with very telling effect.

1. We were taught that the date of the creation

of man was uncertain; which, if the Bible is consulted and is correct, is an error.

2. That the call of Abraham was 2280 B. C. Another error.

3. That the exodus was 1270 B. C. This is an error.

4. That the coronation of Saul was 1050 B. C. An error.

5. That the Babylonish captivity was 587 B. C.

Now I am free to assert, and can prove that all of the above dates are incorrect.

I will affirm that the creation of man was 3996 B. C.; and for proof will cite my readers to the Bible. Go with me to Genesis 5: 3, and there you have the starting-point, where it states that Adam was 130 years old when Seth was born. And in the sixth verse of the same chapter, we have the age of Seth at the birth of Enos, and so on. In the following verses, 9, 12, 15, 18, 21, 25, 28, we have the length of time from each father to the first son, which, added together, makes 1056 years from Adam to Noah. And in Genesis 7: 11, we have the statement that Noah was 600 years old when the flood came on the earth; and 1056 plus 600 equal 1656 years. This gives us the length of time from Adam to the flood. *Vide* Josephus, book 1, chapter 3, verse 3.

Now in Genesis 11: 10, we find that Arphaxad was born two years after the flood, and in the following verses of the same chapter we have the length of time that elapsed between the father and son. See verses 12, 14, 16, 18, 20, 22, 24, which added together gives us 222 years from Noah to Terah; and in the thirty-second verse of the same chapter we learn that Terah died in Sharan at the age of 205, and in the twelfth chapter, and fourth verse of Genesis we find that Abraham was 75 years old when he left Haran; and 222 plus 205, equal 427, the length of time from the flood to the call of Abraham, and 1,656 plus 427 equals 2083 years, the length of time from the creation of Adam to the call of Abraham, or the year 1913 B. C., instead of 2280 B. C. as was taught.

In Genesis 21: 3, we have an account of the birth of Isaac, which was 25 years subsequent to the call of Abraham, and in Genesis 25: 26 is the age of Isaac at the birth of Jacob, which was 60. In Genesis 47: 9, we learn that Jacob was 130 years old at the time he went down into Egypt; and 130 plus 60 plus 25 equals 215 years for the length of time from the call of Abraham to the going down into Egypt; and 2083 plus 215 equals 2298 as the year that Jacob went down into Egypt.

Now Josephus, the Jewish historian, in book 2, chapter 15, and verse 2, plainly states that "they left Egypt in the month of Xanthicus, on the fifteenth day of the lunar month; and four hundred

and thirty years after our forefather Abraham came into Canaan, but 215 years only after Jacob removed into Egypt." So I am in harmony with the Assyrian Tablets, Josephus, and the Bible on the above length of time they were in Egypt. And 2298 plus 215½ equals 2513½ years as the length of time the Israelites were in Egypt and Canaan; and also, from the creation of Adam to the exodus was 2513½. "Even the selfsame day." (See Exodus 12: 40, 41.)

I could tabulate the reign of the judges and the kings, but this would take too much space, so will

say that in 1 Kings 6:1, we have the plain statement that "in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign . . . he began to build the temple." And 2513½ plus 480½ equals 2994. This gives us the fourth year of Solomon's reign. Now take 4 from 2994, and you have the beginning of Solomon's reign, which was 2990 A. M. And as David and Saul each reigned 40 years, we subtract 80 years from 2990 and we have 2910 A. M. as the date of Saul's coronation, or 1086 B. C. instead of 1050 B. C.

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Dir. Adm. 0 A. M., 3996 B. C. 2083 A. M., 1913 B. C.	Pat. Admin. 2083-1913 2513½-1483	Theo. Adm. 2513-2910 1483-1086	Reg. Adm. 2910-3284 1086-712	Reg. Adm. 3029-3416 967-580	For. Adm. 3416-580 4065-69 A. D.
Fall Del. 1656-2340 Dis. 2219-1777	Jou. Pat. 2083-2298 1913-1698 Soj. Eg. 2803-2513½ 1913-1483 Opp. Is. 2298-2513 1698-1483	W. W. 2513-2553 1483-1443 C. C. 2553-2578 1443-1418 R. J. 2515½-2963½ 1482½-1082½	Ag. Un. 2910-3029 1086-967 Ag. Div. 3030-3182 966-814 Ag. Dec. 3182-3284 814-712	Ag. Div. 3029-3284 967-712 Ag. Deca. 3284-3416 712-580	Chal. Sup. 3460-3666 586-580 Per. Sup. 3666-3705 380-291 Gre. Sup. 3705-3824 294-176
Adam 0 A. M.—3066 B. C. Enoch 622 A. M.—3009 B. C. Noah 1056 A. M.—2006 B. C.	Abra. 2083-2183 1913-1813 Jac. 2168-2298 1828-1688 Jos. 2259-2316 1737-1680	Mos. 2433-2553 1563-1443 Josh. 2453-2563. 1543-1433 Gid. 2917-2908 1079-1067 Sam. 2852-2948 1144-1048	Dav. 2950-2990 1046-1006 Elij. 3086-3127 910-869 Heze. 3254-3284 742-712	Isa. 3254-3234 742-722 Jer. 3396-3431 600-575 Eze. 3410-3430 586-566	Mac. Sup. 3624-3956 176-40 Rom. Sup. 3956-4065 40 B. C.—69 A. D. Dan. 3362-3446 614-580 Ezra 3469-3544 527-452 Sim. Just. 3698-3707 501-291 Jud. Mac. 3833-3860 106-136 Herod 3960-4065 36 B. C.—69 A. D.

In 2 Chronicles 9:30 we find that Solomon reigned 40 years, and according to the Assyrian records he (Solomon) began to reign in the year 2990½, and 40 years added to this gives 3030½ as the date of Solomon's death; and by consulting the following passages you will see that the reigns of the kings of Judah covered a period of 386¼ years, or from 3030½ to 3416¾ inclusive. (See 2 Chronicles 11:17; 13:1, 2; 16:13; 20:31; 21:5; 19; 22:2; 2 Kings 11:3; 2 Chronicles 23:1; 25:1; 26:3; 27:1; 28:1; 29:1; 33:1, 21; 34:1; 36:2, 5; 10:11; 2 Kings 25.) This takes us to the Babylonish captivity, which occurred 3416¾ A. M., or 580 B. C., which I can prove by history, astronomy, Josephus, and the Bible, if called upon to do so.

It is very generally conceded that the nativity occurred four years before our Christian Era; but by adding the dates as we find them in the Bible it will give you 3996 years as the length of time from the creation to the nativity, and 3416¾ plus 580 equal 3996¼, and as the nativity occurred on the twenty-fifth day of our December, but on the fifth of the Jewish month Chisleu, this would make the new moon come on December 20, 3996, or the year of the nativity, and as December was the third month of the Jewish year, we have the one fourth year; and we have 3996 B. C. as the creation year.

Summary, we have:

First, 0 A. M., or 3996 B. C., as the date of the creation.

Second, 2083 A. M., or 1913 B. C., as the date of the call of Abraham.

Third, 2513½ A. M., or 1483 B. C., as the date of the exodus of Israel.

Fourth, 2910 A. M., or 1086 B. C., as the date of the coronation of Saul.

Fifth, 3030½ A. M., or 966 B. C., as the date of the division of the kingdom.

Sixth, 3284 A. M., or 712 B. C., as the date of the Assyrian captivity.

Seventh, 3416¾ A. M., or 580 B. C., as the date of the Babylonish captivity.

Eighth, 3996 A. M., or 4 B. C., as the date of the nativity.

On the preceding page I present a diagram of the first six lessons in the Normal, as I find it in the Bible, etc., and by turning to the Normal you will find the key.

In conclusion let me ask, Why is it that our people can not see this? Is it because they have not the time to look it up? or is it because they prefer to take the words of some one who claims to know, but who does not know?

Trusting that this may start some one to looking this up; and that we may, in the near future, have a system of chronology of our own, and one that we know to be correct, I am

W. F. CURTIS.

Of General Interest

THE NEWPORT PLAN.

In our last week's issue we gave a synopsis of the plan adopted by the city of Des Moines, Iowa, known as the "Des Moines plan," to secure good city government free from party politics. Following is a synopsis of what is known as the "Newport plan." Some interest will be found in comparing the two.—HERALD EDITORS.

In our Newport system, we have a body of one hundred and ninety-five known as the representative council elected for three years, in whose hands are all legislative power, and a board consisting of a mayor and five aldermen elected for one year, as executives. The representative council broadly speaking has the powers of a town-meeting, and the board of aldermen of which the mayor is a member and also presiding officer, the powers of selectmen. The number of one hundred and ninety-five was fixed upon as large enough to be fully representative of the people, but too large for effective control in meeting, and also as being a multiple of thirteen and thirty-nine, the latter being the number elected for each ward, one third renewable yearly. The representative council is elected by wards, only those voting who pay a property tax on not less than one hundred and thirty-four dollars, this being a proviso of the Rhode Island Constitution in reference to such bodies. The aldermen are nominated by wards but are nominated by the city taxpaying vote. The mayor is voted for by the whole electorate. I would add that the Rhode Island rule disqualifies about fourteen hundred of the total fifty-four hundred Newport electors for voting for the council or for any proposition to impose a tax or spend money.

The representative council has its first meeting on the first Monday in January, elects a chairman, a large number of city officers, does a large amount of other business, and adjourns to wait a call to consider the budget. This is reported by a committee of twenty-five of the council, five from each ward, appointed by the chairman. The report of this committee must be printed and distributed to all taxpaying voters at least a week before the adjourned meeting called to consider it. I would say that this procedure is taken from that of Brookline, to one of whose citizens, Mr. Alfred D. Chandler, we also owe the suggestion of a large council with town-meeting powers. I would call special attention to this budget committee. It is large enough to be fully representative; its action is open and above board; its findings are known before they are finally passed upon.

The referendum and initiative in money propositions are made easy; the council itself can be called together at any time upon the written request of twenty-five of its members, or upon the request

of the board of aldermen; the meetings must be with open doors, and its records open to public inspection; it elects the city officials, fixes their salaries and defines their duties; it may, by vote of two thirds of all the members, remove an officer for misconduct or incapacity. Any taxpayer, man or woman, may appear before the council and address it, subject of course to necessary rules.

The mayor has power to suspend any city official and bring the case before the whole board of aldermen. If the board sustain the charges, the official is dismissed. The official has, however, ten days in which he may make appeal to the representative council, whose action is final. The board of aldermen forms the several committees for the supervision of the administration of the city departments; it reports their condition, with recommendations, annually; it also attends the meetings of the council and gives such information as may be required. The mayor and aldermen receive salaries fixed by the council; the members of the council receive none. These are now, for the mayor twelve hundred dollars; the aldermen nine hundred dollars. These officials may not be interested in any city contract nor may any of them, stockholders in a corporation, vote upon a proposition or with reference to a contract between the city and such corporation.

The election, in order to separate it from party elections, is fixed for the first Monday in December; nomination papers are filed with the city clerk at least twelve days before this date; all candidates must give a written acceptance of candidacy; thirty signatures at least of taxpaying voters in the ward are necessary to nominate for the representative council; one hundred of the general electorate, to nominate for the School Committee; and two hundred and fifty of the general electorate, to nominate for mayor. No one can sign the papers of more persons than he is allowed to vote for. Though the aldermen must be residents of the wards for which they stand, they are voted for by the whole of the taxpaying voters of the city. Nothing of a political nature can appear upon the nomination paper or ballots.

It will be seen that the system developed in this charter is one of extreme simplicity. It unites all legislative power in a single body, and establishes a small committee to carry the authority of this body into effect; it brings back to the people in a very effective degree the authority which has been taken from them by political rings and combines; it separates the municipal from state and national elections; it separates the power authorizing the spending of money from the power which expends, thus vastly increasing the difficulty of a vicious combine. In the words of the "Explanatory State-

ment" which accompanied the act when brought before the legislature, it "is absolutely open to the knowledge of all the people; gives the right to every one to speak upon any proposition; allows no opportunity to stifle any question; makes it easy for any one to bring forward any subject for consideration; opens the budget to full inspection and discussion by the people before it is adopted; in a word, makes the public the master it should be in all questions affecting its civic welfare." Its one defect so far as I can see is in its short terms for the executives and technical staff.—*Chautauquan*, June, 1908.

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BREWERS ATTACKING THE DRINK EVIL.

It is suggested by the *Brooklyn Times* that the Prohibitionists give President Liebmann, of the United States Brewers' Association, a place on their ticket in view of his strong temperance speech at the opening of the Brewers' Convention in Milwaukee, and in view of the resolutions with which the convention closed. "It is our duty," said Mr. Liebmann to the assembled brewers, "to spread the conviction that our industry stands for temperance in the best sense of the word, and will neither countenance nor tolerate anything not thoroughly in accord with the moral and physical welfare of the people." In its resolutions the association declared its "sympathy" and "coöperation" with "any movement looking to the promotion of habits of temperance in the use of fermented beverages," being careful to stipulate, however, that "by temperance is meant temperate use—neither abuse nor disuse." The Association goes on to brand as false the idea "that the commercial interests of the brewer are served by encouraging or conniving at lawlessness," and declares that disorderly saloons should be exterminated, "and not only the community be purified of objectionable places, but the brewing trade freed of an incubus which it is now struggling to shake off without such assistance." We are assured that "no one would hail such a consummation with greater satisfaction than the brewer." They therefore ask the public "to accept our assurance that the objectionable features of the retail liquor traffic do not rest upon and are not backed either by the commercial interests or by any supposed political power of the brewers, but that the elimination of such objectionable features is most earnestly desired by our trade, that we will lend our fullest coöperation toward their extinction, and invite the assistance of public officials and the people in general to that end."

These words of the president and the "platform" of the association are regarded as the official beginning of the campaign to rid the trade of the disreputable saloons that are blamed for the prohibi-

tion movement. Action has been begun in Milwaukee itself by the mayor and police chief, who have made a "black list" of forty-three saloons that are to be closed. The Milwaukee *Wisconsin* believes the work of the brewers "deserves encouragement from friends of social betterment," and the Pittsburg *Leader* thinks the eradication of the low grogeries "will make unnecessary sterner but too often less effective measures on the part of the people for the control of the liquor business." Many other papers wish the brewers success in their new line of endeavor, and the New York *Tribune* believes that if they go at it "heart, soul, and purse, in a war against dives and harmful saloons," the prohibition movement will "inevitably lose a considerable part of its present impetus." If they go at it half-heartedly, the *Tribune* looks for more prohibition victories.

The sincerity of the brewers is doubted by the Toledo *Blade*. It recalls that "when the assault against the saloon first took shape, the brewers tried bluff and bluster." Then they tried politics, and then advertising:

"Only when driven to the last ditch have the brewers seemed to appreciate the errors of their past campaigns, and shown symptoms of intelligence. We assume they are growing wise from the statement made that the convention is discussing methods whereby the business can be placed on a more legitimate basis.

"Had the brewers taken the necessary steps, years ago, to lop off the most disreputable feature of the traffic, the prohibition movement would not be what it is to-day. It is the low dive and the grogery, the wine-room, and the political work which is indispensable to the protection of these bad resorts that have aroused the people to strong protest. All such reforms must be backed by public sentiment in order to make progress, and the brewers themselves, by their arrogance and selfishness, are responsible for the public sentiment that is behind the present prohibition wave.

"How far the brewers will go to improve conditions in their own household is a question, but the fact that they did nothing in that direction until driven in a corner robs their new program of much of its efficiency. For the people, taking heed of the past, can not convince themselves that there is any sincerity in the proposed reformation of the business."

The Philadelphia *North American*, which the Prohibitionists consider their best friend in the ranks of the daily press, says:

"Excellent in all respects, so far as mere words go, is the proclamation of the brewers. Had such a platform been put forth and honestly adhered to before the abuses and crimes of brewry-backed saloon men had piled so high that finally they top-

pled over upon the heads of those really responsible, the present national protest against the traffic would not have come into being. . . .

"But they speak too late. They have sinned away their day of grace. Their repentance comes after the clock has struck twelve.

"And even now they do not speak honestly, for they declare that 'it is a mistake to believe that the commercial interests of the brewers stand back of the excessive multiplication of saloons or any of the unlawful or improper practices of the saloonkeeper.'

"The chattel mortgage and license records of every city in the land give the lie to the first statement. And the power in their hands is never used to check all evils by cutting off the supplies from saloons that tolerate gambling, the social evil, sales to minors and drunkards and during illegal hours. . . .

"For the moment we believe that they would be willing to do a little temporary housecleaning, if by that means they could check the overwhelming wave of the people's indignation. But their past proves that this means only that:

"The Devil was sick, the Devil a saint would be.
The Devil got well, the Devil a saint was he."

The accompanying diagrams are based on the annual beverage statistics gathered and published by the *American Grocer* (New York). It says in comment:

"Nearly double as much per capita is spent for drink as is spent for the maintenance of public schools. It nearly equals the value of exports of merchandise per capita. It is double the amount of the public debt. It is more than the farm value of the corn crop, which exceeds twenty-five million bushels; three times the value of the wheat grown; more than double the worth of the cotton crop. The indirect cost is beyond estimate, and so great is the waste and misery created that States are fighting the evil and endeavoring to banish the saloon as a distributing factor. It is easily the foremost question of the day, and places the support of a big navy or army in the shade."

The New Orleans *Times-Democrat* explains that the large figures for drink in 1907 do not discredit prohibition, because "the prohibition movement in the South, although well under way in 1907, had not yet won any great victories or placed entire States under prohibition, and we shall not be able to tell how far the prohibition in the South has affected us until 1909."—*Literary Digest*, June 20, 1908.

• * * * •

To be conscious that you are ignorant is a great step to knowledge.—Disraeli.

• * * •

Necessity is the argument of tyrants; it is the creed of slaves.—William Pitt.

• * * •

A liar should have a good memory.—Quintillian.

THE BORROWED MIRROR.

"What will other people think?" is the most cowardly phrase in use in society.

Only weak men stand in fear of the censure of the neighborhood.

Whatever is great in life brings down censure upon the head of the doer.

A man who lives, moves, and has his being in other people's opinions has not risen to the level of animal intelligence. The dog and horse are at least sincere and natural in all their acts.

Why not dress your life before your own mirror?

Look for your reflection in your own mind. There is a secret judge of all your acts within you. Conscience is your private opinion of yourself.

Why borrow a thing when you possess it yourself? What does it matter what others think of your actions? What do *you* think of them?

Some men crouch, crawl, and skulk all their lives. They are cowed by a whisper, their purpose is shaken by a look. They run like sheep before somebody's opinion, though they would return blow for blow if they were attacked on the highway.

They are larded, greased, and curled wax figures. Whenever they move you know that Public Opinion has pulled a wire somewhere. When they speak you know what they will say. They are not men enough to offend.

The ogre, Public Opinion, slays more originality and individuality than all the barbarous superstitious codes put together. It is the modern Moloch before which we all meekly bend.

That shameful hypocrisy which permeates society everywhere is born of the fear of other people's opinions. Sincerity and plain speaking are at a premium everywhere. We lie from morning until night, and pretend to things we abhor.

Turn once upon that lazy braggart, Public Opinion, and see it scamper away.

It is our latest idol, the modern social Jugger-naut.—*Cosmopolitan*.

Original Poetry

A Dream.

I had a dream long years ago,—
 A dream so wondrous sweet and rare
 The mem'ry leaves my soul aglow
 When pond'ring o'er the vision fair.
 Midst loving friends I seemed to be,
 All waiting for the coming Lord.
 We longed his glorious face to see,
 Yet were too full to speak a word.
 The "marriage supper" seemed to be
 Where we were sitting filled with peace;
 God's Spirit came till we could see
 "Eye to eye"—true heavenly bliss.
 With greater power the Spirit thrilled;
 Our souls with rapture grew apace.

And then the vacant chair was filled—
 Behold the Savior of the race!

O bliss, O joy unspeakable!
 His beaming smile did so entrance!
 That look of love unutterable!
 That glorious shining countenance!

His cheeks were full and rosy red,
 His curly beard of golden brown;
 And round his royal head,
 The silken locks came waving down.

His eyes beamed out in bluish-gray,
 They shone so wise and tenderly.
 There are no words that can portray
 His charming personality.

His manly form beyond compare,
 The shoulders broad and breast so strong;
 Oh, what a place of refuge there
 For all the weary ones who long—

For something better, sweeter far,
 Than found on earth's drear pilgrimage;
 Yea, perfect love without a thing to mar,
 A friend unchanged from age to age.

May 5, 1908.

SR. MINNIE ANDERSON-WARNOCK.

An Inheritance in Zion.

And inheritance in Zion!
 How the heart of every Saint
 Throbs with joy and thrills with longing,
 As this thought they contemplate.

Not a place in which to sojourn
 For a year, or two, or three;
 But a home, secure, abiding,
 That inheritance shall be.

But the joy pulse, nor the longing
 Can obtain for us that prize;
 We must, if we'd claim the promise,
 From our lethargy arise,

And with diligence endeavor
 To obtain the promised land,
 Each one giving of his substance,
 With free heart and ready hand.

Ever striving to secure
 Riches, in an honest way,
 That we may bring consecrations,
 Liberal tithes and offerings pay.

Thus the land may soon be purchased,
 Then in thriving state we'll find,
 For the maintenance of many,
 Industries of various kind.

Like the Jews of bygone ages,
 We may claim and hold the land;
 We may dedicate a temple,
 And build up a city, grand.

But, like them, a perfect Zion,
 One the Lord would own and bless,
 We can never make, if heedless,
 Of the laws of righteousness.

While we make a prosperous city,
 We unitedly prepare,
 Each his own heart must be making
 Ready for a dwelling there.

For 'tis those who're pure hearted,
Who, we're told in language plain,
An inheritance in Zion,
Can secure and retain.

In the heart that God calls pure,
Selfishness will not be found;
But for God and fellow creatures
In such hearts will love abound.

Love for God will prompt us ever
To obey his every law;
And each day we'll grow more perfect,
As we nearer to him draw.

With the pure in heart, no malice,
Jealousy, or strife can be;
But there's meekness, kindly feeling,
Perfect love and unity.

If for all our fellow creatures,
We a perfect love will bear,
All the worldly goods we're blessed with,
We will freely with them share.

If we thus strive to be perfect,
And like Enoch's loving band,
Each will ever give the other,
Willingly, a helping hand;

If, like them, for perfect union,
Oneness, and equality,
We will ever strive in earnest,
Owned and blessed of God we'll be.

And although our perfect Zion
He may not to heaven take,
We'll be loved as Enoch's people;
Of a joy as great partake.

There will be no lack of blessings;
Of the Spirit's power no dearth.
Our inheritance in Zion
Then will seem a heaven on earth.

SR. A. E. DEMPSEY.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Daughters of Zion Reading for July.

TO WHOM DOES THE CHILD BELONG? NO. 3. TO HIS PARENTS.

The obligation of children to their parents is much insisted upon, but the obligation of the parents to their children is less considered. . . .

It is the parents' duty to see that this "bundle of capabilities" which he calls his child, shall be trained in accordance with its own individuality, with its duty toward its fellow men. The parents' love must protect the child; their judgment serve him until his own experience shall develop judgment. Their example should be the child's model, and their precepts should accord with their practice. . . .

The habits of the parents in childhood, youth, and maturity, before the child has received the gift of individual life, have been forming the characteristics of the child—physical, mental, and spiritual. In truth, it is in these potential years of his existence that the child belongs most to the parent. In these later days considerable thought is given to pre-natal culture, but it is usually limited to the three quarters of a year which precedes the child's advent upon the earth, and referred most of all to the mother's influence. But the culture which the child receives through the whole life of his parents is even of more importance. Observant men and women have noticed how the childhood of parents is reproduced in the childhood of their offspring. Not only in their looks, but in tendencies, habits, likes, dislikes, of which the child has never heard as a peculiarity of the parent's childhood, do the children reproduce the parents.

I remember once looking with some anxiety at a willful, excitable child, and wondering what she would be as a woman, and the mother, a peculiarly sweet and lovable woman, said reassuringly, "She will come out all right. I was just such a child"; and the result has proved her prophecy correct. Men sometimes in a correct maturity are surprised at the wildness of their sons, forgetting that in their own youthful dissipations, they were creating the tendencies of their future children. If they had realized that the eyes of those children, who were not to receive their individual life for years to come, were watching their actions as models for future copying; that their unborn ears were hearing profane or vulgar words to repeat in after years; if they had felt that the impressionable hearts and minds of their children to be were receiving indelible impresses through their own practices, they could and doubtless would have saved themselves future anxiety and their children suffering, by living more virtuously. A mother who had been a coquettish girl, said to me, as her daughter was approaching womanhood: "As I think back over my girlhood, and recall my own imprudent conduct, the blushes run over me from head to foot, and I think, 'Oh, if my daughter should be a flirt!'" And the daughter is manifesting the same tendencies, and giving the mother many an anxious hour, and that mother moans: "Oh, why did not some one tell me in those girlish follies what I was doing for my children?"

In those years when her daughter most truly belonged to her, she might have molded her for all womanly virtues, but she did not know. People sometimes say that young folks will not be influenced by an appeal to such motives for right conduct; but experience demonstrates that a large proportion of young people will hear and heed. More especially is this the case if they have not been accustomed to hear jesting or vulgar speeches in regard to the duties which will devolve upon them in the future. A lad of sixteen was asked which would be the stronger motive to refrain from wrong-doing: that it would injure himself, or that it would injure his children; and he replied promptly, "I would not do it if I knew it would injure my children." A girl of fifteen, writing to one who had spoken before a girl's school upon the duty of taking care of health from the highest motives, says, "I thank you sincerely for the good advice you gave us, and I am going to try to take good care of myself in every way for the sake of my future children."

Herbert Spencer says, in regard to education, that the first thing to be taught is that parentage is a possibility for all; its duties the noblest in life; and should be prepared for. In the training of the children of the present generation, then, one of the most important lessons is that their possible children belong to them now, and are to be modified, impressed, and to a certain extent created, by the deeds of their own youth. This question of inheritance is not only of interest, but of vital importance; and it is a consoling thought that we

can mold future generations by the modifications which we create in ourselves, by the habits which we form, the education which we receive, or even by the thoughts which we hold in our secret hearts. In view of this, we might truly say that the child belongs to the parent before he belongs to himself, and this thought gives a seriousness and grandeur to fatherhood and motherhood that is almost overwhelming. This thought, also, should make us more tenderly patient with our children, because, when they belonged so exclusively to us, we did not do the best for them. The idea that the child belongs to the parent, then, is one that puts the greater burden of obligation upon the parent, rather than on the child; and the lack of fulfilling these obligations in the sowing time of his own youth, puts upon him a greater obligation to weed out carefully the tares which he sowed, and to be more patient if the harvest of virtues is not all that he desired.

This child belongs to me,
And in his virtues and his vices shows
What I myself have been, and what I am.
He owes me—what? Alas, I dare not say
When I remember all that I have been;
But this I know, I owe him patient love,
And faithful, tender care to weed away
The faults I planted in his garden fair.

—Mary Wood-Allen, M. D., in *American Motherhood*.

Questions on July Reading.

Under what obligation are children to their parents? What other obligation has claim upon our consideration? What training does this obligation require parents to give their children? Why should a child's individuality be first considered? How is a child's individuality developed? What must protect the child until his own judgment is developed? From what is he to be protected? How may a child's character be injured by allowing his judgment too great latitude? If the parents' judgment always decides, what may be the effect upon the child's self-reliance? In what sense does the child belong to the parents in their early years? How far does the prenatal culture of the child extend? In what ways do children reproduce their parents? Is it safe to presume that children will come out "all right" because the parents have done so? What purpose may it serve for parents to tell their children of the failings of their youth? Do you think they may be influenced as suggested in the reading? What may be the effect of coarse jests and vulgar speeches in regard to parenthood? In the relation of parents and children, where does the greater obligation rest? With the serious responsibility resting upon them, to what end should parents exercise patience?

Program for July.

Hymn No. 279, Saints' Hymnal; reading from Home Column with discussion; paper, "Parentage a possibility for all"; paper, "Patient indulgence or patient direction"; roll-call; business; hymn 199; closing prayer.

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.—Wordsworth.

• • •

Cheerful at morn, he wakes from short repose,
Breasts the keen air, and carols as he goes.

—Oliver Goldsmith.

Letter Department

A Miracle of Healing.

LAMONI, Iowa, February 10, 1908.

Editors Herald: The inclosed testimony was sent by my uncle, Elder A. F. Henderson, and thinking it should have worthy mention in the HERALD I send it to you for publication.

Yours in gospel bonds,

MRS. J. E. STOWELL.

"GILBERT PLAINS, [Canada,] January 13, 1908.

"A miracle of healing performed under the hands of Elder A. F. Henderson, upon Alice Emelow, who was near unto death, and who, only for the prayers of those Saints that were around her and acquainted with her, would have passed away hours before the elder could have reached here, as at frequent intervals she would take spasms and at the close of each of those spasms she would, as it were, pass away; and we, the undersigned witnesses, could only bring her to consciousness by throwing water in her face and constant rubbing, by which means we kept life in her till the elder arrived. At the hour of half past six in the morning she was first administered to by Elder A. F. Henderson; at ten o'clock she wanted to get out of bed, and at half past eleven she arose, dressed herself, and had dinner with us and others at the table. As we, the undersigned eye-witnesses, testify.

"WILLIAM H. BRADEN.

"JOHN DALLYN.

"ARTHUR WARD.

"LIZZIE WARD.

"ALICE EMELOW.

"MRS. WM. H. BRADEN.

"ARTHUR H. BRADEN.

"MARY A. BRADEN.

"All of Gilbert Plains.

"Elder A. F. Henderson's address is 217 Lipton Street, Winnipeg."

SHABBONA, Michigan, June 16, 1908.

Editors Herald: It is with pleasure that I say God has spared my life. In answer to many questions as to why I returned to the Latter Day Saints' Church, I give as a reason that I can not find pleasure in the world after tasting of God's heavenly gifts. No matter how hard I fought against my feelings, I could not overcome that longing for God's Spirit, and still I fought God. About this time, one evening on my return home, I heard my parents in prayer. Listening, I heard what brought tears to my eyes. They were praying for my return to my place in the church. God has answered those prayers: I have returned to his people, my wife has joined hands with me, and we are trying to serve God with fear and trembling. I know this work is true.

I ask your prayers in my behalf. My prayers are for the advancement of the cause.

In gospel bonds,

J. G. GROOMBRIDGE.

DURHAM, Oklahoma, June 11, 1908.

Editor Herald: We have no meetings here and would be so glad if we could. There seem to be no other Saints around here at all. Mother, brother, sister, a nephew, and myself are all the Saints in the neighborhood. Mrs. J. B. Lytle is my mother's name.

I had the misfortune to lose my dear companion about a year ago. He was home from South America two months when he died. I am left with three little ones to support.

If there is any place where I could have a good home for myself and children, and work to support them as best I could, I would be pleased to hear about it. I would have to keep my children with me and the oldest will be old enough to go to school this winter, he being six in October. Perhaps I could get such a place at the Saints' Home or at Graceland College as there would have to be laundry work and sewing, cooking, and such work done.

I would like so well to be where I could go to church and raise my little ones in the faith. I can say I know this is a glorious work. I love to read the church papers, but have never had a chance till I came to live with my brother who takes the HERALD. I ask the prayers of all the Saints that I may live faithfully and raise my little ones as they should be.

Your sister in Christ,
MRS. G. H. GRIM.

VERA, Oklahoma, June 16, 1908.

Dear Herald: This is a new place where the true gospel has never before been heard until our noble brother, Lee Quick, came here and began to preach. It seemed like every sermon was given by inspiration and scattered prejudice from the minds of the people so they could understand the gospel in its purity. He preached twenty-five times and baptized twenty, all adults but three. It seems there are many more almost ready for the water. I have not words to express my gratitude and love for this great work and for the love that God has shown towards us in these meetings.

My husband and I were the only Saints here, and how thankful we are to see so many of the very best people of the town obey the truth! Nearly all of them have homes of their own, and we hope to see a branch raised up here in the near future. The people of the town gave liberally to our brother, twenty-five dollars in cash, and he has sold eight Books of Mormon.

Never since we have been members of the church have we seen such favor turned toward our people, and we have been members for seventeen years. Our prayers are that it will continue throughout the whole world. We are praying for the blessing of God upon the work, and especially upon the sisters who stay at home and care for the children while their husbands go out to spread the gospel among those who are honest in heart. May God bless the HERALD and its readers.

Yours in bonds,
MR. AND MRS. WM. W. SHOEMAKER.

PROVO, Utah, June 16, 1908.

Saints Herald: It has been quite a while since I have written to you. I have tried to keep busy at the Master's work. This field is a peculiar one in many respects. Of late I have been tracting from house to house, and already I have several interested. I believe it is the best way to reach the people out here.

Last week I held a public discussion at Murray, Utah, with Elder Jacob A. Eades of the Utah church, for three evenings. Succession in the Presidency was the subject under consideration. From four to five hundred persons were present each evening. Bro. E. A. Davis, of Salt Lake City, was my moderator. It was a good chance to get before the people the differences between the two churches and we felt blessed in making the effort. Several of the Saints from Salt Lake were present each evening; also the Saints from Sandy and Union Fourth. The Salt Lake *Tribune* published a synopsis of the discussion. The *Deseret News* also made mention of the debate. We are working and praying that God will soon open the way more favorably to his work in this part of the vineyard. Judge Henry S. Tanner, whom I met in public debate at Provo two years

ago, was present two evenings; and Joseph F. Smith, Jr., was present one evening. Bro. E. C. Briggs was present and seemed to enjoy the debate, as also Bro. George Thorburn, of the missionary force.

In gospel bonds,
210 West Fourth Street. J. F. CURTIS.

MORLAND, Kentucky, June 10, 1908.

Editors Herald: I would like to submit a summary of the work done by the officers of the Louisville Branch in the last quarter: Sermons preached by the writer forty, by Priest W. N. Hanner sixteen, by Priest John Zahnd twenty; meetings presided over by the writer twenty, W. N. Hanner thirty-four, John Zahnd nine, Teacher Robert Willis three. Other meetings attended to the number of one hundred and five.

We have been laboring hard to build up this branch, and have a prospect of an ingathering in the near future; but there are not many "lively stones" in and near the city now, and we have a pretty hard pull to keep the work moving.

I am here in a new place where we have never done any work before. We have good interest with fair crowds. Brn. James and Charles Oliver have moved into this (Casey,) county; both have Latter Day Saint companions, and want to do what they can for the work. I hope we can gather in others as good. The Brighamites have a hold here.

May God speed the redemption of Zion and may we all be gathered into that goodly land, is my prayer.

1719 Seventh Street. J. W. METCALF.

COLUMBUS, Kansas.

Brother Blair: I took Bro. and Sr. Curtis Randall, of this place, to the Bullis Medical Institute, 3509 Morgan Street, St. Louis, Missouri, for treatment by a specialist, Sr. Randall having suffered a long time from gall-stones. She had been reduced to a shadow, almost. The doctor removed the stones without an operation, and she is now rejoicing, as are also the Saints of this branch.

I found this doctor and wife to be very nice, plain people. He does not profess any church, but is a firm believer in God. He uses very little medicine. He had never met with any of our people, so I reasoned with him and his good wife from nine o'clock in the evening till one o'clock in the morning. I almost thought they would believe, although it was the first they ever heard about our religion.

On Sunday morning I went to the stone church in time for Sunday-school, and they have a good one. Bro. Sandy preached a grand discourse. I was going at night, but a very severe storm came up and I could not go, which was a great disappointment to me.

Your brother in the one faith,
W. S. TAYLOR.

MOUNTAINVILLE, Deer Isle, Maine, June 18, 1908.

Editors Herald: Since last I wrote to your valuable and instructive pages many changes have taken place with and about us. The cold and disagreeableness of winter have given way to the warmth and beauties of summer and in the leafy boughs the songs from a thousand throats, give praises to their creator for his love and mercy to all. How thankful and grateful should we feel for all this! Surely no good thing will he withhold from them that walk uprightly.

Bro. W. E. LaRue and wife, who have been with us quite a while, have left, and in his stead we have Bro. R. W. Farrell for the year. We are willing to assist in any way possible, as the brother comes to a field new in many ways to him.

A short distance from here, at Sunshine, the Advents, with their great revivals, are preaching hell fire and the end of the world, and by this means many are being scared into their church. They say that baptism alone can save and that they are now saved. O, what a void, empty religion alongside of the pure, unchangeable gospel of Christ, and what poor satisfaction for holding to such when compared to what is offered the true children of the King of kings! Truly, "I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

I will say that I am trying, under the adverse circumstances of life which seem to surround on every hand, to do my Master's will the best I can, trusting him who is able to strengthen me to do all things, that I may acceptably run the race, watch and pray, and finally receive the reward and crown of life in store for the children of God. Saints, I ask an interest in your prayers and hope to be able so to live as to meet God's chosen in Zion face to face. Ever striving and praying to this end, I remain,

Your brother in the faith,
WALLACE A. SMALL.

RIVERTON, Iowa, June 20, 1908.

Editors Herald: Our branch is somewhat divided and scattered, but we hold Sunday-school and meeting yet. Bro. Jonas H. Drury, of Brownsville, Nebraska, has united with this branch and has been a great help in preaching; also Teacher N. B. Donaldson is doing what he can to preach, and in Sunday-school work. The writer is trying to hold the fort by preaching the word. L. C. DONALDSON.

COUNCIL BLUFFS, Iowa, June 16, 1908.

Editors Herald: Notice is hereby given to all who may desire to attend the reunion at Council Bluffs, Iowa, August 22 to 30, and who want tents, to let the committee know as soon as possible.

The following prices will be charged for tents: Ten by twelve, two dollars; twelve by fourteen, two dollars and fifty cents; twelve by sixteen, four dollars. We can furnish cots and springs also, but in order to get the best terms on them we will have to know about how many to engage. They will not exceed fifty cents each, and we may be able to do better.

We have secured Walnut Grove, an excellent spot for our meeting, and can furnish pasture for horses at a nominal expense. We will be located by a street-car line that will be used for our convenience more than anything else. There will be no noise or dirt, but fine shade and blue grass abundantly. We see no reason, if you come with the intention of enjoying yourselves, why you will not have a fine time.

H. M. LILES, Committeeman.

DOW CITY, Iowa, June 19, 1908.

Editors Herald: It has been some time since I have written to your columns, but I am still in the faith and expect to be as long as life shall last. Indeed there is nothing that will inspire hope like the gospel of Christ. If obeyed in sincerity, and its precepts carefully obeyed, it brings, as a reward, the Holy Spirit with its inspiring and quickening power. The Spirit increases one's faith, and makes hope shine in the mind like the sun upon a sea of glass; and it fills the heart to overflowing with love to God and all mankind, as the soul is touched and the eyes flow with tears, and the lips give praise to the eternal Father, in the name of Christ, for the supply of good things coming from his bounteous store.

Our Bro. Cornelius A. Butterworth, who is with us after being in Australia for twenty years, has done some excel-

lent preaching in our town and has made our hearts glad both with the good news of the gospel and with his presence and visits. May his health improve, his usefulness increase, and he be enabled to grow in favor with God and man, is our sincere desire and earnest prayer.

Our district conference, which closed last Sunday, was quite well attended, and, all things considered, was an excellent one. A good spirit seemed to prevail throughout. Branches were better represented than usual, which all were glad to see. Elder Orman Salisbury was again chosen to preside, with Bishop C. J. Hunt to assist. Our gospel tent was placed under the direction of the missionary in charge and district officers.

The weather has been too wet to suit the farmers; yet in the long run it will prove an excellent thing for this part of the country, as we were much in need of a good wetting up. It comes from Him who doeth all things well, and no one should complain. Who will do it?

The Saints the writer has visited seem cheerful and interested in the work, though there is some inactivity manifest. This evidently should not be. This latter-day work belongs to God and Christ, and we all are brethren, or should be. When we work for the promotion of the church and the spread of the gospel, we are working for each other's good. Every member should be a faithful, persevering, humble, prayerful, pure, truthful, honest, working Christian. There is so much to do, and so few to do it, that we need each other's love, confidence, and help. And, though the hastening time is here, and the authority of God, Christ, the church and her officers and ministers should be honored each in his place, yet no one should manifest a spirit of unkindness. Love, divine love, to my mind, represents the authority and power of the priesthood. Anything contrary thereto is not of God. How can we establish ourselves in each other's confidence, unless it shall be by words of love and deeds of kindness? Every look, every word spoken, every act performed that is contrary thereto only tends to destroy confidence and shake the faith of those who trust in us. We have the truth committed to our care, and the word is both quick and sharp, and, therefore, should be handled with care and love. The gospel is a system of love as well as of power, and we must remember the one and not lose sight of the other. The apostle was correct when he penned the following: "Follow after charity," "for charity never faileth." "And above all things put on charity, which is the bond of perfectness." If we let our light shine, as we should, it will reflect both the likeness and the truth of Jesus.

The writer is trying to watch self, the signs of the times, and the movements of the enemy.

Praying for the success of the work, the multiplying of the disciples, the victory of every soldier of Christ, and the glory of spiritual Israel, I am, as ever,

Your brother in Christ,
CHARLES E. BUTTERWORTH.

OMAHA, Nebraska, June 20, 1908.

Editors Herald: Having recovered sufficiently from the shock caused by the surprise of being appointed to this new field, I thought I would inform you that the loyal sons and daughters of Zion of the Omaha Branch and the writer are letting down the gospel net into the deep waters of this vast tempestuous sea of humanity. Turbulent waves of countless variety are breaking in over the shore, while winds of doctrine from every point of the compass are sweeping over the surface, leaving spiritual wrecks and frail, storm-tossed barks in their wake. Notwithstanding all this, many rational minds have turned a deaf ear to the howling of the tempest, and are calmly, attentively listening to the "still, small

voice" as it proceeds from the mouths of the servants and handmaidens of the Lord, as they, amid the noises of street-cars, rumbling of vehicles, and the barking of dogs, endeavor to make themselves heard in song, prayer, and in the preaching of the word.

The writer left home May 16 and landed the same day in Omaha, finding our worthy Bro. F. R. Shafer, who, in unison with other duly appointed officers, is trying to feed the sheep over which he presides. Our old and tried soldier, Bro. Charles Derry, was in the city, and it was decided that Bro. Enge should preach Sunday morning and Bro. Derry in the evening. A goodly number attended the morning service, but on account of the signs in the sky but few greeted the speaker of the evening. The effort was excellent. I listened for announcement of preaching for the week; but none being made I concluded my morning effort was a failure, and that my stay in Omaha was at an end. However, Bro. T. A. Hicks, formerly of Spokane, Washington, was present and called attention to the fact that I was going to speak on the streets, and it was so ordered.

So with this no mean feather in my cap, I called on the city chief executive and obtained a thirty-day permit to occupy on the streets. Presenting this to the chief of police and the park commissioner, and receiving their verbal indorsement and instruction, I proceeded to arrange for the first effort. I suggested my plan to the Saints at the Wednesday night prayer-meeting, urging the sisters as well as the brethren to assist in singing, etc. Several volunteered, and among the first who met at the time appointed, were Srs. Rannie, Schwartz, Hicks, and Huff, Brn. Ahlstrand, Schafer, Huff, and Condit. This presented a formidable front, the singing brought the park saunterers to the spot, and the preacher in the loudest tones possible delivered his message of "the love of God to man," according to grace given. Judging from the attentive appearance of the audience, we believe the effort was well received. We feel grateful to the Lord and also to those who assisted.

We continued our meetings during the week, Srs. Schafer, McCaig, Madsen, Francis, Lowe, Fifer, and several others assisting in the singing. Bro. J. R. Sutton also arrived upon the scene. From fifty to a hundred were listening. The result—time will tell.

This letter is not written merely to let you know what we are doing. It is to encourage others among the Saints to bring their vocal and musical talents on the street and to assist every live missionary in his efforts, especially in the large cities. It is true that a talented speaker can hold a crowd, but it is also true that a crowd of singers and musicians can both draw and hold a crowd without a speaker. The time is at hand when we must go to the people; they will not come to us. And we must persevere. Do not look for speedy returns, because, as we sing, "the judgment is here, the end is near, so come, come away."

Bro. Sutton and the writer attended the Inman reunion, preaching by the wayside on our return, and pegging away since on the street-corners whenever the weather has permitted. We have also begun cottage meetings in South Omaha. We will speak to-morrow at Florence, on a latter-day apostate landmark (Brigham Young's cottonwood tree) in the public park.

I intend to continue in the work begun, assisting Bro. J. M. Baker, city missionary, when I can. He is now with us and may the Lord bless his labors.

Whether I shall succeed or not, I do not know; but I hope to hear it said that Bro. Enge made a fair effort to reach the people. By the grace of the Lord, the guidings of his Spirit, and the assistance of the live Saints of the Omaha Branch, who have hitherto so kindly administered to my

needs, I will succeed in hauling the net to shore with some live fish in it.

Your brother,

N. C. ENGE.

WHEELING, West Virginia, June 22, 1908.

Editors Herald: Your columns are the medium of disseminating the news of the church and the experiences of many, who by reason of these, encourage others in their struggle against the combined forces of evil that try to stop the onward movement of the restored gospel. It is well that we learn of conditions as they exist, of the struggles as well as of the triumphs of the people of the Lord. While the work of the Lord offers the greatest joy and the most complete triumph in the end, it is on condition that we put on the armor and move forward in the conflict with sin, valiant in the warfare under our Leader, who has given us an example as well as instructions to help us fit ourselves to be worthy of the victor's crown when the warfare is over. If every one who has covenanted with the Lord could be numbered with the active workers instead of being found in the rear, the work would not only move forward with increased power, but the ones who by their inactivity are now deprived of the spiritual blessings they should be enjoying, would quickly learn what precious things they are losing.

Wheeling Branch has quite a number that are alive and doing all they can to spread the truth both by precept and example, and thus the good seed is being sown and is bringing forth fruit. I heartily wish this could be said of all whose names are on the branch record.

Bro. Henry Winship, one of our most highly esteemed members, was called from among us by the silent reaper, death. Not only the Wheeling Branch, but Fayette City and many other of your readers to whom he was known, feel sadly the loss we have sustained in his departure. But we rejoice in what we truly realize is his triumph. He lived true to the religion of the Master, and died firm in the faith and with strong assurances of ultimate victory. As a result of his faithfulness quite a number have united with the church. The presence of those not of the church at his funeral, and the high testimony they bore to his sterling character is strong evidence that, though we have lost his presence and help, he has gained a glorious reward. How true the expression of the psalmist, "Precious in the sight of the Lord is the death of his saints." May we all arouse to the work before us and the opportunities afforded at the present time and so improve them that we can without fear meet death, and as Bro. Winship remarked shortly before he died, may we be able to say truthfully, "I have always tried to live my religion."

Your brother,

O. J. TARY.

DELOIT, Iowa, June 23, 1908.

Editors Herald: It is a pleasure to be able to report a district conference and convention so full of interest, spiritual blessings, and good attendance as the one recently held at Dow City, Iowa. Every department of the Master's work that was reported showed activity, which means encouragement to all. Our good-natured Bro. C. B. Woodstock, of the industrial department of Graceland College, was present, and presented the needs and wants of the college in a forceful and practical way, making many new friends to the school, who may give it substantial aid by and by. The conference was favored with the presence and faithful service of Apostle C. A. Butterworth, of Australia, who had not met with his old home district in conference for twenty years. His sermons were spiritual, instructive, and uplifting. The Sunday morning prayer- and testimony-meeting was truly a

profitable session, at which time the gifts of the gospel were manifest in power. One hour and forty-five minutes proved to be too short for this interesting meeting.

Since January I have done church work in all the branches in the Gallands Grove District except Harlan, and I am able to report an increased interest on the part of the young and middle-aged members in paying tithes and offerings. May their good resolutions never grow less.

It was my good pleasure to baptize three young people belonging to the families of P. C. and William McCord, at Defiance, Iowa, who were the fourth generation of Latter Day Saints of the McCords. A good spirit was present at the confirmation-meeting.

At this writing I am holding a few meetings at Auburn where Brn. W. A. Carroll and J. W. Bean are trying to keep the good gospel work alive. Bro. William Kendall superintends the Sunday-school.

Very sincerely yours,
C. J. HUNT.

SAN DIEGO, California, June 22, 1908.

Editors Herald: For some time I have been corresponding with a poor woman in Virginia, who has been sick and bedfast for many years. It seems her daughters get married as soon as they get a chance to do so on account of poverty at home, and now she is left with a younger daughter, sixteen years of age, who has to attend to all the household duties. They live on a rented farm and there are still smaller children to care for beside her sick mother, and the father is not well, either. So the poor girl has her hands full, and can not give her sick mother the attention she ought to have. The mother used to write to me herself, but of late her daughter had to do it, as she has been too feeble. And it seemed they are too poor, so she can not get food, such food as would give her nourishment, let alone to get little things, such as a sick person generally craves for. If she could, she may be better or get well.

A short time ago the daughter wrote me that her mother was craving peaches all the time (canned peaches), but they had not the money to buy, so I sent along a little money with a letter telling her to be sure to get her mother some peaches if she could, and the other day I received a letter telling me that her mother's appetite was better and she is able to take a little nourishment now, also sits up a little now and then, and her mother ascribes it to the peaches. Well, the poor girl seemed to be delighted, and so was I. I praised the Lord. Now, if any of the Saints live near there, or even if they have to make a little sacrifice and walk a little distance, go and see the poor creature and speak a word of encouragement to her and help her in any way you can. A little kindness shown in time of need goes a long way. She is too feeble to read, else I would send her some reading-matter. She does not belong to the church, but she might be brought into the kingdom of God. Let us do good wherever we find an opportunity to do so, not for reward's sake, but for love of humanity. Her address is Mrs. John Grady, Nettle Ridge, Patrick County, Virginia. I got acquainted with her through a paper called the *Open Window*, published for the shut-in ones. I saw a letter from her published in that paper which was handed to me by an invalid who resides here in San Diego, also a shut-in one.

Your sister in the gospel,
MRS. ELIZABETH PICKLES.

2446 C Street.

Ah, how unjust to nature and himself
Is thoughtless, thankless, inconsistent man!—Edward Young.

News From Branches

ST. LOUIS, MISSOURI.

Editors Herald: On May 31 a very entertaining children's program was rendered under the auspices of the Sunday-school. The eleven o'clock hour was occupied with interesting talks to the children and parents by Brn. Tanner and Billinsky, and the little babe of Sr. and Mr. Swartz was blessed by Brn. Archibald and Cooke. In the afternoon a district Religio session was held, a good musical program and interesting discussions were much enjoyed.

We had a good attendance at our sacramental-service and a fine spirit prevailed throughout the meeting.

At our branch business-meeting, held on the evening of June 2, the following were elected to do branch work for the ensuing term: J. A. Tanner president, C. J. Remington presiding priest, J. M. Lloyd presiding teacher, J. E. Dawson presiding deacon, G. S. Trowbridge clerk, Sr. E. M. Patterson correspondent.

District conference convened in Lansdowne, June 13 and 14. A splendid attendance was on hand and spiritual strength received. In election the present officers were sustained. The order of the day was Sunday-school and preaching in the morning, prayer-service in the afternoon, which, owing to the large crowd, was divided into the young and older peoples' meeting; at fifteen minutes after four a district Sunday-school program consisting of music and discussions, was enjoyed. Preaching in the evening. Conference adjourned to meet in Bellville, September 19 and 20. The hospitality of the Lansdowne Saints will long be remembered and appreciated.

Regular priesthood meeting of our branch was held June 16.

Bro. S. R. Burgess and Sr. Richardson were quite ill the past week. We trust they will soon be with us again.

Sr. Amy Smith left on the 23d to visit with relatives and friends in Denver, stopping in Independence for a short time.

Bro. and Sr. Mercer's son, Ellis, has returned to St. Louis from Kansas City.

Your sister in Christ,
2739 De Jong Street. E. M. PATTERSON.

Miscellaneous Department

MONTANA.—District conference convened at Bozeman at 10.30 o'clock, May 23. Bro. Frank Christofferson in the chair. Prayer by Bro. J. D. Stead. Motion carried that in the absence of president, vice-president preside, and that J. D. Stead assist. Sister Hattie Pritchard was chosen clerk pro tem, Sr. Maggie Reese organist, Hale W. Smith chorister. The nature and time of meetings was left to the president. Short speeches were listened to from J. D. Stead, H. W. Smith, Thomas Reese, B. W. Wells, and Frank Christofferson. Meeting closed in form, benediction by Frank Christofferson. At 2 p. m. meeting opened with prayer by Gomer Reese. Verbal reports given by John Pritchard, Frank Christofferson, Gomer Reese, L. E. Hills, Hale W. Smith, J. D. Stead, and J. H. Wells. Deer Lodge was selected as the place of holding the next conference and on or before the full moon in November (7 and 8) as the time. Gomer Reese was sustained as president and Frank Christofferson as vice-president. Bro. Wyckoff was sustained as clerk. Thomas Reese was sustained as Bishop's agent, and also the present missionaries. On motion the president provided for the ordinance of the sacrament at 2 p. m. Adjourned until 8 o'clock, benediction by Gomer Reese. Saturday, at 8 p. m., Hale W. Smith was the speaker. Sunday, at ten o'clock Bro. Hills introduced J. D. Stead as the speaker. At 2.30 o'clock the sacrament-service was in charge of L. E. Hills and Hale W. Smith. At 8 o'clock L. E. Hills was the speaker, assisted by Hale W. Smith. Adjourned to meet as per former resolution. Hattie Pritchard, clerk pro tem.

CENTRAL ILLINOIS.—Conference convened at Beardstown, Illinois, on June 13, with President Luther Simpson in charge, James McKiernan, missionary in charge, being chosen assistant. The following branches reported: Taylorville, Pana, Beardstown, showing a total number of 183 membership, including elders 7, priests 5, teachers 5, deacons 4; officers reporting from Beardstown, elders 1, priests 1; Pana, elders 1, priests 1; Taylorville, elders 1; those reporting stated that in some instances they were in a good spiritual condition; others think that some means should be devised for the betterment of the district. Bishop's agent's report showed a balance on hand of \$209.08. Treasurer's report showed a balance on hand, \$26.07. Taylorville Branch petitioned the conference to set aside a time between conferences for a collection to be taken up in each branch for the benefit of the district. Petition was adopted and set aside the second Sundays in August, December, and March, for collections to be taken up for the benefit of the district. Election of officers resulted in David Smith, missionary, being chosen as president; Charles C. Simpson, secretary; Bishop's agent, Luther Simpson, treasurer. At 7.30 p. m. an entertainment was given by the Religio and Sunday-school. At 9 Sunday morning, Alexander Curry was baptized by David Smith. At 9.30 Sabbath-school in charge of district officers. At 11, preaching, by James McKiernan, S. J. Bartlett in charge. At 2.30 social-service, James McKiernan and Luther Simpson in charge, in which the sacrament was administered, 6 prayers were offered, 22 testimonies borne; Alexander Curry was confirmed by James McKiernan and Luther Simpson. At 7.30, preaching-service in charge of M. R. Shoemaker, David Smith being the speaker. Adjourned to meet at Pana, Illinois, October 3 and 4, 1908. Charles C. Simpson, secretary.

GALLANDS GROVE.—Conference met at Dow City, Iowa, June 13 and 14, 1908, with President Orman Salisbury in charge, assisted by C. A. Butterworth, C. J. Hunt, and J. L. Butterworth; Edith Dobson, secretary. Privilege was granted to visiting Saints to have voice and vote. Nine elders, three priests, and two teachers reported. Statistical reports were read from Salem, Lanesboro, Dow City, Cherokee, Deloit, Mallard, Gallands Grove, and Coalville. Bishop C. J. Hunt reported: On hand at last report \$155.09, tithings and offerings received \$1,171.65, expended \$1,243.79, on hand \$82.95. Sanitarium fund: On hand last report \$1.75, received \$60.20, paid Bishop Kelley \$55.95, on hand \$6.00. Tent and expense fund: On hand \$2.58, received \$30.39, on hand \$32.97. Children's home fund: Received \$15, paid Bishop Kelley \$10 on hand \$5. Officers elected as follows: Orman Salisbury, president, C. J. Hunt, assistant president, Edith Dobson, secretary and treasurer, James Pearsall, chorister. The district library board reported a membership of three, C. J. Hunt, J. L. Butterworth, and Floy Holcomb. C. J. Hunt elected chairman and treasurer, Floy Holcomb secretary, Etta Hunt librarian. A very spiritual prayer and testimony-meeting was enjoyed at 9 a. m. Sunday in which the gifts of the gospel were manifest to the edification and comfort of all. C. A. Butterworth, of the Australian Mission, gave three excellent sermons. Conference adjourned to meet at Deloit, Iowa, October 17 and 18, 1908. Edith Dobson, secretary.

NODAWAY.—On account of rain and high water, meeting was postponed till the 14th, when quite a number assembled and engaged themselves in the necessary business. A. E. McCord presided, W. B. Torrance secretary. C. E. Harpe, W. T. Ross, and R. P. Anderson were selected committee on credentials. Branches reported: Bedison 82, gain by letter 3; Guilford 94, gain by baptism 1, lost by death 3, and by removal 5; Ross Grove 45. Ministry reporting: Elders C. E. Harpe, A. E. McCord; Priests R. F. Hill, W. T. Ross, J. D. Schofield, W. B. Torrance. On recommendation from Bedison Branch, Alexander Jensen was ordained a priest by C. E. Harpe, A. E. McCord, R. Sorenson, and T. A. Ivie. Committee on priesthood blanks reported one thousand printed at a cost of two dollars and fifty cents. Committee on auditing bishop's books, continued from last conference, asked for an extension of time. These two committees were discharged after accepting reports. Branch presidents were authorized to take collections for district expense. A report from W. B. Torrance regarding balance due W. E. Haden on last year's tent expenses, was read, and the debt ordered paid. The chair was authorized to appoint a treasurer to act till annual election. W. B. Torrance was appointed. T. A. Ivie reported for reunion committee that grounds just east of Guilford could be obtained for \$20 for ten days, that \$79.50 had been pledged from the citizens of the town

and vicinity, that other help had been pledged in the way of pasture, water, ice, etc.; that advertising had been looked after to some extent, and that the Guilford Branch had extended an invitation to hold the reunion there. The report was accepted and the committee continued, the time for the reunion being set for August 7 to 17. Preaching by A. E. McCord and C. E. Harpe. Adjourned to meet with the Ross Grove Branch, October 3 and 4. W. B. Torrance, secretary.

SOUTHEASTERN ILLINOIS.—Conference convened at Bellair, Illinois, June 13, 1908. Henry Sparling, missionary in charge, was chosen to preside, associated with F. M. Davis, president. Branches reporting: Parrish 112, 6 baptized; Dry Fork 32; Brush Creek 316, 2 baptized, 3 died, 2 married; Springerton 166, 17 baptized, 1 died. Received for district treasury, Parrish \$1, Dry Fork \$1, Brush Creek \$3.40, Springerton \$1.05, total \$6.45. Ministers reporting: H. Sparling, baptized 2, ordained 3; F. M. Davis, baptized 6; I. A. Morris, married 2; F. L. Sawley, baptized 10; S. H. Fields, baptized 2. P. T. Plumb did what he could. Bishop's agent, F. M. Davis, reported: Receipts for eight months \$414.50, expended and sent to Bishop \$400. Report audited and found correct. The secretary was ordered to issue letters of removal to N. L. Upton, Emma M. Upton, Newton W. Boyd, Media Boyd. The matter of taking steps to revive the Kibbie Branch was referred to the missionary in charge and district president. H. Sparling, F. M. Davis, and F. L. Sawley were appointed a committee to select time and place for holding the fall reunion. Adjourned to meet at same place and on the first Saturday and Sunday of the reunion. A. H. Burroughs, secretary and treasurer.

Convention Minutes.

DES MOINES.—Sunday-school convention met at Runnells, June 5, 1908, with prayer-service at 9 a. m. Business-session at 10.30 a. m. Thirteen schools in the district, eleven reporting for last quarter. School at St. Charles declared disorganized since only three members remain. Bro. Robert Park was elected district librarian. Normal work concerning the library occupied the afternoon session. Evening was given to short talks and special music. Adjourned to meet at the same place on the day previous to the next district conference. Pearle Shannon, secretary.

CLINTON.—District Sunday-school Association met in convention at Rich Hill, Missouri, June 5, 1908, 10 a. m. To fill vacancy caused by death of Sr. Iva Keck, W. E. Reynolds was elected as superintendent and Sr. Lucy Silvers as assistant superintendent. There were not many present, but a good spirit prevailed. Adjourned to meet October 2, 1908, at Veve chapel, Veve, Missouri. Miss Zora Lowe, secretary, Eldorado Springs, Missouri.

CLINTON.—The Religio-Literary Society met in convention at Rich Hill, Missouri, June 5, 1908. Officers were elected for the year as follows: J. W. Noyes, Nevada, president; Fred Cool, Nevada, vice-president; Miss Zora Lowe, Eldorado Springs, secretary and treasurer; William McElwain, Nevada, librarian; and Mrs. Lucy Silvers, Walker, home class superintendent. Miss Dora Lowe, secretary.

Pastoral.

To the Officers and Members of Central Michigan District; Greeting: At the last district conference held at Coleman, Michigan, Bro. J. A. Grant plead so earnestly to be relieved, for a time, from the duties and responsibilities of district work as its presiding officer, that your humble servant was chosen to succeed him; and inasmuch as this is a new line of work for me, I earnestly solicit the cooperation of every officer and member in the district. I feel that I need divine grace to help me, and to this end I ask you to remember me in your prayers to Him that doeth all things well, that I may be guided in my work in such a way that it may bring glory and honor to God and blessings to those among whom I am called to labor.

The work we are engaged in is indeed a laudible work, which demands our best efforts, and when we contemplate the glorious promises to the faithful ones, we can not afford to do otherwise than thrust in our sickle and reap. I trust our associations may be pleasant and mutually beneficial. I trust that branch officers will do their best to look after the church interests in their respective branches. Let us each strive to learn our duty from the law that has been given to govern the church and faithfully perform the same. If at any time I can be of any assistance do not hesitate to write me and I will respond at my earliest convenience. We

will continue the same system of reporting. Report blanks will be sent you each quarter as has been done heretofore. Let us pray for one another.

Your humble servant,
BEAVERTON, Michigan. GEORGE W. BURT.

Bishop's Agents' Notices.

To the Saints of South Dakota; Greeting: After some delay, for which we attach no blame to any one, the tent for gospel work is an assured fact. It is ordered and in the near future we will commence meetings in Madison, and if conditions are favorable will continue until October, during which time we hope that the Saints who can will visit us and derive some good by so doing. We have promises of visits from those of the ministry besides the ones appointed to this State.

We feel grateful for the help given to us and we hope to accomplish some good in our labor; other places can be reached next year. Some have not contributed, perhaps fearing the amount they could give would be too small, but we assure you ten cents or a twenty-five cent stamp-book will be welcome, and that much from all who have not given would be ample to meet all incidental expenses for the season, otherwise the burden will fall on the two families there. Let me hear from you, dear Saints; do not say I can't, but I will.

EDWARD RANNIE, Bishop's agent.
MADISON, South Dakota, Box 65.

Fourth Quorum of Priests.

Will all members that do not live in the Independence Stake at large, taking in the territory of Holden, Knobnoster, Pleasant View, Post Oak, Lees Summit, and a portion of the Independence Branch, please send me their resignations, as our quorum has been rearranged.

Yours in bonds,
GEORGE EDWARDS, President.

Information Wanted.

The address of Roy J. Trego is wanted by the president of the Independence Stake. G. E. Harrington and C. D. Carson, presidents.

Wanted.

J. C. Chrestensen, Beaver, Missouri, is in need of HERALDS for 1904, from number forty-one to the end of the year, inclusive, and also number two of the same year. Can any one supply these numbers?

Reunion Notices.

The Northern California reunion will be held at the permanent location, Irvington, Alameda County, California, convening Friday, September 4, and continuing over two Sundays. The arrangements for tents, rooms, and eating, will be similar to last year. An eating-house will be conducted under the supervision of the committee, the charge will be made as low as possible; but should there be a margin it will revert to the reunion fund to be used to defray necessary expenses. We can not now state the price on tents; think they will not be more than last year, if as much. Our missionary in charge will be with us and correspondence is going on for others. The outlook indicates a larger attendance than last year, and we are hoping and praying for a great spiritual repast. Reduced rates will be at once looked after. Write me at any time and order tents, etc. J. M. Terry, chairman committee.

1362 Grove Street, OAKLAND, California.

The third annual reunion of the Saints in Northwestern Canada will meet with the Weyburn Plains Branch at Delight Schoolhouse, July 23 to 26. Sunday-school work will be taken up on Thursday, July 23. Let all be there, as we wish to get the Sunday-school work more thoroughly before the Saints. We expect to have a couple of sessions of Religio work as well. Those coming from Southern Manitoba, Ontario, and all eastern points, come via Souris and Estevan. Those coming from the Dakotas or Western States, come on the Soo Line via Portal, North Dakota, to Halbrite, Saskatchewan. Those coming from Northern Manitoba, Northern Saskatchewan, and Alberta, come to Moose Jaw,

then via the Soo Line to Halbrite, Saskatchewan, where you will be met with rigs to convey you to Delight, eight miles west. Those who can will please let us know when and how they are coming as soon as possible. For any further information write Elder William J. Fisher, Tyvan, Saskatchewan, Elder J. L. Mortimer, Tyvan, Saskatchewan, or T. J. Jordan, Box 67, Halbrite, Saskatchewan. A number of the elders will be with us and possibly some of the district officers. Ample accommodation for all. T. J. Jordan.

The Southwestern Oregon District reunion will be held at Bandon, Oregon, August 7 to 16, inclusive. Conference will be held during the reunion. A cordial invitation is extended to all. DeWayne Carpenter, secretary.

Two-day Meetings.

A two-day meeting will be held at Beaverton, Michigan, July 4 and 5. All Saints coming from the north and east will be met with team at Gladwin on Friday evening, July 3. George W. Burt.

Addresses.

C. A. Parkin, 18 Clement Street, San Francisco, California, Phone, Pacific 1395.

Died.

THOMAS.—Willard B., was born April 5, 1839, at Streetsboro, Portage County, Ohio, and died June 9, 1908, at his home in Center Junction, Iowa, aged 69 years, 2 months, and 4 days. He was married to Amelia M. Squires, October 16, 1864. To this union were born two children, Mrs. Cora E. Wier, and Mrs. Julia Eva Rice. His wife, two daughters, one sister, a son-in-law, three grandchildren, and a host of relatives, friends, and neighbors mourn the loss of a kind, loving husband, father, neighbor, and friend. Bro. Thomas experienced religion and joined the Baptist Church while yet a very young man in Ohio. He came to Iowa thirty-seven years ago, but did not unite with the Baptist Church, for the reason that there was none in the locality where he resided. He came to Center Junction thirty-two years ago, and in 1893, his cousin, Orlin Thomas, came to him with the message of the restored gospel of Jesus Christ, hence, after a thorough investigation Bro. Thomas united with the Reorganized Church of Jesus Christ of Latter Day Saints. He lived to his best ability, and died firmly and zealously in the faith of the Saints of the most high God. The funeral sermon was preached at the residence of the deceased by Elder J. B. Wildermuth, of Osterdock, Iowa. The remains were interred in the Scotch Grove Cemetery.

VANDEL.—Abram W., died June 15, 1908, near Pleasanton, Iowa. He was born in Knox County, Illinois, November 12, 1846; was married to Martha Keown, October 12, 1867. He leaves wife and eight children to mourn. Funeral at his home by M. M. Turpen.

LOWDEN.—James Lowden was born in England, September 19, 1850; and came to this country with his parents in 1853. Married Emma H. Attmore, at Brazil, Indiana, in 1874, this union being blessed with five children: Mrs. George Payne, Mrs. Lizzie McLaughlin, and Mrs. Priscilla Rowley, living, and Ida and May, who preceded him to the great beyond. He was baptized into the church in 1896. He was sick for over a year. He desired to live if it pleased God, yet was willing to die. He died at Jack Oak, near Albia, Iowa, June 11; buried the 17th. Services were held at the home, Elder Ed. Rowley preaching the sermon as requested by the deceased, being assisted by E. B. Morgan.

COTTON.—Elsie, beloved daughter of Bro. and Sr. Charles E. Cotton, born November 10, 1905, at Stockport, England, passed away May 30, 1908. She moved with her parents to Pullman, Illinois, in April, 1907, where they became affiliated with the West Pullman Branch, and where they reside at the present time.

JONES.—Sr. Margaret Jones was born January 24, 1868, in Cumoman, near Aberaman, Glamorganshire, Wales; died at Lucas, Iowa, May 23, 1908. She was married in 1889 to John P. Thomas, at Merthyr Tydfil, Wales. To this union were born ten children, one of whom died in Wales. The remaining children, husband, mother, two brothers, and other relatives mourn their loss. Sr. Thomas was faithful, and always ready to do her part in the Lord's work. Her confidence in God was not shaken by the severe trial of the long illness that ended in her death. Through the pain incident to cancer of the stomach she was ever patient and enduring.

Her prayer was that God's will might be done. To know Sr. Thomas was to love her. Her friends feel assured that she has gone to the rest prepared for the faithful. The funeral services were in charge of Parley Batten, assisted by E. B. Morgan and John R. Evans.

HOWELLS.—Bro. Ernest H. Howells, was born at Mountain Ash, Glamorganshire, South Wales, January 11, 1833. Was drowned June 7, 1908, at Everist, Iowa. The body was brought to Lucas, Iowa, for interment June 10. Funeral-services were held at Saints' Church, Lucas. Elder E. B. Morgan preaching, assisted by Elder Duncan Campbell. The brother leaves a widow and one child to mourn their loss.

SEDDON.—James Seddon, was born in Lancashire, England, thirty-four years ago; came to the United States with his parents in 1832. Of late years he resided at Cleveland, Iowa. At the time of his death he lived and worked at Rutledge, Iowa. He met his death by falling from a freight train at Ottumwa, Iowa, June 6, 1908. He leaves a wife and three children and numerous relatives. Funeral-services were conducted June 9 at S. A. Crowley's Undertaking Parlors. Preaching to a large and attentive congregation by Elder E. B. Morgan, assisted by D. T. Williams.

KNOPP.—Sr. Ella Rebecca Knopp, daughter of Bro. and Sr. C. R. Smith was born June 8, 1832, at Waterford, Norfolk County, Ontario. Died March 10, 1908, at Pittsburg, Pennsylvania. She was married to Mr. Harry Knopp December 24, 1903. To this union two children were born, aged three years and three months respectively. These with the husband, father, and mother are left to mourn her early departure. Funeral-services at West Newton, Pennsylvania, her late home. Sermon by J. A. Becker.

NEVIN.—William Edwin, eldest son of Mr. James and Sr. Jennette Nevin, was born at Lucas, Lucas County, Iowa, November 14, 1839. Lived for several years at Keb, Iowa. Was killed by a fall of slate in the Roseland Mines, Ottumwa, Iowa, June 1, 1908. The funeral-services took place at the family residence, Fair View, Ottumwa, June 4, in charge of Bro. Daniel T. Williams. Elder E. B. Morgan preached the sermon, speaking words of consolation to the large assembly. He had not obeyed the gospel but attended the Sunday-school. He was a young man of exemplary character. He was interred in Court Hill Cemetery beneath many flowers.

DONNIVEN.—Sr. Adeline R., born in New York, was first married to Edward Caselman, to whom were born a son and a daughter. Afterward married Mr. Donniven. She died March 1, 1908, aged fifty-six years and eleven months, funeral by R. O. Self.

CHISNALL.—Sr. Ellen, wife of Elder John Chisnall, at Kewanee, Illinois, June 3, 1908, aged seventy-six years, eleven months, and five days. Miss Ellen Sandiford was born at Ratchiff, England, June 29, 1831; came to America when twenty-four years of age and crossed the plains to Utah in 1855. On April 14, 1857, she was married to John Chisnall. One year later they went to Omaha and two years later to Philadelphia. In 1867 they settled in Kewanee where they have resided ever since. She was baptized by Thomas France in 1879 and has been a consistent Saint. Funeral by J. W. Peterson.

BARNES.—At Silver Peak, Nevada, Sr. Elizabeth A. Barnes passed away March 16, 1908, at the age of fifty-four years. She was the daughter of Henry Moore. Being away from the church so far no services were held. Her son was with her at the time of her death.

PHELPS.—The beloved son of Bro. and Sr. I. A. Phelps passed from a baptism of suffering to the sweet peace of paradise on May 28, 1908, from his home near Modesto, California, at the age of 4 years, 8 months, 26 days. Nephew Edwin was the second of three boys, and his departure leaves a sad vacancy. Funeral from undertaking chapel, Modesto, in charge of Elder C. W. Earle, sermon by J. M. Terry.

SCHMIDT.—Louisa Mary, wife of Henry G. Schmidt, was born August 27 1832, at Tebingen, Wurtemberg, Germany; died June 14, 1908, of old age and general infirmities. She came to America in 1853; was married July 28, 1858, at New York City. She is survived by her husband, five sons, and one daughter. She joined the church July 28, 1878, and became a member of the Dekalb Branch near Stewartsville, Missouri, at which branch the funeral-services were held, sermon by E. L. Henson.

WINSHIP.—Henry Winship was born in Northern England, February 2, 1844; came to America when twenty-four years old, laboring most of his life as a coal-miner. He

united with the church November 15, 1888, at Florence, Colorado, his wife and eldest son being baptized by James Caffall. Wherever he has lived he has let his light shine, and among his fellow workmen he was always respected for his uprightness and integrity. He leaves a companion and seven children to mourn, but they do not mourn as they who have no hope. He died May 12; funeral in the Saints' chapel, by O. J. Tary.

Resolution of Condolence.

Whereas, on the seventh day of May, nineteen hundred eight, our dearly beloved and highly esteemed sister, Anna Lloyd Shaw, passed from this probationary state, wherein she served in faith, patience, and love, to take up her abode in the place prepared for the righteous; and whereas, this, our sister, was a member of the Zion's Religio-Literary Society in good standing, and ever desirous for the advancement thereof, be it resolved

That, unto the husband who has been bereft of a most loving, tender, and true companion, and unto the babe deprived of the watchfulness and gentle care of a devoted mother, and unto the parents and grandparent called upon to give up a loving and dutiful child, and unto the brothers and sisters, whose tender relationship has for a time been severed, our society extends its deepest sympathy; and whereas the departure of our beloved sister is greatly mourned by her loved ones and the entire society, be it further Resolved, That a copy of these resolutions be given the bereaved ones and that a copy be spread upon the minutes and also sent to the various church publications.

Thus the resolutions of the St. Louis Zion's Religio-Literary Society. Anna DeJong, E. M. Patterson, A. W. Smith, committee.

The Land of "Pretty Soon."

I know of a land where the streets are paved
With the things we meant to achieve;
It is walled with the money we meant to have saved,
And the pleasures from which we grieve.

The kind words unspoken, the promises broken,
And many a coveted boon
Are stowed away there in that land somewhere—
The land of "Pretty Soon."

There are uncut jewels, of possible fame,
Lying about in the dust,
And many a noble and lofty aim
Covered with mould and rust.

And, O, this place, while it seems so near,
Is farther away than the moon!
Though our purpose is fair, yet we never get there—
The land of "Pretty Soon."

It is farther at noon than it is at dawn,
Farther at night than at noon;
O, let us beware of that land down there—
The land of "Pretty Soon."—*The King's Own.*

In an interesting article in the *Housekeeper* for July, Paul Kirk tells of "The growing art of plant invention." After explaining how the work can be done by any gardener, he tells of the accidental discovery of the Blanche Perry sweet pea.

The daughter of a farmer in Jefferson County, New York, married a quarryman who neglected her, forcing her to live a starved and miserable existence in a small home over some limestone ledges. After a while the woman became a mother, and then death came and claimed the child. The mother took the body back to her own childhood's home—one of the most beautiful in New York—for burial. When the funeral was over, stricken with grief, the mother gathered from the old farm-place a few seeds of the old Painted Lady sweet-pea. These seeds she carried away with her to the poor little home by the stone-quarry. There she planted them. They flowered, and the mother saved some of the seed for another season's planting. From year to year, in this manner, the flowers were perpetuated and the memory of the child kept beautiful. After fifteen or twenty years the flowers had undergone a change—had taken on a new beauty, as fine as the sorrowing mother's devotion. They no longer resembled the old Painted Lady blossoms. The thin, poor soil, with its large element of lime, had dwarfed the vine, but in compensation had given more abundant flowers, larger and

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brighter-colored. Mr. Tracy, of the government department of agriculture, while looking after some seed crops in the vicinity, saw and admired the flowers, learned their history, secured some of the seed, and later sent them out to the world as the Blanche Ferry sweet pea. Out of the sorrow and hardships of the lonely mother by the quarry-side had come about the development of a flower of exquisite beauty, which has since brought pleasure to millions and added beauty to countless homes.

An annual fence-post bill of more than \$1,250,000 is one item in the expense account of the farmers of Iowa. It is estimated that the farmers of Iowa pay an annual bill for post renewals or \$1,465,000. Iowa has a lack of fence-post material, with little excuse for this condition. It would take 22,350 acres about every 10 years to grow the necessary posts to supply the state. Iowa is said to have 200,000 acres of planted timber, and yet the fence-post supply is insufficient. These 200,000 acres are not at present furnishing the posts which it is estimated can actually be grown on 22,350 acres of properly handled forest land. There are several reasons for such a condition. They have been summed up under the three following heads: Failure to select species specially suited to the region and the land to be planted. No protection against stock. The animals eat the terminal buds of young trees, pack the soil so that it will not take up the rain, and break and bruise the trees, opening them to the attack of insects and fungi. Lack of protection against fire. As it is now, the farmers of Iowa have to buy many of their fence-posts from other States, which seems a burdensome and unnecessary expense.

The best species for post production are black locust, chestnut, catalpa, Osage orange, Russian mulberry, and European larch. Black locust is subject to the attack of the borer to such an extent as to make its cultivation in Iowa a rather doubtful proposition. In the southern part of the State the trees, once established, make very rapid second growth, and it is possible that under these conditions, with short rotations, small post size will be reached by the trees before the borer has done any serious damage. Black locust thrives on fairly good sandy or gravelly broken land. Chestnut is not suited to Iowa conditions and Osage orange is subject to winter killing north of a line drawn east and west through Des Moines. Osage orange makes a very long-lived post; its only drawback is a tendency to split under staple. It grows to best advantage on a deep, rich soil with plenty of moisture, but will do well on a variety of soils. European larch is suited to fairly good hilly lands. It will not thrive in wet places. It produces good post and pole timber and good lumber. Russian mulberry is a rather low dense tree with a strong tendency to branch and form crooked stems. For windbreak purposes around orchards and plantations it is especially valuable. Birds are fond of its fruit and the tree is frequently planted near cherry orchards to prevent birds making ravages on the cherries. It grows on a variety of sites and may be used where better trees can not be grown. Hardy catalpa is one of the very best post trees for the Iowa planter. The George S. Waller grove in Humboldt County is an excellent example of what may be expected on fairly good lands which are not hilly. At twenty years of age the value of the 10-acre grove for post and pole purposes exceeded \$2,800. In addition, Mr. Waller was furnished fuel and protection, the thinnings more than pay-

ing for themselves in firewood. The trees were planted around his farm in a corn-field. In this way a half crop of corn was produced by the soil for two years, the trees meanwhile receiving the best cultivation. Seedlings of this species can be raised very cheaply and as easily as garden vegetables.

The United States Forest Service has made a number of tree studies in Iowa and will gladly give advice on planting to those desiring it. A letter to the Forester at Washington will bring the information.

A New Departure.

After considerable agitation up the part of those interested in the settlement of Government lands in the west, the government has now designated an engineer to show prospective settlers' lands within the Shoshone project in Wyoming. This is an innovation that will be appreciated by prospective homeseekers for the reason that in the past, persons seeking government lands have as a rule had to depend upon strangers to show them the land and point out the corners, but this is all changed now. Settlers now going to Powell, Wyoming, where the government engineers have their headquarters for the Shoshone project, have one of the engineers at their service, who goes with them personally and points out the corners and gives them any information desired. These lands are all platted into farm units and the engineer who did the surveying is the one designated to show the lands. This is certainly a step in the right direction.

To Keep Lard Fresh.

To keep lard fresh for several months, stir in about a tablespoonful of honey to every six or eight gallons of lard, after removing the dried fat.—Mrs. Russell Evans, Brownsville, Tennessee, in Home Department of June *National Magazine*.

Mr. Obed Edson, of Sinclairville, New York, contributes to the July *Chautauquan* an illustrated article upon the Eries, a famous Indian tribe which formerly occupied the region around Chautauqua, and which gave the name to Lake Erie. This famous tribe which may have inherited the traditions and arts of the prehistoric mound-builders was almost exterminated by the Iroquois in the middle of the seventeenth century. Their burial-places have been discovered around Chautauqua Lake and Lake Erie and one grave has even been opened upon the grounds of Chautauqua itself. The story of this long exterminated people is told in a convincing and fascinating way.

The graves of the Eries, the sites of their villages, and the earthworks that may have inclosed villages, as we actually find them at the present time, more precisely mark their location than can the map of Franouelin. In the valleys of Alleghany, Cassadaga, Conewango, French Creek, around Chautauqua Lake, along the shores of Lake Erie, are scattered the evidences of their long possessions. In Chautauqua County, New York, alone, were not less than thirty circular earthworks when the first white settler came. Besides the ordinary burial-places, there were ossuaries where there had been a general burial of the dead. In 1887, in the town of Gerry, one of these charnal places was opened in the presence of the writer and the bones of more than fifty persons exhumed. In the very heart of the Chautauqua Assembly Grounds was an Indian burial-place. There is scarcely a farm in the county that an old ash heap, ancient weapon, implement, or other relic of primitive occupation, has not been found.

In 1894, while workmen were excavating a cellar in the grounds of the Chautauqua Institution, beneath the cottage of Miss Eddy, near the shore of the lake, at the intersection of Preston Avenue and the Promenade, a burial-place of the Eries was discovered, and eight or ten skeletons exhumed that had been buried three feet below the surface. They were carefully examined by Reverend H. H. Moore. Several of the skulls were found to be of a good intellectual cast; others were inferior. Not many rods away, on the lower side of the old auditorium at Chautauqua, Reverend J. E. Chapin exhumed a well-defined skeleton. Around these sepulchers were doubtless the habitations of this people. Other burial-places and mounds of the Eries are strewn around the lake. Near Whitney's Landing were two conspicuous mounds. Near Stedman, about two and one half miles in a southwesterly direction from the assembly grounds, an ancient charnal place or ossuary was opened in 1867, and the bones of twenty-five to fifty persons, it is estimated, were disinterred.

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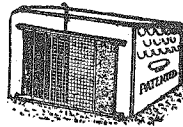
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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LAMONI, IOWA, JULY 8, 1908

NUMBER 28

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
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Elders doing any original work in the line of advertising, either in newspapers or via the illustrated "dodger," are requested to mail samples of their work to the HERALD Editors. These samples will be preserved and may form an attractive feature of future missionary meetings.



It may be of passing interest to some to learn that Mrs. L. E. Brittain, granddaughter by marriage and nearest living relative of Solomon Spalding, was baptized recently by elders of the Utah church, at Boston, Massachusetts.

Editorial

AT THE TURN OF THE TIDE.

Following the death of Joseph and Hyrum Smith the spirit of apostasy swept the church like a flood. Ambitious men sprang up everywhere eager to be leaders, rulers, even kings, as witness the man who posed as king at Beaver Island, and that other individual who wielded despotic power in his mountain domain and boasted that the hosts of Israel moved at the bending of his finger. The number of men who were siezed with this mania to rule, so foreign to the true spirit of the gospel, is simply astounding. There may have been men among them who loved the flock more than themselves, but if so, they were hopelessly in the minority. The rule seemed to be to crave power, wealth, and the gratification of sensuality under the sanction of false doctrines.

As for the flock at large, the great mass of men and women, who were not leaders, who only desired to know the will of God, it is little wonder that they became perplexed, downcast, even agnostic. Those who listened to unscrupulous teachers were subtly indoctrinated with the idea that the standard books of the church, the Bible, the Book of Mormon, and the Doctrine and Covenants, were no longer of value, that they contained the dead letter of the law while the leaders were the living oracles and should be obeyed implicitly. Thus some of the people were induced to accept the most astonishing and revolting practices as part and parcel of the gospel law.

As time passed on uncertainty merged into certainty; but it was a certainty that was worse than doubt. It was this: Salt Lake was becoming more and more the only recognized exponent of the "restoration." An awful caricature of the true church, she lifted high her wanton visage and challenged the attention of the whole world. "I am Mormonism," she proclaimed; "all there is of Mormonism, all there ever will be of Mormonism; and Mormonism is synonymous with polygamy, blood-atonement, and a thousand awful, oath-guarded mysteries known only to the faithful."

The crest of the black tidal wave seemed destined to top and submerge every vestige of the great latter-day work.

But there were branches of the church that had

continued a persistent search for the truth. They saw no leaders whose fruits commended them as men of God. At times deceived by pretenders, they were soon undeceived and went back to their prayer that God would enlighten them and send them a true shepherd. The experience of these branches was the experience of many individuals scattered far and wide.

Their prayers and long-suffering were not unheeded. And it came about that on the eighteenth day of November, 1841, the Lord spoke to one of those men, one whose heart at the time was crying out for light, Elder Jason W. Briggs; the scene of the occurrence being on the prairies of Wisconsin, about three miles northwest of Beloit. The burden of the revelation was:

Verily, verily, saith the Lord, even Jesus Christ, unto his servant, Jason W. Briggs, concerning the church: Behold, I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant, Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold, I will judge those who call themselves shepherds, and have preyed upon the flock of my pastures. . . . Therefore, let the elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Spirit. Behold, that which ye received as my celestial law is not of me, but is the doctrine of Baalam. And I command you to denounce it and proclaim against it; and I will give you power, that none shall be able to withstand your words, if you rely upon me; for my Spirit shall attend you.

This revelation was like a flood of light. The sun arose; the tide began to turn. Here was a word of consolation to the downcast; God had not cast his people off or forsaken Zion. False shepherds were to be judged and punished. God was to solve the problem of leadership, as was his right, and would send one of the seed of Joseph, as he had long before promised to do. Polygamy was rebuked. The three books were still the law of the church, despite the boast in Utah that they were of "no more value than the ashes of a rye-straw." Missionary work was to be prosecuted. Space will not permit a detailed account of the meetings that followed, the conferences, the successive steps of organization.

Gradually the banner of the Reorganization was erected. The floods gave back. Here were a people who stood upon the three books and in harmony with them. Here were a people who had cast off those abominations that has fastened as barnacles upon the work of the restoration. Here were men who were not seeking to exalt themselves. With absolute unselfishness they were preparing the way for the man whom God had called, and he was not yet even in sympathy with them,—there were no human indications that he ever would be in sympathy with them. All that they had to depend on was the promise of God that in due time the man would be forthcoming.

The burden borne by men and women who stood for the ideas above mentioned during the period covered by the years between 1850 and 1860 can hardly be comprehended at this date. Yet their faith and integrity can be appraised only as we understand the trials and uncertainties that beset them. They were charged with being concerned for the rights of one man, "young Joseph," as he was called. Well, even then they were in better standing than men were who were contending solely for their own advancement. But they were contending for principles.

With that people the sixth day of April, 1860, was a day long to be remembered. Conference was in session at Amboy, Illinois. Many had received an assurance that at that conference the Lord would send the promised leader, the man for whom most fervent prayers had oft ascended, and toward whom the hearts of the people were going out in love as they had gone to his father before him. The same Spirit that moved them moved him. He appeared in the assembly at the afternoon session and addressed the Saints. No wonder that men and women who had longed and prayed for that day saw him but dimly because of the tears that would not be denied. Here at last was the shepherd who would give his life for the sheep.

Some of the sentiments expressed in that address are worthy of note at this juncture:

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and I shall be dictated by the power that sent me. . . . I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit. . . . I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible. . . . Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

The day grew brighter. The sullen waves receded. The Lord in his own due time had sent his chosen leader. The leader thus chosen gave no thought to personal aggrandizement.

With the people he took his stand upon the three books. The church militant was once more in a safe position.

The first general epistle of the newly-ordained president, addressed to the scattered Saints everywhere, was like the note of a trumpet sounding the "assembly." Clear, sweet, pure, penetrating, it sounded the world around. Men heard it and left the plow in the field while they hastened to weep with the good wife. Old veterans heard it and once more lifted their heads, for it had the sound of Cumorah. Young men and women heard it and were strangely drawn toward the faith of their fathers. "I knew the lad would come," rejoiced aged mothers in Israel. "He has the spirit and office of his father. He has the good word of the Lord." Yes, even the world heard, and realized that a new and true interpreter of what had become known as "Mormonism" had arisen.

Brethren, we ought to be proud of that first general epistle. Listen!

"I would not that men should hastily run without tidings, nor do I ask that any should place the stake of their salvation upon an earthly arm. 'Cursed is he that putteth his trust in man, and maketh flesh his arm.' I ask and desire that all may place their stake of salvation upon the author and finisher of our faith—upon the promises and principles of the gospel, pure as preached from the Savior's lips, for in him was no guile, and in his teachings there was no deceit.

"In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

"In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightful allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

"And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, 'Glory to God in the highest be given, for he that is long-suffering and slow to

anger, has arisen, and shall bring again Zion.' Amen and amen.

"JOSEPH SMITH,

"President of the Church of Jesus Christ of Latter Day Saints.

"NAUVOO, Illinois, July 19, 1861."

The elders of the Reorganization are accused of being aggressive. Why should they not be aggressive? They are positive men who have answered a positive call. Aggressive? Yes; the day when they could simply hold their own passed with the turning of the tide. The work of God will be both defensive and aggressive until every foe is overcome and every citadel is taken.

ELBERT A. SMITH.

IS POPULAR CHRISTIANITY LOSING GROUND?

Reverend J. L. Blanchard recently delivered a remarkable sermon in the City Park Congregational Church, Denver, Colorado. The picture that he drew of conditions existing in the Protestant churches, and in the Catholic Church as well, is dark indeed, yet it need not surprise one who believes in the angelic message of 1820 regarding the popular churches. The only remedy that he suggests is to "sweep the cobwebs from the ancient nuggets of pure gold,"—nor is that a new idea. We quote from his sermon as reported in the *Daily News*, (Denver,) June 22, 1908:

Christianity in America is not keeping pace with our development along other lines.

It is rather startling to be told, on what seems to be reliable figures, that not a single denomination in America of any prominence, including our Catholic brethren, is able to take care of its natural increase in births inside of such denominations, to say nothing of the vast numbers who are unattached to any organized form of Christianity. Perhaps the Roman Catholic Church comes nearer taking care of its own than any other church, and yet there are some rather startling figures in regard to that great church, and the figures are more startling when applied to the Protestant churches.

Mr. Thomas Dixon, Jr., calculates that during the last eighty-six years this country has received about 25,000,000 immigrants, and that, at the fewest, 15,000,000 of them have been Roman Catholics. But, as a matter of fact, the Roman Catholic Church only claims 12,000,000 of adherents in this country—Mr. Dixon says 10,000,000, but his figures are too low—so that, notwithstanding the prolific birth-rate of the people from whom that church draws so largely, Catholicism seems to have gained nothing from outside and lost some of its own number. And a more careful writer than Mr. Dixon says that in 1890 there were in this country 8,301,367 Catholics, in 1902 there were 10,976,757. This is an increase of 2,675,390 in twelve years, but during those years the Roman Catholic immigration amounted to 2,705,134, so that instead of gaining through births there was a net loss of 29,794 members. While these figures must be taken with a grain of salt, they are in the main true.

When we turn to the Protestant churches the facts are still more alarming. Reverend Doctor Atterbury, of New York, is reported to have said:

"This city (New York) is becoming a nest of infidels. It is tottering on the verge of a terrible religious disruption.

Unless the Christian people of the nation rise to its rescue, the metropolis is doomed! . . . The situation now is terrible. Churches are decreasing in number and power as the population of the great city grows. Commercialism has crowded out Christianity."

Doctor Jefferson, of the Broadway Tabernacle, recently declared that:

"Manhattan Island is more and more the Paris of pleasure-seekers and the London of business; it is more and more a foreign city. Of our 2,500,000 population, the Roman Catholic Church claims 930,000. There is a Protestant remnant of only 720,000 which is 50,000 less than it was ten years ago. Only the smallest fraction of these 720,000 nominal Protestants have any connection with the churches. It is not easy for the churches to work here, and it grows harder all the time. The last decade has been the most strenuous and discouraging for Christian workers which this city has probably ever known."

In the figures referred to by Thomas Dixon, Jr., he says that the growth of the Protestant churches in New York during the past quarter of a century represents less than one fourth the birth-rate of their own membership. He asserts that the Baptists of New York have not only failed to gain anything from the outside, but that they have actually lost two thirds of the children born in their own homes.

He says that the Methodists have in the same way gained nothing from the outside and lost one half of their own children, and that the Presbyterians, with their great wealth and powerful churches, have only managed to hold two thirds of their own children, without gaining an inch on the dark mass beyond. He argues that even these figures may give too favorable a view, for church rolls do not represent the real church membership.

Doctor Charles F. Aked, pastor of the Fifth Avenue Church of New York, in commenting on these figures says:

"I am sure that he (Mr. Dixon) is right about this. I believe that there are a great number of churches whose returns would make an auditor use strong language. Even if we take with a grain of salt his illustration of a church returning a membership of four thousand of whom fewer than two hundred could be found, our own knowledge would leave us pretty confident that a vast proportion of the membership of churches is merely nominal."

Doctor Josiah Strong makes an absolutely appalling statement with regard to the gains of the churches of this country at the present time as compared with earlier victories. He says:

"If the gain of the church on the population during the first half of the century is represented by eighty, during the last half it is represented by twenty, during the last twenty years it is represented by four, and during the last ten years it is represented by one.

"In our own denomination the gains are fairly represented by the foregoing figures. We are not keeping pace with the growth either in population or with the birth-rate in our homes. Our theological seminaries report a dearth of students. We have seen Andover, with a great endowment and a full equipment of learned professors, compelled to give up the fight for lack of students, and in all our seminaries there are almost as many professors as there are students. The ministry no longer appeals to educated young men.

In 1906 we reported an absolute net loss in Sunday-school membership and a net gain of only about twelve thousand on a membership in the churches of nearly seven hundred thousand. Of these 700,000, more than 100,000 were reported "absent," that is to say, they had moved away from the vicinity of their churches without taking letters to other churches. During that year we received on confession of faith 32,890. We dropped from the rolls 13,354. There died

during the year 8,924, and we dismissed to other churches 20,359. But we received from other churches 23,653, so that of the 12,000 we gained in church membership, more than 3,000 came from other denominations. Within our own borders we gained less than 9,000 net members. A net gain of one to seventy-seven.

Estimating the number of children born in Congregational homes during the year 1906 at 50,000, which would be one for every fourteen members, we find a net loss in our ranks of more than 40,000. That is, we are receiving into our churches less than one in five of the children born annually in Congregational homes. In New England our young people's societies lost nearly 4,500 in net membership, and in the same territory our Sunday-schools lost more children born in our denomination during that year, our net loss in the Sunday-schools for the whole denomination was 3,695, which would really represent a net loss of more than 53,000 children to the Sunday-schools of the denomination. In fourteen States, mostly in New England, there were reported actual net losses in church membership. Our Sunday-schools reported net losses in thirty-one States and gains in only twenty States. Out of 5,923 churches, 1,254 actually received not a single member during that year, and 2,504 received ten or less. Less than 600 churches are reported as receiving 25 members or more during the year. Of 5,923 churches 1,171 were reported without pastors, and of 5,900 pastors 1,187 [in] charge. In Colorado in 1906 our net gain in church membership was 215 and our net loss in Sunday-school was 427, and this notwithstanding the fact that the population was rapidly increased by immigration, to say nothing of the number of births in our Congregational homes. . . .

"Under these conditions, what shall the church be and do? No doubt there was much hoary with age in our teachings in the past which needed to be swept into the gutter and carried off by the flood of iconoclasm. But there was and is more which if allowed to go by the board will mark the doom of humanity. The sublime truths uttered by the Nazarene nearly two thousand years ago are just as sublime to-day as they were then. The world needs them to-day just as much as the ancient world did, more so, in fact. And the church to whom the oracles are committed has a divine authority to cry its message to this age, and it must continue to do it if men are to be saved from themselves. Let us sweep the cobwebs from these ancient nuggets of pure gold and offer them to men with the full assurance that there will come the reaction, and then men will hear in the mass. In the meantime, here and there are those who are tired of the mad rush, and they will hear and heed. Let us not make the fatal mistake of substituting philosophy for religion. The phenomenon of the ages is Jesus Christ. He is not to be explained by modern methods. Men will come back to him if we continue to present him in his beauty. We need and must present a sane religion, but it must be a religion and not a homily on duty. Nothing else will satisfy the hunger of the human heart in the long run. Notwithstanding the exaltation of man, we are bound to recognize that we are but creatures, an effect rather than a cause in our cosmos, and that we are not yet ready to deny the first great cause. Behind all things is God, and the only soul-satisfying revelation of him is in that mysterious but none the less real Jesus the Christ."

Silence is deep as Eternity, speech as shallow as Time.—Carlyle.

• • •

Liberty exists in proportion to wholesome restraint.—Daniel Webster.

BLOOD-RED NOT A POPULAR COLOR WITH SOVEREIGNS.

We often come into contact with scraps of information which are more or less valuable as to the knowledge of the things of the world. Here is one in regard to the prejudice, or superstition, in regard to blood-red color, which will give the reader a moment of thought, if not a shudder, as the peculiar abhorrence to the color on the part of sovereigns occurs to him as he reads.

Royal and national colors vary with nations and times, but since Cain slew Abel blood-red has been the sign of revolt. In the earliest revolt known to history, when the Persians rose against their king four thousand years ago, they were led by a blood-red banner, and during the riots which took place in Paris the men in the blood-red caps were followed by the mob. A blood-red flag waved over Bunker Hill when the Americans fought for liberty, and it was the emblem of the German peasants in their great uprisings in 1424, 1492, and 1525. Blood-red was the color of the trades union flags during the Middle Ages, and it framed the background of the emblem of the Swiss confederacy in 1315. Through the whole of French and every other national history those striking in their own ways for liberty have worn the blood-red cap and hailed the blood-red banner as their leader. It is a curious fact that never has a monarch chosen it as his color.—London *Answers*.

NOTES AND COMMENTS.

Lon Hill, of Harlingen, Texas, is considered the wealthiest Indian in the world. The Kansas City *Star* estimates his fortune at \$6,000,000. He is proud of his Indian blood and considers himself an evidence that the Indian can take care of himself. He made his money by interesting capitalists in building a short line of railroad; meanwhile he quietly bought up land contiguous to the line at a low figure and profited on its rapid rise in value. The Lamanite has discovered a new way to spoil the Gentile. This is one step in advance of their old scheme of putting rocks into baled hay sold to the Government. High finance with all its allurements is now open to the sons of Laman. Even society offers one means of ascent. The *Youth's Companion* reports the case of one young Indian, Bob Tailed Coyote, by name, who attended college and returned home with visiting cards carefully engraved "Mr. Robert T. Wolfe."

At the missionaries' meeting on advertising one elder demonstrated a method of attracting a crowd on the streets; the immediate excitant being a horribly shrill whistle. The brother rather objects to our description of the method as printed in the report of the missionaries' meeting. He gives the following instructions for the manufacture and use of these whistles: "My whistle is my thumb and front finger fixed like the letter O. Make one half attempt to swallow them, catch them with the teeth, pucker your lips to stop up the leaks, and

blow. Watch results." This is all clear; but the novice must be careful to make only a half an attempt to swallow the thumb and finger.

A Boston firm recently offered a prize for the best definition of what constituted success. A Kansas woman was awarded the prize, and this was her answer:

"He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche, has accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose money a benediction."

LAMONI ITEMS.

A series of rainy and gloomy days gave way to pleasant weather for the Fourth. Between two and three hundred of our citizens celebrated out of town. The Sunday-school picnic in Central Park was a quiet yet enjoyable affair. A program was rendered in the forenoon at which John Garver and Max Carmichael were the principal speakers. Their addresses were much enjoyed. The afternoon was devoted to games for the amusement of the younger generation. The day passed, so far as we have learned, without serious accident.

Alexander H. Smith was the speaker at the Brick Church Sunday morning. At the afternoon prayer-service eight ordinations were attended to. The ordinations were as follows: D. C. White, member of the Stake High Council; E. F. Hall, president of the Third Quorum of Priests; William France and Oscar Anderson counselors to the president of the Third Quorum of Priests; Arthur Lane and Samuel Shakespeare, counselors to the president of the Second Quorum of Teachers; Charles Dillon, counselor to the president of the First Quorum of Elders; Nephi Lovell, counselor to the president of the Second Quorum of Priests.

The Sunday evening service was the first of the outdoor series now being held. Temporary seats have been arranged under the trees in Central Park. Elder Heman C. Smith was the speaker on the subject of "Worship." The attendance and interest were excellent. Several members of the town band were present and with their instruments led the singing. The combination of instrumental and vocal music in the open air was fine. These meetings will continue during this week and each Sunday evening thereafter during the summer.

Elders' Note-Book

DO YOU ADVERTISE? HOW?

This matter was ably and eloquently discussed on the night of April 16, at our late General Conference, and reported for publication. A few thoughts ran hastily through the writer's mind while listening, and by solicitation I herewith present them. Many missionaries were present from various parts of the world, and we studied hard to devise ways and means for turning to account the instructions given. But we are not all working in the congested centers of population, and we really wanted to invite some of the rare talent from Toronto, Philadelphia, Boston, and intermediate points, from the crowded marts where bristling intellect is stacked away, to come to the backwoods regions of the Boston Mountains in Arkansas, for instance to "Loafer's Glory," where people never see a railroad, and live from one to ten miles apart. Come down (in your minds at least) for a time to the Ozarks and wrestle with this kinky proposition, and tell us how to reach the people. Come away from the roar and hum of the street-cars, and electric glare of the great proud cities, down to Stringer, and walk with us after meeting two or three miles over the mountains and rocks by the light of a pine torch. Bid adieu to the illustrious pipe-organ, and the mammoth piano, and the multi-voice of the great choir, pull on your wading boots, get you a paddle, come with me and learn to chord your melodies to the notes of the peeping, croaking, bellowing harmony of the green-coated, uniformed legions of the lagoons in South-eastern Missouri and Northeastern Arkansas, and teach *us* how to reach the denizens of the swamps. We are anxious to learn; and indeed we have learned some things. We have learned that the aspirations and tastes of these people are not like those in the cities. We have learned that that which sets the people wild with excitement in one locality is a total failure in another. We have learned that while these people are seventy-five years behind in some things, that they are up to date, if not in advance, along other lines. They know the value of a boycott. A tremendous percentage of them are religious; they have a form of godliness; and we are considered as intruders. They know exactly how to freeze you to death with silence. They know there is more death wrapped up in one good silent, secret, letting alone, than in ten thousand open-handed attacks. So we have learned that while advertising is a splendid thing in most places, after the people are awakened and know what is going on, yet the most effectual way you can close their eyes and ears, and doors, and put them into a Rip Van Winkle sleep, is to advertise your first meeting.

I used to go into new places, negotiate with the

directors, and if the house was not refused I went from house to house, engaged the people in conversation, inviting them out, while scattering my bills, and tacking up placards. And if there is a preacher in town he invariably gets busy. Some leading citizen will caucus with the people on the corners, and give the thing a black eye before it matures; kill it so dead in the shell that it will never pip.

Oh, of course, if you are able to hang on half the season you might work up an interest. I have outgrown this old way, and adopted a new one; new to me at least. Now, my best success in opening new places lies in surprising the people. I simply steal a march on them, if you please. If I can get the opportunity to address a congregation, it is seldom indeed that I do not make friends. Upon a time the question was asked by a leading paper, "What course should a young man adopt in order to become a first-class orator?" This was answered by many occupying the front ranks, electrifying the minds of the masses. I believe it was Beecher answered thus, "Let the young man fill himself so full of his subject that he can hold no more; then pull out the bung and see nature caper." And I suggest that whoever fills themselves to overflowing with the love of God, then let the Spirit direct, will succeed, will find some way to get the message before the minds of the people; and we delight in hearing how these men have been led and directed in attracting the masses.

I came to a little church in a thickly-settled neighborhood about one hour before sundown; inquired for the deacon, and found him picking cotton. I walked up briskly, taking him by the hand, and said, "My name is Baldwin. I am a missionary, and want to preach in your church to-night." "Yes," said he, "we need some preaching." I snatched the time and said, "You can send one of these boys into that lower settlement and 'norate' it, can you? I will go the other way." "Why, yes," was his hesitating reply. "Thank you. The hour is too late for lengthy talks. I'll see you later." I had good crowds and splendid liberty for three or four nights, then I was accused of lying to the deacon by telling him that I was a Missionary Baptist, and of course the house was closed. But I had stolen a march on the enemy; and had gotten the angel's message fairly before the people, and made friends to the cause, with no thought upon my part of deceiving any one. It was the deacon who added the word *Baptist*.

Old Doctor McFerson asked me to preach Christ at Coal Hill, where his children belonged to the Christian Church. I called on Mr. M., a large merchant, who controlled their church, when the following brief conversation took place. After a formal introduction, I said, "Can you tell me,

Brother M., who has charge of your church here in town?"

Mr. M.—Why, yes. The Lord has charge of it, of course.

B.—Good. I am pleased to know that; then I must apply to the Lord for permission to preach in that church?

Mr. M.—Why, yes, if the Lord gives his consent it will be all right.

B.—As a minister for Christ, I have his consent to occupy where he has control. Does the Lord carry the key? (His clerks laughed and winked at each other, as they saw his own joke turned against him.)

Mr. M.—Yes, the Lord or some of his bosses has the key.

B.—Thank you. Now, Brother M., what way had I best announce meeting for to-night?

Mr. M.—Why, stick up a notice at the post-office, and—

B.—And tell it to the school; all right; thank you. And if I do not prove to-night that I have my commission from the proper source, let the blame rest on me. Good day.

In a minute I was by myself—O, infinite Father, will you tell me what to do in this case? It was a huge joke from the start, and I held the ascendancy; but what shall I do? Carry it out, or go back and explain?—All right Father, but will you please stay very near me? I am so weak by myself." I pulled a lithograph from a window, borrowed the agent's marking-pot, and printed: "A Great Sermon at the Christian Church To-night." The postmaster bowed politely, and felt himself honored with the privilege of relieving me of the task of tacking it up.

By request of the principal, I briefly addressed the students in several rooms, and went to the country for my dinner. I returned to town just as the mammoth bell was loudly telling the people the second time about the new preacher. With elastic tread I, the minister, walked down the carpeted aisle to the stand. The jugular veins of the large choir swelled out as they sang a song of welcome. The speaker introduced himself to the full house, and announced "The kingdom of God," as his text. A great silence prevailed; every eye was riveted upon the man in the pulpit. With consternation they first caught a glimpse of the awful fate of a ruined world, under the supreme reign of the prince of darkness; but were inspired with hope when the Prince of Peace was introduced; and lifted still higher as his wonderful mission was briefly explained. They followed carefully the details as he selected and commissioned his officers; saw the beauty and order as he placed them in charge over the various departments of his great army, and

equipped them with "the whole armor of God." Their admiration was heightened when they saw how perfectly this army was drilled; their obedience, their loyalty, and their fearless march to the massacres of Pagan Rome demonstrated the infinite value of their equipment. There came a relief of their breathless suspense when they witnessed the conversion of the brilliant emperor, Constantine. They partook freely of the sudden burst of gratitude of the early saints as the emperor subdued their surly enemy and drafted a whole nation into the service of the captain of their salvation. But alas! it was a dream. Nay, worse than a dream; for they soon discovered that the whole church was riding on the crest of the most tremendous avalanche the world had ever witnessed. The heathen portion of the church proceeded to butcher the Christian portion, and engulfed the world in the awful night of ages. The last ray of light disappeared when the last man holding a divine commission was martyred. My congregation were left at the darkest hour, just before the day; but not until they heard the cocks crowing for dawn. Of course my congregation was much smaller the next night; but I had made friends, and hungry souls came out. And the young men of that church stayed with me during the week's meeting; then they gave me money and invited me back.

Schoolhouses all over the country are supposed to be open for preaching. I do not want to see the directors. I simply announce my meeting to the school and in town in a brief, business-like way, and let curiosity brew their minds until the crowd comes together. Then they are never left in doubt. By the help of God I just load them down the first round.

I went into a small town and billed it in a bustling way. "What the Bible says about America, date and place," was all the posters contained. I showed them that "all the earth," and "upon the face of all the earth," and "in every high mountain," etc., etc., spelled "America"; and do you not know that that crowd looked silly enough just at the close of a lecture that had absorbed their undivided thought for ninety minutes, when they learned that they had been tricked into listening with interest to an irrefutable argument on the Book of Mormon?

Let me say to these missionaries, especially those going into out-of-the-way places: Fill your souls so full of God and the truth that you will fairly bubble over; then without fear or reserve, say, Here I am, Lord, send me; and he will use you to advantage.

Let us come together again in the future, and tell in what paths he hath led us.

D. R. BALDWIN.

Original Articles

HOW TO CREATE AND HOLD INTEREST IN SUNDAY-SCHOOL.

(Two Pictures—A result of Personal Observation.)

Marie was to attend the Fair View Sabbath-school while visiting relatives. She had never attended a Latter Day Saint service of any kind. Arriving at the chapel her first Sunday, they found the door locked. The janitor was evidently tardy. The windows were then resorted to. They found one unlocked. A small boy climbed through and opened the door for the others. (I might insert here that this dignified performance was quite a regular occurrence in those days.) The family set about straightening the chairs and dusting, then read library books until children began coming in.

The superintendent was tardy and the assistant too bashful to take his place and open the school. So we waited until the missing link arrived, flushed and rushed, but with the usual abundance of good (?) excuses. We were near fifteen minutes overtime with the opening exercises. At times it had been even worse than that. The little ones had been exercising rather vociferously meanwhile and were tired and excited, ready to giggle at the least provocation. Some older ones were out of patience at the delay. The intermediates had begun a line of conversation, thought, and action contrary to the Sunday-school lesson, and consequently were not in the best trim to enjoy said lesson. It was hard, indeed, to divert their minds into necessary channels in order to have any kind of success with class work.

Had there been any song-service provided for, as should always be for each Sunday—the time would have been profitably and pleasantly spent, and every one present would have been more nearly in a proper state of mind. As it was the superintendent pounded the bell emphatically several times in succession, and called, in as moderate a voice as possible in order to be heard, that it was time to begin school, and past the time. Some obeyed, others lingered to finish a conversation, and were personally requested to obey orders! At last all were in place, but not quiet. No time to spare, however! So one verse of a song they had sung so often they had quite lost the spirit of it, was sung. (More need for song-service.)

The prayer was rather lengthy, and of such language the children could not readily comprehend. This is so often the case! The next song was omitted on account of lack of time; and the little songsters were disappointed, too.

At close of prayer a belated teacher or two hurried down the aisles, some stray pupils following—children beckoning or whispering them to "Sit by

me," or "Come in here," etc. The responsive reading, being short, was not omitted this time, in the hurry. But if the assistant superintendent had occupied in his office there would have been a leading voice for the school, which would have helped to avoid the irregularity in reading—some slower, some faster than the others.

It was now time to pass to classes. A bell was rung three times, and superintendent called each time, respectively, "Rise," "March," "Be seated." This superintendent always did this same way. Some pupils and teachers resented it. It reflected on their ability to remember what the bells meant. The trouble was that sometimes the superintendent forgot one, two, or all three bells, and the school never really knew what to expect, and this caused disorder all around. At such times he would call out, "Classes will now take their places." "Be seated." Well, the pupils scudded around over the room, crossing lines, bumping each other, dragging chairs into position, and sitting down when they pleased. I do not know what Marie thought of all this disorder. She refrained from comments, but one could notice her taking notes pretty thoroughly. She was left to seat herself, had not a certain senior teacher kindly conducted her to his class. Some one else should have been free, or appointed to see to visitors. The lesson was not so interesting to her, because she had heard it studied at the home of her relatives. The teacher merely had the class read the Bible lesson, each scholar reading one verse at a time. They then read the *Quarterly* comments, he asking questions as stated in the *Quarterly*. Comments from the class were few and far between. Her mind and eyes began to wander—she overheard and oversaw other teachers and classes.

One teacher yawned very often during the lesson hour. (She evidently was not especially interested in the lesson, had just skipped over it, and was filling in the time with words instead of ideas. Can not expect pupils to learn lessons from such teachers, or for them; and they do not.) She heard another teacher explain that she had forgotten the cards promised as awards of merit the Sunday before: and the pupils were again disappointed. She saw the superintendent rushing around, trying to find a teacher for a class of two lone boys; and heard him explain to them that he guessed he'd have to get them a new teacher—theirs was so irregular. Marie heard him ask them where their companions were, and the reply that they "are not coming any more"! (They had been gradually dropping off. No wonder!)

At this juncture the superintendent rang the bell and called the attention of the school to the fact that the bell would ring again in three minutes, and to close classes. It slipped his mind. It was

five minutes overtime, if not more, when he rang it, and the classes took their places again for review.

I do not know which kills interest most, no review at all, or one that is twice as long as it should be. This was one of the latter class. The superintendent delivered a short "sermon," after some questions, while presently people began coming in for the morning church service (some parents and others among them who should and could have attended the Sabbath-school). Branch officers were, as usual, displeased, and the children, turning to see the newcomers, lost out on the review.

Well, there was no closing song, and just as prayer was announced, some one reminded the superintendent that the secretary's report ought to be read. When the school was finally dismissed, the pupils managed to gather together their scattered possessions and squeezed out past the congregation now entering, while the superintendent breathed a perceptible sigh of relief (and Marie was left unwelcomed).

Now, for your encouragement, we are glad to say that although this Sunday-school barely struggled out an existence for years, sometimes prospering more than at others, there came a time when the light appeared and the school basked in it, and is doing so at present, so far as we know. There is a sequel to this "tale of woe."

There came along election of officers one day. A new superintendent was the result. She realized the necessity of a janitor who realized that his work is his duty before the Lord, and that it is as pleasing to the Lord as any other officer's work; that to be counted "doorkeeper in the house of the Lord," as the Psalmist once expressed himself, is an honor; that "order is heaven's first law," and that there can be no special interest where order is neglected so completely. Several "janitors" were tried, and advancement made along that line.

A pastor came to the flock who suggested and took equal interest in the workings of every department. (No more climbing in at windows.) The dear old soul who kept that chapel clean and orderly and opened on time, the pastor who acted as flower committee and got others started in looking after this feature of the work, the superintendent who worked with her "might, mind, and strength" to gather together the scattered wits of "the family," will long, long be remembered by the many. And their works do follow them.

The assistant superintendent, no matter what excuses may have been offered to get out of it, was marched to his place at the front, and led out in responsive readings, so that in time the pupils

learned how and when to pause according to punctuation, and to read together.

Those who could sing, or who wanted to try, joined in practicing once a week for church services, and led out in Sunday-school service splendidly. This helped avoid confusion of conversation and children running all over the building. As a usual thing, school began on time; for if the superintendent knew she would be absent or tardy, the assistant was notified to take charge.

Some remember well the training received in regard to the bells, and the prompt obedience to the signals. To help the matters, the organist always played a march tune, no matter if short, while pupils marched. A certain march was arranged. All this took Sunday after Sunday of training; but it certainly paid; for it finally became part of the order of things, and pupils went through the opening and closing exercises very gracefully, and with pleasure. Sometimes, to be sure, there were visiting members or new ones, who made mistakes, and sometimes a regular pupil did so. But the conducting of the exercises in general was neat and timely and orderly. There is not much use trying to create interest or develop it in anything, if such is not the case; for one evil begets others—and gradually the organization will go from bad to worse. All the bringing in of new pupils, and carrying out of devices to gather more, will bring no everlasting effects for good and steady increase in attendance, if the workings of the school are not in harmony with law and order.

After reaching their classes, the children's minds were settled, and not in an excited state. Some of the teachers were quite models, others we do not know about specially. But in order to succeed in imparting to pupils the knowledge we have gleaned, we must have a clear and detailed understanding, outline of the lesson in our own minds, so that no reading of the lesson will be necessary, unless to get a quotation. The whole Bible text need not be read again, while a verse or two now and then may be necessary. We should form our own questions, also; not so strictly adhering to those in the *Quarterly*, going the rounds of the class, to each in his exact turn. If pupils are listless, devise some plan whereby they will need to hunt some needed information for the benefit of the class or school for the next week. Perhaps a reminder during the week will be a good idea.

Children need to feel that their ideas, as well as they themselves, are of importance and interest to the school. Let them in turn write a synopsis of the previous Sunday's lesson. Have a monthly contest to see what pupil has memorized the most Bible verses, including the memory verses and golden texts. We used to memorize verses and

verses at a time for Sunday. Children will lose their interest if the teacher does not give them something to do and follow it up with suitable acknowledgments of their zeal and ability. But do not make promises to classes and forget them, or forget to carry out any plan that has been arranged. These disappointments are disastrous to the success of the school. Vary the routine work with little surprises, that it may not become monotonous, and that the school may not get into ruts.

The blackboard exercise is of great importance. Even if it is only a word and sentence picture, it "fills the bill" and brings out a good review. In time the school will overcome its natural shyness, and things will be livelier. The pent-up interest will crop out.

Plenty of time should be given for reports and announcements. These are always of interest, but the secretary's report should not be always the same stereotyped affair. There should be mention made of former classes in attendance, in collection, promptness, and any such items as the secretary may have noted, that would interest those present.

Whether begun late or not the school should be closed on time, especially if there is a service following it; but the singing should not be neglected. The children love it, and enjoy it, even more than the lesson in some cases. Music is God's gift to us, and this form of worship should be cultivated along with others. It is "the tie that binds."

Give the children plenty to do not only on Sunday, but during the week, to keep their minds active along lines of Sunday-school work.

Above all, we must be united ourselves, as officers and teachers, united in our efforts, putting aside and overcoming the differences and difficulties that are so sure to come among us; realizing that no glory which we gain here is everlasting, except it be that which goes before us, and in our favor, to meet us at the great judgment. MADGE SIEGFRIED.

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AN ANCIENT PATRIARCHAL BLESSING.

While sitting at my fireside one evening the past winter, meditating upon the work of God and my part in it, the objection I had heard to the patriarchal order and its work came into my mind, and I was puzzled for a moment how to meet it. I was aware that evangelists were spoken of as officers set in the church, in the New Testament order, but where was there any evidence in the Book of Mormon of such an order, or anything that would lead us to infer that there were patriarchs in Book of Mormon times.

This was the objection made, and I was at a loss to know how to meet it, for I could not remember in my Book of Mormon reading anything that I could use in the defense of my work as a patriarch.

While I was thus deep in thought upon the matter, the voice of the Spirit said, "Read your Book of Mormon." I looked around, as if to see who had spoken, but did not take up the book, for I had the book at my elbow upon the table; but my thoughts turned upon my past reading of the book, and I could not remember any reading that I could make use of yet. When again the voice said, "Read your Book of Mormon." I then took up the book and opened it at the Second Book of Nephi, first chapter, and read Lehi's blessing of his sons. I read Jacob's, but the thought came to me, "That is too general for my use," and laid the book down and turned away, when again, more peremptory than before, the voice said, "Read your Book of Mormon." I took up the book again and it opened at the second chapter of the Second Book of Nephi, and I read Joseph's blessing under the hands of his father Lehi.

I closed the book and said to myself, "I can not use that, for Lehi was not a patriarch." When quick as a flash came the voice of the Spirit, "Lehi was both prophet and patriarch." I then reread and was strongly impressed to copy the blessing and offer it for publication, and now I ask a careful reading of what to me is the patriarchal blessing of Joseph, son of Lehi. From this testimony of the Spirit I am comforted in my work, and if the same satisfaction comes to those who read it that came to me, the objection mentioned above will melt away and disappear like the mists before the rising sun.

ALEXANDER H. SMITH.

PATRIARCHAL BLESSING OF JOSEPH, SON OF LEHI, GIVEN BY THE PATRIARCH LEHI JUST BEFORE HIS DEATH, GIVEN ON THE LAND OF PROMISE.

And now I speak unto you, Joseph, my last born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow, did thy mother bear thee. And may the Lord consecrate also unto thee this land, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security for ever, if it so be that ye shall keep the commandments of the Holy One of Israel. And now, Joseph, my last born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee for ever, for thy seed shall not utterly be destroyed.

For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom.

For Joseph truly testified, saying, A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of

thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

And Moses will I raise up, to deliver my people out of the land of Egypt.

But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord.

And out of weakness shall he be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled.

Behold I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea:

Thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed for ever. And the Lord has said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing.

Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto thee fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them.

And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant

thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book.

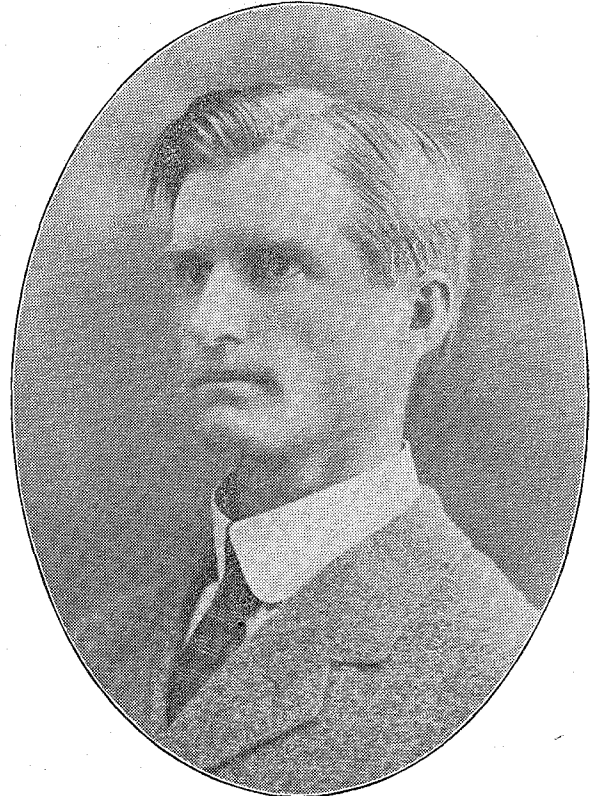
And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now, blessed art thou, Joseph. Behold, thou art little; wherefore, hearken unto the words of thy brother, Nephi, and it shall be done unto thee, even according to the words which I have spoken.

Remember the words of thy dying father. Amen.

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LEAVES FROM LIFE.

A SKETCH FROM THE LIFE OF J. E. VANDERWOOD.



ELDER J. E. VANDERWOOD.

I am the eldest son of John and Anna Vanderwood, who came to Utah as Mormons, having received that phase of the gospel in Europe; but soon after reaching the Zion (?) of the West they found that the gospel taught in Utah was not that which they had embraced, and in short the message as borne by the Reorganization reached them, and they accepted it and rejoiced in the gospel hope.

I was born on the twenty-ninth day of August, 1878, in a little country place called Elkhorn, Oneida County, Idaho, where I spent most of my time until of age. My early life was somewhat varied, my father being in the horse business. We soon learned to ride on horseback and at the age of ten years could throw the lasso with the greatest of dexterity.

Having been born in the church we were taught

to revere the latter-day work. Nothing out of the ordinary home life occurred until the summer of 1887, when my elder sister received an angelic visitation; a messenger from the courts of glory, appearing at her bedside, informed her that the gospel was true and that she should obey it, and told her that Elder R. J. Anthony would come that way soon and that she, her sister Anna, and her brother John should be baptized if they desired to please the Lord. Accordingly we made preparation, and ere long the elder referred to came to our humble cottage and made his abode with us for a few days. On the eighteenth day of October, 1887, we were baptized.

Time ran on pleasantly until the autumn of 1888 when our father, who for years had been a faithful worker in the church, become estranged to the work through false brethren and other causes, amongst which was the pamphlet gotten out by David Whitmer. Becoming somewhat dissatisfied he resigned his duties in the branch, and without any labor on the part of the officers for his reconciliation he was excommunicated from the church, without judge or jury, and in such a way that it caused him to oppose the work very vigorously for a time. Those who should have been the ones to assist him in seeing his mistake were the very ones to cry apostate and drive him farther way, and we began to think that we had been deceived and there was nothing in the latter-day message after all, and thus my young mind became darkened, until at times I would almost doubt the existence of a Deity. However, at times the Lord would smile upon us with his Spirit and I would be forced to say that God is good. But as I grew older and noticed the spirit among some of the would-be church members, and then compared it with that of my father, whom they called an apostate, it increased my doubts in place of diminishing them, and the association of wild and rough characters along with it almost led me to believe the gospel was a fraud.

Being estranged from the gospel I sought the pleasure of the world, and in short became a great lover of the ballroom, and thus spent many precious hours at the dance that might have been given for the cause of truth had the environments been different.

I will just digress here to say that my schooling was received in the little country place where I was born, and the first term of three months that I received was in a private house prepared for the occasion with a long homemade table at each side of the room, with some homemade benches to correspond, the one being for the boys and the other for the girls. There we learned to work problems by counting on our fingers. The next year, however, our little log schoolhouse was built and seated

with the same furniture we have before mentioned, and thus we were educated, part of the time going to school and part of the time at other duties, until we had attended for perhaps twelve months, when we were obliged to remain at home and assist in providing the bread and butter for the family.

Thus I moved along quietly, trying to win fame as a hard laboring man, until the year 1896, when I took a great interest in politics, thinking the salvation of the people depended largely in the reformation of the political aspect of life, and thus I continued to study and talk along political lines for the space of four years and found out some of the trickery and corruption prevalent in political circles.

At this juncture I decided to leave my old home for a time and visit my uncle, (Brother John Eliason,) at Deer Lodge, Montana, whom I had never seen, and he being a faithful Latter Day Saint I was placed in different environments and it had its effect on me in time. On arriving at my uncle's I found Brother and Sister Gomer Wells there to take supper with them. Of course I became acquainted with them and it called to mind the days when Brother Anthony used to stay at our house. We went to meeting, something I had not done for some time, and again heard something. I was then invited to attend Sunday-school, which I did, and soon became intensely interested in the lesson study, and at once began to make a study of the Bible, and took such comfort in it that it was frequently one and two o'clock in the morning before I would retire, and it brought to me afresh all the beautiful promises of the gospel. I thought again of the soul-thrilling sermons that had been delivered in our schoolhouse about two years prior by Brother D. W. Wight, which had been treated lightly by me at the time.

Well, a few weeks passed by, and I was elected superintendent of the Sunday-school at Deer Lodge, when it became necessary for me to apply myself to keep up and do justice to the Sunday-school work, and so by night study and fervent prayer I was able to prepare myself for the work.

Becoming more and more interested I laid aside all my former pleasures and applied every spare moment of my time for the search of truth and light; often enjoying the comfort of the Spirit in my study and prayer, so much so that the still, small voice that whispers peace to the soul gave me to understand that I must now prepare myself for the work which I would soon be called upon to perform. I continued to apply myself and acquaint myself with the word of God until the conference held at Deer Lodge the first of March, 1901, when I made my first attempt to speak in a testimony-meeting, whereupon Brother J. H. Wells arose and said the Spirit bore record to him that the young

brother who had just spoken would in the near future be called to the ministry; and so I had another evidence that I must make preparation for the work to come.

Returning some months later to my old home, I created no little surprise on the part of some of my friends, as some would say, "What a change has taken place in Vanderwood since he left here; he seems to be so well informed." Others said, "He is on the road to insanity, for he always has his head in a book," so they disagreed in the matter.

Time passed along and I continued to study the standard books of the church, receiving evidence continually of the work before me, realizing that sooner or later I would have to stand in defense of the gospel truth.

We had met in business-meeting preparatory to the district conference to be held at Blackfoot, Idaho, the first day of March, 1903, when the branch saw fit to recommend me to the conference for ordination to the office of elder. I attended the conference and was there ordained an elder under the hands of Apostle W. H. Kelley, and Elders J. H. Condit and A. J. Layland, March 1, 1903. I began at once to preach and accepted an appointment from the General Conference of the same year and was placed in the active work of the ministry. My first sermon was delivered in our home schoolhouse, the one where I had attended school, only it had been fixed up by this time with new seats, a coat of plaster on the inside and rustic on the outside, covered by a coat of paint.

I went to the house about a half hour before the time of service, to build the fire, and there I began to meditate upon the effort before me and how difficult it would be to speak to people I had known all my life. I decided the best thing to do was to tell the Lord of it, and so I bowed in the corner and asked the Lord to assist me in the task, first by moving upon the people to come out and hear so that I would not have to speak to empty seats, and next that he would give me liberty of thought and speech that I might be able to rightly represent him and also receive a testimony of his approval of me as a minister for him. The house was crowded, and I began to speak by selecting as a text Hebrews 11: 6. I preached faith to them, occupying about fifty-five minutes, and when the meeting was closed I overheard the remarks of some of my congregation and the comment they made on the effort gave me great comfort; I gave God the praise.

After attending General Conference that spring, I soon found myself out on the frontier among our Mormon friends, who used to take great delight in asking me questions after we had spoken to them for a short time, and I am happy to say that the Lord has ever stood by me and I have never lacked

for words when standing to defend the gospel.

The first year of my ministry passed away without any great events and the second year had begun when I found myself at Blackfoot, Idaho, where we had tried in vain to secure a meeting-house in which to speak to the people. After exhausting all the means in my power to secure a house for the purpose I arranged to begin street-work; my collaborer had not yet joined me so I was compelled to "go it alone" so far as earthly help was concerned. It required no small amount of courage to be able to step out on the street before a host of strange faces and tell them the gospel story; but I had faith in him who had ever been faithful, and so I began, and for three nights the questions came thick and fast at the close of the service. The good Lord stood by me and I was able to meet every objection that could be raised, and so another means was adopted, and that was to tell the people that our positions were false and therefore they should not listen to us, whereupon I had the following challenge published in the *Bingham County Democrat* for June 24, 1904: "Inasmuch as we have been denied the use of a meeting-house in Blackfoot and have been forced to speak on the streets, and whereas the positions taken have been denied by some of the Utah faith, we herewith challenge any representative of the Utah Mormon Church to meet us in public discussion upon the positions taken, namely, Was Brigham Young the lawful and legitimate successor to Joseph Smith? Is Utah the place of gathering? And was polygamy a tenet of the church in Joseph Smith's day?" This challenge, like all others, was not accepted by them. And again I was able to see the fulfillment of the promise made to me in my ordination, viz., that my tongue should be loosed and that I would be able by the Spirit's help to silence all opposition raised against me.

And I again remembered the words that came from the realms above when the voice clear and distinct made known to me my future work and gave a promise that if faithful I would be supported and that God would be my strength and defense. Relying on the promise I had received I moved on with faith in God and suffice it to say that my work was one of pleasure.

At this juncture it might be well to say that the thoughts of a life companion sometimes came before me and I often thought that I would be happy with one that could be a help to me in the gospel work, so I was somewhat careful in my choice, and had for some time made it a matter of prayer, believing the God of heaven could direct in that matter as well as in other matters that had been made clear to me through the aid of the divine Spirit. One night after praying for wisdom in my choice that the work

be not hindered through any mistake that might be made on my part, the heavens were opened to my view and I beheld the glory of those who are true to the Master and faithful to the trust reposed in them. I said, "Lord, may this be my lot!" Later the scene changed and I found myself amid the toils of life, and my condition was lonely, as there was apparently no one amongst my acquaintances to share my trials. At this the scene changed and I was sitting on a sofa with a blue-eyed lady at my side, and it seemed strange to me that I had so soon formed her acquaintance. As I departed from her presence I said, How is this that I have visited a young lady whom I had never met? After the scene had been repeated three times, I said, What does all this mean? And a voice both clear and distinct said: "This is to be your future wife, and she shall be a comfort to you in the gospel work, and for this cause is she given to you," and at once the vision disappeared and I lay awake thinking of what I had seen.

Time passed along and I finally went to Sugar City, accompanied by Elder S. D. Condit, who at this time was my traveling companion, and to my surprise I there met the girl that had been shown to me in my vision, and it was no other than Sr. Bertha Radmall, who was quite well known in the Sunday-school work at Pleasant Grove. We gradually became acquainted during the few days of my stay there, which resulted in a friendly correspondence that finally consummated in our being united in the holy bond of matrimony, December 22, 1904. To this union there was a twelve-pound boy born on the second day of June, 1906, whom we named Elvin John, and our hopes are that he will some day be useful in the great work of truth.

It has always been a satisfaction to know that the cause I was called to represent could stand against any opposition that could be brought against it and that sustained our faith.

I held my first public discussion at the little town of American Fork, Utah, January 28 to February 2, 1907, with an elder of the Utah faith.

Here it might be well to mention a case or two of healing that have been an evidence to me of the goodness of God. One instance is where Brother Will S. Pender and the writer were called in to administer to a young lady and an infant child both of whom were very low, and on entering the house we were told by the mother that they were in a critical condition and that the child had not taken any nourishment for something like two days. We had prayer and then administered, first to the child and then to his sister, and they both received relief, and inside of a half hour the child that had not taken any nourishment for days arose and ate a hearty meal, and the sister who had been confined to her bed for over a week sat up the next day.

Another remarkable case was the healing of paralysis in Brother Trease, who had been injured in a mine and had been taken to a hospital and operated on, from which he never fully recovered. One side was left numb and as if it were lifeless for several months, so that he could not use his limbs to any advantage and could scarcely step over any obstruction that might perchance be in his pathway. After meeting one evening he told the writer that he wished to be administered to. We called for order and those who had not yet left the house were seated and Brother A. M. Chase anointed and the writer confirmed. The Spirit was present in power and Brother Trease was made whole.

And I was healed of a rupture just through the goodness of God and as a testimony of the truthfulness of the work, when I said, "Lord, if this work be true, give me a testimony of the same by healing me of this infirmity," and in an instant I was whole and I have never been troubled since, so I have cause to be grateful to as well as trustful in the Lord.

If this escapes the waste-basket we sincerely hope it will help to inspire hope and faith in the reader, while we will labor and pray for the redemption of Zion and her scattered children.

In the one faith,

J. E. VANDERWOOD.

Of General Interest

OLD FAITHS FOR NEW.

The Hindoo meets no very cordial welcome when he seeks entrance into Western nations. He is *persona non grata* even in the dominions of his sovereign lord, King Edward. But for the Hindoo's religion and for every school and cult of his philosophy there is a favorable reception in Christian lands which is an interesting aspect of the interchange of creeds between West and East.

A Buddhist monk has recently begun missionary work in London under social auspices. San Francisco has a new Buddhist church and Seattle a Brahmin temple. The announcement that among the pupils of a Hindoo yogi who has been teaching the occult wisdom of the East in New York were a banker and a trust president, a distinguished opera-singer and a former Cabinet officer, throws light on the vogue of oriental mysticism here.

With Theosophy New York was first made officially acquainted in 1875 through the society founded by Mme. Blavatsky, Colonel Henry S. Olcott, and Walter Q. Judge. On Mme. Blavatsky's death Annie Besant and Mr. Judge became the joint mediums of the mahatma's inspiration, to be succeeded in turn by Katherine A. Tingley, who in 1898 established the "Universal Brotherhood," with a colony at Point Loma, California, which included men of

national prominence. There are now in the nation some seventy-two Theosophical branch societies, with a membership of more than two thousand.

Along with yogi asceticism flourishes also the non-ascetic pantheistic doctrine of Babism, imported from Mahometan Persia and numbering New Yorkers among its votaries. The newly opened "India House" in this city is the nucleus of a movement for the diffusion of Hindoo sentiment.

Meantime the New World is giving the Old by way of return two faiths native to American soil, Mormonism and Christian Science. The institution of a Mormon proselyting campaign in London has revealed the existence in England of ten thousand adherents to the Church of the Latter Day Saints, a vigorous growth from the seed sown at Liverpool by Orson Pratt nearly seventy years ago. Christian Science has several churches in London, others in Manchester, Edinburg, and in various Continental cities. The arrival in Boston of a German countess to become a student at the Christian Science mother church we noted in the despatches last week.

With which side the honor of gaining most converts rests, whether with India's ancient creeds or the new American religions, is a subject for curious speculation.—*New York World*.

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[WHAT THE EMMANUEL MOVEMENT IS DOING FOR NERVOUS INVALIDS.

The Emmanuel Movement is distinctly religious, but very broadly and practically and undenominationally so. It is an endeavor to get the Christian religion down a little deeper into our daily experiences than the church has attempted to do heretofore. It strives to make the man whole.

It accomplishes this by bringing the whole man under the redeeming power of the Christian religion. An Episcopalian rector and his associate in office conceived the happy idea, a year or more ago, in the city of Boston, Massachusetts, and in a church named Emmanuel, of making Christian faith do service in the entire psychical and physiological realms. Their studies in psychology convinced them that there was an intimate and powerful relation between the psychic and physical parts in man, and that it was not wise to divide man into compartments, and say this part is for the priests to prescribe for, as it is psychic, and that part is for the physician to prescribe for, as it is physical, but that man is a unit, an entity, that the kind of a mind he has accounts largely for the kind of a body he has, and that a healthful spirit may become, if the man be willing, a curative force unto his entire system.

IF A MAN IS PREPARED TO LIVE, HE WILL BE PREPARED TO DIE.

Perhaps they also had a conviction on the reli-

gious side of the question. They recognized that something had been lost out of Christianity since Jesus asked the infirm man at the pool of Bethesda if he would be made whole, and since Peter commanded the impotent man at the gate of the Temple Beautiful, in the name of Jesus of Nazareth, to rise up and walk. This something that has been lost is that Christianity has a redeeming power for the cure of the body as truly as for the cure of the soul.

The older appeal was to the soul and the man's preparation for eternity. This new movement takes hold of his mental and bodily life and fits him for daily living right here and now. It says that if he is prepared to live, he will be prepared to die. It is here where he has to fight his battles, bear his burdens, work out his destiny. The Emmanuel Movement is not best called a provision for the healing of the body, for there are many diseases—namely, those of organic nature—that it does not attempt to cure. It exists really for the uplifting of the soul, the individuality, the man unto his divine and infinite possibilities of power to live in a clean, newly furnished house, with all modern improvements, and where he can enjoy all the comforts of home. It is a movement to help the church embrace a hitherto neglected field of usefulness, by assuring men that God is with us for the remedy of our ills.

The complaint is going up from everywhere that the church is losing its hold on practical men and women. The reason is not that the church is not faithful to its duty, but that the world has increased its facilities to satisfy man. Books, magazines, and papers were never so plentiful, cheap, and informing on all possible subjects. Lectures, musicals, libraries, clubs, entertainments, theaters, organizations, and orders of all conceivable kind, and adjusted to every phase of his social, mental, and moral life, make a tremendous appeal and occupy his attention. The church must have a compelling motive to awaken his interest. A purely spiritual appeal does not arouse him. Many conservative churches are averse to evangelistic revivals.

THE CHURCH AND THE MAN OF THE WORLD.

But here is a new way of reaching the man of the world. His modern way of living, with all its hurry and worry, has gotten onto his nerves. He sleeps poorly, is depressed and melancholy, has nervous breakdowns, is dyspeptic and sluggish and miserable. The same man who will not listen to a purely spiritual appeal wants help, and wants it badly. The church that can promise him health with which to do *his* work, wins him. His bodily pain is very real to him, for it is so much nearer than a cramped and dormant spirit of which he is not conscious. His training, and very likely his environment, are against his becoming a Christian Scientist. Yet he

will if the church of his bringing up can not give the needed help.

We have just referred to Christian Science. Where does the Emmanuel Movement differ therefrom? There can be said to be only one point of similarity. It is that both are desirous of getting rid of disease. But they no sooner join issue than they disagree. The point of separation is in what constitutes curable and incurable malady. The Emmanuel Movement treats only "functional disorders of the nervous system." Christian Science does not distinguish between functional and organic diseases. Then, again, the Emmanuel Movement works hand in hand with physicians, taking only such cases as they recommend, cases that are beyond the reach of drugs and the ordinary medical prescription. There is a large range of nervous troubles that spring from deranged mental and moral conditions.

AMERICAN NERVOUSNESS.

In fact, nervousness is the great and almost distinctively American disease. It is estimated that a generation ago there were fifty thousand cases of one form or another in the United States, but that now the number has grown to two hundred and fifty thousand. In fact, a prominent physician told me a while ago that every man and woman in America was a neurasthenic (had some form or degree of nerve weakness). Whether this last statement be true or not, neurasthenia is very prevalent, due to such prevailing causes as the breakdown of religious faith, the growing artificiality of our social system, the mad rush for wealth, mental idleness, frivolity, use of stimulants and narcotics, lack of self-control from overwork and culpable self-indulgence, all of which produce a neurotic and disordered system. Doctor McComb, of Boston, cites the following: There is hysteria which manifests itself in exaggerated emotional displays, such as intense craving for sympathy or admiration or in unconscious simulation of various diseases, the fruit of an ill-balanced though by no means organically diseased brain; hypochondria, or the fixed but groundless belief that the victim is suffering from some particular disease; neurasthenia, which covers a vast variety of nerve weaknesses, from mild depression to extreme prostration; psychasthenia, in which the patient has a sense of incompleteness, or of the strangeness of things in general, and is the subject of abnormal fears and all kinds of impracticalities; alcoholism, morphinism, cocainism, and drug addictions which end in intellectual and moral degeneration; insomnia, one of the terrible curses of modern life, and an aggravating factor in many diseases; religious melancholy, in which the sufferer imagines himself to have committed the unpardonable sin

and that God has abandoned him; fits of anger, of hate, of groundless suspicion which the subject is powerless to conquer, and finally suicidal impulses springing sometimes from deep depression, sometimes from utter disgust of life, sometimes from a sense of shame and despair.

A WORKING UNITY BETWEEN SCIENCE AND RELIGION.

Now, Christian Science admits no difference between these disorders and organic diseases; nor does it recognize medical science as a necessary ally. But the Emmanuel Movement's first step is to call in a physician, and thus establish for the first time a sympathetic and working unity between science and religion. Only such cases are taken in hand that the physician says have a mental and moral cause and can be cured by mental and spiritual methods. The first step toward cure is "confession," wherein the patient unburdens himself of his worries, confesses his follies and indulgences, that go back for years, perhaps, holding him in chains, and binding him to his present diseased condition. Doctor Worcester claims what has long been recognized, that there is large benefit to the sufferer in this opportunity to free his mind to a sympathetic listener. It also opens avenues for insight into the nature of the person's malady, so that curative suggestion can be more easily applied. We all know the value of an earnest talk with some one who can enter into our grief sympathetically. It relaxes and rests us. The old restrictions become unloosed. We experience a sense of freedom and ease. And if the person to whom we confide the secret of our discontent has the ability to help us out of our misery, our very confidence in him has curative force.

What may be termed a second method of remedy is the imparting of religious faith. To all persons whose personalities are submerged in immorality, unbelief, or the cold, empty realizations of the senses, and are, therefore, depressed and inert, comes the message of hope and faith in God. He is proclaimed as a present, near-by strength, ready to put his infinite power under the life. The afflicted soul receives the hopefulness offered, and is able to rest and sleep in the new assurance that all is well.

Perhaps a third method of remedy is in remoralizing the life. The emotions have a very apparent and violent influence upon the nervous system, the digestive organs, and the action of the heart. If the emotions of fear and worry fill the life, physical derangement results inevitably. If love, joy, and peace pervade the soul, the entire body responds to these health restorers, and a normal state of our functional life results.

THE POWER OF "SUGGESTION."

Then there is "suggestion" as another remedial

agency. The patient is put into a quiescent state. The will relaxes its striving, the mind and body sink into rest. Complete surrender of the individual to the universal life is realized. The depths of the subconscious self are laid bare, and into these depths, where evil habit and physical habit are rooted, are put suggestions of health and strength and victory. The patient is made to feel this impartation of the stronger, purer self of the person treating him, and gradually the old evil habits and diseased conditions are replaced as consciousness draws upon these strong, true suggestions implanted in the depths below. No small factor in suggestion is the bringing into prominence the man's own latent dormant manhood as a child of God. He is made to believe that his true self, heretofore too weak to assert itself, awaits its opportunity to show its ability to dominate the situation.

Every one will readily see that while the Emmanuel Movement has nothing in common with Christian Science except the sublime desire to remedy bodily ills, neither is it to be identified in our thought with the so-called "Faith Cure." Though supremely spiritual in calling upon God to heal our sicknesses, prayer is only one of its many ways of remedying the human situation. No two cases are treated exactly alike. A keen and comprehensive knowledge of psychology is needed to treat successfully the diseases to which the principles of the Emmanuel Movement are to be applied, for while its content is religious, its form and basis are psychological, and it is thoroughly rational and scientific from beginning to end.

Such a famed psychologist as Professor James of Harvard gives his approval, saying it is time psychology did something. Doctor Barker, the eminent neurologist of Johns Hopkins University, journeyed to Boston to investigate, and returned to Baltimore convinced of its worth, because in harmony with his methods. Doctor Putnam, than whom there is, perhaps, no more skilled specialist on nervous disorders, has sent numbers of patients to the Emmanuel clinic. Doctor Richard C. Cabot of the Massachusetts General Hospital goes on record as saying: "I have examined the complete records of every case handled by Doctor Worcester and his associates, and can say they have accomplished a great deal of good and no harm whatever."

I said to Doctor McComb, when in Boston investigating this new theory, that I came as a sympathetic investigator, and not to criticize. His reply was: "We welcome criticism. We invite every possible scientific and religious test. We have no desire to carry on this work an hour longer than its legitimacy and worth will warrant." Both patients

and critics have probed to the depths the movement to find rational or moral or religious inconsistencies, and have failed to detect a single flaw.

"IT IS TIME PSYCHOLOGY DID SOMETHING."

What professor James referred to, when he said it is time psychology did something, is this: Psychology, with its experimentation, its theories and principles, has heretofore been a theory of college classroom and laboratory. Now, for the first time, it is set to work for practical ends. It reveals an immense subconscious realm in which are lodged all possibilities of good as well as the rootage of evil habits. Of course, these features of all our life and activity are automatic. We do this and that instinctively, we say. Did we pause to think how we should place our feet, we should walk slowly and painfully. Conscious action is weak action. It is the reserve element in life that we constantly draw on when we do things by habit, by instinct. Such, also, spells character, good or bad.

Now, this subconscious realm in every life is susceptible to impression and suggestion and influence. Consciousness under the power of active will and reason is the stubborn element in life. We all know what a deterrent force is self-consciousness to all free activity. Knowledge of psychology enables us to put curative elements into the diseased life, that make for health and victory. This is the secret of spiritual hypnosis, or the influence of a strong mind over a weak one. Only in the rarest, most difficult cases is it necessary, and for the eradication of deepest-rooted bad habits. Nine times out of ten the person coöperates with the one doing him good by relaxing consciousness, unbending will and mind and body to the extent of allowing the physician of mind and soul to get at the subconscious parts. Sleep serves this purpose.

WHAT THE MOTHER CAN DO FOR HER CHILD.

The best time to correct the child of evils is when asleep. Then, sitting at its bedside, you can put into the unconscious child and into the subconscious depths the strong thought that is needed. Is your child afraid of the dark, as so many little ones are? Talk to him this way: There is nothing in it to harm you. It is your friend, not your enemy. It is given you to rest in and sleep in. It will not harm you. Repeat some such words and thoughts for a few nights, and the child, not knowing how, will, in its wakeful hour, come to believe it, and love instead of hate and fear the dark. You have planted new strong thoughts. They crowd out the weak thoughts that were there before. The child's conscious life acts on these, draws on them. They, in a mysterious manner, become its thought reserve. So, also, for the cure of any evil habit in the child. The parent can by this simple method drive out

selfishness, bad temper, nervousness, and all evil tendencies. He can put into the little life confidence, hope, faith, God, courage, and peace. The power of a strong will and mind over a weaker one is marvelous. In this relaxed state, whether yielding through sleep or hypnosis, or whether he yields consciously to the one helping, positive reformation of character is realized.

During sleep the subconscious parts are nearest under God's influence. The divine mind and the universal life are in close touch with the latent personality embedded there. Bad dreams can be overcome by taking in, just before going to sleep, a thought of peace and rest and cheer. I have known a person to awaken in the morning in the actual experience of the peace or cheer which he or she took into the mind just before the unconsciousness of sleep.

This new movement could evidently be called Scientific Christianity and be well named. But with all its scholarly backing and scientific precision and religious consistency, it steps forth open-handed and loving-hearted to bless humanity, without charge, or sensational craving for recognition, under the modest caption, "The Emmanuel Movement"—the "God-with-us" cure for human ills. And the reason it has made so strong an appeal upon Episcopalian and Baptist, Roman Catholic and Jew, is because there is nothing in it that antagonizes their denominational and religious convictions or ravages their intellectual integrity. The simple, precious doctrine of "God with us" is a platform on which all men can unite, and it suggests a power that all men crave.—*Woman's Home Companion*, July, 1908.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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Morning.

In the early hours of the morning,
When the clouds are kissed by the sun,
When the day is slowly dawning,
Ere the work of the day has begun,
I love to sit by the window,
And look on the scene so calm,
At the rosy clouds o'er the mountains;
It sends to my spirit a balm.

The beautiful glow of the morning
Brings to my mind the thought
Of the great white throne in the heavens,
In glorious light inwrought;

Of the time when the Savior from glory
Shall descend to the earth from his throne,
Attended by saints and angels,
To gather his loved ones home.

The thought is sweet to my senses,
Of that longed-for time to be,
When his saints and angels surround him,
On this earth, from sorrow free.
And now as the day grows lighter,
And the sun casts his light toward the west,
I will strive, with the strength that he gives me,
To fit myself for his rest.

LULU J. BARTLETT.

LANGLEY, Washington.

Dearie.

Dearie, the waste of the years goes on,
On with the rushing tide,
The sinner's pace
Is a swift sad race
That ends not when he is gone,
And woes he reaps beside.

Dearie, I'd keep you here by my side,
Away from the grinding din
Of the wicked rasp,
And cringing clasp
Of avarice that creates pride,
And love to steep in sin.

Dearie, the pleasures of this life,
Are not the sort for you.
The Father gave
You a soul to save,
To keep you from all strife,
Oh, to that trust be true.

ANNA O. SODERSTADT.

GREENLEAF, Kansas.

Dear Sisters of the Home Column: In reading the various articles written for the Home Column, I am often made to feel very thankful to the mothers in Israel for the good advice and words of instruction we receive from them; and I am sure I, for one, can not estimate the good I have received from the same as a very young mother twenty-one years of age with three little ones to care for, and no mother of my own; she, dear soul, having some four years before been laid away from earth's cares. Before my marriage I had been accustomed to reading the HERALD; but as I married an unbeliever we did not take it. I felt how much I needed the advice of some older woman. I had many times heard others say when a mother was taken away from her family, and her children were grown up, "What a blessing there were no small children to need a mother's care." But I felt that if I ever had needed my mother's counsel and advice more than then, I had never realized it at the time.

About this time I went to visit Grandma Lib. Dillon, known to many of our readers, and she had a number of HERALDS stored away, saving to give me when opportunity presented. I carried them home, read them and reread them, and how thankful I did feel for the Home Column. It was new and grand to me, receiving advice and instructions from the dear sisters older than myself—just what I had wished for so much. While reading some of the articles it seemed they surely must have been written for me, and I thought they certainly did know what we younger ones needed.

One sister, the name is forgotten, as it has been years since, advised the young mothers to pray with their children, and for them when they were young; for if we waited until

they grew up it would be much harder to begin. I began at once, and each day I knelt with my little ones, and implored the blessings of heaven upon each, as well as the church everywhere, and also upon all mankind, and by so doing strength was given, until I finally felt myself equal to the task of taking up family devotion. As the years passed along what was begun in so much weakness, with fear and trembling, has at last become a pleasure, and there is no happier hour during the twenty-four than when, with grown-up sons and daughters, we gather at evening, read, sing, and pray before retiring for the night. Many times I am and have ever been made to see and realize my own weakness and shortcomings, also to see and realize the mistakes of my children; yet amidst it all, as they go out from me one by one, I have the blessed consciousness that I have *tried*, at least, to do my duty by them while they yet remained with me, and the tears of joy coursed down my cheeks when I read in my patriarchal blessing the following words: "I bless thee, that as thou hast wrought so faithfully and well in thy home, and hast sought to set a blameless and pure example before thy companion and thy children, and to faithfully teach them to do right, and believe in God, that thou mayest never tire at this work." How thankful I am for this promise! And when I realize that I have been deprived of the association of the Saints a greater part of the time, then I feel of a surety what a great blessing the Home Column has been to me in my work of training up a large family, and it will be to every young mother who reads it with a prayerful heart.

It is true we have, at times, found slight differences of opinions on some of the minor points; but the instruction has been good and pure and helpful, taken as a whole. I find other young mothers have felt as I did when young, and will reproduce a few lines from a letter written by one of the former students of Graceland College. Rich or poor, high or low, we have much the same experiences while bringing up our families. This was written to a widowed mother and brothers and sisters:

"Dear Loved Ones at Home: We received your letter a week ago, and I had tried to answer sooner, but baby was so cross I could not finish it, so will try again. His double teeth are just through. He has been so sick. I have wished so much for you, mamma. How happy I should be if I could only see you coming! But this is one of my trials, and as yet my greatest sorrow that I must be separated from you. I have never forgotten the loving care of my dear mamma, and never shall, although I am married. We shall all be married some day, I presume, and you will see if it doesn't make you love your mamma even more dearly than now, to have cares and trials of your own."

This touched a responsive chord in my own breast as I thought of my own days of young motherhood, and I hope the older sisters will not grow weary in writing letters of cheer and comfort for the benefit of the younger and more inexperienced ones; for I know they have helped me many times; in fact, never an issue but what some good is found in the Column that the young mothers may profit by. The experiences of one often are of great value to another, if given in the true spirit of the gospel. I am much pleased with the Column as it now is, but am sure there are many sisters who have the talent to write who could contribute to its space, and help Sr. Walker in her declining years to keep it up to the standard it has ever occupied. She has given much in the past to us, and is it not time others were thinking of her, and bringing their mites, though they seem to us to be small? She has sacrificed much for us of the church in the past.

I would like to say to the young mothers before closing this article, you can not be too prayerful. Prayer is the

life of a Christian home. Sin is rife in the world, and your children will find trials and temptations upon every hand. If we lack wisdom let us ask of God, who giveth liberally to all and upbraideth not, and if there is anything a mother needs more than patience, it is wisdom, that wisdom which cometh down from above.

Ever praying for the ultimate triumph of truth and right,
I remain,
ELLEN SHERARD ADAIR.

Letter Department

RIPLEY, Oklahoma, June 23, 1908.

Editors Herald: A few lines to report the outcome of the debate recently held in this field may be of interest to the Saints, especially to those who live in this region.

The discussion was upon the usual church propositions between our Bro. Hubert Case and Mr. Paul E. Gorbit, of the Christian, or Disciple Church. He proved to be more of a gentleman than most of their debaters, and of course the result of anything like a fair comparison of their claims with the truth, in the hands of so able a man as Hubert Case, must show up their awful deformity as a church in no uncertain light. And so it was.

The debater without a case to defend may, by sophistry and quibbling, satisfy the prejudiced and deceive shallow and unsophisticated minds. This poor man, having no case to defend, and not being disposed to overdo the mud-slinging game, as the most of them do, was left in a sad plight, and no doubt realized that he had a weak case to defend, and a hard Case on his trail. Their own members admit defeat, and the most prejudiced persons in the audience admitted that Mr. Gorbit failed utterly to prove his church in harmony with the Bible.

Our chairman, Mr. Thomas Darnell, a non-member, is a man who commands the respect of all who know him. His illustration of how the matter appeared to him, after hearing all patiently, was that Mr. Gorbit's church was like a hostess inviting guests to dine, and after making mention of many good things which others had enjoyed at her table, cleared it all off except a glass of water, and then asked her guests to sit at the table and be filled.

A host of friends was made to the cause of truth at this place (near Horning, Oklahoma,) as a result of the debate. Our meetings which followed were attended to the overflow limit. They had none, and even their usual Sunday-school, where the debate was held, was not held the Sunday following the discussion, for the lack of people, who came to our meetings instead. It is my candid opinion that Mr. Gorbit will never be anxious for another debate with our people, and that, as Bro. Case told him in public, neither he nor his people who listened to the arguments will ever be quite satisfied with their faith. But for all that, people are, as of old, joined to their idols, and it takes more real courage to admit wrong than it does to march with a throng into battle.

May the wheat be garnered and the tares of the world soon be bound in bundles for the burning, and the great day of the Lord be hastened. May we ever love and adhere to the fullness of truth, that in the inevitable coming contest between error and truth the strength of our fortress continue to protect our soldiers.

JAMES E. YATES.

ROCHELLE, Illinois, June 24, 1908.

Dear Saints: I feel to write to ask that the Saints pray for me that I may be brought back among God's children. I joined the church when I was twelve years old, being baptized by Bro. Elswick, of Carson, Iowa. I have never heard

one of our elders preach since we left there, eleven years ago. Since then I have married, and while my husband is a good man, he is not a member of the church. On account of this fact, however, I grew careless.

On April 22 a little daughter was born to us and it seemed that our whole aim in life was centered in our little one; but as soon as I saw her face I knew this life was not for her. I prayed and prayed for her, that God might spare my little girl, and so when she died I could not forgive God for taking her away and I tried to believe there was no God. My dear mother came the next day and her words brought me to a knowledge of the folly of my thoughts, although she knew little of what they were.

Even now, when I am alone, hard feelings come in my heart, and I have to kneel and pray before I can get rid of the feelings of hardness. I ask an interest in your prayers that I may be forgiven for such thoughts and that they may cease to come to me. Also pray that my husband may be brought to Christ, and my father, who has never heard the gospel, and many around here. If a minister could come here and preach, our house is open to him. Though we are poor we will only be too glad to have them hold services here. If any can come, let them write us and let us know. We will meet them at Flag Center, Kings, or Chana. I will also ask some of the sisters to write me.

Your sister,
MRS. CHAS. E. JONES.

R. F. D. No. 2.

SAN ANTONIO, Texas, June 22, 1908.

Dear Herald: Thinking it would be of interest to some to hear a few lines from this part of the Lord's vineyard, will begin by giving a sketch of the recent discussion held by Bro. W. M. Aylor and Early Orsaneaux, a Campbellite minister. We are still alive and strong in the faith, and Bro. Aylor doesn't seem any the worse for wear. The debate resulted in a grand victory for our side, for which we feel to give God the praise. The tent was filled each night to its utmost capacity and many stood on the outside. More people got to hear the gospel during that time, than ever before in this city.

Bro. Aylor's good deportment won many to his side and many were heard to remark that "Mr. Aylor acted the gentleman," while the other man acted any other way than gentlemanly. He did nothing but villify and ridicule Bro. Aylor. He did not prove a point, and he would pick at Bro. Aylor because he substantiated every statement that he made. One lady, a Methodist, one of the number who was baptized since the discussion, would shed tears when that fellow would get to abusing Bro. Aylor.

Toward the close of the debate the Campbellite minister began getting hoarse, and the last night his voice was scarcely audible. He remarked about his voice being in such a fix, and said that it never failed him before. I believe if he would have had to speak five minutes longer his voice would have left him entirely. The last account we had was that he was no better. He made an appointment for Sunday, but was not able to fill it. Some of the Saints have reason to know why his voice failed him, as it was in answer to prayer. Bro. Aylor remarked at the close that he never felt better physically and that he felt as well as when he began the debate. His opponent remarked, in a voice that could scarcely be heard, "Guess he had hands laid on him."

Some of our people heard one of the Campbellites remark on the street-car, "That's a trick the Mormons had in putting up that innocent face," referring to Bro. Aylor. One gentleman, a Baptist, waded through the crowd till he got nearly to the stand and threw Bro. Aylor a bouquet of flowers, and there were many not of our faith who remarked that Bro. Aylor's closing speech was perfectly grand.

The Saints are greatly rejoicing, five more souls have been added to the kingdom, four being baptized yesterday by Bro. Aylor. Our little chapel, on South Flores Street, was filled at each service yesterday and we had one of the best prayer-meetings we have had in many a day. There seems almost a perfect unity now among the Saints, and it did us good when Bro. Aylor made the statement in his discourse yesterday morning that he could truthfully say that he had not heard one Latter Day Saint speak evil against another since he has been in our midst.

This year is our first acquaintance with Bro. Aylor, but we all love him as well as if we had known him always. That is the way this great gospel will make us feel toward each other. To my mind it is perfectly grand and grows dearer to me each day of my life.

May the Lord bless and prosper his people is the humble prayer of your sister in the one faith,

RUTH GIFFORD.

CHATHAM, Ontario, June 20, 1908.

Editors Herald: Just to let you know of the welcome surprise we had at our late district conference by the visit of Brn. E. L. and W. H. Kelley. We feel much pleased over the wise counsel given by these brethren. We would certainly appreciate more of such visits, which would strengthen us along the financial and spiritual line. Bro. U. W. Greene was also welcomed in his work in his new field. We trust the good Master will bless the labors of our brethren for good to build up the work we all love.

Your brother,

J. H. TYRRELL.

WAMSLEY, Ohio, June 23, 1908.

Editors Herald: I take this method of writing to every Saint and ask all to consider this a personal letter to each of you. We are here in an isolated condition, where there is no place to worship, not even a Sunday-school. We are as scattered sheep without a shepherd. I am here, as it were, among wolves in sheep's clothing. Dear Saints, I want to do the will of the Master so as to meet his divine approval; so in a land of persecution and strife and hatred, we have to trust the Lord for divine guidance and his Holy Spirit. I do not live at all times as I should live. Let us stand firm to our post and in faithful discharge of duty, as we are the light of the world, let us live so the world may see our good works. As we are justified by works and glorify the Father which is in heaven, it is also by our works that we stand or fall. The writer believes there is great good done by faithful living, by works and faith being linked together. We must show our faith by our works. This gospel satisfies the longings of the soul, as the Apostle Paul has said in Romans 1:16: "It is the power of God unto salvation."

I am glad I am a Latter Day Saint. I wish to give you a brief statement of my Christian life. I have attended protracted meetings time and again, and was at the mourner's bench, as it was called, trying to get religion, and was in earnest about my soul's salvation. I did not get any results. I was baptized by a Baptist preacher and lived in that church for about ten years and received blessings from God, as I was honest in my convictions and God is a just and a merciful God and rewards every man according to works. I lived in West Virginia at that time, it being my native State. I came to Ohio April 9, 1893, and united with the Baptists here, and remained for about three years. Then I united with the Christian Union Church until July 3, 1904, when I was baptized by Elder T. J. Beatty, into the true Church of Jesus Christ, where is retained all the gifts and

blessings as of old, for which I intend by the help of God to ever defend his cause.

I desire to hold on to the rod of iron until the end, and receive the crown that the apostle said was laid up for the faithful and for all that loved the appearing of Christ. I wish to say in conclusion, if Bro. B. H. York, of Hatfield, Missouri, should see this, let me say to you, dear brother, put your trust in the Lord. He has promised never to leave or forsake those who trust him. The Lord is doing a marvelous work among his people.

Let us be up and doing, as it is the doer of the word that is justified. With love and best wishes to all the Saints of God, may all things work together for good to all that love the Lord. May the Holy Spirit be with all until we meet in the celestial kingdom.

Your brother in the one faith,
J. T. MITCHELL.

ARTHUR, Ontario, June 25, 1908.

Saints' Herald: The London District conference has just ended, and while it was not as spiritual as some we have had, in many ways it ought to be and will be one of the most profitable we have ever had when the needed lessons are learned and practiced.

We met here, for the first time, Apostle U. W. Greene, now in charge of Canada. He seems to take well, and if he continues to conduct himself before the people as he has done at this conference, he is going to win the hearts of the people. It will be news to all to note that the *Canadian Messenger* will no longer be published; its business manager, editor, and assistant, resigned their positions. As for me, I am glad it is set aside. My belief has always been, and is, that if our people would support the *HERALD* and *Ensign* as they ought to, just as much good could be accomplished and money saved to the church in general.

I am satisfied if we Canadians write proper letters and support those papers, that we will have equal rights and privileges in those papers. Some have argued that Canada is a side issue with those papers. I have never seen it. If we want to hand out to our friends a good sermon take the *Ensign*, if we want an education in this latter-day work take the *HERALD*.

GEORGE BUSCHLEN.

ROCKSPRINGS, Texas, June 19, 1908.

Dear Herald: I am the only member in this country that I know of. If you know of any Latter Day Saint in Edwards County please let me know. Where is T. J. Sheppard now? I would like very much to hear from him. I know I am going to have a hard fight here, and am not very well posted either; but as we are the only people that believe in direct revelation these days I trust to his omnipotent power for aid.

Yours in Christ,
H. L. HUTSON.

PLYMOUTH, England, June 18, 1908.

Dear Herald: Allow us a few lines in your columns to tell of the work in this part of the vineyard.

The Saints of this branch are striving to live as best they can and progress is being made. We have recently had laboring with us our esteemed Bro. William Newton, and his labor has not been in vain, we are glad to say, he having baptized three promising young men who are holding fast to the faith, and hope before long to be workers for the Almighty. One of them has been ordained to the office of teacher.

We are very sorry that Bro. Newton has left the English shores (perhaps never again will we see him in this sphere of life), and we shall miss him greatly, he having labored with

us here in Plymouth on numerous occasions for the past twenty years, but we hear that he is now laboring in Canada, where we hope that he will bring forth fruit.

We have a meeting-room here at a low rental, and have been able to furnish same by subscriptions raised by the Saints.

One of the members here has a testimony of over forty years to bear of the truth of this latter-day work. We refer to our aged Sr. Mitchell, whose father was a great worker in this town of Plymouth soon after the church was first organized, and in the time of Joseph the Martyr. She has been approached on hundreds of occasions by the Brighamites to reject this work, but she now clings faster than ever to it. She is a great sufferer from rheumatism, and can not come to the meetings so frequently as she would like. So we ask the dear Saints to remember her before the throne of grace, that if it be not contrary to God, she might be healed. We have another sister here that has twenty-six years of testimony to bear (our aged Sr. Riddolls) to the truth of the work, and she also clings to the "rod of iron," never to let go.

Our branch has two officers, namely, a priest and a teacher, but neither of them is able at present to expound the scriptures in the open air, and it is their desire to proclaim this "everlasting gospel," so we ask you, dear Saints, to pray for us, that we might get the spirit of wisdom in this branch, to go out and teach the "plan of redemption," especially as the Brighamites have a branch here and they are doing their utmost to spread their work.

We have meetings three times on Sundays and every Wednesday evening, and we are being blessed in many ways. Our Sunday-school is slowly increasing, and is superintended by our Sr. Riddolls.

How glad we shall feel when, if all goes well, our dear Bro. Rushton will be among us soon after the August conference, when we hope to have some splendid open-air meetings, as the last time when he was here the eyes of many people were opened, and many inquiries were made as to his whereabouts, soon after his departure.

The outlook of the branch in the future seems quite encouraging if properly managed, and we look for an awakening in this town that will result in an increased membership.

Your brethren,
A. RIDDOLLS, President.
JAS. BUNT, Secretary.

SAN ANTONIO, Texas, June 24, 1908.

Editors Herald: The Christian-Latter Day Saint debate is a thing of the past. To say that it was a victory for the Latter Day Saints, would be putting it in mild words. The debate opened promptly at the appointed time, June 12, at ten o'clock in the forenoon, and held two sessions daily for eight days, closing the evening of the 19th.

The first three days Mr. Arceneaux, of the Christian Church, was in the affirmative, claiming that the Book of Mormon was a fraud. He opened up his speeches with that usual slang and mud-slinging and with all the vim and vitality that man can muster, rehearsing and repeating the same old story that has been hurled at the Book of Mormon for ages—the Spalding Manuscript, the R. B. Neal literature, and other dark slanderous things, such as has never come from the mouth of a Christian gentleman. Bro. W. M. Aylor was prepared to meet him on every point, and surely God used him to overthrow his arguments, and lay bare the errors and traditions of men. Bro. Aylor was calm and gentle, and reflected that Christlike character that won for him the friendship and admiration of all who heard him.

The congregation was large and very attentive, ranging in numbers from two to five hundred people, and many were

heard to remark, "Surely the Book of Mormon is of God." Others said they almost thought it taught plural marriage, and still others said they had often wondered where the people came from that Columbus found on this continent, and said it was plain to them now.

Several times during Mr. Arceneaux's speech, he would try and sustain his argument by calling on the congregation, and he was rebuked every time. At one time, on the same proposition, he was trying to prove the Doctrine and Covenants a fraud and called on any old veteran to prove that the slaves were not marshaled against their masters. When two old gentlemen, one an infidel, the other a non-member spoke up and said that the slaves were marshaled against their masters, and that over two hundred thousand strong.

The second proposition opened with Bro. Aylor in the affirmative, claiming that the Reorganized Church, as restored by Joseph Smith and his coworkers, was in harmony with the primitive church. It would be needless to say that this second proposition was a victory from start to finish. In this proposition Mr. Arceneaux attacked the word of God as I have never seen it attacked before. He would seek a sign, dare, double dare, and double dog-dare him to show a sign. He continually referred to a man that was brought into the audience with a broken leg and another who was blind, and dared him, double dared him, and would double dog-dare Bro. Aylor to restore the broken bones and open the eyes of the blind. At one time he edged over to Bro. Aylor and said, "If you are a man sent of God, I dare you to strike me blind." In answer Bro. Aylor told him that he was already as blind as a bat, whereupon the audience gave evidence that Bro. Aylor spoke the truth. At another time he called upon any one who was not a member of the church that could say they were healed through the laying on of hands, and a lady arose and testified that she was healed by God through the laying on of hands by a Latter Day Saint elder. He ridiculed her and said such ridiculous things to her that he had to be called down by the moderator.

The third and last proposition opened with Mr. Arceneaux affirming that the church as restored by Alexander Campbell was in harmony with the primitive church. Surely it did not take a prophet to distinguish it from the beautiful Church of Jesus Christ. He used every means possible to twist the gospel to suit his argument, but all in vain. He could only show an evangelist, an elder, and a deacon in his church. Hence there was no comparison with the beautiful church of Jesus Christ as set up by Bro. Aylor. Mr. Arceneaux had made great boasts all along in his speeches that he was going to put to shame and for ever silence what he called Mormonism in this city, and that he would be on the grounds at the closing of the debate to see the Mormons get out of business, and to carry on a two-week meeting. But, strange to say, after all his boast and all the murderous knives that he had up his sleeves for his last speeches to down Mormonism with, he was struck dumb, and in his last two talks he was almost speechless, while Bro. Aylor was as fresh as he was the first day, speaking under the power and inspiration of a loving Father, and showing very vividly the great difference between the beautiful church of Jesus Christ as it was restored by Joseph Smith and his coworkers and the creeds and traditions of men.

At the closing of the first proposition one party asked for baptism. It was so announced, and on Sunday he was baptized. At the close of the debate four others demanded baptism, and it was also complied with the following Sunday; so you see the good work goes on.

Mr. Arceneaux's followers tried to keep up a good spirit by holding singing-service, as their leader had been silenced and put to bed and, I guess, told to be a good boy. They asked for converts, but got none.

The Saints here rallied to the front and stood up nobly for the cause of Christ and deserve much credit for the way in which they conducted themselves during such times of persecution. Several beautiful bouquets were given to Bro. Aylor and at the close of the debate several were thrown at him as a token of love and friendship.

The Saints are rejoicing in this great latter-day work and have united themselves in the bonds of true love. Ever praying for the onward march of God's work and the redemption of Zion, I am sincerely and fraternally your brother,
ED. N. McRAE.

Request for Prayers.

Sr. Desde Daley, Howell, Michigan, is sorely afflicted, so that she is unable to walk or move her limbs. She desires the prayers of the faithful that she may prove true and faithful and that she may be healed. She says, "It is a great comfort to me to know, in my dark hours of sadness, that God's people are pleading to God in my behalf."

Extracts from Letters.

Bro. Lee Quick, Vera, Oklahoma, writes that he had just baptized four more there, making twenty-four in all; had organized a Sunday-school; and was closing his efforts there with good crowds and the best of interest.

Miscellaneous Department

Conference Minutes.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—Conference met with the Galien, Michigan, Saints, in chapel, June 20, 1908, with Brn. Joseph Smith, S. W. L. Scott, O. H. Story, and Samuel Stroh, in charge; William F. Shaub and S. W. L. Scott secretaries; S. W. L. Scott, H. E. Moler, and Starr Corless choristers; Jessie Parker and Emma Keen organists. Bishop's agent reported: Received \$519.10, paid out \$512.20. A petition presented by the Ithaca, Michigan, Saints to be organized into a branch was left in the hands of the missionary in charge and district president. Treasurer's report: On hand and received since last report \$16.54, paid out \$21.86, balance due treasurer \$5.32. The following of the priesthood reported: Elders O. H. Story, S. W. L. Scott, H. E. Moler, Samuel Stroh, Joseph Dexter, F. T. Field, F. J. D. Earl, William F. Shaub; Priests William Garver and Starr Corless. Fall conference to be held at Clear Lake, Indiana, at call of the president. The following officers were duly elected: Samuel Stroh, he choosing as counselors, S. W. L. Scott and O. H. Story; William F. Shaub secretary. Sunday morning opened with a good prayer-meeting and Sunday-school. About 10.45 Samuel Stroh called the house to order and after the usual opening exercises, E. A. Blakeslee, in a few well-chosen words, spoke of the efforts of the few Galien Saints to build their little chapel, and presented the key to Bishop Kelley, who spoke feelingly in response. President Joseph Smith preached the dedicatory sermon which was full of good thoughts, Bishop Kelley making the prayer. There was quite a number of the visiting priesthood as well as members of the district. The preaching of the conference was done by President Smith and Bishop Kelley. Thus closed a fine conference, spiritual from first to last. William Shaub, R. F. D. No. 1, Ray, Indiana.

EASTERN MAINE.—Convened with the Saints at Beals, June 13, 1908. Richard Bullard president, assisted by U. M. Kelley; E. M. Walker clerk. Ministry reporting: Elders S. F. Cushman, U. M. Kelley, E. C. Foss; Priest Frank P. Smith. Branches reporting: Olive, Jonesport 141, Indian River 76. Bishop's agent reported: Receipts to June 15, \$221.10, expended \$177, balance on hand \$44.10. District officers were sustained. Adjourned to meet at South Addison, October. E. M. Walker, secretary.

SOUTHERN INDIANA.—Conference convened at New Albany, Indiana, June 20, 1908. District officers being absent, D. E. Dowker called the conference to order. E. J. Goodenough was chosen to preside, assisted by Bro. Dowker, and John Zahnd was chosen secretary, J. W. Metcalf chorister, James

THE SAINTS' HERALD

ESTABLISHED 1860.

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For advertising rates apply to the business department.

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

Emlitt janitor. Branches reporting: Oriole, Derby, Union, New Trenton. Ministry reporting: Elders P. A. Flinn, Priest John Zahnd, Teacher James Ferguson. D. E. Dowker was elected president, P. A. Flinn vice-president, Ed. O. Byrne secretary and treasurer. John Zahnd was sustained as Bishop's agent. The question of organizing a branch at New Albany was referred to missionary in charge and district president. Adjourned to meet at New Albany in October at the call of the president. John Zahnd, secretary pro tem.

Reduction in Price.

Beginning with the July-September issue of the *Religio Quarterly* the price will be twenty-five cents a year in advance, and eight cents by the quarter. This by action of the last General Convention. As many as possible should take advantage of the annual rate, as it is not only a saving to the subscriber, but also a matter of much advantage to the office in knowing more definitely how many to publish.

J. A. GUNSOLLEY, President.

Blue Rapids, Kansas, Branch.

The following are the names of members enrolled with Blue Rapids, Kansas, Branch, whose whereabouts are not known, and many of them not for years. Will missionaries, district and branch presidents please inform me if they know of any such persons? Any information will be thankfully received. Elder George W. Vail, Don Goble, Polly Permetia Walker, Cynthia McKay, James M. McKay, Edward Ferguson, Vanis L. Case, James N. Carlile, Virginia S. Vail, Eric Blomberg, Rachel Schlotteback, Bey S. Schlotteback, Mary M. Schlotteback, Amanda J. Duncon, Ida M. Samples, Emily E. Hightower, William H. Thompson, Julia E. Blomberg, Maybelle Anna Hager, Loren M. Wilson, Elizabeth J. Wilson, Louetta Wiekon, C. L. Wicks, Margaret Miller, William H. Miller, Charles G. Zeek, Nellie Salome Wilson, Ada M. Duncon, M. Lillian Goble, Nellie May Zeek, Clara A. Tompson, Nellie Humes, Roy Goble, Arthur J. Hager.

ALBERT CARNEY, Branch Clerk.

Conference Notices.

Seattle and British Columbia District semiannual conference will convene on August 1, at 10 a. m., at Centralia, Washington, instead of August 8 as provided for in the February conference. It is expected that the whole missionary force within the district will be in attendance, as also Brn. Frederick M. Smith and Frederick A. Smith, of the First Presidency, and missionary in charge respectively. Change in date has been made to enable the latter two named to attend. It is requested that all branch clerks will include within their reports all changes up to and including July 15, and mail them to the undersigned not later than July 20, so as to arrive in hand before leaving home for conference, for which blanks will be mailed, and it is especially requested by our district president that all branches send representatives for important work that is expected to come up for consideration. Religio will convene at 10 a. m., July 31, Sunday-school convention in the afternoon. Frederick W. Holman, secretary, 1202½ Seventh Avenue, Seattle, Washington.

Kirtland District reunion and conference will be held at

New Hamburg, Pennsylvania, August 7 to 16 inclusive. All trains will be met at Transfer, Pennsylvania, by teams to convey visitors to reunion grounds. Sunday-school convention will be held Friday, August 14. District conference will convene at 10 a. m., Saturday, August 15. E. E. Cozadd, secretary, Springboro, Pennsylvania.

Convention Notices.

The North Dakota District Sunday-school association will convene at Dunseith, North Dakota, July 14, 1908. Sunday-school workers please come prepared to talk and take notes. Mrs. E. W. Kennicutt, secretary.

Reunion Notices.

The Des Moines District reunion will be held from August 27 to September 6, 1908; place not fully decided upon as yet. Any one knowing of good grounds, suitably located for railroad accommodation, that can be secured, will please notify Wardell Christy, Lamoni, Iowa, at once, that we may take it under advisement. All members of the district are requested to contribute what they can for this special meeting, and all members of association are requested to remit their annual assessment of one dollar as soon as possible. Place and speakers will be advertised later. Saints, arrange to attend. W. Christy, of the committee.

The Northern Illinois District will hold its reunion in Stewards Park, Plano, from August 21 to 30. Tuesday and Thursday will be in charge of the Sunday-school and Religio, and on Friday evening will be given an entertainment. All are invited to come. Tents, cots, and meals furnished on grounds. Prices given later. Charles Blakely, secretary, Plano, Illinois, Box 245.

The annual reunion of the Spring River District will be held in the park at Columbus, Kansas, beginning on August 14 and continuing until the 24th. Parties desiring tents please write H. J. Thurman, 2520 Anabaxter Street, Joplin, Missouri, and he will make arrangements for same, also giving you prices. A boarding tent will be had on the ground where meals can be had at reasonable prices. This park is a fine place to hold a reunion; the meetings will be held in the park pavilion. Come everybody and have a good time. We expect Bro. Heman C. Smith, and other good speakers, besides we have written to have one of the patriarchs present, so those desiring blessings can get them. A. V. Closson, committeeman.

Addresses.

O. J. Hawn, McGregor, Michigan.

Dr. Edward Everett Hale in his June page in *Woman's Home Companion* gives three working rules for conduct of life.

1. Live in the open air as much as you can.
2. Touch elbows with the rank and file.
3. Speak every day to some one whom you know to be your superior.

It is with real pleasure that we find the July *Century* in the morning's mail. We always have the assurance that there is something distinctive—above the ordinary, in the *Century*. We remember the files of bound *Centuries* in my father's library years ago, and the bundles and bundles of unbound numbers awaiting the binder. On rainy days we used to delve into these, rereading some things and reading others for the first time. The poets, artists, authors, soldiers, statesmen, actors, I was on reading terms with in those pages! Their names come in a flood, and I find some of them still in the columns of this good periodical, which is characteristic, and only proves the high plane it has continued to hold all these years. This last number has S. Weir Mitchell, Brander Matthews, David Homer Bates, George F. Shradly, M. D., Timothy Cole, and others. It will surely call out the enthusiasm of every magazine reader. There is much in every issue we would like to give our readers. The July number but increases our admiration for the *Century* and puts August further away.

To look up and not down,
To look forward and not back,
To look out and not in, and
To lend a hand.—Edward Everett Hale.

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The State Savings Bank of Lamoni, Iowa, "Illustrated Souvenir Booklet" contains 40 pages, 19 pictures, and general information regarding this bank, and its "Banking by Mail" system. Also general information about Lamoni and surrounding country, including pictures of the Saints' Church, Saints' Home, Liberty Home, Graceland College, and Herald Publishing House. This bank solicits deposits from any part of the United States or Canada, and will send a copy of the "Souvenir Booklet" free and post paid to any one desiring this information (so long as our supply last). If you have not received a copy of this booklet write without delay, giving full address. Kindly direct your letter or postal to the

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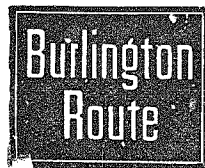
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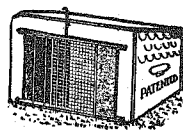
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J. A. HANSEN,
(For committee),
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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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

Editorial

"AMANA: THE COMMUNITY OF TRUE INSPIRATION."
No. 1.

HISTORY AND PRESENT STATUS OF AN INTERESTING EXPERIMENT
IN COMMUNISM.

From time to time we have given some attention to the interesting community at Amana, Iowa. Our attention is again directed to this society by a book entitled, *Amana: The Community of True Inspiration*, published by the State Historical Society of Iowa, written by Bertha M. H. Shambaugh. Some of the information contained in this book will be of interest to our readers.

At different times during the past few years the *HERALD* has had occasion to mention the failure of various experiments in communism. Some of our readers who are more or less in sympathy with the ideals of communism have considered this unfair. The editors have been criticised both publicly and privately because of that fact. We do not resent criticism and do not expect to escape it. But criticism to benefit any one must be founded on facts. The facts are that we have given and probably shall give more space to accounts of the successful experiment in communism at Amana than we have given all told to all of the numerous failures along that line. Certainly we have given and probably shall give it more space than we have ever given to any one failure.

The society at Amana has twenty-six thousand acres of land, seven small villages, and about eighteen hundred members. The real founders of this particular sect are Eberhard Ludwig Gruber and Johann Friedrich Rock, who separated from the Lutheran Church because they had become dissatisfied with the "dead formality" of that organization. The society had its beginning in the year 1714. One of the distinctive features of their doctrine is their belief in continued revelation. Their position on that point is much like that taken by Latter Day Saints. As expressed by themselves, their argument runs like this:

"Does not the same God live to-day? And is it not reasonable to believe that he will inspire his followers now as then? There is no reason to believe that God has in any way changed his methods of communication, and as he revealed hidden things through visions, dreams, and by revelations in olden

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Do not keep your kindness in water-tight compartments—if it runs over a bit 'twill do no harm.—*The Philistine*.

• * •

That is the best government which desires to make the people happy, and knows how to make them happy.—Macaulay.

times he will lead his people to-day by the words of his inspiration if they but listen to his voice."

The individual through whom revelation comes is known as the *werkzeuge*. The last of these inspired individuals was Barbara Heinemann, who died at Amana in 1883. They have consequently been without revelation since that date. The revelations received prior to that time through different prophets are held as being sacred equally with the Bible.

Space will not permit a detailed account of their history. While the sect remained in Germany they had their periods of depression, and their periods of revival. Dissenting from and opposing the established church, they were subject to persecution by both church and state, and finally were given the alternative of renouncing their faith or leaving their native land. Driven to find some new location, they, in sore straits, sought the word of the Lord and were directed as follows:

"Your goal and your way shall lead towards the West to the land which still is open to you and your faith. I am with you and shall lead you over the sea. Hold me, call upon me through your prayer when the storm or temptation arises. . . . Four may then prepare themselves."

Consequently in the year 1842 a committee of four came to America to select a new location. This committee purchased the Seneca Indian Reservation, a tract of five thousand acres of land near Buffalo in Erie County, New York State. Members of the society immediately began their journey to the new land, and in time the removal was completed although it covered a period of about ten years. The new community was named Ebenezer.

The society was primarily a religious organization, and communism originally had no place in their program. They did not intentionally embark on any elaboration of the theories of Christ or any human individual touching questions of sociology. They drifted into or were forced into communism as a result of various circumstances. In the Old World they rented and operated various estates, and rich and poor labored together in the interests of the community. When the move was made everyone contributed as best he could to the purchase of the tract of land in the New World. The constitution of the society in the New World provides that all land and all improvements, everything, in fact, with the exception of clothing and household goods, should be held in common. The prosperous members were to advance the money to cover all expenses and were to receive a proportionate share of the whole in the form of mortgages as security. It was the expectation that in time there would be a division of the property, and individuals would receive according to the amount they had invested,

together with accumulated interest; but it became more and more evident to the elders that a division of the property would result in a scattering of the community. Also they began to give some attention to the statement found in the Acts of the Apostles regarding the primitive church, wherein it is said, "And all that believed were together, and had all things common."

Long, and at times, bitter discussion resulted. In the midst of the discussion a revelation (granting for the time that their claims are true) was received October 23, 1850, which settled the matter. In it the Lord declared that it was not his will that there should be a division of the property then or at any future time, and that if such a division should occur they would be scattered and their children would come to want.

Certain conditions did not please them in their new home. One trouble was the lack of available land. The community soon grew too large for the original tract. Another was the rapid growth and the near proximity of the city of Buffalo, which was about five miles away. They desired to escape from its worldly influences. Accordingly in the year 1854 they began taking steps towards another westward move which resulted in their purchasing a tract of about eighteen thousand acres of land in the commonwealth of Iowa. They were fortunate in being able to secure land in one large tract, and were wise enough to avoid purchasing scattered tracts of land. Their community is located near Iowa City and on the banks of the Iowa River. They selected a valuable soil for farming and gardening purposes, and there are tracts of timber and quarries of stone that have furnished the community with building material until the present date.

Immediately they set to work with a will, building houses, shops, factories, churches, and schools, planting orchards and vineyards, and raising flocks and herds. They have been fortunate in various particulars. In the first place during their early sojourn in the New World they were fortunate in having an exceptionally able leader, Christian Metz, who died in 1867. Again they were fortunate in that the society was and is possessed of the spirit of industry, frugality, and common sense, characteristic of the German people. The historian wisely comments as follows:

More communities have died for want of common sense than for want of capital. With the Inspirationists common sense has been the very cement in the foundation of their institutions. On such a foundation the superstructure of religious enthusiasm and communistic zeal can rest securely. Their extreme sanity, however, has been so rare a thing in communistic endeavors—particularly in religious communities—that it may be said to be the distinguishing features of the Community of True Inspiration.

Christian Metz seems to have been the embodi-

ment of the excellent traits above mentioned, and besides being spiritually minded was an excellent organizer, and a far-sighted and capable man. It is said that every institution is the "lengthened shadow of some great man," and the community of Amana, as it at present exists, is largely the result of his labors and his wisdom.

The seven villages of the community are near enough together to facilitate a common oversight and to preserve a feeling of unity; at the same time, they are far enough apart to preserve their identity, and to avoid some of the evils incident to larger villages or cities. They are named Amana, or "Old Amana," the capital, Middle Amana, West Amana, South Amana, High Amana, and Homestead. Homestead was originally people with worldlings, but was purchased by the community in order to avoid conflict with hostile spirits.

Some years ago a resident tax-payer of Iowa County brought suit against the society on the ground that they had exceeded their corporate rights and were a religious corporation engaging in purely secular industries. The district court handed down the following decision:

We therefore reach the conclusion that no abuse of corporate power has been shown. Under the peculiar organization, aims, and purposes of the society, to deny it the privilege of engaging in secular occupations for certain purposes would be tantamount to denying its existence. If the theory of the State obtains we would have the absurd position of authorizing corporations to exist and denying them the means of subsistence. But it is said, let them organize a corporation for pecuniary profit. This would require the abandonment of principles which are the basis of their religious belief and faith and the promulgation of which is the primary purpose of the society. If they have a right to believe in community of property as a religious doctrine and to organize in order to live in conformity to that doctrine, any employment devoted to their support would be accomplishing the purpose of the society's existence.

The case was appealed to the supreme court, and the decision of the lower court was affirmed. The court held as follows:

A religious society, organized under Chapter 2, Title 9 of the Code, seeking to effectuate its ideals of religious life through the common ownership and management of the property of its members, may so acquire and hold real property and establish and conduct various industries, and so long as its enterprises are extended and conducted simply to meet the needs of its members and maintain them in a manner consistent with their religious faith to which its total income and accumulation of property is devoted will not be dissolved and its privileges forfeited on the ground that it has exceeded its corporate power.

Naturally the members of the society were rejoiced, and one can not feel otherwise than glad that they were not interfered with in their peaceful and inoffensive life.

The real and personal property of the community is listed on the books of the auditor of Iowa County at one million, eight hundred forty-three thousand,

seven hundred twenty dollars. The historian makes the following comment regarding their attitude under prosperity:

Communitistic societies are like individuals. Many have been able to stand adversity, but only the steadiest-minded are able to stand prosperity. The Amana Society belongs to the extremely small class of the latter. In spite of the continued prosperity of the last half century, the "solidarity" of the community is still intact. The element of self-interest demanding individual gain and good is still kept in abeyance by the spirit of brotherly love.

The Amana estate is divided approximately as follows: Village and factory sites, five hundred acres; vegetable gardens, one hundred acres; timber land, ten thousand acres; cultivated fields, seven thousand acres, and grazing land, four thousand acres.

Power for the mills and factories is furnished by the mill-race which is fed by a canal seven miles long. As before stated, there are seven villages. Each of these villages consists of from forty to one hundred residents arranged along one long, straggling street. At one end of the village are the barns and sheds; and at the other, the factories and workshops. Each village has its church and school, its bakery, dairy, wine-cellar, post-office, and general store. It will thus be seen that the seven villages combined have about as many stores and shops as are usually found in one village containing as many inhabitants as the seven. There are also three railway stations, lumber-yards, grain-houses, and sawmills, and the community has been forced to establish and maintain hotels for the accommodation of visitors. Their desire to be left alone and to withdraw from the world is not respected by worldly-minded people. There are, on an average, about twelve hundred visitors annually. Many of these come from idle curiosity; many others come to investigate. The people of Amana are exceedingly weary of being investigated.

Each village has its water-works and fire-engine, and every able-bodied man is a member of the fire department. The loss by fire during the past twenty-five years has been between eighty and one hundred thousand dollars; yet the society considers it cheaper to rebuild than to insure. They have no hospitals. The feeble-minded, deaf-mutes, and insane are sent to state institutions. Milder cases are cared for by the community. They have also been obliged to construct what the younger people call a "hobo hotel" to care for the many tramps who are constantly imposing upon the charity of the community. Here they are careful to entertain strangers, but the chances of "entertaining angels unawares" are inconsiderable.

The form of government of the community, of course, is a matter of interest. The entire conduct of the affairs of the society rests with a board of

trustees consisting of thirteen members, who are elected annually by popular vote from the whole number of elders in the community. This board has charge of both spiritual and temporal affairs and is known as the "great council of the brethren." Annually on the second Tuesday of the month of December the board of trustees elects out of their own number a president, a vice-president, and a secretary. These offices are usually reelected from year to year, as the community does not take kindly to changes in office.

Each village has a local government consisting of a group of from seven to nineteen elders, including the resident trustee or member of the great council. The board of trustees, or great council of the brethren, meets alternately in the different villages on the first Tuesday of each month. In the month of June of each year, the trustees lay before the voting members of the society (who comprise all male members who have signed the constitution, all widows, and female members who are thirty years of age who are not represented by some male member) a full statement of the real and personal estate of the society. In matters of very great importance special meetings of the whole society may be called; but they consider it a mistake to have many large mass-meetings. There is a tendency in the society to leave matters to those who best understand them. They have not gone to the extreme of democracy which considers that every man must have a finger in every pie. The historian is of the opinion that they have thus evaded one mistake common to similar societies, and cites a case of one survivor of one of the experiments under Fourier who was asked why the community failed and replied, "Talk, talk; too much d— talk."

The board of trustees is the high court of appeal in all cases of disagreement or complaint of any kind. The business of the community of a legal character is transacted at Marengo, the seat of Iowa County. The community has no lawyers. In cases of legal difficulty with the outside world they employ worldly counsel.

The governing board in each village is known as the *bruderrath*. They call into conference the foremen of the different branches of industries and such other members of the community as may on occasion be of assistance, and map out and arrange the work of the village. This board appoints a foreman for the different industries and departments of labor, and assigns to each individual his task. To this board individuals desiring more money, more house-room, an extra holiday, or any change of work, must make their appeal.

Each village keeps its own books, and manages its own affairs, but all accounts are finally sent to the headquarters at Old Amana where they are

inspected and the balance of profit or loss is discovered. It is presumed that the accounts of each village will show a profit, but whether they do or do not makes no difference in the supplies allotted to the village or members thereof.

The system of government is thus a sort of federation wherein each village has a certain degree of independence, but all are under the general care and supervision of the "great council of the brethren."

ELBERT A. SMITH.

(To be continued.)

DOWIE AND MAMMON.

It may not be too late to present something about the man who claimed to be Elijah II. The *Chicago Tribune*, at the time of his death, gave the following editorial estimate of the man and his work:

JOHN ALEXANDER DOWIE.

Chicago has been the scene of the chief events in the remarkable career just closed. John Alexander Dowie was Scotch by birth, and half his life was spent in Australia, but it was in Chicago that he gathered about him a body of enthusiasts who hailed him as an inspired prophet. A conspicuous example of the intellectual vigor which characterized his prime was the fact that he recognized this city as the best center from which to start a movement which he intended to become world-wide.

It will be a question among those who do not adhere to his church just now far Dowie believed in himself. Unquestionably there were moments when he believed that he had a divine mission. The sick said he had healed them. Converts were made in all quarters. He sent out his disciples to found churches in other countries. His success was so great that he may often have believed he was all his followers thought he was. But it is difficult to believe that he thought himself inspired when he began to exploit the financial possibilities of the position he had attained. Perhaps success had turned his head a little. It became impossible for some of his most devoted followers to believe that he was both sane and sincere in some of his later manifestations. The personal magnetism of the man was so great, however, that many accepted his identification of himself with the prophet Elijah, and were not shaken in their faith by the pomp and luxury with which he surrounded himself. A man of genius, of a peculiar kind, and of great personal force, he came near to founding a prosperous city and a new sect. If health had remained he might have held the confidence of his people until he could have left his colony on as solid a foundation as the state that Brigham Young created on the foundation laid by Joseph Smith. Mohammed was fifty-three when he fled from his enemies, having only a few confessed supporters. Ten years later he died, a king and conqueror, the head of a religion still powerful. Dowie at fifty-three was the unquestioned arbiter of the lives of thousands of people and the owner of great possessions, but ill health stripped his power from him, and at fifty-nine he lies dead, and his church probably will die with him.

No one else among the Dowieites has given any indication of ability to control the situation. Financial difficulties are real and urgent. Dissension is rife among those who have given up their worldly all to follow Dowie to his new Zion. Even a transplanting of the colony to Mexico would not remove it from reach by the influences of the world, and there is no one to lead such a migration. The probability

is that the property of Zion will fall into the hands of the creditors, and that the name of Dowie will remain in history as that of a leader who was clever and powerful and almost great. The most significant thing in the whole episode is its illustration of the craving among the people for some one who will lead them out of themselves. The world is not entirely material, but there remain thousands who are willing to sacrifice themselves for an idea. The weak spot in Dowie's character was his promise of wealth and power to his followers. If he had promised them poverty and toil with spiritual blessings, and set the example of humility and self-denial, he might have made ten converts where he made one.

We note among other things the doubt expressed as to Dowie's inspiration, especially in his exploitation and founding of financial institutions, broadly hinting at the idea of personal aggrandizement. The "jingle of the guinea" not only "helps the hurt that honor feels," but it makes sweet music—to others beside Elijah II. The comparison of his work with that of Brigham Young is interesting, and in this connection, while Dowie's work apparently does not have the stability which characterizes, seemingly, that left by Brigham Young, they were parallel cases in that both died in possession of dishonest fortunes wrung from a blind following. Both were guilty of a gross breach of sublime confidence. A convincing proof of Brigham Young's usurpation and unholliness, like Dowie, was his avidity to convert leadership and position into coin of the realm and to pocket the coin. The Bee Hive was both mint and storehouse, and the golden eagle found there a long abiding place.

In direct contrast to the career of these two men is that of Joseph Smith. After many years of service to the church and the cause he represented, death found him in very moderate circumstances. Upon reliable information his estate did not amount to five thousand dollars at the utmost. As trustee-in-trust he held property for the church which was afterward disposed of, the proceeds going West, and it is a bit of interesting history that their agent made strenuous efforts to deprive the family of the Seer of every bit of private property left them. Only through the good offices of a friendly attorney, and by process of law was their plan frustrated and the prophet's small estate left untainted by Utah possession.

I. A. SMITH.

SCIENCE, TRUE AND FALSE.

There can be no actual conflict between true religion and true science, any more than there can be between any true facts, the correct relationship of which is fully understood.

There has been, however, a conflict between so-called religion and so-called science, hitherto and still unreconcilable from any agreed basis.

The facts of science and the affirmations of true religion must agree; both are existent truths com-

ing from the same source, the Creator, God, the Father of all truth.

Paul was acquainted with the demand of ancient science, and rightly named some of them "science, falsely so-called."

The following from the pen of Lord Kelvin will help the "humble minister for Christ's religion" to put a truer estimate on the alleged claims of modern science which are urged against the faith in the effort made to defeat his mission.

I can not at all accept the view of those who assert that ether is atomic, since all my own investigations have clearly demonstrated to me that its structure is totally nonatomic. In fact, it has no structure in the accepted meaning of the term. Neither can I accept the view of those who assert that science neither affirms nor denies the existence of a Creator. On the contrary, science most positively asserts the existence of a creative power. We can not escape from this conclusion when we study the physique and the dynamic of living beings and "dead" nature which we see around us.

Modern physiologists again firmly declare that there is something else outside gravitation and the physical and chemical forces. This something is a vital principle. Science places before us an unknown. In thinking of this unknown we all become agnostics. We only know God in his works, but we are forced by science to believe with perfect confidence in other than physical, dynamic, or electrical forces. There is no middle term between absolute scientific belief in a creative power and the acceptance of the theory of a haphazard coming together of atoms. Here scientific thought is forced to accept the notion of a creative power. Forty years ago I asked the great Liebig during a walk in the country if he believed that grass and flowers grew solely as the result of chemical force.

He replied: "Not any more than I believe that chemical force can translate a book upon botany describing the phenomena of vegetation." Every act of the will is a stupendous miracle for chemical, physical, and mathematical science. If your intellect is strong enough you will be forced to believe in God, the foundation of all religion, and you will see that science is not at all hostile to religion. Far from that, it must be looked upon as its auxiliary.

DEATH OF BISHOP LEEKA.

The Saints will be pained to learn of the death of Bishop William Leeka. We understand that the funeral-services were held Saturday, July 11, at his home at Thurman, Iowa, sermon by Bishop E. L. Kelley. Bishop Leeka was born June 14, 1830, in Clinton County, Ohio. He united with the church in Fremont County, Iowa, March 12, 1871. He held the office of elder, and later that of high priest, and was ordained to the office of bishop August 26, 1900.

LAMONI ITEMS.

Elder Joseph Lambert was the speaker at the church Sunday morning. Owing to the extremely hot weather the attendance was not so large as usual.

Sunday evening closed the week's series of meetings at Central Park. As before announced, services will be held there Sunday evenings during the remainder of the summer, or at least until reunion

time. The Sunday evening sermon was by Elder Heman C. Smith. The attendance was unusually large. These meetings have been profitable and enjoyable. Excellent order has prevailed and close attention has been given to the speakers, despite surroundings that might distract attention, such as are usual with open-air meetings. Services were not held Monday evening on account of rain, but for the most part the weather was ideal, especially during the latter part of the week. And yet the people of Lamoni had a little experience with the kind of competition that is met with in open-air work in the world. Some kind of a medicine show chose to occupy that week in Lamoni and compete for the attention of those who prefer medicine shows to religion. Again, while our train schedule is not very elaborate, one train per day managed to arrive during the services, and as the depot grounds adjoin the park, the speaker had a bad ten minutes each evening competing with a locomotive and with noises incident to the arrival of a train at a village station. The speakers during the week were Heman C. Smith, Wardell Christy, W. H. Kelley, E. A. Smith, and E. L. Kelley. It was predicted that Lamoni would not repeat the experiment of holding park meetings; but the people are beginning to ask for another series.

The funeral-services of Sr. Martha Woods were held Sunday afternoon at three o'clock, sermon by Elder Heman C. Smith. She was the widow of Bro. Stephen Woods who passed away some seven years ago. Both were well known to the Saints of the British Isles Mission, also to members of the Reorganization in Utah.

Graceland College Board of Trustees is arranging to build a dormitory for boys. Daniel Anderson, president of the board, and David Anderson, president of the College, have been authorized to solicit funds. It is desired to have the building ready for use this fall, but work will not be begun until funds are secured to cover the entire expense. It is proposed to secure one hundred subscribers for fifty dollars each. Ten subscribers have been secured in Lamoni and probably numbers of others will be obtained here. Also the Patronesses Society of this place has donated one thousand dollars. The building is to cost five thousand dollars. There will be accommodations in the dining-room for sixty students and sleeping-rooms for thirty-four. In addition there will be reception-rooms, kitchen and rooms for hired help. Any one desiring to help in this work may send their subscriptions to either of the brethren before named.

Friday Bro. W. N. Ray, familiarly known in the Herald Office as "Dad Ray," treated the office force to bananas in honor of his seventieth birthday. He says that he is now living on borrowed time; it is

the general wish of the office that his credit may continue good for a long time to come. Bro. Ray has been with the HERALD many years now, but is still hale and hearty and claims to be able to whip any man on the force. No one has accepted the challenge.

Mr. Noah Riggs of Indianola, Iowa, was a recent visitor in Lamoni. Mr. Riggs was a pioneer here about forty years ago. Later he moved away and this is his first visit here for seventeen years. He, with David Dancer, J. R. Smith, E. Banta, S. V. Bailey, and the order of Enoch, signed bonds to secure the right of way for a railroad through the township and also to secure two hundred acres of land for a town site. Some of them signed with fear and trembling, rather expecting to be swamped financially; but, as he expressed it, they sat back and waited and Bro. David Dancer engineered things so that they came out all right.

We learn that the Lamoni Sunday-school has four Church History classes instead of three as stated in our items two weeks ago.

Among our out-of-town visitors during the week were Bishop E. L. Kelley and Wardell Christy; both of whom assisted in the open-air preaching-meetings at Central Park.

Let any man, however great and gifted, say to himself, "The world is my natural enemy; all men's hands are lifted against me; I have no faith in friendship, or love, or human kindness, but I am ambitious, and I will succeed"—let that man toil as he may, his progress towards success will be retarded because he swims against the natural current of the universe. He who smiles and says, "The world is what we make it, friendship exists for those who deserve it, and love begets love," that man floats with the current, and all things assist him to his goal, however distant it may be.—Ella Wheeler Wilcox.

• * •

I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me will not amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—Abraham Lincoln.

• * •

The home, after all, is the unit of civilization, of good government; and to secure good homes for the majority of our citizens, is to lay the foundation of our government deeper and broader and stronger than that of any nation that has existed among men.—Ingersoll.

• * •

He is great who can alter my state of mind.—Emerson.

The Straight Road

BEARING SPIRITUAL FRUIT.

(A sermon for children, by Elder F. G. Pitt.)

It was Children's Day at the Saints' church Sunday, and the little ones had full sway at all the services. In the morning Elder Pitt gave the children a sermon adapted to their capacity. He read from John 15: 1-8. He illustrated the lesson by the use of the blackboard on which was drawn a grape-vine with beautiful clusters of grapes, to represent the true vine—Christ—and his true disciples. Those branches that had to be severed from the vine were those having no fruit. In contrast to the true vine were a number of false vines on which was no fruit. The central thought presented was the necessity for all true disciples to bear fruit. That, as the farmer plants the orange-tree and the apple-tree in order to get oranges and apples, so our heavenly Father calls us to be his children that we may bear fruit, and all the work bestowed upon us is for that purpose.

To further illustrate this thought, the speaker presented a quantity of fruit, such as oranges, lemons, and apricots, with the statement that if we could understand how this fruit was obtained it would help us to understand how to produce the fruit required by the Master.

He asked, Children, where did this fruit come from? From the trees.

And where did the trees come from? From the ground.

How did the trees get in the ground? They were planted.

Quite correct. Do you know, children, that we have to be planted, too, before we can bear fruit? Paul says (Romans 6: 5): "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The third verse tells us how we are planted; it says: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" The fourth verse says: "Therefore we are buried with him by baptism into death." Children, will this apricot-seed grow until it is planted? No.

How do we plant it? We bury it in the ground.

Quite true. So the Bible teaches that we have to be buried in water in likeness of Christ's death and burial before we can grow spiritually. When we are old enough to know right from wrong, and we do wrong, we sin; and the wages of sin is death, so that everybody who sins is in a condition of death. Then before they can be alive again they have to be buried with Christ in baptism; then, like this seed, after it is planted or buried in the earth, life and growth will be manifest. Only be sure that you are not merely baptized into a church, but into Jesus Christ.

When the seed is planted in the ground does the fruit appear at once? No.

What appears first? Leaves.

Leaves may be called the manifestations of life. You know a tree is alive when it bears leaves. Our bodies are alive when the spirit is within, so our souls are alive when we have the Holy Spirit. Paul names some nine manifestations of the Spirit. You count them as I read from 1 Corinthians 12: 7-10: Wisdom, knowledge, faith, gifts of healing, miracles, prophecy, discerning of spirits, tongues, interpretations of tongues. If you understand this, it will help you to know the true vine from the many false vines that can not bear these manifestations. Some people may tell you that these things are all done away, but do not be deceived, for the true vine never changes.

But will these manifestations of life be sufficient of themselves to satisfy the Master? No. Because he wants fruit, and these that we have named may be called leaves. And the branch that only bears leaves he is going to take away. But these leaves are necessary, for the vine could not produce the fruit if it was stripped of leaves, so we need these manifestations of the Spirit to enable us to bear fruit. Now let us see what the fruit is that God wants us to bear.

In Galatians 5: 22, 23, we read: "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." How many fruits? Nine. Nine leaves and nine fruits. This is the kind of fruit Jesus wants us to bear. To succeed we must be a branch of the true vine. Then let us see that we are planted right, then grow right, then produce the right kind of leaves, and finally produce the right kind of fruit. Remember the text: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—*Evening Index*, San Bernardino, California, June 30, 1908.

Original Articles

THE NAME "MORMON."

There may be much or little significance attached to a name; it depends on the circumstances. It is true that we are living in an age characterized by caviling and unjust criticising: a man is made an offender for a word; but no one need fear, if he has the true side of every subject. As Emerson wrote to Carlyle: "Truth is ever born in a manger, but is compensated by living till it has all souls for its kingdom."

Philology is truly a fascinating subject, and how few persons have done more than gaze upon its broad expanse. Each language has words peculiar to itself. Discoveries, inventions, new diseases, dif-

ferent styles, and such, must be named, and these names, originally or in part borrowed from another language, take their place in the vocabulary of the tribe or nation that gave them birth. Some of the words grow old and die, others pass away in infancy. A living language is always changing, and sometimes for the worse, as we find to be the case when nations fall in the scale of mentality and morality. For example, the Attic dialect, which is the basis of our Greek grammar, and is the most cultivated and refined form of the Greek language, was the language of Athens during her period of literary eminence.

The Encyclopedia Britannica, in speaking of our Indian, says:

If we consider every little wandering horde a distinct community, we have a greater number of nations here than in all the rest of the world. . . . We think we perceive them all to be descended from the same stock, notwithstanding the prodigious diversity of their language. . . . In the absence of certain data it may be safe to set down the number of native American languages at about four hundred and fifty. Throughout the whole of these runs a thread of connection.

The foregoing statement is quite significant because it shows us the possibility of one language dividing into over four hundred dialects so dissimilar that the knowledge of the one furnishes no help to the interpretation of the other. Further, a language that has been preserved through the medium of sound only, must of necessity undergo changes when clothed with the science of alphabets. The gesture (which means so much in the language of the savage) is lost; the accent is passed over; the primitive meaning ceases. As a nation increases in wickedness, its very words that stand for goodness lose their meaning and in time cease to exist. Some tribes possess no word in the least corresponding to our "thanks," "love."

Archbishop French, in Study of Words, page 18, gives us a very remarkable example of the disappearance of one of the most significant words from the language of a tribe sinking ever deeper in savagery; and with the disappearance of the word, of course, the disappearing as well of the great spiritual fact and truth whereof that word was at once the vehicle and guardian:

The Bechuanas, a Caffre tribe, employed formerly the word *Morimo* to designate "him that is above," or "him that is in heaven," and attached to the word the notion of a supreme, divine being. This word, with the spiritual idea corresponding to it, Moffat found to have vanished from the language of the present generation, although here and there he could meet with an old man, scarcely one or two in a thousand, who remembered in his youth to have heard speak of *Morimo*; and this word, once so deeply significant, only survived now in the spells and charms of the so-called rain-makers and sorcerers, who misused it to designate a fabulous ghost, of whom they told the absurdest and most contradictory things.

You will bear in mind the following points:

1. *Morimo* is a word in the dialect of an African tribe. Its origin is unknown.

2. It primarily meant a "supreme, divine being."

3. The meaning was changed by the priests to designate "a fabulous ghost."

The best history of the Israelites is the Bible. About fifteen hundred years before Christ, Moses, a man learned in both Egyptian and Hebrew, led thousands of Hebrew slaves from Egypt. That these slaves understood the language of Egypt is reasonable to suppose, and it is also reasonable that much of that language was retained by the Jewish people.

The Book of Mormon informs us that a colony of Jews left Jerusalem six hundred years before Christ, and came to the land of America. The leader, Lehi, was a learned man, understanding Hebrew and Egyptian. This knowledge was transmitted to posterity through many generations, but many changes took place and there remained little resemblance to the original languages. There is one exception,—the proper nouns. Even to-day there exists the custom of naming children for their parents. This was considered a necessity among some Hebrews. (See Luke 1: 61.)

Glancing through the Book of Mormon, we notice several names; many seem strange: such as Aminadab, Anathoth, Arpad, Esrom, Jared, Nob, Laban, etc.; but they are found in the Bible. Then we have—Zeniff, Lib, Senum, Liahona, Seon, Deseret, and many others which seem peculiar to the Nephite record. It is possible that the ancient inhabitants of America originated these words; it is possible they were derived from the Hebrew or the Egyptian. The same word is often spelled differently in different languages. Take the Greek word *Christopher*, which means "bearing Christ." The French spelling is *Christophe*; the Latin, *Christophorus*; the Italian, *Cristofaro*; the Spanish, *Cristoval*; the Portuguese, *Christiovaõ*; the German, *Christoph*. Again, we find words spelled alike but of different meaning. In French the word *pain* means "bread"; in English it means "distress."

In the days of King James, the word *let* meant "to hinder," now it means "to allow." There are many hundreds of interesting things in this connection, but space is valuable, so I refrain from noticing them.

When the Book of Mormon was published in 1830, a question was raised as to the origin of the word. To this Joseph Smith replied:

It has been stated that this word was derived from the Greek word *Mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of God, translated the Book of Mormon. . . . We say from the Saxon, *good*; the Dane, *god*; the Goth, *goda*; the German, *Gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *halos*; the Hebrew, *tob*; and the Egyptian, *mon*.

Hence, with the addition of *more*, or the contraction *mor*, we have the word *Mormon*, which means, literally, "more good."

We will assume that the foregoing definition is a correct one. The word *Mormon* would then be in part translated and in part transferred; the first syllable being a translation, the second syllable a transference.

Many things have been claimed for this word (*Mormon*); some are true and some are not. We are correct in saying that the word *Mormon* as applied to a prophet who inhabited the land of America hundreds of years ago, was not known to the people of modern times before the Book of Mormon was published. We are not correct in saying that the word did not exist in the pages of literature before 1829.

If George Washington, or some other person who lived in the eighteenth century, had visited France, entered a large library and called for the *Annales du Museum*, on page 184, volume 19, he would have noticed an article on natural history, by Saint Hilaire Geoffray. In this sketch the baboon is divided into a species, one of which is called *papio mormon*. And this was before Joseph Smith was born.

The early edition of Webster's Dictionary quotes Johnson, as follows: "Mormo, a bugbear; false terror." The editors of the Century Dictionary, which is considered by many to be the best dictionary in our language, informs us that *Mormo* is from the Greek, and that it means "A bugbear; false terror." They claim that *Mormon* is a modern Latin word derived from the Greek word *mormon*; that it is the specific name of the mandrill; that in 1811 Illiger named a genus of puffins *mormon*.

We are yet in the mire of speculation, as far as the origin of the word is concerned. Before me are three Greek dictionaries. The first by Giles, edition of 1840, and he gives the following: "*Mormolykeion* (*mormo*), a hideous spectre." "*Mormos*, fear." "*Mormos*, frightful."

Kontopoulos, in his dictionary of 1892, gives, "*Mormolykion*, a mask." "*Mormoropos*, terrific in aspect."

Liddell and Scott, in their justly celebrated Greek-English Lexicon, edition of 1883, on page 979, tell us that *Mormo*, also *Mormon*, means "a hideous she monster, used by nurses to frighten children with, . . . generally, a bugbear."

We have not learned *when* the word *Mormon* was introduced into the Greek language. About four hundred years before Christ Xenophon uses the word *mormonas*, and Aristophanes (a Greek grammarian of about 200 B. C.) uses *mormona*. (See Hell. 4. 4, 17; Ar. Ach. 582.) Hesychius, who lived about the end of the fourth century after Christ, in his Greek Lexicon, gives the following: "*Mormoi*, *mormi*."

The Bible teaches us that Adam was the first man;

consequently his language was the first language. This being true, every dialect, tongue, speech, has a common parentage; the Greek language being no exception. The word *mormo*, which seems to be a root or stem, with many branches, might have been borrowed from a sister language, and at that time meant just the reverse from what it means to-day. The reader will remember the word *Morimo*, found in the language of an African tribe. It primarily meant a "supreme, divine being," but after the passage of time, the word was changed to designate "a fabulous ghost."

Would I, because of this remarkable coincidence, be justified in stating that the word *mormo* is from the Greek word *mormo*, and means "a bugbear; false terror," "used by nurses to frighten children with"? No man can consistently claim that the word *Mormon*, the name of a prophet that lived on this continent centuries ago, is derived from the Greek *mormo*, and means "a bugbear." As has been shown, we find words spelled the same but of different meaning: the word *pain* meaning "bread" in French, and "distress" in English.

And, further, admitting that Joseph Smith might have been incorrect (and no person who believes in the prophetic calling of Mr. Smith, holds that he was infallible) in his definition of the word, such admission would not make correct the definition of any other man. The definition given by Mr. Smith may be the result of man's wisdom; perhaps he was aided by inspiration. This much is certain, the church has never accepted it as a revelation, and hence, is not responsible in any case. Every man has a right to his opinion—but that does not make his opinion right.

The following points, then, are evident, and can not be successfully controverted:

1. It can not be proved that the word *Mormon* originated with the Greeks.
2. It is not true that words are from the same source because they are spelled alike; yet it is true that
3. There was a mother language.
4. The word *mormo* might have originated in some language older than the Greek, and at that time meant the reverse from its present definition.
5. In the Scriptures there seems to be much stress placed on the meaning of names; and we read that in the end there will be given to each saint a new name.

6. In the face of the foregoing facts, and many others that exist, is it inconsistent to believe that God is responsible for the word *Mormon*, as applied to the old prophet and the book he abridged?

In the Book of Mormon is the fullness of the gospel. The claim of all Latter Day Saints is that the very keynote of the restored gospel is, *more good!*

The other proper names on the Nephite record may have been translated or transferred in full; but had the character or characters of the reformed Egyptian which represented *Mormon* been translated into English, we would have "more good"; this could hardly make a significant proper name; hence, the combining of the translated and transferred syllables or names.

All of this is possible; and what man or set of men will arise and say it is not so?

WEST SULLIVAN, Maine. RALPH W. FARRELL.

* * * * *

JOSEPH IN PROPHECY.

The mission of Joseph Smith is still an open question to thousands of professed Christians, and perhaps always will be. He is accepted by others, however, as a true prophet of God, and as one who believes in his divine calling and mission, I venture some of my reasons.

It was claimed by Joseph Smith and maintained but his supporters, that he was a descendant of Joseph of Egypt, who was sold by his brethren, and of the tribe of Ephraim. Our line of evidence or argument, therefore, will be to produce from the Bible scripture that will serve as proof that in future time, or in the "last days," there was to come one from the tribe of Joseph who was to be a noted prophet and leading character in the final gathering time of scattered Israel and the consummation of God's work in the world. We should consider that God is more interested in the welfare of the human race than we could possibly be, and with this knowledge and foresight he evidently did see the end from the beginning—not only the end, but the centuries, years, months, and weeks intervening.

As one great poet has said, "All the world's a stage, and all the men and women merely players." God being the author of this great drama of human life, we are going to presume that he arranged the acts, scenes, sittings, etc., before the theater or stage was built; and we shall further presume that the leading actors were known or "foreordained." Paul says: "For whom he did foreknow, he also did predestinate." (See Romans 8: 29.) It would be very unreasonable for the author of any kind of a drama to outline certain parts of a play, and fail to provide or secure an actor to execute that part.

The Bible is teeming with references pointing to a special work that God is to perform in the last days, just prior to the second coming of our Lord, at a time when Israel shall be gathered and the Jews rebuild the waste places of Jerusalem.

It is at that time, "the last days," when Joseph of Egypt is to receive the special blessings promised, when he is to obtain the "birthright." It is then that the feast shall be spread, when he shall make himself known to his brethren; then it is when

Joseph shall provide horses and chariots for his brethren to come to the land of plenty, where they shall be protected by the King—not Pharaoh, king of Egypt,—but Jesus the crucified, Christ, the risen Lord, "the King of the Jews"!

In Amos 3: 7, we read: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." We first introduce the prophet Jacob. "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the *last days*."—Genesis 49: 1. The word *you* can not possibly refer to the individual sons, or son, but rather to the tribe.

Commencing with Reuben, who was the oldest of Jacob's sons, in truth the first-born, we read:

Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, Thou shalt not excell; because thou wentest up to thy father's bed: then defiledst thou it: he went up to my couch.—Genesis 49: 3, 4.

We introduce Reuben for the reason that he was the first-born, but for cause he lost his birthright and we desire to know which of the other sons or tribes received it.

It is very evident to all Bible readers that among the twelve sons of Jacob, Joseph was his father's favorite, and it follows in this case, as in others, that good fortune follows love.

We might here remind our readers that Joseph merited the favor and love not only of his father Jacob but also of his Father in heaven, for we read one of the most beautiful stories of him contained in the Bible; what sublime charity, love, and forbearance he manifested to his brethren who had so cruelly mistreated him; what a noble and Christ-like character exhibited in the kingly palace, (see Genesis 39: 7-12), proving himself a noble and worthy head of a chosen tribe through which God designed to do a "marvelous work and a wonder" in the "last days." (See Isaiah 29.)

To continue with Jacob blessing his sons we read again:

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. . . . The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—Genesis 49: 8, 10.

This agrees with Paul in Ephesians 1: 10:

That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him.

Every Bible student knows that Shiloh and Christ are one and the same. Jacob says, "The scepter shall not depart from Judah until Shiloh come." It is very evident that the tribe of Judah did hold the scepter of power until Christ, but by reason of the folly of the Jews (most of which were of Judah, as

the ten or more tribes had scattered) Jesus says to them, in Matthew 23: 38, 39:

Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord.

We take this as evidence that what Jacob referred to was now ready for fulfillment, that the scepter was to depart from Judah. It is reasonable and proper for us to inquire, Unto what tribe shall it be restored, in the "last days"?

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arm of his hands were made strong by the hands of the mighty God of Jacob, (from thence is the shepherd, the stone of Israel.)—Genesis 49: 22-24.

Here is evidence to us that God in the last days was going to raise up a prophet from the seed of Joseph who would be a shepherd, a stone in Israel. The Jews in the days of Christ, evidently understood that some time in the last days there was to come a notable prophet. I believe, however, that their vision was somewhat obscured as to the exact time of his coming. Please note the following scripture on this point:

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. . . . He [John] said, I am the voice of one crying in the wilderness, Make straight the way of the Lord.—John 1: 19-21, 22.

Again in verse twenty-five we have further evidence in our favor: "And they asked him, and said unto him, Why baptizest thou then, if thou be not the Christ, nor Elias, neither that prophet."

Now let us return to Genesis 49: 25, 26:

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Joseph here receives greater blessings than either of the other sons, blessings from heaven and from earth. "From thence" [from Joseph] is the shepherd the stone of Israel." Jacob says, "Gather yourselves together, that I may tell you that which shall befall you in the last days."

Then it is when Joseph is to act his part in the great drama of life, in the last act, just before the angel of God shall declare "that there shall be time no longer." There was a custom observed in ancient Israel to keep records or "genealogy" of the tribes, also to note special blessings, if any, which may have been promised. So we find the historian or recorder

taking up the line of our argument in 1 Chronicles 5: 1, 2.

Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him come the *chief ruler*; but the birthright was Joseph's.)

We do not expect any one to take issue with us as to who the chief ruler was, or is. Christ, the chief ruler, came from Judah, in harmony with prophecy and the decree of God. Judah prevailed above his brethren and thus entitled himself to the parentage of the chief ruler, also to most, if not all the kings, temporal judges, rulers, and the scepter, and like the star of Bethlehem, it outshone all other stars. Its glory was bright; it acted its part. So also with the tribe of Judah, as a tribe. And Judah, in giving to the world the "chief ruler," performed the crowning act of his part in this great drama. But it remained for Joseph to take the leading role among men under the direction of the chief ruler, after Judah's day had passed.

As we stated in the beginning of this paper it was claimed by Joseph Smith and Oliver Cowdery that God revealed to them that they were of the tribe of Joseph, also of Ephraim. Let us see if any provision is made in the Bible for such a claim.

Joseph of Egypt had two sons, who, according to Jacob, were to act a prominent part in God's great drama of life. We have already shown where the birthright was taken from Reuben, because of his folly, and given to Joseph, for the recorder says, "But the birthright was Joseph's." Of Ephraim and Manasseh, the two sons of Joseph who were blessed by him, Jacob said, "shall be mine," even as Reuben and Simeon. Reuben was the oldest son and Simeon next, but they lost their places as first and second sons, and Ephraim and Manasseh were put in their place. Referring to the Prophet Jeremiah 31: 8, 9, we find that in the gathering time of Israel, God is going to bring them from the "north country" and from the "coast of the earth," "a great company shall return."

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way [the restored gospel], wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born.

"Praise to the Lord for the great restoration

Brought by the angel to Joseph the Seer,

Blessed to open the last dispensation,

The church to establish, the gospel declare."

Many times in the prophets Ephraim is referred to as having forsaken the Lord and gone into idolatry, wickedness, and sin; but Ephraim, as are all others, is entitled to the pardoning grace of God when he "returns to God," "his iniquity will be remembered no more." Paul says in Romans 11: 1, 2:

I say then, Hath God cast away his people? God forbid. . . . God hath not cast away his people which he foreknew.

"God is not slack concerning his promise," and therefore we can not doubt his promise being fulfilled to Israel, especially his chosen tribe, his first-born. Jacob says it is to be in the last days. No one will deny that Ephraim had a very important work to do in God's great harvest-field; but by reason of sin and folly Ephraim seemingly, for a time, lost the favor of God. In Zechariah 10:9 the Lord says, "I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again." In verse 8 we read: "I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased." Another text says, "Ephraim hath mixed himself with the people,"—lost his identity as a tribe; therefore, when Joseph Smith made the claim that he was of Ephraim, his claim was in harmony with prophecy. For it was Ephraim that God was to use in the last days to do "his strange work." It was from Joseph of Egypt that God was to raise up a chosen prophet in the last days; "from thence is the shepherd, the stone of Israel."

We should not overlook the statement of Jacob in Genesis 48:20: "He blessed them that day saying, In thee [Ephraim and Manasseh] shall Israel bless," or be blessed. When? Jacob says in the last days. As quoted above, Ephraim was to remember me in far countries. Countries far from where? Is it necessary to argue the question that the Prophet Jacob meant countries far from where he then was? The thought contained in the language carries us to America, far from the land of Canaan or Egypt.

Moses evidently understood this, for he says in Deuteronomy 33:13, 17:

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruit brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

In the foregoing we have a description of Joseph's land, the place where Ephraim was to remember the Lord in "far countries." It would be a skillful writer who could give a better description than did Moses of the land of America. We have already shown where Jacob says (Genesis 49:22) that Joseph's branches shall "run over the wall." Most any worthy historian tells us that in olden times

people called the sea or ocean the wall; but we need not depend on historians altogether for our proof. When the tribes of Israel landed in Canaan, the promised land, they received their heritage or allotments of land. The tribe of Joseph was located at or near Sibmah. Bible writers call it the "vine of Sibmah." Isaiah 16:8 says:

For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

The principal plant was Ephraim; he went over the sea, to far countries. He went to that part of the great stage of life where in the last act he was to have a leading role in God's great drama. It would have been fatal for Joseph Smith to have claimed that he was of any other tribe than that of Ephraim. But as Job says, "There is a spirit in man and the inspiration of the almighty giveth them understanding."

Paul furnishes an allegory in Galatians 4, in reference to the two covenants; Agar from Sinai, the law of Moses, and Sarah from Jerusalem, the gospel of Jesus Christ. It required centuries of time for this allegory to be acted out. So, also, do I contend and affirm that the story of Joseph being separated from his brethren, lost to them but preserved by his God to provide and sustain his father's house, is a most beautiful and true allegory. That the tribe of Joseph was to be lost, his whereabouts unknown to the rest of Israel; but known and preserved by his God to feed and sustain the Israel of God in the last days, when Joseph would know his brethren (but they did not know him), and meet them as they come from the land of famine hungering for the bread of life, having been fed on the doctrines of men. Having authority from the king he would prepare the feast, fill their sacks with corn, without money and without price, and send them on their journey homeward, rejoicing towards their father's house,—the triumphant kingdom of God!

Had Joseph Smith made claims to any other tribe than that of Ephraim we could reject him as a false prophet. Had he commenced his work as did many of the reformers as a dissenter or a "bolter of the convention" or church, not claiming direct authority from the great King of Israel, we could then brand him as a usurper and false prophet. But his coming was in line of prophecy, his work and doctrine in harmony with the word of God, and the time of his coming in keeping with scripture, the last days, the gathering time of Israel when the angel of Zecharias 2 was to run and speak to this young man; in the day when Jerusalem shall be built as towns without walls, at a time when as Isaiah 29 says that an unlearned man is to receive a sealed book just a little while before Lebanon shall be

turned into a fruitful field and esteemed as a forest. John on Patmos, wrapped in heavenly vision, looked down to future time, even to the end, the judgment day. While in this vision as recorded, 14: 6, 7, he saw an angel coming from heaven to earth with the "everlasting gospel to preach unto them that dwell on the earth," and declaring, "Fear God, and give glory to him; for the hour of his judgment is come." We can not escape the conclusion that this angel was to come in the last days at a time—the time, when Joseph was to receive his birthright, which is authority from God, the time when he is to have the leading role in the world's great drama of life.

Joseph Smith claimed that an angel of God came to him, and delivered the everlasting gospel; he claimed that an angel revealed unto him "a sealed book" and told him the time had now come when Jerusalem, Lebanon, would be restored and rebuilt "as towns without walls." The unbelief and scorn of the world will not, it can not change the decree of God, nor obliterate that which is recorded in Holy writ!

If professed Christians could only see the beautiful golden thread of truth that is woven and interwoven into this divine drama of human life, and could know in fact that it is a plan perfected from the beginning of time even before the world was, and that the leading actors were foreordained to their respective parts, they would then be free from the sin of unbelief and would not be found guilty of fighting against God. But it is to-day as in the days of our Lord,—“Through ignorance ye did it.”

As to the mission and work of Joseph Smith, I feel like the noble apostle when he declared to the Roman: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Neither should we be ashamed of the work that God has established in these "last days."

"We thank thee, O God, for a Prophet
To guide us in these latter days;
We thank thee for sending the Gospel
To lighten our minds with its rays;
We thank thee for every blessing
Bestowed by thy bounteous hand;
We feel it a pleasure to serve thee,
And love to obey thy commands."

R. M. MALONEY.

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WHEN THE BOOKS ARE OPENED.

The art of writing is one of the best and most useful of the arts known to mankind. It was taught by the Lord to Adam in the morn of the world; for he was commanded to keep a record in his day. And men, wherever they have been taught in the light of the gospel, have kept record; so that out of the book which has been written shall men be judged

at the day of judgment, when all mankind must appear before the great, almighty, eternal Father to be judged according to their works or deeds done in this life.

We will suppose it is the judgment day, and all those who have taken upon themselves the name of Christian are up to be judged. They say they have believed and accepted the Bible as their rule of action, to obey God through Jesus Christ, the teacher of mankind. Now they are permitted to explain the reasons for their belief. Yes, they believed in Christ the Son of God. He died and paid it all,—yes, all the debt we owe. And we had good and wise men for teachers; and we believed them. Some of us were sprinkled, others dipped, or poured, not for the remission of sins, but as an outward sign of an inward grace. And we did that believing it was all we had to do. We did not believe in the gifts and blessings of the gospel; for we believed as those good men taught us; so all those things were done away when the apostles of Jesus Christ died, and were no longer needed. Now, when that Bible will be opened, it will surely condemn them, for therein it is written: In vain do men worship Christ, as their Lord, if they do not the things he has commanded. And they have need of no other proof of disobedience than the command of God through Jesus Christ.

Then there will be another class of men who will come up to be judged, who will have believed in three books. Yes, Lord, we followed thy servant, Brigham Young, in all he taught us. We accepted the blood-atonement story, and have seen those who had their blood spilled to save their souls; also that wonderful plan of polygamy; and we wore the holy garments with a hole in the knee and one in the breast, and knew their secret; and Adam, our father and our God, and all the rest of that system. Why we even sang songs to the honor of thy Great Servant. We extolled him high. "God bless our Prophet, Priest, and King, our Leader, Brigham Young." And he is the mouthpiece of God to all mankind, the seer and revelator of his word. Surely we could have done no more to his praise. Aye, and when the books are opened, it will therein be found that this people had forgotten, or taken no heed to the commands of their Creator, through Jesus Christ, but had worshiped a creature of their own kind.

Yes, it will be a great day when the books are opened; for we can open them now and read of the things written to which the sons and daughters of men take no heed, indeed may not know nor care what things are written therein, such as we find in the book of Malachi, third chapter:

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that

oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not.

The work-a-day world of men say, We do not know any difference between Jew and heathen, saint and sinner. They work us just as hard, jew us just as tight, pinch us just as close, no matter what their profession as to belief and right-living. But one thing we do know, if there is one man meaner than the rest in the way of cheating in time or jewing in wages, that man is a Christian, and as for his loving his neighbors as himself, this we do know! he has no neighbors among working men.

Malachi makes mention of another book that the sons of men know not of, as we read:

Then they that feared the Lord spake often one with another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

John tells us of another book which is the book of life. And the Nephites were commanded to keep record of all the doings of men; so did the Jaredites. And when the ten tribes come from the north, they will bring books with them; and that which they had written therein would judge their nations at the last day.

We have oftentimes heard it said that when the Europeans first came to America and learned of the Red Men, they were surprised to find them Masons, knowing the secret signs. The books of the Jaredites and Nephites tell us all about these things; but many men are wilfully ignorant, choosing to be wise in their own wisdom, counting the things of God as foolish fables. Much could be written about the books. They are of much importance as a subject for all mankind to study, so that they may be wise in the days of their earth life; that when the books are opened at the last great day of judgment, they may not be condemned as disobedient because of the things written therein.

WM. PENMAN.

KNOBNOSTER, Missouri, May 30, 1908.

Give me the life of the boy whose mother is nurse, seamstress, washerwoman, cook, teacher, angel, and saint, all in one, and whose father is guide, exemplar, and friend.—Andrew Carnegie in *July Century*.

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Men who succeed have faith in themselves and in their fellow men. The failures can see only faults in others—perhaps an attempt at justification.

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If you can not step as far as he can, take more steps.

Of General Interest

BILLY SUNDAY'S REPLY.

The *Interior* (Presbyterian) publishes the following reply, from the pen of Billy Sunday, to the criticisms recently indulged in by some religious publications. Mr. Sunday's reply is entitled to as much publicity as the charges and criticisms received. Mr. Sunday's letter to the *Interior* follows:

"Knowing the fair spirit of the *Interior* and desiring to correct an erroneous impression given through the grossly misrepresented statements of the press as to what I said in a speech at Pittsburg before the Presbyterian ministers, I send you this. No man on earth appreciates the work of the minister and champions his cause more than I. I will allow no man to lead me in his loyalty to the church. I will allow no man to lead me in his furious and uncompromising assault upon the forces that sap her power and make her an incubator to hatch the devil's brood. I said many a preacher fails because he has no natural ability; is cold hearted; has ice-water and pink tea in his veins instead of red blood; lacks proper training; studies Christianity as others study science or philosophy. Ministers lack spiritual knowledge—it is theoretical with many; all the knowledge they have of God or Christ is an intellectual conception of some of his attributes that they have learned out of books. They know Shakespeare, Browning, Emerson, and the latest kinks in the new theology dreamed out over some beer mug and amid the tobacco in some foreign seminary. Many a preacher comes intending to do good work, but he finds himself pastor of some godless, worldly church, where his leading members are leaders in nothing but card-playing, dancing, theatergoing society wine-drinking, Sunday golf-playing, novel-reading, fudge-eating, neighborhood gossiping mollycoddles, and when the preacher brings his probe to bear and attacks these sins they tie up their purse-strings and say: 'We don't like that kind of preaching, and if you want to stay, you must preach differently.'

"I don't blame the preacher for his style of work, but I blame him if, when these sins need rebuking and God calls me to do it, then they criticise me and my vocabulary and mannerisms, which are as God-made me. I give God my unfixed-up personality. I am doing my best to make it easier for people to do right and harder to do wrong. I have been used of God to lead over one hundred thousand to stand for Christ. I have been used to make drunkards sober, thieves to steal no more, harlots to turn from merchandising their womanhood for gain to leading pure, upright lives; to turn homes of squalor and want into abodes of peace and joy. No one has more friends among the noble, good, true, pure, in the church and out than I; no one has more enemies

among the godless, infamous, useless, in the church and out, than I.

"I never said at Pittsburg or anywhere else that the ministers were 'a worldly, fudge-eating, grafting lot of mollicoddles fit for the bughouse.' That was an infamous, willful, malicious, slanderous lie sent out by some newspaper. I love the church that Christ bought with his own blood, with every drop of blood in my body, with every brain molecule, corpuscle, tissue, nerve, vein, artery, and hair in my head, and am pouring out my life to help prepare her to meet her bridegroom.

"I would like my critics to come forward and show what they have done or are doing. This is the first letter I have ever written in explanation or defense, and I should not have written this, only I want the ministers to know that I would die for them and the ministry and that reports as to what I said were wrong. Yours on the firing line for God, home, and native land."

—W. A. Sunday, in Cedar Rapids *Gazette*.

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ECONOMIC EFFECT OF BUGS.

The currant crop is cut down this year by currant bugs and the scale anthracnose is killing the blackberries. Clubroot is affecting the cabbage. Yellow-stripe bugs are biting the cucumber-vines. Potatoes, besides the Colorado beetle, have developed blight and scab. Fruit-trees by the thousand have been killed by scale, moths, and other insects. Chestnut-trees, which have hitherto been immune, have now a fatal parasite of their own. Strawberry patches have been spoiled by the cutworm. A variation of the squash-bug attacks eggplants. Ants have developed a liking for radishes.

Of the many products of the farm and garden which grow in this neighborhood and climate, grass, corn, and lettuce are almost the only ones where a reasonably certain crop is assured through no other effort than preparing the ground, planting the seed and cultivation.

A farmer, truck-gardener or fruit-grower has now to be a chemist and a naturalist in order to succeed. He must understand the different combinations of lime, sulphur, copper, arsenic, and other poisonous compounds which should be administered to each plant at the proper time. If he makes the poison too strong he will kill the foliage as well as the blight germs and the insects. If he applies them at the wrong time he will kill the fruit-blossoms and the pollen-bearing bees and birds. If he does not apply them at all he will have no crop.

Fruit-growers of Oregon and Washington are crowding out near-by orchardists because they stick to fewer things, study them more thoroughly and produce more attractive fruit. It no longer pays to raise potatoes except on a scale big enough to war-

rant the purchase of expensive spraying machinery.

Insects are forcing a great change in agriculture. The man who has fifty thousand dollars invested in a scientific orchard, with all kinds of machinery and laboratory appliances, will seek to market his own goods, as do the Northwestern fruit-growers, without paying toll to a series of middlemen. He will put his name on his packages and guarantee the quality to be the same throughout, not the big apples at the head of the barrel with nubbins inside, or big strawberries on top of the box with the little sandy ones underneath and a false bottom cutting down the capacity.

The development of the other great industries of the United States has preceded that of agriculture. Agriculture will now have its turn.—The *World*, New York.

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DEADLY EFFECTS OF EXCESSES.

Nothing is known of the value of abstinence in this age. Fasting and prayer as a combination have not been handed down to us by our forefathers. Dissipation of every kind stares us in the face at every turn. The victim of excesses knows nothing of life from its most magnificent viewpoint. He is usually jaded, worked out, and there are very few moments in his existence that he really feels that exhilaration, that buoyancy, that comes with superb health.

Intemperance is a terrible sin. Alcohol has ruined millions of lives and has shortened the lives of millions more. But it is not by any means the only evil. Overeating is a sin that exists in practically every home. It is not here and there—it is everywhere. How many years of your life are you spending for the privilege of stuffing your stomach. Some give twenty to twenty-five years, others from forty to sixty years. Have you figured out, dear reader, how many years of your life you are expending in this manner? There are excesses everywhere in life, but there is no evil, or no combination of evils that has such a terrible effect upon bodily vigor, upon nervous energies, as a continuous habit of eating beyond the needs of the body. You simply wear out the human machine years and years before there is really any need of its showing the slightest sign of weakness.

Learn to eat what you need. Learn to scientifically feed the human machine. Don't dissipate in work. Don't be excessive in anything. Take care of your body. It is the only one you have and you are liable to need it next year and the year after, and in fact, for many years to come. Don't wear out the vital organs by compelling them to handle from two to four times as much food as is needed to fully nourish your body.

Any attention that is given to these very impor-

tant subjects will be repaid over and over again, hundreds, yes, thousands of times, not only in increased physical health, but your earning power financially will be vastly increased. You will be a better man, a stronger woman, and life will open up opportunities under these changed conditions that would amaze you.—Bernard Macfadden.

Mothers' Home Column

EDITED BY FRANCES.

In the Morning.

Cause me to hear thy loving-kindness in the morning.

A dangerous time is the morning!
There is nothing to fear at night;
Calm are the eyes in closing,
Tired of the urgent light;
The body is healed in sleeping,
Trouble and labor cease,
The soul is in God's safe-keeping,
The heart is in perfect peace.

But who can say in the morning
How fierce will the trials be?
What difficult paths may be trodden,
What griefs may encompass me?
The great, wide world is sunlit;
But I see not an hour before.
What new, strange sorrows or dangers
The future may have in store.

Oh, speak to me in the morning,
Lord of my every day!
Thou art my great Director
As I pass to the hidden way;
If I hear thy voice in the morning
I open the day with song,
Forth shall I go to conquer,
Thy presence shall make me strong.

I think of another morning
After a long, long sleep—
But why should I fear the awaking
Since thou wilt my spirit keep?
Oh, speak to me in that morning,
Jesus, in thy sweet grace,
And I shall have found my heaven
In the light of my Savior's face.
May there be no cloud on that morning;
The clouds are for mornings here;
In the brightness of that great glory
All darkness will disappear.
Oh, sunrise that has no setting,
Oh, day of supreme delight—
God, give me the joy of that morning
After a restful night.—Marianne Faringham.

Unto the Hills.

Then, restless heart, take courage new,
Think of the things which shall abide,
The strength, unchangeable and true,
With which God's own are satisfied.
Thank him whose love his whole world fills,
And lift thine eyes "unto the hills."
—Mary Thompson.

Christian life, the conscious daily communion with the

Father, is ever an uplifted look, afar from the limitations of self, toward the heavenlies—toward the place of freedom and infinite power, toward the grand realities of God.

Herbert W. Horwill says of the wondrous out-sight of faith:

"In the choice of a house a great deal depends on conditions entirely apart from the building itself. We think much of situation, aspect, outlook. Remove a Fifth Avenue mansion to the heart of the East Side, and there will be little demand for it as a millionaire's residence. Hamerton emphasizes the effect of surroundings on an intellectual worker, and lays special stress on the importance of some refreshment for the eye in the intervals of labor. 'For literary men,' he says, 'there is nothing so valuable as a window with a cheerful and beautiful prospect,' and he instances in illustration Montaigne's famous study in the third story of a tower, itself built upon an eminence.

"A man of active imagination may be stimulated or depressed not only by what he sees, but by what his mind pictures as lying beyond the range of his vision. Thus, Thomas Arnold not only lamented the monotony of the Warwickshire landscape, but complained that eastward from Rugby there was no fine scenery until one reached the Ural Mountains. 'Conceive what you look over, for you just miss Sweden and look over Holland, the north of Germany and the center of Russia.' There was a touch of human exaggeration in the suggestion that he could realize so vividly the dullness of the plains of Europe, but to so cultivated and sensitive a mind as his there was undoubtedly a real element of discomfort in the thought of the renewal, for thousands of miles, of the flat expanse that lay before his own dwelling. We can easily suppose that, though the neighborhood of Rugby had still been lacking in woods and hills, Arnold's spirit would have been not a little cheered if he could have pictured to himself scenes of beauty lying beyond the immediate prospect. If only his windows had faced another way, the same vivid imagination might have brought him stimulus instead of depression.

"So it happened to a certain exile in ancient Babylon. As he prayed he was wont to open his windows; and there came into his ears the din of traffic from the streets of the insolent world-conqueror, and before his eyes the spectacle of the flaunting material greatness of the power that had oppressed the people of God. He opened his windows—yes, but he opened them toward Jerusalem. Then, the palaces and terraced-gardens and lofty walls were as though they were not, for he saw through them and beyond them to the city of the Great King, and above the sounds of the near streets he heard once more the psalms of the worshiping multitude in Jehovah's temple. By the measuring-rod of the surveyor, Babylon and Jerusalem were full five hundred miles apart, but the spiritual faculty can annihilate mere geographic distance. If faith has its insight, it has a no less wonderful out-sight also. A chance neighbor, looking through the same windows, would have seen nothing but Babylon. To Daniel they revealed his own homeland, and, as he gazed, captivity and persecution and the loneliness of exile were forgotten.

"And wherever our dwelling-place may be set, it has windows that we may open toward the New Jerusalem. The inspiration that his outlook gave to Daniel answers the question whether the belief in another and better world makes any practical difference to our existence in this one.

"'Far o'er yon horizon
Rise the city towers.'

"But it is one of the blessings of the Christian's hope that it enables him to see beyond the horizon. How our daily work may be ennobled, here and now, if we will only bring into it the vision of heaven!"—Mary P. Denny in *Christian Home*.

Letter Department

WHEELING, West Virginia, July 1, 1908.

Editors Herald: Perhaps a few lines from this part of the Lord's vineyard would be read with some interest. We are moving along slowly, but are not making the rapid progress we naturally desire. However, a few have come into the church throughout the mission, and many more are investigating our claims. We have been disappointed in that many of the ministry did not enter upon their fields of labor as early this year as usual, and I am sorry to say that some few have not entered upon their missions yet. We hope that these brethren will soon make a start, or give the reason why they have not honored their appointment.

I wish to say in this connection to the Saints, that the treasury is at a very low ebb, as some of the ministers' families are several months behind in their allowances. If this condition continues much longer, some of our useful and able ministers will be under the necessity of going to work at manual labor to support their families. I have taken upon me to investigate the cause of the deficiency of the treasury, and conclude that it is not hard times with a majority of the Saints, as I know that over two thirds of them are working and have been right along; but it seems to be pure neglect on the part of many in not doing their financial duty, and the strange thing is that those who have the most in many cases pay the least, so the burden falls upon the few willing ones, who often make great sacrifices, when others should help share the burdens. Again, many of our members do not take the church publications, but literature of a worldly nature is often lying around in abundance. If all the members would unite in their efforts there would be sufficient in the storehouse of the Lord, and the Bishop and his agents would not have such a difficult task in supplying the demands made upon them by the needy poor and the families of the ministry, and the ministry would go forth more cheerfully in the work assigned them. Now, dear Saints, awake to your duty and opportunity, and help replenish the depleted treasury by sending in your tithes and offerings, and remember that this is a day of sacrifice and a day which calls for valor.

The disasters which have come upon the earth of late ought to evidence to the Saints that the Lord is moving in an effort to direct the attention of the thoughtless and careless to the fact that we are living in the last days, and that the end is fast approaching. The axiom, "A hint to the wise is sufficient," can be appropriately applied, in the condition of the world at present. Will we take the hint and act accordingly?

Some time since I was at Glen Easton and was pleased with conditions as I found them. We have quite a number of young men there who are quite active, and are making themselves useful in the service of the Lord. Such brethren as Gordon, Jasper, Gomerand, William Dobbs, and the Hall brethren, also James Craig and Henry Dobbs, are standing by the work by personal effort and wise counsel. Bro. Craig stands very high as a minister in the estimation of the people for miles around in that country, and has done much in the last nine years in removing prejudice and bringing our church work to the front. He has almost reached the allotted time of three score years and ten, but is still active and willing to labor in the service of the Lord. In all his ministerial labors he has had the unselfish and sacrificing help of his excellent companion, who is dearly loved by Saint and sinner.

I had the pleasure of calling at Steubenville and meeting with the Saints. I was pleased with the activity of the Sunday-school and branch workers. Bro. John Edwards is presi-

dent of the branch and is ably assisted by Brn. Richards, Pace, and Joseph Edwards. Bro. Adolphus Edwards is an ever ready helper, and is also foreman of one of the important departments of a large tin-mill. I was kindly cared for during my sojourn there, neither did they forget that it requires money to enable the minister to go and come.

The Saints there, as well as many other places in the mission, will miss Elder Rees Jenkins who was sent to Wales this last conference, accompanied by his wife. We are confident that both will make their influence felt for good in their new mission.

The Wheeling Branch is increasing in membership by baptisms occasionally. The largest mill here, employing six thousand men, has been idle for eight months, with no prospects of resuming operations in the very near future.

We had the pleasure of uniting in marriage last evening, at the church, Bro. Gomer Liston and Sr. Matilda Neutzling, the latter a very active and efficient Sunday-school worker. Bro. Gomer is the son of William and Betty Liston, who are well and very favorably known to the traveling ministry who have passed through or been stationed in this city. The church was crowded with their many friends, both in and out of the church, which was evidence of their popularity. The ceremony was conducted by the writer, assisted by Elder C. Edward Miller, Sr. Louis Serig playing the wedding march; Bro. Matthew Liston, the groom's brother, being best man, with Sr. Edith Serig, cousin of the bride, as the bride's choice for maid of honor. Brn. Myron and Clarence Thomas acted as ushers. Bro. C. Edward Miller is pushing the work in the district and meeting with success.

Your brother in gospel bonds,

G. T. GRIFFITHS.

POPE VALLEY, California, June 28, 1908.

Editors Herald: I have been a member of the church for over a year, but I am quite isolated and have not been inside of a church since I joined. I am trying to live faithful and true. I have one sister and two brothers who are Saints. In September an aunt and I are going to conference in Oakland.

Dear Saints, as I am a sick girl, I would like to have you pray for me that I may receive my health again and that I may continue faithful to the end.

Your sister in the one faith,

NELLIE TOMBLINSON.

MORRISON, Oklahoma, June 27, 1908.

Editors Herald: Our campaign of mission work for the year has begun in earnest. I learn that Brn. Simmons and Irwin have baptized seven at Wilburton. The men who have reached the field are active, and the opposing forces also are not asleep.

Our debate just closed at Horning with the so-called Church of Christ (Campbellite), in which we feel that a good work was done for our cause. Bro. Yates was my moderator and one Mr. Darnell acted as chairman. He was a fine man and rendered good service. Mr. Gorbet was a very kind and considerate, as well as a gentle, opponent. He said some ridiculous things about "Joe Smith," but we answered them and had plenty of time to get our position before the people. We made many friends and made the name of Latter Day Saint honorable in that community.

Mr. Gorbet took some very bad positions that lost him much prestige, for I drove him from one position to another all through the debate. Here is a sample of his weak points: Jesus Christ is never to stand on this earth again; the Jews are never to return to Palestine; the church was never to be warred against; no apostasy; no restoration. In fact he claimed there is no church on earth. He said he was a

member of the church of heaven. I brought Bible proof for all of our belief and showed the crowd that his assertion was all the proof he had. All the outsiders, and even most of his own church members acknowledged that we won the victory. The chairman said it was wholly one sided, that we had won everything.

We have only a few members there, about seven, I believe, and the Christian Church has a large congregation. Bro. Yates remained there to preach over Sunday and the writer went to Terlton and preached a week. There we have a fine band of earnest workers, about fifty, and the young people take hold of the work with an earnestness equal to the best I ever saw. Surely God will bless them. I came on here to Morrison to be with the Saints over Sunday. Some are discouraged over loss of crops by flood. Oklahoma has sustained much damage this year by heavy rains causing floods all over the State.

As Bishop's agent, visiting Saints and trying to carry out the temporal law in this field, I would be pleased to hear from any one who can help. We do not expect impossibilities, but a cooperative effort, whether little or much, is what moves the great work onward. Brethren, one and all, let us be coworkers together with God.

Remember the dates of the reunions, the one at Freedom, Oklahoma, in Woodward County, beginning August 7, and the one at Ripley, forty miles east of Guthrie, beginning August 21. We hope to meet as many Saints as can come. Let us be cheerful in our warfare, and patiently meet any and all trials, and we will conquer by the help of God.

I expect our next debate will be at Fanshaw with a Church of God man, one I. W. Yandall.

As assistant minister in charge I will try to answer all calls for preaching as fast as possible. My permanent address is Piedmont, Oklahoma.

Ever for Zion's cause,
HUBERT CASE.

LEICESTER, England, June 3, 1908.

Dear Herald: We are always made glad to read your pages. Many times our hearts are filled with joy and gladness with the good news you bear. I have now been a constant reader for twenty years, and am not able to get along without the HERALD; it seems to me meat and drink. How so many get along without it I fail to understand.

Well, I am very happy to say that we are still rejoicing in the glorious latter-day gospel. The angel's message is still to me a glorious reality. It reveals to me a true and loving Father who meets out blessings to us in this our day as he ever did in the days of the long ago.

I have been blessed many times in my ministrations as an elder of the church. I can assure you, dear Saints, that God has many times visited us in this part of the world. We are not able to report much progress, and many of you are aware of the uphill fight we have in this boasted Christian country. To them their ways are better than God's ways. We have many disadvantages. As a rule we are few in number and are not able to get the best places to meet in, and this has been and is a great drawback to the work. But under these circumstances we are doing the best we can.

We have all been made sad by the death of our esteemed Brn. Dewsnup, Sr., and Caton, who have stood as pillars for the work in this country for many years. Many of the Saints in America will feel saddened with us. If those that have crossed the sea should see this we should be glad to learn of their welfare.

Ever praying for the progress of the work,
In gospel bonds,
149 Wolverton Road. WILLIAM ECCLESTONE.

CRESCENT, Iowa, July 6, 1908.

Editors Herald: Last night it rained very heavy, flooding the low bottom land around here and in some parts of the country the wind was the cause of some damage.

On the Fourth the Saints and friends of this neighborhood gathered in a beautiful grove for celebration, in connection with the Sunday-schools in and around Crescent. We had a very good program, the children taking part with honor to the cause and credit to themselves. Bro. James Lapworth and wife arranged for the exercises, and it was a day long to be remembered with pleasure by all.

On the fifth we were pleased to preach at Oakdale in the morning, Bro. Hayer doing the talking in the afternoon. We baptized three pretty little girls in the afternoon. Truly the Lord was pleased, for the good Spirit was present in a marked degree. The confirmation took place at Bro. Joseph Butler's, who made us right welcome with his good cheer. Bro. Peter Olson is the superintendent of the Oakdale Sunday-school and is doing a good work there, as the school seems to be making itself felt for good in the neighborhood. He has the help of other good workers. We should all be workers with God and cast in our might to help along this glorious gospel.

With love to all,
WILLIAM SELF.

HUNTINGTON, West Virginia.

Editors Herald: I and my husband are the only Saints here that we know of, and if it were not for the comfort that the *Autumn Leaves* and the HERALD bring, we would starve for spiritual food. What a joy and comfort they bring and how we long for them to arrive.

We go to a Holiness Sunday-school and have a lively time over the lessons. They have told us that they believe all the Bible, old and new. They have the Lord's supper at eleven in the morning, and feet-washing they do not believe in at all. Baptism they say is not essential, and when they baptize at all they do it by sprinkling.

One Sunday we studied the crucifixion, and I ask them where Jesus' spirit was while his body was in the tomb. Our teacher, the pastor, said there was no positive account. I told him Peter gave account and also that Jesus said to the thief on the cross that "this day thou shalt be with me in Paradise." He said he would investigate, would see the superintendent, and would straighten my mind on that point. So last Sunday the superintendent got up and read something that his brother minister in Cincinnati had written him about the subject referred to. It amounted to this, that Jesus went down to the pit and got on the Devil's neck and gloated over his victory, etc. My husband arose and said, "You take your preacher's word for that. Why not take the apostle's word? He said he went and preached unto the spirits in prison that were disobedient in Noah's time." The superintendent railed and said that was the Roman Catholic doctrine. My husband asked him what the difference was so long as it was Bible doctrine. "You say you take all the Bible and that is part of the Bible." The superintendent then got mad and said he did not believe it. And so you see how much they believe of the Bible.

We have in all six churches within six blocks of us, and others a little farther on. Rev. Torrey, of Chicago, was here four weeks and claimed eight hundred conversions. Other denominations claim numerous conversions. Our town has about twenty to twenty-two hundred population. I am acquainted with a number in each church and can see no difference since their so-called conversion. I think these other churches average up pretty well. What one leaves off the other takes up. I wonder how they can claim to be Christ's followers and do what their theological teachers tell them to do. And I cease

to wonder that there are so many denominations when I think of their inconsistencies, and that the colleges are turning out machine-made hireling preachers by the dozen.

I am glad to belong to a church that takes all the word of God and is willing to take anything he may see that we need. I only wish I were able to do more in a financial way to help spread this reasonable plan of salvation.

As we have no meetings here we attend all the other meetings, and if we were not posted in the gospel through the Bible and the HERALD, sad would be our lot. We never let a chance slip to tell them about our faith and doctrine, and I recently had quite a controversy with a Campbellite lady about the authority of their ministers.

There is a question up before us and we will ask some of the Saints to answer it for us. Did Paul say, and if so, where, that he knew a man caught up to paradise whether in the body or not, he could not tell.

I ask all the Saints to pray for us that the work may be opened up here, or that the way may open for us to live where we can attend meetings among the Saints. It is over three years since we heard a sermon from one of our elders. We have never had an opportunity of partaking of the Lord's supper since we joined the church four years ago. That was in Jackson County, this State, and my husband was then appointed a teacher.

We would be pleased to have any of the elders call on us. Our address is 206 Eighteenth Street.

Your sister,
LOTTA TAMPLIN.

WHEELING, West Virginia, July 6, 1908.

Editors Herald: There was a time when we were able to take the HERALD, *Autumn Leaves*, and *Ensign*, the latter from the first. A few years ago my husband and I discussed the matter as to which paper we would drop, as we found it hard to pay for all three of them. I said I could not think of doing without the HERALD. He said he dearly loved the *Ensign* and could not do without it, and so it was decided to drop the *Autumn Leaves*. Both of us missed it, for we loved it, and we also loved each other.

I am called upon to give up the nearest and dearest I had on earth and much sooner than I had expected. This has been the greatest sacrifice of my life, but I do not mourn as those who have no hope, for I know my husband died firm in the faith. This is a blessing and a comfort to my soul. In his suffering he sought the hand of God through his servants, both here and at Steubenville, Ohio, receiving relief through administration. On the Sunday before he died he requested the Saints to remember him in the meetings, and afterward he was administered to and received a blessing and bore a strong testimony to the truthfulness of the work. He said it was the Lord's will to remove him and he was willing and not afraid to die, as he had always tried to live his religion and had never harmed others. He was a good husband and a loving father, a faithful member of the church, and a law-abiding citizen, having the respect of all who knew him.

To us were born ten children; three sons died in infancy, and the second youngest son and youngest daughter are yet with me, which is a great comfort. I crave a deep interest in the faith and prayers of the Saints, especially with those who are known to me, that I may be able to endure this hour of trial and live firm in the faith. I know this work is true and will stand. I have received many blessings and testimonies of the restored gospel. I have also had some bitter trials, but I thank God that his Holy Spirit has always come to me in power to help me in my hour of need. I also thank God that all my family are in the faith, and that all to whom they are married are in the faith also. The testi-

mony of my soul to-day is that they have their father to thank for this, for he always taught them and showed them the way.

May God bless and strengthen all his children, is my prayer.

Your sister in the faith,
MRS. HENRY WINSHIP.

Extracts from Letters.

Bro. William R. Armstrong, secretary of the British Isles Mission, writes under date of June 23: "You will have heard no doubt that Elder Rushton landed safely and is now hard at work again. I regret to state that Elder W. H. Greenwood is in poor health, owing to recent operations for *polypi* in the nose and throat."

News From Branches

OMAHA.

Bro. J. M. Baker, city missionary for Omaha and Council Bluffs, has brought his family to Omaha, and they are at home at 3015 Franklin Street.

Considerable interest has been manifested in the street-meetings held at Jefferson Square, by Bro. N. C. Enge. These services will continue indefinitely. Work is also being carried on in South Omaha by Bro. Enge and assistants among the branch workers.

The local Religio gave a musical program Sunday evening, June 28. It was most excellent and was well attended.

Wednesday evening, July 1, Bro. C. B. Woodstock addressed the Saints on Graceland College in general and the industrial department in particular. On account of threatening weather the attendance was comparatively small—a pity, for the subject is one which should interest both young and old. Bro. Woodstock's able talk drove home this fact to the minds of his hearers and impressed them with the value of the work.

Thursday, July 2, the Religio held its semiannual business-meeting and officers were elected.

3315 Hamilton Street.

E. I. McCAIG.

DES MOINES, IOWA.

THE CHAUTAUQUA.

Our capital city has again enjoyed another annual Chautauqua season. The aim and object of the Chautauqua is to present to the public, at a small cost, the very best talent that is obtainable in the way of public speakers, and entertainment which is above criticism.

Among the public men of national reputation who spoke before the Chautauqua were Governor Johnson of Minnesota and Governor Hanley of Indiana.

Reverend W. A. Sunday, according to the estimation of the people, was one of the most luminous stars during the entire ten-day session. The management in announcing his appearance on the program, said of him, "He is the highest priced attraction ever booked for the Des Moines Chautauqua, with one exception. Reverend W. A. Sunday is the world's greatest living evangelist. He sweeps everything before him. No sham can stand under his powerful invective. He is a dynamo of energy, a trip-hammer of power, a consummate actor, a peerless leader, an impassioned orator, a genuine man, in deadly earnest, bent on a great mission." We thus mention him, because the world calls him great. He numbers his converts, during the years of his evangelical work, at ninety thousand persons. He, with all others, will be weighed in the balance. He will be rewarded according to his works. We laud him not as others do; we condemn him not as others have done.

Hans P. Freece had for his subject, "Mormonism and the Mormons." Mr. Freece was born and raised in the Mormon church, is a son of a polygamist family, and is a man of fine appearance. He is now secretary of the National Reform Society of New York City, and is now bitterly opposing the Utah church. His father is also an apostate from it. Notwithstanding the denial that polygamy is now taught in Utah, Mr. Freece said, "The Mormon church is as much polygamous as she ever was. Joseph F. Smith, its president, is a criminal, for he is living with six wives to-day, and the church is teaching polygamy as strong to-day as she ever did before." Mr. Freece said in his lecture, "I except the Reorganized Church of Jesus Christ of Latter Day Saints," and in a personal interview he assured us that all he had to say concerning the Reorganized Church was complimentary.

He has published a book, bearing date of 1908, under the head, *Letters of an Apostate Mormon to His Son*. Mr. Freece, Sr., being an apostate from the Utah church, has written to his son of his experience in the church, going from Denmark, crossing Iowa and the plains in 1859, going into polygamy, seeing its evil effects, and leaving the church. In perusing the book we note these significant statements, "Do you know that the Mormon church has gone astray?" "No man can be a believer in the Book of Mormon and be a polygamist." "The Book of Mormon, once supposed to be the foundation of the Mormon church, is now considered dangerous for faithful Mormons to read. I know that from experience. I read it over and over again until the church could not hold me. A Bishop told a brother if he did not stop reading the book he would become an apostate. This same brother was afterwards brought to trial for heresy, and when he attempted to read his answers from the Book of Mormon he was compelled to put it away."

Another Chautauqua character of more than ordinary interest, was Shungopavi. The management in announcing him said, "He is a full-blood Moqui Indian, and gives Indian magic, Indian folklore, and white man's magic." Shungopavi claims to be of the Aztec race, and while in the city he was quoted in one of the daily papers as saying, "When Columbus discovered America he thought he had discovered a new country, but he was mistaken, for it was a very old country, many centuries old, a language as old, and a civilization of unknown centuries. The Aztec race has a symbol language that is centuries old. Part of it was a dead language to countless years back. The people of Europe did not people this country. The Aztec race was the first. This is now shown by certain manners and legends which the Pueblo and Moqui Indians have among themselves. Centuries ago they were of the same race. The Aztecs are not at all like the Tepee Indians. They are an altogether different race of people. The Aztecs came up from South America. People are waking up now and they send men of learning to Arizona and homes of the cliff-dwellers to study their customs and symbol writing. They are really surprised to find what a really fine civilization the Aztec Indian had many thousand years ago."

It was a delight to meet Shungopavi personally. He is the "medicine man" of his people, ready in conversation and intellectual. When asked for the tradition which he had concerning his people coming from South America, he declares a willingness to express himself, said that it would be the subject of an evening conversation, but that he would not care to take it up only at a time when he felt the influence of the spirit that he claims guides him in much of his work, that spirit being supernatural power. He also claims to be a descendent of the cliff-dwellers, and while conversing with him we wondered if we were sitting face to face with a man who had Nephite blood in his veins?

July 6.

A. A. REAMS.

SPokane DISTRICT.

The semiannual conference of the Spokane District, held June 13 and 14, was well attended. The following missionaries were present: I. M. Smith, S. S. Smith, F. J. Chatburn. The latter was elected president of district. Three branches reported, Spokane, Sagle, and Roslyn. The Rosetta and Columbia River Branches failed to report. There was one baptism. Conference adjourned until December.

After conference Bro. S. S. Smith and W. W. Fordham went to Roslyn, Washington, a coal-mining town located in Cascade Mountains, three hundred miles west of Spokane. This is the greatest coal-mining town in the State. Estimated value of mines, \$40,000,000. The population is principally foreign who care but little for religion. The Roslyn Branch record shows forty members. Many have moved away leaving present membership about twenty. Bro. Frank Holmes, Bishop's agent of Seattle District, is president of branch; John R. Allen, teacher, and Thomas Holmes, deacon. The Roslyn Sunday-school is in good working order. The future of the branch depends largely upon the efforts put forth by the priesthood and members. Six preaching-services were held. The Saints were strengthened, and weekly preaching-services were arranged for. The branch would be pleased to have Bro. F. A. Smith call when passing through westward. Bro. Joseph Chapman is a member of the Roslyn Branch, and is wide awake to the interests of the gospel.

The next place visited was Ellensburg, Washington, a village of about four thousand inhabitants, located in a beautiful valley twenty by thirty miles, well under cultivation and irrigation. About a dozen members living on ranches within easy distance of town where a hall has been rented and a Sunday-school was recently organized with Elder H. P. Hansen superintendent. The members are unorganized at this place, however, with Elder James O. Sheldon and N. V. Sheldon (the latter a Seventy, who has just arrived from Dow City, Iowa) the prospects are good for a branch in the future. Bro. F. A. Smith, please take notice. The local papers gave space for write-up and notice of meetings. Bro. William Sheldon has begun a large house and barn which will cost about \$5,000 to complete. Crops and fruit are good this year. Irrigation is king in the Yakima Valley. Seven services were held at this place with best of interest. Bro. James Winegar and wife Clara are making themselves useful in gospel work. Others are awake to the great cause there.

James Story and Henry Smith were the next to be visited, located at Page, Washington, on the Snake River, they being busy gathering scanty crops as it was very dry there. Conditions were not favorable to hold meetings there.

The next place called on was Brn. B. R. and J. E. Turnbow in the prosperous Palouse County, where wheat averages from thirty-five to fifty bushels to the acre. A failure in crops is seldom known. Fruit in abundance. The Palousers turn out well and give best of attention. Elders always welcomed by members and nonmembers. The Turnbow schoolhouse is well arranged for meetings. George Turnbow has just completed a barn fifty by seventy-five, and is filling it with hay. Hay worth from fifteen to twenty dollars per ton. You may hear from Spokane District again if this does not find its way into the waste-basket.

W. W. F.

A century ago French was almost accepted as a world-language because it had become the second language of every educated man, and because a book in French was accessible to all men of education everywhere. To predict the possible acceptance of English as a world-language means no more than this: that English may in time become the second language of all educated men everywhere, whether their native speech is French or German, Spanish or Italian, Russian or Japanese—Brander Matthews in *July Century*.

Miscellaneous Department

Conference Minutes.

NORTHERN WISCONSIN.—District met with Frankfort Branch at Porcupine chapel, June 13, 1908, President W. P. Robinson presiding, Leroy Colbert, secretary pro tem, Manley Shedd chorister, Mrs. Jerard organist. Report read from Vice-president Lester Wildermuth, and also ministerial reports of branch president. Statistical reports from the following branches read: Frankfort, Reed, Searles Prairie, Evergreen, and Fox River. Treasurer John A. McGinnis reported: On hand last report 51 cents, receipts \$5.68, paid out \$5.22. Bishop's agent, Lester Wildermuth, reported: On hand last report \$62.33, receipts \$105.35, paid out \$113.67. Motion carried to hold two conferences in each year, in February and June. A reunion committee consisting of W. P. Robinson, J. W. Hooker, Leroy Colbert, and E. L. Mason, was appointed, committee to report at next conference. District officers were sustained. The following brethren were called and ordained: James Mair, Jr., teacher, John A. McGinnis and Jacob Halb priests. Preaching services during conference by Brn. Robinson and Wildermuth. Conference adjourned to meet with Saints at Valley Junction at call of presidency. Rillie Moore, secretary, Necedah, Wisconsin.

MINNESOTA.—Conference convened at Clitherall, Minnesota, June 19 and 20, 1908. In the absence of the district presidency, H. A. McCoy and J. W. Smith, H. O. Smith, associate minister in charge, called the conference to order and was chosen to preside; Hallie M. Gould secretary, and J. A. Gunsolley assistant. Ministry reporting: H. O. Smith and Birch Whiting of the Seventy, and Elders A. L. Whiteaker, Lurette Whiting, and T. J. Martin. Branches reported as follows: Union #47, Oak Lake 80, Bemidji 30, Minneapolis 68. The Bishop's agents' report for the year 1907 was read and accepted, showing \$1,681.36 received, and \$1,664.69 expended. The election of officers resulted in the choice of T. J. Martin president, Birch Whiting vice-president, and Hallie M. Gould secretary. It was voted to hold the fall conference at Frazee, time to be decided by the district presidency. Hallie M. Gould.

EASTERN WALES.—Convened in the Victoria Room, Nantyglo, 7.30 p. m., June 6, Elder T. Gould presiding. Delegates' credentials read by secretary and his scrutiny accepted. Branches reported: Cardiff, loss by death 1, present number 25, including 1 elder, 1 priest; Nantyglo and Sydney, no changes. President's and vice-president's reports read, and vice-president's report referred back as of a too personal nature. Elders reports received from T. Gould, T. Jones, J. Evans, T. Griffiths. Secretary's report read in reference to members not recorded. He was authorized to write and request names, etc., of such members to be forwarded to Nantyglo Branch. Treasurer reported cash on hand, 1 pound, 8 shillings, and 1 pence. Bishop's agent reported cash on hand, 1 pound, 5 shillings, and 3 pence. Both were submitted to auditing committee and reported to be correct. Letters to and from Western District regarding reunion read, and a motion having for its end the merging of the two districts into one was carried unanimously. Recommendations from Nantyglo Branch to ordain Bro. A. Jones to office of priest, and Bro. L. Allen to office of deacon, were considered and provided for. The time of next conference was fixed for February, 1909, second Saturday in the month. Officers elected were T. Gould president, B. Green secretary, L. Allen treasurer. Vote of thanks accorded to Nantyglo Branch for catering. Resolution to sustain all church authorities by our faith and prayers, carried unanimously. Preaching-services Sunday at 11 a. m. and 6 p. m. Fellowship 2.15 p. m. During fellowship-service Alfred Jones was ordained to the office of priest under the hands of T. Gould and T. Jones; also Leonard Allen was ordained to the office of deacon under the hands of T. Jones and T. Gould. Under the same hands a child, Leslie Bruce Hearn, was blessed and named.

NORTHWESTERN KANSAS.—Conference met with the Scandia Branch at 11 o'clock, June 13, 1908. District president, John A. Teeters, being absent, the conference was called to order by E. F. Robertson, who was chosen to preside. D. S. Marple was chosen secretary pro tem. Elders reporting: S. A. Madden, L. F. Johnson, W. N. Potter, A. B. Young, and J. A. Teeters. Priest reporting, D. S. Marple. Branches reporting: Mt. Olive 24, Twin Creek 63. Treasurer's report read and accepted. Bishop's agent's report read, and on motion it was referred to next conference. Motion to

leave reunion in hands of reunion committee as to time and place, carried. Motion prevailed to hold preaching services Saturday evening and three times on Sunday. Adjourned. Eva L. Teeters, secretary.

LAMONI STAKE.—The twenty-second conference of the Lamoni Stake convened at the Saints' church, Hiteman, Iowa, Saturday, June 13, 1908, stake presidency presiding, Paul M. Hanson, secretary pro tem; Duncan Campbell, assistant. Statistical reports were received from Lamoni, Hiteman, Evergreen, Lucas, Pleasanton, Lone Rock, Greenville, Centerville, Graceland, and Leon. Reports from the following brethren were read: John Smith, J. F. Garver, J. S. Snively, William Anderson, J. R. Lambert, R. M. Elvin, H. A. Stebbins, E. B. Morgan, Duncan Campbell, Edward Rowley, C. J. Peters, W. T. Shakespeare, John Lovell, and John R. Evans. A report of the spiritual condition of the Evergreen Branch by its president, indicated growth, was read. Report from Bishop William Anderson was read, showing: Receipts, January 1 to June 1, 1908, \$2,215.42; expenditures, \$1,848.34; balance, cash, \$367.08. Stake library commission reported; also stake historian, Duncan Campbell. F. M. Weld was chosen to succeed himself on the auditing board. Cleveland Branch was declared disorganized, and the stake authorities empowered to grant letters of removal. The name of Bro. D. C. White was approved for ordination to fill vacancy in the stake high council, and the stake presidency authorized to provide for the ordination. The following was adopted: "In view of the fact that members of the high council are called to meet together from time to time and live at a distance requiring expenses, and are doing stake business, therefore it shall be the duty of the stake bishop to defray such expenses." Motion prevailed that the next conference be held at Pleasanton, Iowa, the time to be left to the presidency of the stake. Leon A. Gould, secretary.

LONDON.—Conference met at ten o'clock on the twentieth day of June with the Saints of Waterford, Ontario. President Evans presided, assisted by Apostle U. W. Greene, Elders R. C. Longhurst, and George Buschlen. The district secretary was appointed secretary of conference, assisted by J. L. Burger. Auditors appointed were R. C. Russell, J. T. Thompson, D. Pycock. Chorister was Bro. Shippy, and organist Sr. G. Bigger. Bishop's agent's report was audited and found correct. The delegate to General Conference, Elder Shields, reported his expenses as \$41.20. The business manager of *Canadian Messenger* reported financial standing, showing balance of \$82.69. A motion prevailed that the publication of the *Canadian Messenger* be discontinued and that the business manager be requested to pay back money to those whose subscriptions have not expired. The auditing committee were instructed to audit books and accounts of business manager, ascertain the amount due the people, and balance on hand for them, and report to the next conference. Saturday night, Elder Shippy preached. Sunday morning, beginning at 8 o'clock, a prayer- and testimony-service was held in charge of the presidency. At 11 o'clock, Elder R. C. Russell preached in the town hall, at 2.30 President Evans was the speaker, and at 8 Apostle U. W. Greene, Votes of thanks were tendered the Waterford Saints for their kindness to conference and to the many friends through the town who had shown kindness to the conference. The committee to administer to the sick reported they had administered to twenty-two with a great outpouring of the Spirit during their labors. A deputation consisting of Mayor Reeve and editor of local paper welcomed the conference to the town, President Evans replying on behalf of conference. Conference adjourned to meet with the Saints of Port Elgin on the first Saturday and Sunday of October. J. H. Leeder, secretary.

FREMONT.—Conference convened with Hamburg, Iowa, Branch, June 6, 1908. Joseph Arber was chosen to preside, in absence of district president. Branches reporting: River-ton 57, Glenwood 75, Hamburg 71, Bartlett 42, Thurman 197, Henderson 90, Shenandoah 125. Ministry reported: Elders J. C. Moore, Daniel Hougas, George Kemp, James Comstock, N. L. Mortimore, Joseph Arber, W. E. Haden, E. S. Wilcox, T. A. Hougas, Frank Goode, Frank Becksted, J. B. Cline, C. M. Roberts; Priests James Claiborn, C. W. Forney, J. R. Wight, Jonas Drury, L. C. Donaldson; Teachers M. H. Ettleman, N. B. Donaldson; Deacons S. S. Clark, G. F. Skank, R. V. Greenway. Summary of reports shows membership of district 762, sermons reported 131, baptisms 6, marriages 2, administered to sick 98, sacraments 30, official visits 9. Short speeches were made by G. H. Hilliard, T. A. Hougas, W. E. Haden, N. L. Mortimore, E. S. Wilcox, Joseph

Arber. Saturday afternoon, T. A. Hougas in charge. Amazon Badham was chosen president and C. W. Forney secretary for the coming year. The matter of accepting an applicant into the church as a member, on their original baptism, by Cutlerites or any other faction, was discussed, and referred to a committee of three appointed by the chair, G. H. Hilliard, Joseph Arber, and W. E. Haden. The missionaries were given the privilege of drawing upon the district tent fund for whatever purpose they see fit. The secretary was authorized to communicate with the branches to request them to raise a fund to purchase a horse and buggy for the use of the ministry in the district, the funds so raised to be placed in the hands of Madison Leeka. Saturday evening, preaching by W. E. Haden, assisted by T. A. Hougas. The committee submitted the following report which was adopted: "We, your committee, beg leave to report: Inasmuch as the rule of the church has been to receive none into the church, who has been baptized since the death of the Martyr, only when the proper authority was shown, we believe this to be the safest plan to be governed by, that the best interest of the work shall be conserved by adhering to the above practice." A report from the Religio and Sunday-school conventions was read. The Sunday sessions were: At 9.30 a. m. Sunday-school in charge of local superintendent, Sr. N. L. Mortimore. Review by T. A. Hougas. At 11 o'clock dedicatory services, Hamburg church, in charge of W. E. Haden. Sermon by G. H. Hilliard. Prayer by Joseph Arber. At 2.30 p. m., preaching by G. H. Hilliard, assisted by N. L. Mortimore. At 7.45 preaching by Joseph Arber, assisted by A. Badham. Adjourned to meet with Thurman at call of presidency. C. W. Forney, secretary.

Convention Minutes.

MINNESOTA.—Sunday-school convention met at Clitherall, Minnesota, June 19, 1908. Social-service at 9 a. m., in charge of J. A. Gunsolley and T. J. Martin. Preaching at 10.45 by E. A. Stedman. A short program was given at 2.30 p. m., followed by a business-session in charge of Superintendent T. J. Martin. The secretary's report showed a total enrollment in the three schools of the district of 61, and 19 in the district home department. The following officers were elected: T. J. Martin superintendent, Kate Jepson first assistant, Ida Horne second assistant, Hallie M. Gould secretary, Ethel J. Gould treasurer. Moved and carried that we hold the next convention on the Friday preceding the next district conference and at the same place. Bro. Gunsolley then responded to an invitation to address the convention, and gave an interesting and instructive talk. Hallie M. Gould, secretary.

LONDON.—Religio Society met at Waterford, Thursday, June 18, at 2 p. m. In absence of the president and vice-president, meeting was opened by the secretary. President R. C. Evans was chosen to preside, Sisters Leeder and Morrison, of the executive committee, assisting. Speeches or suggestions on how to improve the Religio work were given by a number of the missionaries. A question-box was opened and conducted by Elder James Pycock and Sr. L. Morrison. The evening session consisted of speeches on "The necessity of doctrinal teaching in the Religio," by Bro. Anderson; "Why I am a Religio worker," by J. L. Burger, and an address by Apostle U. W. Greene. The programs were interspersed with musical selections. Friday there was a joint session of Sunday-school and Religio on normal work, conducted by Elder J. T. Thompson. The convention was quiet and good will result. Adjourned to meet at Port Elgin. Lucy Yerks, secretary.

NORTHERN WISCONSIN.—Held at Porcupine, Wisconsin, Monday, June 15, 1908. Convention opened at 2.30 p. m., by Superintendent W. P. Robinson. Bro. Jacob Hobb elected secretary pro tem. Reports read from Searles Prairie and Appleton schools. Verbal report given by superintendent of Porcupine school. Paper, "Home class work," by Sr. Rillie Moore. Also paper, "Are we forgetting?" by Sr. Ivy Fisher. Remarks by Superintendent W. P. Robinson. Chart talk by Assistant Superintendent L. O. Wildermuth. Several questions concerning class and teacher's work were taken up and discussed. Treasurer reported: On hand last report \$5.20, received 96 cents, expended 25 cents. Report adopted and motion carried that treasurer be empowered to draw upon funds to furnish the necessary books for his use. Adjourned subject to call of superintendent. Archie Hook, secretary.

Third Quorum of Seventy.

Please send me your mission addresses, so I can send you matter arranged for in our last session. J. W. Davis, secretary; mission address, 809 Bluffs Street, Pittsburg, Pennsylvania.

Addresses.

Hale W. Smith, Deer Lodge, Montana.

Conference Notices.

Conference of the Texas Central District will meet with the Saints in Johnson County, July 31, 8.30 p. m. Those coming on cars will be met at Griffiths on I. & G. N. and at Venus on the Santa Fe. We extend an invitation to the missionaries in Northern Texas to be with us. Let all branch and ministry reports be sent to D. B. Higginbotham, Venus, Route 1. Johnnie Hay.

The semiannual conference of the Northern California District will convene on the reunion grounds at Irvington, California, on Tuesday, September 8, 1908, at 2 p. m. May each branch be sure and report. Send to Elder E. S. Chase, secretary, 39 Meridian Road, San Jose, California, by September 1. Attend the reunion and the conference. J. M. Terry, president.

Reunion and fall conference will be held at Ogden, Utah, beginning August 22 and closing August 30. The conference will be held on the 29th and 30th. Sunday-school and Religio convention will be held on the 28th. The exact spot has not been selected yet, but any one coming to Ogden can find out the place of reunion by inquiring of Bro. Chase, at 1509 Washington Avenue. J. F. Curtis, president.

The Alabama District conference will convene with the Pleasant Hill Branch, Saturday, August 1, 1908, at 10 a. m. M. S. Wiggins, secretary, Route No. 2, McKenzie, Alabama.

Annual conference of the British Isles will be held in Cardiff on August 1 to 3, 1908. Business will commence at 6 p. m. on August 1. The place of meeting will be announced later by circular letter. Sunday services will be held at 10.30 a. m., and 6.30 p. m. for preaching, and at 2.30 p. m. for fellowship. Papers will be read on Religio work, cooperation in branches, Sunday-school work, tract work, successful branch work, and woman's work in the church. The attention of all officers is called to mission rules Nos. 7 and 8. Please forward your reports to the mission secretary not later than July 20. William R. Armstrong, 10 Rye Street, C upon M, Manchester.

Convention Notices.

The Seattle and British Columbia District will convene at Centralia, Washington, at 2 p. m., Friday, July 31, 1908. Secretaries of all schools will please forward their reports to me in time to be recorded, and all come. Mrs. H. A. Briggs, secretary.

The Chatham District Sunday-school association will meet in Ridgetown, Ontario, on July 25 and 26, 1908. All are invited to be present. G. Orlow Coburn, secretary.

The Religio of Chatham, Ontario, District will meet in convention July 25 and 26 at Ridgetown. An instructive time has been arranged for by the executive committee. Invitation is extended to visitors from adjoining districts. A. R. Hewitt, secretary.

Reunion Notices.

The Nodaway District reunion will be held in Guilford, Missouri, August 7 to 17. W. B. Torrance.

Those contemplating attending the Northern California reunion to be held at Irvington, Alameda County, California, will please notify us at earliest possible time. One and one third rates have been procured over the Southern Pacific and the Santa Fe. Saints living on the Santa Fe can purchase a ticket to Irvington on the certificate plan and get return ticket at Irvington, which is on the Southern Pacific for one third rate; or take certificate to Southern Pacific point and another to reunion. Do not forget to take a certificate when purchasing the ticket. Order your tents, springs, stoves, or rooms at once, so we will be sure to have a supply. The reunion will be organized on Friday, September 4, at 11 a. m. Big tent will be up and ready, small tents will be on the ground, and eating-house ready for the hungry. J. M. Terry, for the committee.

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Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

Lamoni Stake Reunion.

The annual reunion of the Lamoni Stake will be held in the Dancer Grove, one mile south of Lamoni, Iowa, beginning Friday, August 21, and continuing over Sunday, August 30. The grounds, leased for five years, have been greatly improved. Additional features for the comfort of campers and visitors have been provided. Good speakers, including new talent from abroad, have been secured. The public are invited. Meals and refreshments will be served. Twenty-one meals \$3.50; single meals 25 cents. Tents for rent at the following prices: Common wall-tents, 10 by 12, \$1.25; 12 by 14, \$2.75; 14 by 16, \$3.75. Family compartment tents, 10 by 14, two rooms, \$4; 12 by 14, \$4.50; three rooms, 12 by 16, \$5.25; 10 by 19, \$4.75; 12 by 19, \$5.75; 14 by 21, \$7.25; 14 by 24, \$8. Orders for tents must be made up by August 10, for shipment. Order soon to secure satisfaction. Address R. S. Salyards, Lamoni, Iowa. Straw for bedding, and hay and grain for horses on sale. John Smith, chairman, R. S. Salyards, secretary.

Died.

VAN HOUTEN.—June 4, 1908, at Philadelphia, Pennsylvania, Ruth H., wife of J. Blakely Van Houten, and daughter of Emanuel and Mary Hagenbaugh. She had been a great sufferer for some time, but died faithful to her covenant with Christ. She was baptized by Elder H. H. Bacon, in 1906. Funeral from the home of her father-in-law, conducted by Walter W. Smith.

HECK.—June 29, 1908, at Philadelphia, Pennsylvania, Lavinia, widow of Frank Heck, and daughter of the late Thomas and Elvira Sill Branson, of New Egypt, New Jersey. Sr. Heck was raised in the gospel, her mother having joined the church in 1840. She had been a member of the church for several years and was faithful in her testimony to the truthfulness of the gospel. Funeral-sermon by Walter W. Smith.

WISDOM.—At the Saints' Home, Lamoni, Iowa, June 14, 1908, Sr. Belle F. Wisdom, aged 46 years, 7 months, and 27 days. She was born in Schuyler County, Illinois, an only child. Her father enlisted in 1862, and was killed in battle in November, that year, when she was thirteen months old. Later on she and mother moved to Nebraska, where Belle taught school eleven years. She loved virtue and truth, and was baptized in 1896 by Bro. H. O. Smith, at Inman. Bro. H. A. Stebbins preached her funeral-sermon, Bro. A. S. Cochran assisting.

LYSINGER.—At Lamoni, Iowa, June 23, 1908, Bro. Willard R., son of Sr. Caroline Lysinger, aged 13 years, 6 months, and 17 days. He suffered nine years with tuberculosis, yet was always gentle, patient, and uncomplaining. On October 2, 1905, he was baptized by his uncle, Bro. Eli Hayer. To his mother, two sisters, and three brothers and other friends, his memory is sweet because he was pure and lovely in character. Funeral-sermon by Bro. H. A. Stebbins, assisted by Bro. A. S. Cochran, Bro. John Smith in charge of service.

COOK.—Elder James William Cook, at Council Bluffs, Iowa, June 2; was born in Grayveily, England, October 16, 1828. With his parents came to America in 1848 and settled near to Council Bluffs in 1851. Was married to Harriet Ward

November 7, 1855, to whom were born five sons and three daughters, all but one living at present date. Sr. Cook preceded her husband by fifteen years. Bro. Cook joined the church December 31, 1861, being baptized by W. W. Blair, and was ordained an elder soon afterward. Funeral from Saints' church July 6, by J. M. Baker, assisted by Samuel Harding. He leaves one brother, one sister, seven children, thirty-one grandchildren, many great-grandchildren, and a host of friends.

HORD.—Richard T., died at his residence near Johns Mills, Missouri, June 15, 1908, after months of suffering, leaving a loving wife and thirteen children to mourn. Bro. Hord had been married twice, first to Sarah L. Tate, who died in February, 1867, leaving one boy and two girls, and second to Nancy E. King, January 23, 1870. He served in the Union army during the war, was captured and held prisoner, and while imprisoned contracted disease that finally caused his death. He passed away firm in the faith. J. C. Christensen preached the funeral-sermon, services in charge of T. D. Williams.

POLING.—Josephene Randall Poling died at Aurora, Illinois, June 22, 1908, aged 68 years, 10 months, and 9 days. She died as she had lived, firm in the faith. She leaves to mourn her loss, her husband, two sons, and one daughter.

Mt. Ayr and Leon Chautauquas.

Residents of Lamoni and vicinity will have the opportunity this season of hearing some of the world's best attractions as they have been grouped into seventeen programs of exceptional merit for the Chautauquas at Leon and Mount Ayr, both under the management of the Redpath Chautauqua System, and both commencing Tuesday, August 4.

Among prominent speakers engaged are Captain Hobson, hero of the Merrimac; Doctor Thomas E. Green, Lyceum's best orator; George L. McNutt, the "Dinner-pail man"; Governor Warren G. Harding, of Ohio; and Opie Read, America's most popular writer, author of *The Jucklins*. Six great musical combinations appear in twelve big musical programs. The evening program will include such members as Ernest Harold Baynes, the famous naturalist; Doctor Thomas E. Will, Secretary American Forestry Association; and Doctor George Lamonte Cole, who uses ten native Pueblo Indians to illustrate his lecture, "The Cliff-dwellers." Residents of Lamoni and vicinity should provide themselves with season tickets in advance as they are purchasable of Mount Ayr or Leon merchants at one dollar and fifty cents, but at the gate will cost two dollars.

The one billion five hundred million people, more or less, alive on the earth to-day are but a mere handful compared with the countless generations who are to proceed from their loins in the future. All posterity now slumbers in our bodies, as we did in those of our ancestors. They demand of us the supreme right and blessing not only of being born, but of being well born, and they will have only curses for us if they awaken into life handicapped by our errors. Their interests should dominate all our lives, and we should live for our children, for our duty of all duties is not only to keep the life torch burning, but to brighten it a little if possible as it is passed along to our children's children. . . .

Happily there is a growing sentiment that those who are capable owe a sacred duty to the country and the State to contribute to the population and that those infected by transmissible diseases must abstain from so doing. Only the complete mother is the complete woman and only the complete father the complete man. Tertullian said, "The soul is restless till it finds its home in God." It is no less true that the soul of woman is restless till it finds the fulfillment of its deepest desires in motherhood. Is there anywhere one normal woman of thirty-five or forty, even though she be a feminist, who would not in her heart of hearts prefer a husband, home, and above all, children of her own to any or everything else the world has to offer? The wife enters, but only the mother graduates from the great college of life, and nature has no more magnificent procession than the gradual blossoming of wifely into motherly love. Without this there is arrest and immaturity. . . . The deepest instinct of every true woman's soul is thus to transmit life, and the profoundest and most inconsolable woe is the prospect of childless old age and death ending thereby the long chain of heredity that runs back to the dawn of life.—G. Stanley Hall in *July American*.

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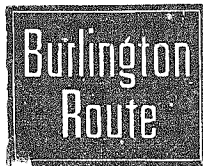
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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Editorial

"AMANA: THE COMMUNITY OF TRUE INSPIRATION."
No. 2.

HISTORY AND PRESENT STATUS OF AN INTERESTING EXPERIMENT IN COMMUNISM.

The rules governing membership in this society are of interest. Each member on joining the society is obliged to give to the community his entire personal and real property, and for such payment into the common fund each member is entitled to a credit on the books of the society and a receipt signed by the president and secretary of the board of trustees. The contributions to the common fund of the society have ranged from the smallest imaginable sum up to fifty thousand dollars.

On joining the society the member is entitled to free board and dwelling, to care and support in case of old age or sickness, and is further entitled to an annual allowance from the common fund ranging from twenty-five to fifty dollars, and in some cases more. The allowance is fixed by the trustees, and the variations therein cause no little jealousy and discontent among the members. This allowance is made in the form of a credit at the village store, the individual receiving pass-book or coupon-book. The individual realizes that at the end of the year there is a day of inspection and a day of judgment, and he is prone to be cautious in his purchases. Moreover the community has its eye on him, and if he is extravagant, or foolish in the expenditure of his annual allowance, he feels the force of popular disapproval. The community aims to attain, as nearly as possible, to a condition of absolute equality.

The historian states that some years ago a certain talented member appealed to the First Brethren for a larger sum annually on the ground that his services were of unusual value to the community. The reply of the first brother was very striking. He sat by an open window overlooking a meadow where a half-witted lad was tending his flock of sheep. Pointing to him the brother said, "Doth he not perform the task allotted to him faithfully and to the utmost extent of his ability?" The discontented brother replied, "Yes."

"Go thou then, my dear brother, and do likewise. Be thankful that the Almighty God hath endowed thee with greater gifts, for therein thou hast already received a fuller allowance. Go render unto the com-

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Life is a chain and our days as links thereof. We must make our days strong so they will bear the weight and responsibility of the years to come.



Each religion has a type of its own, to which it adheres during its whole growth and development.—Clarke.



No Christian ever learned to be a bigot by sitting at the feet of Jesus.—Doctor Washington Gladden.



Good morals are nothing more or less than what they achieve.

munity thy best service and offer up a prayer to the heavenly Father for his special kindness and gracious gifts to thee."

The spirit of this answer is worthy of the careful consideration of Latter Day Saints.

The individual who withdraws from the society, or is expelled, may receive back the amount that he invested when he joined the society, together with accumulated interest at a rate not to exceed five per cent, and if the board of trustees consider it just, they will make him some further allowance; but according to the constitution that he signed upon joining, he is not entitled to any remuneration for services rendered while he was a member.

They have made no especial effort to make converts, and receive new members with great care. They consider numerical strength of no advantage unless it is accompanied by corresponding merit. From time to time they have received additions from the ranks of those who are enthusiasts in schemes of sociological reform. These individuals have not fitted into the community, and have been a discordant note. The community owes its success largely to the fact that they have a common nationality, a common religion, and are one in blood and in sentiment. The exceptional person who is finally permitted to become a candidate for membership enters on a period of probation, signing an obligation to labor faithfully, to conduct himself according to the rules of the society, and to demand no wages. If at the close of this period of probation, he is found in full accord with the religious belief of the society, and in every other way seems a desirable person, he deeds his property to the society, signs the constitution, and becomes a member.

The growth of the society has been almost entirely from within. They succeed in holding their own people well, and it is said that sixty per cent of the young people who have wandered away into the world have returned.

The question of marriage has always been one to vex those engaged in communistic enterprises. Some communities have advocated free love; some, like the Shakers, have forbidden marriage; others, like the Icarians, have made marriage compulsory. At first the members of this society were opposed to marriage, but they have modified their views, largely through the influence of Christian Metz, and have come to look upon marriage with a degree of tolerance, believing with Paul that it is well to marry, but better to remain single. Individuals who are united in marriage are considered to have fallen to the lowest of three spiritual planes, and must gradually work their way up. A young man must not marry until he is twenty-four years old, then he must receive the sanction of the elders, and after receiving this sanction must wait one year. The applica-

tion is first made to the resident trustee who in turn places it before the Great Council for their sanction. If the applicants are found fit, physically, mentally, and spiritually, the young people are considered promised, and the wedding day is set one year hence. In case the union is not approved by the elders, if the young people are at all like young people the world over, we suspect that the marriage takes place without much delay, though the historian is silent on that point.

The community does not believe in divorce for any cause. The newly married couple begin their housekeeping in two rooms which have been assigned to them by the society, frequently in the house occupied by the parents of one or the other. With the growth of the family larger quarters are provided by the elders.

The community has endeavored to maintain the home spirit, believing that to destroy the home is to destroy the community. On this subject the historian makes the following comment:

The cheerless cloisters of the Ephrata Community (notwithstanding the religious fervor of the early brothers and sisters, commonly regarded as the essential bond of successful communism) are empty to-day. One by one the Family Houses of the True Believers of the Shaker Communities have been closed. Even the great five-storied home of the Centre Family of Lebanon has been deserted; and the United Society of believers is represented by only a small group of the old guard. The Oneida Community with its Mansion House 'as a peculiar form of Society,' to quote one of its own members, 'is practically no more.' In truth the whole host of brotherhoods that have set sail on the communistic sea with the 'Unitary Dwelling' and 'Great House' ideal (despite the undeniable saving of labor and expense of such a plan) have miserably failed. The devoted men to whom the management of the Community of True Inspiration has been intrusted for the past century may not have been students of social science; but that they have been profound students of human nature is evidenced on every hand.

At more or less regular intervals in each village there is a kitchen. This is a little larger than the ordinary dwelling, and here the meals for the families in the immediate neighborhood are prepared and served. From sixteen to fifty persons eat at one kitchen, the number depending upon the location. The places are assigned by the resident trustee. Each kitchen is superintended by a woman appointed by the elders, who is assisted by three of the younger women, each taking her turn in working in the dining-room, preparing vegetables, cooking, and washing dishes. The general rule as to service in the kitchen is two weeks on duty, and one week off. The older women do not work in the kitchen as a rule, consequently it is sometimes necessary to hire help from the outside. These dining-rooms are furnished with long, narrow tables, seated with wooden benches, and the men, women, and children eat at separate tables. The members of the

community are not given to fads in diet. They eat meat, vegetables, and fruit, and cereals, use tea and coffee, raise tobacco and make their own cigars, manufacture their own wine and use it in liberal quantities. Breakfast is served at six o'clock in the summer time, and a half an hour later in the winter. Dinner is at eleven-thirty. Supper is served at six o'clock in winter time, and at seven in the summer. Also they indulge in a lunch in the middle of each half day. Those who work in the fields carry their lunches with them, while bread and hot coffee are served to those who work in factories.

Care is taken not to overburden the women with hard work. Few women work in the factories, and those who work there are given the lightest of work. Those having children under the age of two years are not required to take any part in the general village work. Children over three years of age and under school age are amused in kindergartens or nurseries set apart for that purpose.

In connection with each kitchen is a vegetable-garden of from one to three acres. The superintendance and care of the garden is intrusted to the women, but the heaviest of the work is done by men. Care and respect are accorded to the aged members of the community. Unproductive members who are unproductive because of age or infirmity are given privileges and comforts equally with the others.

Members of the community do not approve of voting, or taking any part in politics, excepting when the interests of the community are at stake, on which occasion they vote as a unit.

It will be noticed that the hours of labor in most of the departments are quite long, but the laborers work in a leisurely manner, taking pains, however, to do their work well. They have none of the forms of amusement familiar to the world,—no dancing, no cards, no games, music, parties, sociables, concerts, lectures, or entertainments of any kind. Pleasures are discouraged, apparently simply because they are pleasures. Prayer-meeting is held every evening in the week, various services on Sunday, and every member is expected to be present at every meeting.

Their agricultural work is carried on according to modern and scientific methods. They purchase the best machinery to be obtained. Every department of labor has its superintendent who in turn has his lieutenants. The general plan of the field-work is determined by the board of trustees, but superintendents are responsible to the board for the further execution of their orders. They have succeeded in furnishing employment for their people beyond the point of success, and are obliged to employ from one hundred and seventy-five to two hundred men from the outside world. This they regret, as it is the means of contaminat-

ing the morals of their members. The hours of field-labor are from half past six to eleven o'clock in the morning, and from half past twelve to six in the afternoon. Frequently one department of industry is obliged to call upon some other department for aid during the busy season. They reap the advantages of organization, and the ability to command a large force of men at the time and place when it is needed. In agriculture they produce barley, rye, oats, corn, potatoes, and onions. They do not attempt to raise live stock or agricultural products beyond what is necessary for their own support. They have found manufactures more profitable than agriculture, and during past years have disposed of a part of their land on that account, as at one time their estate was larger than at present.

The products of their woolen-mills are known throughout the entire business world. These mills have been in operation for fifty years. They use annually over half a million pounds of raw wool. Most of this is purchased from the market. There are about one hundred and twenty-five persons employed in the woolen-mills. Of this number only about sixteen are outside help. They have developed some very skilled laborers, and the historian says, "It is deemed best by the Great Council not to disturb the peace of mind of the members of the Community by a too intimate knowledge of the value of skilled labor." They have ten men on the road as salesmen or "drummers."

The capacity of the mills is taxed to the utmost by the demand for their product. It is the aim of the society to manufacture good goods, and their honesty has secured them a market as wide as the nation. The hours of labor in the woolen-mills for the greater part of the year are from seven to eleven o'clock in the forenoon, and from half past twelve to six o'clock; but during the busy season the mills run from half past four in the morning to half past six in the evening. When the men work more than the usual number of hours they receive extra compensation, sometimes in credit, sometimes in cash, and sometimes in preferment of position.

Boys of from thirteen to fourteen years of age who are about to leave school are employed for a few hours each afternoon to learn a trade. If they show aptitude, they are carefully trained, and are given every opportunity to work up, but if their employment is not agreeable they are at liberty to choose some other line of work.

In Old Amana there is a calico printing establishment where four thousand five hundred yards of calico are dyed and printed every day. The patterns for the calico are designed by a member of the society. There are from twenty-five to thirty-five men employed in the calico printing establishment, ten of whom are outsiders.

The flouring- and grist-mills employ about sixteen men, five of whom are outsiders. There is a printing-office and book-bindery at Middle Amana. The job work for the stores and mills, the text-books used in the schools, hymn-books, and religious tracts are printed at this establishment; but the society publishes no newspaper or magazine or official organ of any kind.

In the three villages of Amana, Homestead, and Middle Amana, there are licensed pharmacies. The Inspirationists were the first people west of Chicago to begin the manufacture of pepsin. Perhaps as a result of their five meals per day, as we are told that it is the aim of the community to make and produce everything as far as possible that is needed by its members. In addition to the before-mentioned industries, each village has its shoemaker, tailor, harnessmaker, and even watchmaker. When these men are not employed at their trade they work in the factory or in the field. They also have slaughter-houses, dairies, and other institutions to supply the wants of daily life. In the early days they operated several breweries for the manufacture of beer, but with the passage of the prohibition law these were closed down in 1884. Their output of wine allows each individual about twelve gallons. A wine-keeper, often an elder, has charge of the supply, and each member is furnished with a wine-ticket.

While the laborers work carefully and apparently feel an ownership and an interest in everything that is done, they do not work swiftly, and some years ago when a grain-elevator was built by outside contractors, and members of the community worked side by side with other laborers, it was found that their best bricklayers could do only two thirds as much work as was done by masons from the city.

The schools of the community are a part of the county public school system, but they have their own teachers, and they conduct them in their own way. Between the ages of five and fourteen the boys and girls attend school six days in a week and fifty-two weeks in a year. The sessions of school open early and close late. The otherwise long and tiresome sessions are broken up into three parts. First the period wherein all the common branches are taught; second the hours of play when the children play their German games; and the third period wherein manual training and the trades are taught. During the winter time the younger boys and girls are taught to knit and crochet. In the summer time each child is taught to cultivate a plot of ground, for all the school gardens are planted and cared for by the children. When the time comes for the scholars to graduate, the occasional lad who has capacity and character is chosen by the Great Council to be a pharmacist, or doctor, or to perform some other important labor, and receives professional training

at some good school of the world, the expense being borne by the community.

Many other items of interest regarding this peculiar people might be mentioned, but perhaps we have covered those points that are of especial interest to us as a people.

ELBERT A. SMITH.

JOSEPH SMITH THE MARTYR IN HIS OWN DEFENSE.

HE IS SUPPOSED TO SOLILOQUIZE ON THE SUBJECT OF POLYGAMY.

[The following article appeared in the Salt Lake *Tribune*, Sunday, July 12. It probably is of sufficient interest to our readers to justify its publication in the HERALD.—HERALD EDITORS.]

It is time that my voice was heard in Utah in my own defense. Surely no one has more occasion to be heard in his own defense than I; and I nowhere more than in Utah, where Gentiles daily reproach me with the crime of polygamy and Mormons daily seek to justify themselves in that crime by the use of my name.

Thousands of people in Utah have accepted the doctrine of polygamy simply because they were told that I taught it; they regarded me as a prophet and were too ready to accept all that some one told them I taught.

If such people will think a moment they will discover that the most important question is, Is polygamy a true doctrine? My connection therewith is secondary. A little investigation will convince them that polygamy is not a biblical doctrine. To those who have reached that point I address myself in what can not be other than a successful effort to clear myself of any connection with the evil.

It may be questioned why my thoughts should appear in an organ of the Gentiles. Let me ask, Where in Utah is there a church publication or a church pulpit that would be open even to "Joseph the Martyr," if it were known that therein he would attack the doctrine of polygamy? I speak through the only avenue that is open.

To those who will follow me in this defense, let me say that there is not an authentic published word that ever came from my pen or tongue behind which a polygamist can hide. All my published utterances touching the marriage question absolutely prohibit such a contingency. From the time I began to present religious teachings to the world I realized that because of the peculiar claims I made and because I became a leader of men, I was a public man, in the public eye, whose sayings, teachings, and even deportment were subject to public scrutiny and criticism, and justly so. I stood before the public, taught in public, and none can justly say that I was anything but fearless in presenting my convictions. It was not my nature to conceal or cover up. What I stood for was boldly presented. On my record as a public man I should be judged. In

other words, my public record should outweigh whispered tales and old womens' fables. I am willing to be judged by facts.

The Book of Mormon was published in 1830. In that book, in the second chapter of Jacob, the following language is found:

For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.—Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people; otherwise, they shall hearken unto these things.

It has been charged that the closing words of this quotation leave a "loop-hole" for the introduction of polygamy. My Gentile friends say that I introduced that clause, "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things," because I had it in mind to introduce polygamy at a later date. To this I would reply that it is inconceivable that a man who contemplated introducing polygamy as a tenet of his church would write a book intended to be a text-book of his church and in it pronounce the doctrine of polygamy an abomination.

My Mormon friends say that God inspired the Book of Mormon and that he introduced that clause because he had it in mind to introduce the doctrine of polygamy at a later date. To this I reply that it is inconceivable that God would ever at any time or anywhere command his people to practice that which he had said was an "abomination" in his sight.

Some other interpretation must be placed upon this clause, one that will harmonize with the balance of the text. It is clear that no one, either man or any one reading the above quotation that the Book of Mormon looked with favor upon polygamy or expected that it would ever become a church tenet.

The fact must at once be apparent to the mind of any one reading the above quotation that the Book of Mormon says that polygamy was "abominable" before the Lord.

My Gentile friends who charge me with being the author of the Book of Mormon must admit that if that be true then those words expressed my opinion

of polygamy in 1830. I will prove a little further on that that opinion never changed.

My Mormon friends, who believe that God was back of the Book of Mormon, must admit that if that be true, then the words quoted above expressed God's opinion of polygamy prior to 1830; and as God never changes that is his opinion still. Their strenuous efforts, then, to prove me a polygamist are simply attempts to prove me radically, monstrously out of harmony with God. If they succeed they simply prove that I was not God's spokesman, and the entire latter-day dispensation is for ever branded as a fraud.

February 9, 1831, the voice of God speaking through me to my people was:

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out.—Doctrine and Covenants, Utah edition, 42: 22, 23.

Those who charge me with concocting these revelations rather do me a favor in one way because they thus place all the honor of having given such an excellent law upon my shoulders. They ascribe these lofty sentiments solely to me. They must admit that such pure teachings could not have emanated from a brain filled with lust.

On the other hand, my Mormon friends who profess to accept this revelation as coming from God, ought to be willing to admit that I obeyed its mandates; and they themselves ought to obey them. This commandment positively prohibits him loving any other woman in the marital sense. The individual who permits his heart to wander and his desires to go after other women shall lose the Spirit and shall be cut off. If this law were enforced in Utah to-day some high dignitaries would be excommunicated instantly, because they show no inclination to repent; the first part of the penalty is self-operative—the Spirit has been withdrawn.

The above quotation expressed my opinion of the sanctity of marriage in February 9, 1831, and does yet express it. God gave the law; I say amen.

About a month later another revelation was given containing the following:

And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation.—Doctrine and Covenants, Utah edition, 49: 15, 16.

The language here is plain and unequivocal. It limits the number of contracting parties to two (they twain). Any attempt to evade the force of this by equivocation or sophistry will be made only by those who are inoculated with the virus of polygamy and concubinage.

That I accepted it at its face value is shown by a

notice that appeared in the *Times and Seasons*, February 1, 1844, volume 5, page 423:

NOTICE.

As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints by the name of Hiram Brown has been preaching polygamy and other false and corrupt doctrines in the county of Lapeer, state of Michigan.

This is to notify him and the church in general that he has been cut off from the church for his iniquity; and he is further notified to appear at the special conference on the sixth of April next, to make answer to these charges.

JOSEPH SMITH,

HYRUM SMITH,

Presidents of said church.

This notice appeared in the official organ of the church over my signature less than five short months before my death. It shows that I still classed polygamy among "false and corrupt doctrines." I had not changed my mind since the coming forth of the Book of Mormon, with its statement that such a doctrine was "abominable" in the sight of the Lord. I still indorsed the statement before quoted from the Doctrine and Covenants, that a man guilty of lusting after other women should be cut off.

Now I submit that such statements coming from my pen and published during my lifetime indubitably set forth my opinions correctly and should in no way be set aside by statements made long after my death about what somebody heard somebody else say that I said regarding marriage.

If any one seeks to dodge the force of the above quotation by arguing that said Hiram Brown was excommunicated because he did not have the authority to preach polygamy and not because we regarded the thing itself as evil, I cite them to a notice that appeared about a month later, signed by my brother Hyrum, who was closely in my confidence and spoke for both.

NOTICE.

NAUVOO, March 15, 1844.

To the Brethren of the Church of Jesus Christ of Latter Day Saints, living on China Creek, in Hancock County, Greeting: Whereas, Bro. Richard Hewitt has called on me to-day to know my views concerning some doctrines that are preached in your place, and states to me that somehow your elders say that a man having a certain priesthood may have as many wives as he pleases, and that doctrine is taught here; I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also; therefore he had better beware what he is about.—*Times and Seasons*, volume 5, page 474.

This shows clearly that the doctrine was not one that was right or wrong according to a man's station in the church, high or low, but it was wrong in itself, and any man in any position in the church who advocated it was in danger of excommunication. There

were those who were advocating it and had I lived they would have been brought to book for their crimes.

In proof of this assertion I quote the words of Elder William Marks, written fifteen years after my death, addressed to Elder Isaac Sheen. The events of which he writes occurred in June, 1844. He was at that time president of the Nauvoo Stake and president of the High Council. He was much troubled regarding the spiritual condition of the church. In vision he was shown that some people high in authority in the church had become corrupt. The words that I desire to quote are as follows:

A few days after this occurrence I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church, unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage a few days after, therefore there was nothing done concerning it.—*SAINTS' HERALD*, volume 1, pages 22, 23; *Church History*, volume 2, pages 733, 734.

The reader will note that there is no reason to doubt Elder Marks' testimony. There was nothing strange in my taking him thus into my confidence, because of his high official position. Again, that which he said I told him is quite in line with my sentiments, as clearly proved by previous quotation from my writings.

It will be noticed that again in my conversation with Marks, only a few days before my death, I pronounced the doctrine of polygamy a "cursed doctrine," quite in line with the statement in my notice in the *Times and Seasons* in which I called it a "false and corrupt" doctrine. Have I established my opening statement that the adverse opinion that I held of the doctrine in 1830 never changed? If not, there is nothing in documentary evidence or in logic, and no man's reputation is safe.

The testimony of Bro. Marks has been used in an effort to prove that polygamy was practiced in Nauvoo during my life, with the idea of discrediting me. I have no objections to its being thus used, because even the casual listener will discover that, granting that the vice had gained a foothold, it was under a church ban and I as a man and as the president of the church was doing what I could to root it out.

Elder Marks' veracity will compare favorably with that of any in Utah who are likely to challenge his testimony. Moreover my Mormon friends will re-

member that we have the word of the Lord on record concerning him. In a letter written to the Saints of Kirtland during the year 1838, from which I quote, I penned these lines:

I would just say to Bro. Marks that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the angel of the Lord put forth his hand unto Bro. Marks, and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot and rode away triumphantly out of their midst. And again the Lord said, "I will raise thee up for a blessing unto many people." Now the particulars of this whole matter can not be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.—Church History, volume 2, page 147.

If the people in Utah will accept the testimony of Bro. Marks they may be numbered among the many people whom he was raised up to bless. If, as in the past, they choose to form a great concourse of enemies, seeking to blast his reputation and mine, they may be sure that they will fail and he will triumph, because his testimony is pure.

I desire to mention only one more witness in my behalf, my true, faithful, well-beloved Emma. Her truthfulness was never challenged by those who knew her heart. If now challenged I can face the challenger with statements made by representative men of the dominant church in Utah that will compel any good Mormon to halt proceedings calculated to impeach her as a witness. During her last illness she was visited by her son Joseph, her son and mine, and questioned concerning the matter. Face to face with eternity she gave the following answers to the questions propounded:

Q. "Did he not have other wives than yourself?"

A. "He had no other wife but me; nor did he to my knowledge ever have."

Q. "Did he not hold marital relation with women other than yourself?"

A. "He did not have improper relations with any woman that ever came to my knowledge."—SAINTS' HERALD, volume 26, pages 289, 290; Church History, volume 3, page 257.

Such was her consistent testimony often repeated, as can be testified to now by living witnesses. In my life I wrote of her as my "faithful, unchangeable Emma," and after my death I have been made glad to hear her voice defending me against the vile slanders of professed friends.

I am aware that my Mormon friends, and Gentile friends as well, will present two lines of evidence in rebuttal of what I have here presented. First they will cite the so-called revelation on celestial marriage, now published in the Utah edition of the Book of Doctrine and Covenants under my name. This, as is well known, was not brought out till eight years after my death, at which time Brigham Young read it at a general conference in Salt Lake City. At that

time he said that he had kept the document in secret all those years. Repudiate that document and brand it as a forgery.

It squarely contradicts my oft-published sentiments regarding marriage. I appeal to the sense of justice of the reader, and declare that such being the case, it should not be fastened upon me unless it can be traced back to me by witnesses who can substantiate Brigham Young's statement beyond a reasonable doubt. Such witnesses have never been produced. I will pay my further respects to this alleged revelation at a later date.

The second line of rebuttal will consist of the testimony of women in Utah who have testified that they were my wives. There are, or were, several of these women. Were their testimony really true, I might have been more reconciled to my early departure from this earth life. However, they propose to pursue me through all eternity, claiming that they were sealed to me for eternity. But I have not yet encountered any of their shades wandering through the regions of the blest. Can it be that they have been assigned to some other sphere? I will also pay my regards to their testimony in the near future.

I am fully aware of the exact meaning of my charge against Brigham Young and others who brought forth the so-called revelation on celestial marriage. I am aware that I place them under the charge of deception, fraud, and conspiracy. I am aware also that where a crime is charged a motive must be presumed for that crime. The motive in the case of Brigham Young and his immediate associates is found in the following facts: On the twenty-ninth day of August, 1852, when they brought this revelation to light, they were deeply imbedded in the mire of polygamy and concubinage. They desired to claim the sanction of heaven for their marital ventures. Not one of them was a prophet. Brigham Young himself is on record with a statement that he was not a prophet nor a son of a prophet. The revelation must be ascribed to some one who was known to have been a prophet. There was every incentive for them to do what they did, and thus not only escape the blame of introducing such a doctrine themselves, but at the same time gain the prestige of my name among the great body of their followers for the thing that they had promulgated.

In closing this part of my defense let me appeal to the editors and readers of the *Tribune* and to the members of the Mormon church: In the future, if you wish to quote me on the marriage question, quote from my statements published during my lifetime, and not from some document which appeared after my demise, and with which, even according to the claims of my Mormon friends, my connection can not but be considered doubtful.

The Mormons and Gentiles in Utah are alike inconsistent. The Mormons in that they present me to the world as a prophet of God and at the same time aver that I did things that were directly opposed to the teachings of the inspired books that God gave to the world through me. The Gentiles are inconsistent in that they pass over my well-known utterances regarding marriage and accept the testimony of certain people in Utah that I was a polygamist, the while they admit, nay, charge, that these people are unreliable witnesses on any other point in controversy.

Gentlemen of the Gentile community in Utah, you can not incriminate me because you have impeached your own witnesses. Gentlemen of the Mormon church, you are in conflict with the written word.

JOSEPH SMITH, per F. E.

GRACELAND'S FACULTY STRENGTHENED.



T. J. FITZPATRICK.

Graceland College alumni and friends of that institution will be pleased to learn that Professor T. J. Fitzpatrick, of Iowa City, has been secured by the trustees for the school year of 1908-09. This will be especially good news to the residents of Lamoni and vicinity, as the professor and his estimable wife are well remembered and much respected by them. Professor Fitzpatrick will have charge of the higher branches in mathematics and the sciences, his specialties being geology and botany. We know of none better fitted for such work.

Professor Fitzpatrick is a member of several associations of scientists, being a Fellow of the Iowa Academy of Sciences, the American Association for the Advancement of Science, and is connected with several historical societies, having for some months acted as collector for the Iowa State Historical Society, with headquarters at Iowa City.

As a book collector he has been highly successful,

having an exceptionally large private library which will aggregate perhaps ten or twelve thousand volumes, two of his specialties in this direction being Linnæus and "Mormonism." He is said to have one of the best collections of Linnæus' works in the United States.

The college trustees are to be congratulated in securing the professor, for they thereby place this department on an equality with any in the state of Iowa. The HERALD extends its best wishes to Professor and Mrs. Fitzpatrick and assures them a welcome on their return to Lamoni.

NOTES AND COMMENTS.

Under the heading "Hymns and poems," we are going to give occasionally selected and original poetry and hymns, both old and new, such as we believe are of real merit, and will be appreciated by HERALD readers.

Elder Alvin Knisley writes from Bisbee, Arizona, regarding the work in that field, as follows:

"On account of the unsettled condition in Mexico we have been deterred from going far into the interior. Bisbee is still our headquarters and we write from thence (July 12). We continue to work among Mexicans and Americans. The few Saints here are very spiritual and that excellent condition of union prevails that has many times within the last two months evoked from the Master a verbal recognition when we assembled together. On one occasion the brethren were told substantially to 'trust in me along financial lines as well as spiritual and I will provide for you,' etc. They were told that as there was already a financial depression which would become worse insomuch that for their deliverance it would become necessary for them to meet together in fasting and prayer to God. A canker will break out that political parties will not be able to heal. Faith, repentance, baptism, equality of mind and heart must precede equality in temporal things. Legislation will not bring it. It is gratifying to behold Israel moving toward the center posts. It is regretful to see any moving away. An intelligent sister in Independence related to me a dream or vision. She found herself beside a railroad track. She was in some company. While walking leisurely along, they met a loaded train pulling in the opposite direction. She recognized that it had a number of Saints on; that it was pulling westward. When she had inquired what the Saints were doing there and where they were going, she was informed by a voice that they were heading for the west to take advantage of the speculative opportunities held out in that region, thinking that they would come back in time for the redemption of Zion. But, the voice informed her, they will find themselves mistaken. They will be too late. Zion will be redeemed in their absence.

"My abode is with Bro. John Farley and wife, quite recently married. Sr. Farley will be remembered as Miss Addie Condit in Idaho and Utah where she is extensively known. They have a comfortable home on the mountain, of which I have been a welcome sharer the past two months. Perhaps they have sympathy for me because that for so many years and until last January they were like I am now."

It may be of interest to our readers to learn that there are fifty-nine business institutions,—banks, stores, shops, factories, etc.,—in Independence, Missouri, controlled by Latter Day Saints.

One of the yellow journals of recent date advises parents to spank their children by "mental suggestion," something after the idea of healing by mental suggestion. Most parents will hesitate to adopt that method because most of them have tried it on other people's children, that being as far as they dared to go, and the results have not been very satisfying.

The "Question bureau" of the *Toledo Weekly Blade*, Thursday, July 9, 1908, contains an item that will interest our people, as follows:

I am an old subscriber, but rarely ask questions. Will you please tell us something about the Reorganized Church of the Later Day Saints?—T. M. B., Morgantown, West Virginia.

The Reorganized Church of Jesus Christ of Latter Day Saints is a continuation of the church which was organized at Fayette, New York, April 6, 1830, with six members. It was an anti-polygamist organization and was effected by Joseph Smith, Oliver Cowdery, and others. Joseph Smith was chosen president. From the time of organization the church rapidly increased. After the death of Joseph Smith, Brigham Young became his successor. While at winter quarters near Council Bluffs, Iowa, in December, 1847, Young assumed the Presidency of the church, and led his followers to Salt Lake Valley, where he introduced such doctrines as Adam-god, blood-atonement, and polygamy. None of these had been accepted by the church or taught by its authorities during the life of Joseph Smith. In 1851 a number of persons and local organizations, some of whom had stood aloof from all factions, started a movement that resulted in a conference at Beloit, Wisconsin, in June, 1852. This conference renounced all allegiance to Young and others. The church has always been aggressive in its fight against polygamy. The organization has a membership of about fifty thousand. It is prosecuting missionary work throughout the United States, the Canadas, Australia, New Zealand, Society Islands, Sandwich Islands, the British Isles, Scandinavia, and other countries.

Men have often endeavored to substitute a system of ethics for the dynamics of a personal faith in God. But such efforts have generally resulted from or preceded a weakening of conventional morals and a degeneracy in society as a whole.—Matthews.

All sunshine makes the desert.—Arab Proverb.

LAMONI ITEMS.

The chorister found himself minus an organ at the Sunday evening service in the park. But that did not seriously interfere with the musical program. The choir and congregation made the old song, "God is marshalling his army," ring out loud and clear on the still night air. It was an inspiring song; and it was an inspiring spectacle to see "both the aged and the youth" hastening toward the meeting grounds until an assembly to be proud of greeted the preacher. Elder Paul M. Hanson was the speaker; and we are safe in saying that the majority of those present, if not all of them, were well repaid for attending the service. One striking argument of the sermon was that if man were mentally capable and could start right and reason on and on he might at last devise a gospel exactly like the one God has promulgated, and would be led to institute similar ordinances, such as baptism, etc., every principle and ordinance of the gospel having a logical reason for existence.

President John Smith was the speaker at the Brick Church Sunday morning. In the afternoon the funeral of Elder John D. Bennett was held from the church, Elder Heman C. Smith being the speaker. Bro. Bennett died Saturday as the result of injuries sustained from a fall received the day previous. In his boyhood days Elder Bennett was a member of the Shaker society. He was baptized into the Reorganization in 1863 by Elder E. C. Briggs and was ordained an elder in 1864. He has been a resident of Lamoni for many years.

Graceland College museum is lately in receipt of some Indian relics. The first is an ax found by Frederick Judson in 1902 while plowing in his garden at Walworth, Wisconsin, and was presented by his father, Frederick Judson, through the hands of Bro. Aaron Allen, July 15, 1908. This ax is a perfect specimen of exceeding lightness in weight and of a dark color. The latter consists of five good specimens of arrow-heads found by Aaron Allen, of Lamoni, on Pottawagamie battle-grounds just northwest of Hartford, Michigan, and presented by him July 15.

The reunion of the Lamoni Stake is announced to begin August 21 and extend over two Sundays. It will be held at the usual place, on the reunion grounds south of town. These grounds have been rented by the committee for a term of five years and have been put in excellent shape. Good speakers have been secured and all other necessary arrangements have been made to assure a successful reunion; that is, providing the Saints have made or will make the necessary spiritual preparation. Good grounds, good tents, good speakers, good meal service, are only accessories; without proper spiritual conditions the reunion will fail.

Elders' Note-Book

MISSION WORK IN CITIES.

Much has been written of late on the subject nearest to the heart of every true missionary, "How to secure the attention of the people to our message?" Much of interest has been presented, and many ways suggested, but I am free to confess that no one way is the best in the abstract sense; that way is the best that is suggested by the Holy Spirit, and I think that this idea has been emphasized by several who have written. Then again there are places like there were in the days when Jesus preached, where he could do but little among the people because of their unbelief.

Every place has its peculiarities, and I think the cities have more of them than anywhere else. In some cities you find the Saints ready and willing to open their homes to cottage meetings, and spend their time inviting the people to such services; in other places there is an unwillingness to have the homes occupied with preaching-services, or to invite the people to a private house. I have labored in both places. Many have been convinced of the truth by hearing the word in private houses. There are other places where homes have been occupied, but the people would not come because the meeting was being held in a private house; there are other places where the people do not wish to go to halls, and would much prefer to attend services at a private house. In some cities the Saints are willing and anxious to go out on the streets, or anywhere that the servant of God may decide is best to try and reach the people, even willing to go out in the highways and hedges; but there are other places where the Saints feel a timidity about helping in street work, and but little can be done unless there are those who can assist in the song service.

In some cities there are those who can and do assist liberally with their means so that extensive advertising can be done, and halls rented; there are other cities where the Saints are not able financially to thus assist, even though they are willing, and then again there are those who are able and not willing to spend their money to do very extensive advertising; and then there are places where such advertising as may be done effectually in other places would not be of any great advantage.

City missionary work can not be done effectually without means and willing helpers and those who can be depended on to be present to assist when needed. There are in most places those who are willing to help, but their labor is such that they can not be present, or if present they are so wearied with the excessive labor they have to perform that they are unfitted to assist to any great extent.

One who has charge of missionary work in a city should have the perfect confidence of all, and so

labor as to bring no justifiable reason for losing this confidence. He should have such confidence in God that should there be criticism of the work done, he will be assured that God approves of the effort made, and move on in the line of duty as led by the Spirit, trusting that God will, sooner or later, bring about that which will justify him in his course, even if it be not till the judgment day. He will have need of patience, that after he has done the will of God, he may secure the promised blessing due to the faithful laborer. He should be so humble that God will continually be a helper and give the encouragement needed, however much the opposing forces may seek to frustrate the best laid plans. He should be in close touch with the possibilities of the Saints where he is laboring, be subject to these possibilities, and arrange his work accordingly under the leadings of the Spirit. He should be in close touch with the work of the branch officers, and the auxiliaries of the church, and so far as possible use them to assist in the work intrusted to all, and yet not impose too great burdens upon others, and especially not ask others to do that which he is not willing to take a part in.

God has said that "no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care." (Doctrine and Covenants 11: 4.) The missionary should study to keep himself in this condition, and study to use those only that are trying to bring themselves to, and keep themselves in, this condition, for the reason that no other can assist in this work. Since this work is a missionary work, and its general officials are those under especial missionary responsibility in all the world, either by reason of their office, or by appointment, every local organization is an auxiliary to this one great responsibility of spreading the word of God, and thus representing the Spirit of the Christ, the Great Missionary, and the one without which we can do nothing, and the Spirit that must govern every one in the body of Christ to be his in fact, for, "If any man have not the Spirit of Christ he is none of his."—Romans 8: 9.

When I read the very interesting articles of my brethren relative to their missionary efforts, I study to ascertain how much of it I can use when taking into consideration the conditions that I have to work with in the locality where I am laboring, and the capabilities of the Saints in meeting the obligations necessary to put the suggestions into practical operation; and I then seek the wisdom that cometh from God to select from the many good suggestions that can be made use of, wholly or in part, and how to modify each suggestion that it may be adapted to the work required to be done.

In cities where there are auxiliaries to the church

there should be chosen those to have charge who are willing to labor under the direction of the branch and missionary authorities in that particular city where they are, so that the labor may be together. Each one should have such an interest in the success of the work that they will be willing to suggest any improvement in the work to be done, and leave their suggestion to be acted upon by those in charge, having faith enough in God to believe that their prayers and the prayers of their brethren and sisters ascending in unison for the direction of the Spirit to be given to those having charge will be answered; and if those in charge see that it would not be wisdom to carry out the suggestion be just as willing to labor along the line the Spirit may direct the ones in charge to labor as if they had carried out their suggestion.

The missionary should be a very spiritual man, and while in secret he may seek the Lord often, he may also inspire the spirit of prayer to be exercised by all who are interested, and at times resort to fasting and prayer in unison with all the Saints in the locality of the work to be done. His faith should not waver, even if the results anticipated are not realized, and he may have to endure some severe criticism because the results are not what should have been expected. He should leave the results with God, and so should all who are interested. Even though at times he may be directed to minister contrary to what he had anticipated, he should recognize that God's ways are not man's ways, and though our individual judgment might suggest a certain way of doing the work, and the Spirit should suggest another way, the Spirit's direction should be followed, and then if no immediate or apparent results follow he should be satisfied to let God do his work through him as an instrument *in his own way*. We are not our own, and should at all times realize and acknowledge that God has the right to have his work done according to his will.

Because some do not see immediate results they become discouraged, and begin to doubt whether they were led by the Spirit, though at the time they were fully assured of the source of direction. This has been the experience of every one who has preached the word. Some times they have been led very peculiarly to preach, differing from their outlined course, and while they were ministering the word were filled with the Spirit, yet soon afterwards, they began to be doubtful, and were made sad because of the doubts they had permitted to enter.

The minister for God can not rely on the pleasure he may give men, either in the church or out of the church, as to the efficiency of his service for Christ. Paul said, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."—Galatians

1: 10. If we do not please men we shall expect to hear criticism, and should not be disappointed if we do, but whether criticised or not, if God approves of the work you are doing at the time it is being done, that should be sufficient satisfaction; however, always take notice of the criticism sufficiently to see whether there is any merit in it, and whether there is or not, consider the one offering it as doing so with an interest in seeing the work done in a better way than they think it has been done, and the way they possibly would have done it. We should do as Paul advised Timothy to do, under the direction of the Spirit, irrespective of what may be the results which we or any other may have anticipated, which advice was to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."—1 Timothy 4: 2. Also follow the advice of Peter, who said, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear"; always remembering the manner in which the answer should be given.

With a longing to see the ministry of the church endowed with greater spiritual power and humility,
DES MOINES, Iowa. J. F. MINTUN.

Original Articles

LEAVES FROM LIFE.

CARRIE A. THOMAS, AUTHOR OF THE WELL-LOVED HYMN, "IN THE LIGHT."



SR. CARRIE A. THOMAS.

"Let us peacefully dwell with our brethren,
Being neighborly, upright, and kind,
Ever putting our faults before us,
And those of our neighbor behind."

My sister, Carrie A. Thomas, was the oldest daughter of Horace and Sally E. Church, being born at Mantua, Ohio, September 7, 1839. Her childhood was without particular event except that in the

winter of 1844 and 1845 our mother's half brother, Justus Morse, came to visit at father's, and he being a Latter Day Saint and a high priest in the church, the winter was spent in discussing the claims of Joseph Smith and of the Book of Mormon. Father was early in life a Seventh-day Baptist, and mother a Presbyterian, both of the strictest sort, and it was only after this winter's argument, closely contested, and the reading of the Book of Mormon through five times, and fighting every step of the way, that father gave up and accepted the truth of the latter-day gospel as taught by the church.

After thus becoming acquainted with the church and its Book of Mormon, my sister took a great love for the reading of the book, and read it through no less than four times while a girl at home. She was a lover of the book and the story it told of God's love to his people on this continent, which was in close harmony with the teachings of the New Testament Scriptures to his people on the old continent. In the old family Book of Mormon are still to be seen the marks she made on the inside of the back cover to the book as each time she completed the reading of the book. This was the particular incident of her childhood, and which continued to young womanhood; for she imbibed the sacred teachings in her youthful heart. The love of God and his truth became the dominating trait in her character. Her supreme delight was the study of the Book of Mormon, with which she became very familiar. Its precious teachings were so indelibly impressed on her memory that she never lacked a testimony from it when needed. As she grew in years she did not cover her light under a bushel; but in word and by precept did she try to impress the precious promises of the gospel upon others, and to labor to lead them to the "true light of God."

Her childhood was mainly spent in Ohio, but in 1849 and 1850, on a trip with the family to Rhode Island, she became acquainted with her cousin, Charles N. Brown, and the correspondence that ensued later made him acquainted with the gospel plan to that extent that he obeyed its teachings in time, and in his later ministerial work wrought well, and many sheaves were brought into the fold, and many still live to love his memory.

My sister being the oldest of the family that lived, and our mother of very delicate health much of the time, early in her life it became necessary for her to take an active part, and with her loving disposition she soon became a prominent factor in the good and well-being of the family. Her tender care of her younger sister and brothers was more the part of a tender mother than simply a sister, and she seemed more to us as the former than the latter. With all her diligence in the duties of her father's home she found time to acquire a comfortable school-

ing in all the common branches of that day, and also others not so included at that time, namely, astronomy, algebra, geometry, etc., and she took pleasure in the study of the wonders in the heavens, as well as the wonderful formations of the earth on which we dwell, or to delve into the depths of the higher mathematical problems. This diligence placed her in early young womanhood in a position to act as a school-teacher, and she was successful and able to conduct schools of that time where others failed to manage or control, much to her own credit and the good of the schools.

In these early days schools were not graded as they are to-day, neither did they have many helps and school accessories as do the schools of our time. The average school of those times was composed of children running from the tender years of the primary department all the way up to young men and women, oftentimes twenty-three and twenty-four years of age, who would spend the winters in school, making a mixed attendance many times harder to manage and difficult to teach, all being in the same room and all under one teacher; and when oftentimes a school of this kind where one or more teachers had been very unofficially dismissed by the scholars in a hilarious manner, she was called on to take it, and in so doing was able to bring order out of chaos and success out of failure.

Early in life a love for art asserted itself, and she loved to place on paper with her pencil the imaginations of her soul, many of which were true to nature and a pleasure to her many friends. In the production of one of these occurred an incident long remembered by her, as it taught a lesson she never forgot.

On this occasion my sister had been requested to mend a torn place on the knee of her father's pantaloons before he went out for the labors of the day. The day was the usual one of duties and cares, and with it all she found time to place on paper the beauties of nature as it all appeared in her mind's eye, while in the open of the forest scene she had drawn, she drew a man, "the crowning work of God's creation." She had wrought well, her mother and children were tenderly cared for, the household duties nicely done, and this drawing accomplished with the rest, and when father arrived at the close of the day she made haste to show him the bit of art she had found time to produce. The appreciative parent could but admire the diligence and faithfulness of his youthful daughter in the performance of her duties and the seeming talent which was developing, and as he admired the drawing while she showed it to him, perchance he was thinking how to impress upon her a lesson he desired her never to forget, for he looked upon the drawing very closely, as if something were lacking, whereupon he

observed, "And have you drawn a hole in the knee of his pants?"

This mild rebuke was enough for her. She had neglected this little duty and used the time with her pencil at a favorite pastime. But she made haste to prepare the pantaloons her father had asked her in the morning to mend. However, the lesson remained with her through life, as evidenced by her actions and an occasional recital to us children of the incident. The drawing was neatly framed and presented to father and adorned the walls of the sitting-room the remainder of his life.



Drawn by Carrie A. Thomas.

THE FOREST PATH.

While the father admired the drawing he was thinking how to impress on her a lesson that he desired her never to forget.

Just prior to the removal of the family from Ohio a visit was received from mother's cousin, Millicent Bissell Thomas, and her son, Orlin B. Thomas, then a boy of some eleven summers, while Carlie was one year his junior. This was their first meeting, but they did not meet again till some ten years later and both families were located in Illinois, whereupon they again met and the young couple spent many happy hours, weeks, and months together; and the months lengthened into years. Both were lovers of music and drawing, consequently each was interested in that which was uppermost in the mind of the other. Both were likewise diligent in their studies, preparing for the schoolroom as teachers, and later both entered upon the duties of their choice, and the studies and experiences of each were of interest to both; so the time passed busily on. But this was not all. Both were likewise of religious parentage, but my sister had learned the true message of the everlasting gospel, and with all else that occupied their minds they found time to discuss these topics fully, and both became conversant with that which was

very dear to her heart and that of her parents. She with clear and well-grounded reasonings from the Scriptures not only removed all barriers between the lovers on religious matters, but both became one in the love of the true and everlasting gospel, and subsequently, after having removed to Michigan, the two hearts were joined in one on April 14, 1864, and immediately their efforts were combined to make them a home in the new portion of the State in Allegan County, later called Hilliard's Station.

Having yet no knowledge of the Reorganization, together with father, mother, younger sister (whose husband also learned the true and everlasting gospel of the "girl he married,") they formed a little band of home worshipers on each Lord's day; there were also two surviving lads, four older ones having been in childhood snatched away by the ruthless hand of death, as also the youngest sister, a prattling child. They settled on the little home farm (forty acres) in the woods of the Wolverine State in seclusion from both the Christian and unchristian world, and in their little assembly sang the songs of Zion, sought the true and living God, and in that earnest, fervent prayer, secured to themselves the choicest blessings of a loving Father's hand.

To the happy union of the couple who are most prominent in our story was given on the 18th of April, 1865, a chubby boy to gladden their home, and in the words of the husband and father still living, "No stately walls ever domiciled a happier trio than did that neatly hewn log-cabin.

Early in 1867 some one of this little band of "Saints," lacking only the baptism constituting the new birth, saw in the *Detroit Tribune* a brief account of a people at Plano, Kendall County, Illinois, calling themselves Latter Day Saints, under the leadership of Joseph Smith, son of the martyred "Mormon prophet," and that they did not believe nor practice polygamy. The father of her whose life we briefly sketch immediately wrote to the leader of the little band at Plano, saying, "Send an elder; here are six of us waiting baptism." Responding, Bro. E. C. Briggs on the 13th of February, 1867, rapped at the door of the cozy little frame dwelling of "Father Church." Father Church immediately sent one of those little "brothers" over to break the news to her whose heart was too full for utterance. She fairly flew the beaten path of but a few rods and rushed in so completely overcome with joy that she dropped into a chair and burst into tears, not even waiting for the introduction and hearty handshake that followed.

On Saturday evening Bro. Briggs was introduced to three ministers of various denominations who were holding a protracted meeting in the school-house, as also to many of the neighbors. None asked his church name. He bore a touching testimony, and

was invited to preach next morning, after which the large crowd followed a mile to the water where the six were baptized.

That evening in the little frame house a divine call and ordination and vote placed the father of our heroine in charge of the little flock. The wheels were set in motion, the work rolled on till the little band numbered thirteen, one of whom prophesied, "It shall yet number six times six and more," which was subsequently fulfilled to the number of forty-two. A sisters' aid society was organized, of which our sister was chosen president. The productions of her pen appeared in the church papers and were always entertaining and instructive, and oftentimes her writing was in poetry, which she loved to write. At times when writing a letter to a friend she would send them a poem which was cherished as a keepsake for many years. The Saints' Harp contains two of her productions, No. 1076 and No. 1078, "Mournful the time, and dark the day of Zion's desolation," and "'Tis a glorious thing to be in the light, in the light." These are familiar to the readers of the *Autumn Leaves*, so I need not to give them in full except what was the fourth and next to the last verse of the latter, it having been omitted when published in the Harp, but sung and appreciated much by those who knew it.

"But we first the law obey
In the light, in the light,
As they did in Peter's day,
In the light of God.
Then the Holy Ghost is given,
Blessed light, blessed light,
'Tis the only light of heaven,
'Tis the light of God."

The only event closely associated with these words is that they were composed only twelve hours previous to the birth of her twins, and that the presence of the Spirit, so discernible in the writing of the hymn, was with her the whole day through, and to such a degree that she needed no professional attendance, her mother waiting on her. Needed strength and quick recovery was manifestly a blessing from the Lord, and the bright little girls, born March 16, 1868, very soon added much to the already happy home.

In the little branch the meetings were held alternately with the two clusters of Saints, a distance of six miles intervening. When the weather and conditions of the roads did not permit the sisters making the trip with ox-team and wagon, the brethren walked, seldom missing a meeting, in which, as a rule, every one present took part. Ofttimes did our sister put the twin babes to bed in the clothes-basket for the trip. Never a meeting passed in which her voice was not heard in song, prayer, and testimony. On one occasion, expressing her desire and determination to endure to the end, she said, "If I perish,

I shall perish striving." When she sat down Bro. Asa Cochran arose and said, "In the name of the Lord thou shalt not perish, but shalt have everlasting life." Any who knew her through life, can easily believe the prophecy a true one.

In the spring of 1873 she and family migrated to Illinois, where they spent the summer, resuming the journey to Iowa in October, "Zion" being the watchword, spending the winter in a little old inland village (New Buda), there being no house to be had in the "colony" under the auspices of the "Order of Enoch," until in the following spring, when a small house was secured on a farm of eighty acres, just across from which there was erected a temporary church building in the summer of 1875. Previous to that time the meetings were held alternately in a schoolhouse in the northeastern part of the settlement, and another in the southwestern part where they moved. Here was organized the first Sunday-school of the Lamoni Branch, in which our sister taught a large class of young ladies, her husband being the superintendent. In the church across from her home she taught the class so long as her health would permit, continuing also to contribute to the church publications.

On July 7, 1876, another little stranger came to complete her family of two boys and two girls. No pains did that fond mother spare to bring her precious children up in the nurture and admonition of the Lord. The morning and evening prayers were never forgotten in that home. She had watched over them with a vigilance to be surpassed by no mother; but the time came when she could no longer direct their steps, or shield them from the allurements of the world.

The father in the meantime had been ordained an elder, and was not only laboring diligently for the good of his fellow men to bring them to a knowledge of the truth, but with his now feeble wife they did not lose sight of the soul's salvation of their own little family, and they were all inducted into the fold by their own choice, after having been thoroughly instructed in the ways of eternal life.

During the last few years of our sister's life, given above, her health had rapidly failed, and in the month of June, 1883, she took a ride to town, a distance of only two miles, and becoming very tired she stopped at her parents' for a rest and till she might feel better; but she rapidly grew worse, never going home, and lingered till October 13, 1883, when she passed from this earth-life. The following lines composed by her some years previous will suffice to portray the love of our Master which dwelt within her, and her desire that her family should live that they might have eternal life. May a lesson be gleaned therefrom that will be of use to each reader of the *Autumn Leaves*:

"Let us shake off the coals from our garments,"
As the beautiful poet has said;
Let us strive with our might to be perfect,
Like our Savior, 'the great living head.'
Let us see to it now, while the day lasts,
That we each take this matter in hand;
For 'tis one of the greatest importance,
And which we ourselves must command.

"Let us see to it well that our households
In excellent order are set;
For grievous afflictions might follow
Should we this great duty forget.
And then 'tis so pleasant to witness
An orderly household of Saints,
Where all are united and happy,
No jarrings, no strifes, no complaints.

"Let us carefully train up our children,
And teach them the only true way;
And prayerfully, faithfully watch them,
That their feet go not astray.
Let us teach them the faith of the ancients,
While childhood yet dawns o'er each head,
Like those sons of the children of Ammon,
They'll not doubt what their mothers have said.

"Let us peacefully dwell with our brethren,
Being neighborly, upright, and kind,
Ever putting our faults before us,
And all those of our brother behind.
And here is true charity needed,
The bond of perfection in life,
To help us to bear all things in patience,
And save from contention and strife.

"Let us seek for the poor and the needy,
And as much as we can give them aid;
Let us bring our tithes to the storehouse,
That the dreaded devourer be stayed.
Let us break off from all our light speeches,
Let us cease from much laughter and pride,
Let us make all our garments in plainness,
And in every commandment abide.

"Let us watch unto prayer, and be sober,
With a spirit both quiet and meek;
Let us strive for the gifts of the gospel,
And for 'wisdom' especially seek.
Let us study the dear Book of Mormon,
The Scriptures and Covenants too,
Storing up their pure precepts as treasures,
That we may be faithful and true.

"Let us shake off the coals of our garments,'
'Tis good exhortation indeed,
That we to each sacred commandment,
Should daily and hourly give heed;
For the Son will soon come in his glory,
With the great marriage supper prepared,
Then those who have lived for his honor
Will each have the promised reward."

—Charles F. Church, in *July Autumn Leaves*.

Talent is that which is in a man's power; genius is that
in whose power a man is.—Lowell.

Man's inhumanity to man
Makes countless thousands mourn.

—Robert Burns.

Hymns and Poems

Selected and Original

THE LOVE OF GOD.

[This hymn was translated from the German by John Wesley. Its author was Gerard Tersteegan, who was a mystic and wrote upward of a hundred poems during a lifetime of three score and ten years.]

Thou hidden love of God, whose height,
Whose depth unfathomed, no man knows,
I see from far thy beauteous light,
Only I sigh for thy repose;
My heart is pained, nor can it be
At rest, till it finds rest in thee.

Is there a thing beneath the sun,
That strives with thee my heart to share?
Ah, tear it thence, and reign alone,
The Lord of every motion there!
Then shall my heart from earth be free,
When it hath found repose in thee.

O love, thy sovereign aid impart,
To save me from low thoughted care;
Chase this self-will through all my heart,
Through all its latent mazes there;
Make me thy duteous child, that I
Ceaseless may, "Abba, Father," cry.

Each moment draw from earth away
My heart, that lowly waits thy call;
Speak to my inmost soul, and say:
"I am thy Love, thy God, thy All!"
To feel thy power, to hear thy voice,
To taste thy love, be all my choice.

The Hour of Prayer.

Air: "Home, Sweet Home."

When weary of life, its vexation and care,
Oh, give me an hour with God's people in prayer.
The world and its folly, to leave at the door,
And feel in the presence of Jesus once more.

Prayer, sweet, sweet hour of prayer,
To feel that the presence of Jesus is there.

When trouble o'ertakes us, and evils resist,
And life is surrounded with darkness and mist;
For strength against Satan's attempt to ensnare,
Oh, give me an hour with God's people in prayer.

Refreshing indeed is the hour of prayer;
Its power to relieve is not met with elsewhere;
Where Jesus is present each want to supply,
And answers with precious gifts from on high.

Oh, grant me, dear Lord, through the hour of prayer,
A joyful relief from life's burdens and care;
Thy cause to me dearer; my hope more secure;
And heaven seem nearer than ever before.

INDEPENDENCE, MISSOURI.

F. JOHNSON.

"O tender heart," we used to say,
"The world will serve thee ill some day;
So pure and glad, so frank and free,
Time holds a cruel dart for thee!"
O heart of joy, our fears were vain;
E'er life had stabbed thee with its pain,
Thy spirit soared to heights above,
Still dreaming that the world was love!

—Josephine H. Nichols in *July Century*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Daughters of Zion Reading for August.

TO WHOM DOES THE CHILD BELONG? NO. 4. TO SOCIETY.

Recognition of the individuality of the child does not imply disregard of the rights of others. While it is true that each child is an integer, it is equally true that he is only one of a multitude of integers who are factors in this great problem which we call society, and while we fully comprehend that individual rights are sacred, we are just as fully aware that what is best for one is best for all, and *vice versa*. Therefore, while all arrangements for the welfare of the child are made with reference to his peculiar needs, we find that this coincides with the best interests of the community wherein he dwells. This is true in the minute details of life. It is not a question of minor importance whether he shall be fed with regularity from the very first. Upon this point rests the welfare, health, and comfort of the mother and other members of the family. . . . By regularity of habits in eating, the cause of temperance is forwarded. . . . The comfort of the inmates of the home depends, to a great degree, upon the regular and natural habits of sleep in the child. . . . The child has a right to demand that his habits shall be such that they will make life easier for him and all connected with him. . . .

It is incumbent upon the parents to train their children so that they shall be the least trouble to themselves as well as to their associates, and this can only be done by training them to demand as little as possible from others, and to rely upon their own sure, unfailing resources. The child that is always amused by some one else, is being trained for unhappiness in himself and to be a source of unhappiness to others. As parents we are too anxious to amuse our children; we do not allow their individuality to exercise itself in their plays. We so constantly supply them with expensive toys that we give their ingenuity no scope, and thus train them in extravagance, and limit their usefulness to society in that we lessen their productive power.

In training the child for his future place in society, the importance of courtesy must not be forgotten, and no one who has not had the experience can understand how difficult it is for one to display the little civilities of life, who has not been trained to them in childhood. The elderly person who has been allowed in childhood to reach at the table for food, finds it difficult to ask, and will perhaps find it easier to go without than to ask to be helped. The baby will not understand the "Thank you," and "Please," but if these words are repeated with every request made him, he learns to imitate, and bows his head, and says, "ta-ta," and the habit is formed before he can speak. Parents sometimes imagine that if they are courteous to the child, he will invariably be courteous to others; but this will not follow unless they exact courtesy from him; he must not only be spoken politely to, but he must speak politely in turn.

But true courtesy is not merely an outward observance of polite manners, it includes an unselfish thoughtfulness for the comfort of others. H. Clay Trumbull says: "If a man

be marked by exceptional courtesy in all his intercourse with others, he has an advantage to start with in the struggle of life, beyond all that could be his by health and wealth and wisdom without courtesy."

Courtesy can not be taught by those who set a selfish example, nor is it taught by an outward observance of conventionalities without the heart of true politeness as its source. The child sees through shams and values them accordingly. The child will need little teaching in words to be dutiful, if he sees his parents always treat each other with kindly, unselfish courtesy; but if he hears the father say to the mother, "Oh, you are only a woman"; he imbibes the idea that women are inferior, and even though he doffs his hat to them in the street, he feels in his heart contempt for their inferiority. The gentle, loving, unselfish atmosphere of the home will do more to inculcate genuine courtesy than any number of worldly sermons.

Courtesy to others is also a training in self-respect. We must have more respect for ourselves when we are kindly thoughtful of others than when we are only selfishly thoughtful of our own desires and comforts. But courtesy will not make us self-conscious; for one is only thoroughly courteous when one forgets self. The best cure for bashfulness is ingrained courtesy.

One great problem for the parent is how to be just to the child, and yet not train him to exact from others more than his due. It would almost seem that the average American parent errs in both directions, at times being unjust to the child, at other times allowing him to demand more than is his due. At one time we say to him, "Get up and give this lady your seat," without giving him a chance to show himself willing to be courteous, or recognizing his right to a seat that he has perhaps paid for. At another we compel all adults to stop conversation in order that the child may express his opinions; and in both instances we are training him in ways that will make him a disagreeable member of society. Health and courtesy are grand foundation stones in the elements of success. How much greater influence personally Carlyle might have had if he had been healthy and courteous.

But a more important element of character is truthfulness. The first lessons in truth are given by example. The child who had never known any but straightforward dealings with himself, will have imbibed the elements of honesty, and will be truthful in turn. Deceit on the part of parents, promises made and not kept, business tricks boasted of in the child's hearing, are all lessons in dishonesty more powerful than any homilies on uprightness can possibly be. The mother who hides her bonnet, and slips away from her child, need not be surprised if, a little older grown, the child slips away from home or school. The parent who answers his child's innocent question with a half truth, need not blame some one else if he finds later that the child knows how to falsify. The father who, buying a bunch of grapes at a fruit stand, took a bunch, and gave it to his little daughter, while the pound he paid for remained full weight, had no cause for astonishment when he heard that the girl in her teens was accustomed to help herself to the belongings of her school-mates. This question of truthfulness is so broad in scope that we can only indicate its importance, leaving each parent to follow out in thought and practice the line of conduct appropriate in each case.

The man who is loudly grumbling at fate because he does not succeed, may have been a child taught by parents and friends to have what he cried for. It may seem a small matter to the mother that the baby is indulged because it cries, but the effects of such training reach onward all through life, and become of importance to society. If the desired article is something the child should have, he ought

not to be permitted to cry for it. If he should not have it, he ought not to get it because he cries. How much a child may be allowed to cry is worthy of consideration. Self-control is something that can not well be left out in the training for character-building, and in their griefs or injuries even quite small children can be taught self-control; but it is quite questionable if it is ever advisable to suddenly check the audible expression of pain. It is said that soldiers who endure surgical operations without anesthetics will be less liable to traumatic fever if they give vent to their suffering in outcries of pain. Cries and tears are nature's outlet for nervous irritation, but a child can be taught to cry softly. The outcry is often a demand for sympathy more than expression or physical pain, and the child soon learns that he receives sympathy in proportion to the noise he makes. If he learns that it is the extent of injury and not quantity of sound that brings sympathy, he will act accordingly. We often go to extremes in giving sympathy to our children or withholding it from them. A little boy persisted in calling his father's attention to a small injury, until the father impatiently exclaimed, "Well, what can I do about it?" "You might say, Oh" was the reply, showing that the demand was for sympathy. Friends often are too ready with sympathy, and so train the child in magnifying small matters. I once saw an amusing illustration of this truth. A small boy had been trained by his parents to make light of his hurts. When he would fall in his play, the mother would say, "Down goes my little boy; up jumps my little man," and unless the injury were really serious, the little fellow paid no attention to it. Going with his parents to spend some time with friends, he soon learned that they were always ready to pity him; so if he fell down, before he made any outcry he would raise his head and look around to see who observed him. If father or mother were in sight, he would jump up without a word, but if they were not to be seen and any of the friends were visible, his cries were heart-rending. To wisely mingle sympathy, and at the same time to teach self-control, is a problem. To quiet the child by giving candy is purchasing peace at the expense of self-control, and is also a lesson along the line of self-indulgence, which may lead to intemperance in later years.

The object of all discipline is self-control, and the lesson must be learned in the family in order to fit the individual for the larger life in society. We are told that a large proportion of the inmates of insane asylums are those who have not learned self-control in childhood, and so lost their balance entirely when brought into contact with the worries and distractions of real life.

The child who has not learned to accept inevitable disappointment with equanimity, is poorly prepared for the trials and discouragements that await him all along life's pathway. I have known parents, who appreciated this fact, to endeavor to prepare their children for future disappointments by deliberately planning disappointments in their childhood. This seems to me refinement of cruelty. If parents are endeavoring wisely to order the child's life, they will find plenty of opportunity to thwart the wishes of the little one without taking trouble to create such opportunity; and matters of small import to adults are of intense importance to children, and their little crosses are as hard for them to bear as our larger ones are for us. Needless trials are often imposed upon children through the parents' granting requests without due consideration, and then recalling their permission. This is rarely excusable. It will be a good lesson in waiting if the parent takes time for deliberation and investigation before giving an opinion, and when the decision is reached, the child, in yielding his wishes, will have no feeling of injustice mingled with his disappointment.

Lessons in waiting are exceedingly important to be learned

in youth. The men or women who must do a thing just the minute they think of it, who act first and deliberate afterward, are trying members of society, and often meet with losses because they did not know how to wait. The child may early be taught that, when he manifests impatience, he will have to wait the longer for the gratification of his wishes; taught also to endure the inevitable without complaining. I have seen people who had never been taught to wait, make a whole car-load of passengers, who were detained by some accident, exceedingly uncomfortable, while the patient man concealed his impatience, and gave his thought to lessening the tedium of delay by devices to interest others.—Mary Wood-Allen, M. D., in *American Motherhood*.

Questions on August Reading.

Of what is society composed? Do the rights of one member of society conflict with the rights of others? In recognizing the individuality of the child what else must be taken into consideration? What will result to the child from this consideration? To what extent is this true? How may regularity of habits forward the cause of temperance? How will regular habits of sleep benefit the child and his family? What will be the effect of good habits to the child and to those around him? What is the child's right in the matter? In what ways may a child be trained to demand little of others? What will make the exercise of courtesy easy? What more is needed to bring about this result besides treating the child with courtesy? What does courtesy include? What will be the effect upon the children of the father's attitude toward the mother? What is the best cure for bashfulness? Why? What problem is presented here? What two extremes are to be avoided? What element of character is more important than courtesy? What will the child imbibe from straightforward dealings with himself? What will be the effect of deceit on the part of parents? What should be the example of parents in honesty? What importance should we attach to self-control as an element of character? How may small children be trained in self-control? What wisdom may be used in the expression of sympathy? How may society be benefited by home discipline in self-control. How may children be prepared to meet disappointment bravely and patiently? What injustice may be done a child by hasty decisions? What is the better method? Why are lessons in waiting important to prepare children as members of society? How may they be taught to accept the inevitable without complaint?

Program for August.

Hymn No. 12, Saints' Hymnal; reading from Home Column with discussion; paper, "Training a child in self-control"; paper, "Training a child in truthfulness and honesty"; roll-call; business; hymn 118, closing prayer.

Requests for Prayers.

Elder A. E. Stone, Willoughby, Ohio, requests the prayers of the Prayer Union in behalf of Sr. Cora Stone, that she may be restored to health. She is an intense sufferer, has been confined to bed for six weeks and unless she is relieved it is doubtful if she can withstand long.

Sr. Alice Savage writes from Mt. Vernon, Washington, requesting that those of the Saints so disposed will fast and pray for her daughter, Sr. Essie Smith, that if it be the Lord's will she may be healed of serious afflictions, be restored to health, and be able to perform the duties of life.

There is a higher law than the Constitution.—William H. Seward.

WHEN THE CLOUDS HAVE ROLLED AWAY.

JAMES L. EDWARDS.

J. H. ANDERSON.

1. When the Sav-iour comes in splen-dor His blest prom-ise to ful-fill,
 2. As we tread the nar-row path-way All be-set with thorns and dust,
 3. There's A-pos-tles, Seers and Proph-ets Who will claim us as their kin
 4. We are gath-ered from all na-tions To the ta-ble of the Lord,

With a glad-some shout He'll greet us And our hearts with joy will thrill.
 We are lay-ing up our treas-ures Far be-yond the moths and rust.
 With the ev-er-last-ing gos-pel That will save us from all sin.
 We have heard the An-gel Mes-sage And re-ceived the ble-s-ed word.

We shall un-der-stand more clear-ly The great love he did dis-play,
 So we'll bear with joy the scorn-ing That we meet while here we stay.
 And Christ Je-sus, the a-noint-ed, Who will an-swer when we pray,
 So we'll a-wait the Lord's ap-pear-ing In all his bright ar-ray

For we'll know the Mas-ter bet-ter When the clouds have roll'd a-way.
 Soon the war-fare will be o-ver And the clouds be roll'd a-way.
 In whose like-ness we'll a-wak-en When the clouds have roll'd a-way.
 To re-ceive a crown of glo-ry When the clouds have roll'd a-way.

WHEN THE CLOUDS HAVE ROLLED AWAY—Concluded.

CHORUS.

In that bright . . . ce-les-tial home. . . We shall meet . . . no more to
 In that bright ce-les-tial home We shall meet

roam, On the res-ur-rec-tion morn-ing When the
 no more to roam, On the res-ur-rec-tion morn-ing

clouds . . have roll'd a-way, On the res-ur-rec-tion
 When the clouds have roll'd a-way, have roll'd a-way, On the res-ur-rec-tion

morn-ing When the clouds . . . have roll'd a-way.
 morn-ing When the clouds, When the clouds have roll'd a-way, have roll'd a-way.

Letter Department

LAMONI, Iowa, July 9, 1908.

Editors Herald: The following few weeks of experience may furnish points of interest to some one.

Friday, May 15, the writer left Lamoni, Iowa, for Kirtland, Ohio, arriving in Chicago next morning; no special incident occurring on the way. A choice of railways was open to Cleveland, fare over one way being seven dollars and twenty-five cents, the other six dollars and twenty-five cents. The latter was chosen; accommodations good and a dollar saved. Copious rains had fallen and a luxurious growth of vegetation was rapidly springing up all along the way, looking beautiful.

On the train I chanced to meet an Episcopalian minister, on his way to Cleveland from Chicago. He was free to talk and we were soon engaged discussing religious topics covering quite a wide field, the following being some of the points raised:

"You practice sprinkling for baptism and baptize infants?"

"Yes."

"Why do you do that? Children have no need of baptism; baptism is for the remission of sins; besides, sprinkling is not baptism."

"We baptize for original sin."

"Why do you do that? Jesus Christ atoned for original sin, the sin of Adam; and of little children he said, 'Of such is the kingdom of heaven;' yet you presume to make them better by baptizing them, for which there is no commandment or precedent, or for sprinkling for baptism."

"Oh, yes; there is."

"Where is it?"

"In the prayer-book."

"Thunderation! that is only the invention of man; it is no authority."

"Well, that is where you will find it; it is not in the New Testament."

"Agreed; but Jesus says, 'In vain do ye worship me teaching for doctrine the commandments of men.' Your authority for infant baptism is of a piece with that which blinded and misled the Jews when Christ was here. Give me something that has the word of God to support it."

"There is none."

We are agreed again.

"Where can I get a book of clearest statement and best authority for the claim made by your church for the transmission of authority from the apostles, outside of the Roman Catholic claim? I heard one of your ministers preach on that at the World's Congress of Religions at Chicago, during the World's Fair, and I would like to look it up from your claims."

"There is none; nothing handed down at all; nothing in the claim; it is all bosh!"

Agreed.

"By what authority, then, does your church minister?"

"There is no organized church; Jesus never built any church. All we need is what is taught in Matthew 5 and 6—love God and your neighbor; do to others as you would have them do to you, and other like passages is all we need."

"Yes, but Jesus Christ said he would build a church: 'Upon this rock I will build my church.'—Matthew 16: 18. There was an organized church; I can prove it to you."

"How?"

"This way: Jesus said, 'Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses

every word may be established. And if he shall neglect to hear thee, tell it unto the church.'—Matthew 18: 15-17. How could it be told to the church if there was no church to tell it to? Again: 'The same day there were added to the church about three thousand souls.'—Acts 2: 41. How could something be added to that which did not exist?"

No reply.

"Did you ever read the Book of Mormon?"

"No."

"You should read it; you would run on to more surprising things in that book than in any you ever read; and you would know more about the Bible after reading it than you ever knew before. There is nothing bad in it, and it presents the very highest ethical code known."

"I will read it the first opportunity. I met one of your elders a short time ago, I think by the name of Webster; he requested me to read it. I am going to attend some of your meetings. If there is any truth I have not, I want it."

Changing position, I was soon in conversation with a lady and gentleman with a young babe, very cross. I remarked that they should give their babe something to quiet its nerves; it was nervous.

"Yes, it is teething; we don't give it anything."

"What do you do for it?"

"We just give it Christian Science treatment."

Judging from its screams, Christian Science was having poor effect, so far as quieting the babe. I stepped back to my clergy friend and said: "There is another couple fooled in their religion."

"What are they?"

"Christian Scientists."

He threw up his hands. "That is the limit; the poorest thing yet; nothing in it at all. There are a great many people joining them, however."

Agreed again.

By ten in the evening I was at Willoughby, where I slept well.

Sunday morning, the 17th, I met Brn. Greene and Becker. Bro. Greene went on to officiate at Cleveland, and I returned with Bro. Becker to Kirtland, stopping at the hotel now in charge of Bro. and Sr. Wilson, seemingly going ahead all right. I attended prayer-meeting at the hall in the afternoon. The interest was good. In the evening I preached at the same place, Bro. Becker in charge.

On the 23d I rode to Russell, ten miles away, with Bro. Frank Brockway, and stayed over night with Bro. Dupont. We had a pleasant visit. Mr. Dupont is not a member of the church, but is one of that sensible, manly kind of men that are willing to extend to their wives the same rights religiously they ask for themselves, and he permits her her religious belief without restraint. So we call him "brother." He and Sr. Naomi are not a great while out on the matrimonial road and the fates seem to augur happiness and success. Sunday, the 24th, after blessing the little babe that had come to gladden their home, named Laura Viola, we returned to Kirtland in time to preach the memorial sermon at ten o'clock in the Temple. A good feeling prevailed, Bro. U. W. Greene in charge.

I came here mainly to dispose of some property; was offered the money down for it, but the church was in need of it, so I wrote to the Bishop about it. While awaiting his coming, by invitation of Bro. G. T. Griffiths and family and Bro. French, I went to Columbus on the thirtieth day of May. There I met Bro. Elmer Long and Brn. Richard Matthews, French, and others prominent in local church work. They were holding holiday meetings in a tent, just beginning continuous services. I attended the Sunday-school, Religio, and prayer-meeting, which were well conducted; preached twice for them, and presided at one business-meeting by

request of the branch president and vote of the members. Was that heretical perfidy? I had a pleasant visit at Columbus, and there are zealous workers there striving to honor the faith and get it before the people. May help and blessing attend them.

Sunday, June 7, I attended the afternoon park meeting in Cleveland, Bro. Will LaRue being in charge. Madam LaRue and babe were present also. Bro. LaRue appeared at ease and seemed to interest his hearers. The outlook appears a little propitious there. Later, I went with Bro. J. J. Phare to hear a Miss Florence Allen, Presbyterian from Utah, lecture on Mormonism. I attended with the intention of setting her right if she was radically wrong, but she was so lady-like and conservative in her statements, hitting the nail on the head every time, that at the close I arose and indorsed her statements. This she appreciated. She has resided in Utah for sixteen years, and appears conscientious in her work and stated facts as she sees them.

In the evening in the Saints' church I preached to a good audience, mostly church members. I was kindly cared for at Sr. Warnock's and at Bro. and Sr. G. R. Mock's.

Tuesday, the 9th, at Kirtland. The Bishop and Bro. Thomas Sheldon had arrived, Bro. Sheldon to labor in the Kirtland District and to be in charge of the Kirtland Temple for the present. Some favorable circumstances are seen in Kirtland. There is a promise of good crops and plenty of fruit. Sr. Storm was sick with appendicitis and Sr. Smith had an attack of diphtheria. Both were better when I left.

Business concluded, the Bishop and I started for Detroit. At Cleveland we were met by Bro. Eben Miller who piloted us to the boat, the City of Cleveland, a new boat plying between Cleveland and Detroit. At fifteen minutes of ten in the morning we were on our way across the lake. Had a pleasant trip, arriving in Detroit next morning. By invitation of Bro. Greene and the desire of the Bishop, I changed my mind and went into Canada. At evening we were at Chatham, and stopped over night with Bro. J. H. Tyrrell, being well provided for.

Saturday morning, June 13, we joined the Saints, going to Stephenson to attend the district conference. In due time we arrived there, where the Saints have erected a nice church building. The brethren came in from various parts until there was a surprisingly large number present. President R. C. Evans, U. W. Greene, missionary in charge, and Arthur Leverton, president of the district, were placed in charge, with suitable secretaries and other necessary officers provided. A good feeling prevailed all through the conference. We did not know but that we would find the pot boiling over in Canada and that it would be necessary to help hold the lid on; but everything passed off so smoothly and nicely that one scarcely knew he was in Canada. By the way, if any have a poor opinion of the Canadian Saints, they need but to go over and see in order to change their minds. They are just lovely. We have no criticism on the Prophet for sojourning in the Dominion. Who would not who has the time and can? A splendid social feeling and cordial good-will were manifest all through. All ate at one place, special provision being made for all. The writer lodged with Bro. and Sr. Atkinson, along with some twenty or thirty others. The parlor was a sea of beds. We slept soundly.

Sunday, the 15th, we returned to Chatham, and in the evening I preached in the Saints' church to an attentive audience, Bro. Greene and the Bishop being in charge. Slept again at Bro. Tyrrell's. Bro. Greene tried to coax me further along into his mission, but I concluded to return.

Tuesday evening, at ten o'clock, the 16th, found me in Coldwater, Michigan, at the home of Sr. Jesse Corless, her new name not remembered. The day following I spent with

Coldwater Saints, seeing most of them. Bro. Star Corless took me in private conveyance to see those out of the city. It was most pleasant to meet these brethren again. We lived with them for many years and there was never the least discord or ill-feeling existing. But one elders' court was held there and that was imported. There is nothing more comforting than communion of the Saints.

On the 18th a goodly number of the brethren were going to Galien to attend their district conference, and I accompanied them to South Bend. I had a strong leaning to go with them, but concluded that the conference was well provided for, so came on. At evening I was in Chicago. Stayed over night at Sr. Castine's and received good care. The following day the Republican National Convention concluded, Secretary Taft bearing off the big prize, as is well known.

Saturday morning I arrived at Lamoni to note a change in the appearance of things for the better, so far as relates to crop prospects, etc. No difficulty in keeping busy if one wishes to, wherever he is.

WILLIAM H. KELLEY.

A Word from Wales.

CARDIFF, June 24, 1908.

Saints' Herald: I promised to send to your columns a brief account of our voyage from the land of our choice to that of our birth. Myself, wife, and daughter, Ruth, bade farewell to the Saints and friends of Scranton, Pennsylvania, on May 30, at two o'clock in the morning. Several accompanied us to the Delaware, Lackawanna & Western station, and waited to see us leave for New York. The last six months in Scranton had been of such pleasant character, that it was truly a task to say good-bye. We did so, however, with the promise that if all were well, we should call on our return home to good old Far West District, state of Missouri, which, by the way, we hope will be organized into a stake before that happy day (our return) comes.

For the benefit of those not familiar with the location of Far West District, I will explain. It lies between Independence, Missouri, and Lamoni, Iowa. The distance from Independence to Lamoni is about one hundred and eighty miles. Thirty-two years ago, when we moved into that district, there were only three branches of the church, with a membership not to exceed fifty, if I mistake not; and we had no church-buildings of our own. To-day there are about fifteen branches and about fourteen church-buildings, with a membership of nearly two thousand Saints.

I suggest that when the time comes to form the Far West Stake, a hearty invitation be extended to all of the household of faith in the Independence and Lamoni Stakes, to be present. I may not be able to be there, but shall bid all "God-speed" that may participate.

The conditions as they now are between Lamoni and Independence bring forcibly to my mind a prediction made by President Joseph Smith. In company with Alexander McCallum, his son-in-law, he left Lamoni for Independence, with horse and buggy, some twenty-five years ago. At that time there were very few Saints in the territory between Lamoni and Independence. Bro. Joseph said that he expected to see the day when he could leave Lamoni for Independence, and stop and have his meals and lodgings at the homes of Latter Day Saints. Such are the conditions to-day. The land is dotted, from Lamoni to Independence, with happy homes of scattered Israel, and is in fulfillment of the revelations to the martyred Prophet, that the time would come when the Saints would return and build up the waste places of Zion.

Prior to our departure from Scranton, I had heard that many of the Saints had concluded to see us off at the station. The hour being late, or, rather, early, I advised at our last

prayer-meeting that they bid us good-bye at our stopping-place, which was at the welcome home of Bro. George Morris and wife. The advice was heeded by all, with the exception of ten. We arrived in New York City, at seven o'clock in the morning. A cold, chilly rain was falling, and the city looked as though it were deserted, being Decoration Day. We were the first of our little party to arrive, but all were in ample time to find their quarters on board the *Carmania*, which is one of the most comfortable boats afloat, built for comfort and not so much for speed, as it takes usually from seven to eight days to make the journey from New York to Liverpool, a distance of about three thousand, one hundred and ninety-five miles, over the southern course, which is about two hundred miles further than the central, and three hundred miles further than the northern course. From the first of May to October 1, the large liners take the southern course, which is one hundred miles south of the Banks of Newfoundland. They do this to avoid icebergs, which are numerous in the summer months along the central and northern course. We did not see any, but were informed there were some not a great distance away. For two days overcoats and wraps were in demand on deck. Experienced seamen can tell when they are near the icebergs, for as they say, they tell it by the smell and taste of the atmosphere. Still, the officials in charge of the ships do not trust to that method alone. They take samples of water, and if the thermometer shows changes, indicating cold, they take their samples quite often, every thirty minutes. More often in the night and during a fog, and if the indications are such that they are close to the icebergs, they slacken their speed one half.

There were twelve Latter Day Saints on board the ship: Bro. J. W. Rushton, James Baillie, missionary to Scotland; Rees Jenkins and wife, missionary to Wales; Bro. Daer, on a visit to Scotland, and Bro. Truman to England on a visit; Bro. and Sr. Giesch, and daughter, Louise, on a visit to Germany; myself, wife, and daughter, Ruth, to Wales.

At three o'clock in the afternoon, May 30, the *Carmania* started on her journey. She ran aground on some soft mud, but, fortunately, her twenty-one thousand horse-power succeeded in getting her into deeper water without calling for other help. The *Carmania* is six hundred and seventy-five feet in length; seventy-two feet and six inches in breadth; depth to the boat deck eighty feet; gross tonnage, twenty thousand tons; crew, four hundred and fifty hands; number of tons of coal consumed every twenty-four hours, from four hundred and fifty to five hundred tons. She is a triple-screw turbine.

During supper time, six o'clock in the evening, May 30, we got into what the sailors call the "swelled sea," and the boat began to heave, not bad, just enough to cause a person to feel that the floor was giving way from beneath his feet, and the head began to get dizzy. Several had to leave the dining-room, and wife was one of the first, followed by Sr. Giesch. Wife was unable to go alone, and I was of little support to her. Still, I was not sick, but I staggered, and not with strong drink. We were making poor headway towards our room, when one of the waiters came to our assistance, and we reached our comfortable quarters none too soon; for in this case, the signs did follow the believer, for wife had said she believed she would be sick. Ruth and Louise were numbered among the unbelievers, for they said they were not going to be sick, and after supper they both went up on deck to breathe the refreshing air of the Atlantic; but, about dark, they both had to follow in the footsteps of their mothers. I called at their room, number ninety-one, deck C, and found the four in a very humble position, doing the best they could under the circumstances. They all agreed that riding on the ocean wave had brought about a very unpleasant experience. For about two days they were paying tribute to Neptune.

The men folks, with the exception of Bro. Rees Jenkins, were more fortunate. They were always ready to answer the sound of the gong (calling to meals).

Morning of the 31st.—Sunshine, and the sea more calm. By noon we had traveled two hundred and ninety miles from Sandy Hook, and three hundred and fourteen miles from New York. In the afternoon we had rain and fog, and north-west winds, rough sea. In the language of the sailors, we had "dirty weather" and "choppy sea." Still the *Carmania* was steady, and all who were well enjoyed themselves.

June 1.—Had a very pleasant night's voyage, and all that were sick are very much better and on deck, with the exception of wife. She is not able to leave her room. At noon of each day a chart is put up showing the course we travel, and number of miles we have made every twenty-four hours. The chart to-day indicates four hundred and twenty miles. We are now going southeast. The day is pleasant. We passed two steamships and one sailing-vessel. There is a bulletin published daily on board the ship, giving us news received by wireless telegraphy.

June 2.—This is a beautiful morning. Had another good night's voyage, and as we retired, we thought of the song, "Röcked in the cradle of the deep."

We are four in a room, Brn. Rushton, Baillie, Giesch, and myself. The rooms are eight by ten, four single berths, two closets for clothing, two wash-bowls, and electric lights, and everything highly polished. Pressing on the button brings to the room the steward or nurse. There are baths with fresh or salt water, free. The dining-room is large and very neat, and the table well supplied. First call for breakfast at seven; lunch, at half past ten, consists of beef tea and crackers, served on deck or in the drawing-room; dinner at fifteen minutes past twelve; candy (butterscotch), at three, passed to all on the deck and in the drawing-room; tea, at half past five; supper at nine, consisting of tea, coffee, cocoa, lemonade, oatmeal gruel, crackers, and cheese. There is a fine orchestra that plays from half past ten to half past eleven in the morning, and from half past three to half past four in the afternoon. There was religious service Sunday morning, conducted by the minister of the Church of England. Music and singing were good, reading from prayer-books; too much form for me. Food plenty, quite a variety, with oranges, apples, ice-cream, and all kinds of jellies.

The third-class passengers are enjoying themselves by singing and dancing. There is one good-natured fellow among them, whom they call Pat, and he is a favorite with the old and young. He is comical and witty; no one is lonesome where he is. By his kind and innocent ways, he has the good will of the passengers, which they manifested by taking up a collection for him. Many in the second-class contributed to the same. One very amusing scene which was enjoyed by all the spectators in the second-class, was the tug of war between nine young ladies and nine young men. When the word *go* was given, the ladies three times in succession walked away with the boys. The secret of their success was, when the word was given, the girls were united, and as one person they would start and the boys with all their strength could not stop them. Of course, the girls had the sympathy and cheers of all. A little harmless play on board ship, away from the sight of land, is good for the digestive organs of all concerned, especially to those whose stomachs have been upset, so to speak.

At noon we had traveled four hundred and twenty-three miles. Weather fine, and our folks out to dinner; passed one steamer which had in tow a five-mast barge. We have passed the Banks, which are one thousand miles east of New York. We now change our course from southeast to northeast.

June 3.—Another bright morning. A little cool. All are

well. The sea is calm. So far we have not seen any fish. At noon four hundred and fifteen miles was registered.

June 4.—Pleasant. Have received news from passing ships by wireless telegraphy, some five hundred miles distant. One message received seventeen hundred miles. The *Bulletin* is sold for two cents. Who would not give that for the privilege of reading a message received by the wireless that had come over the trackless sea hundreds of miles?

Brn. Daer, Giesch, and Baillie have been discussing on gospel lines with some of the passengers, and one Plymouth Brethren minister in conversation with Bro. Baillie tried to impress the people with the idea that all the Saints, or Mormons, as he called them, were one. But he did not succeed. Friends were made to the truth.

There are on board two Japanese; one of whom took passage in the first-class, and one on the same as us (the second). The one in the second is the general secretary of the Y. M. C. A. in Japan. He has been to the States to learn more about Christianity. He said that "the Christians disagree too much." He was given some of our literature, and Bro. Rushton exchanged addresses with him. He is a bright, well-educated young man.

There is to be a concert this evening in the dining-room of the second-class, admission free, at the close of which a collection is to be taken up for benefit of the Seamen's Orphan's and Widow's Home, in Liverpool and New York. Bro. Rushton, being asked if he would take part in the program,—he might sing a song if he felt so disposed, answered, "I am no singer, but here is one," pointing to Bro. Baillie, whose name was immediately placed on the program as one of the volunteers.

At noon we had traveled four hundred and seventeen miles. Owing to the fog we have run at half speed during the afternoon. The whistle blowing every five minutes, as a warning to the vessels that may be near. The fog lifted at eight o'clock. If others take the same care as the officials of this ship, there need be no collision. It is claimed that in ordinary weather the whistle can be heard from two to five miles.

Morning of the 5th.—More fog, and very thick, but lasted only three hours. The concert last night was very entertaining and enjoyed by all. Bro. Baillie sang, "I am going back to old Ireland," which, using a common phrase, "brought down the house." He was called back; the audience would not take "No" for an answer. He then sang a Scotch favorite, "What is the use of repining." This was also well received, and Bro. Baillie was highly complimented. There were eighty-five dollars collected in the second-class for the orphan's homes. There are to be two concerts this evening, one in the first, and one in the third, collection to be taken at each for the benefit of the homes. During the year 1907, eleven hundred and sixty-five children received the benefits of these orphan's homes. Of this number there were children of captains, officers, engineers, pursers, pilots, making two hundred and sixty-one; seamen, including carpenters and sail-makers, three hundred and ninety; firemen, coal-trimmers, three hundred and twenty-four; stewards, cooks, and butchers, one hundred and ninety.

At noon we registered three hundred and sixty-nine miles. That was good, considering the time lost owing to the fog. There were on board twelve hundred and five passengers; two hundred and fifty first-class; two hundred and fifty-five second-class; seven hundred in the third-class. The capacity of the boat is, first-class three hundred and fifty; second-class five hundred; third, twenty-three hundred.

June 6.—We are nearing the Irish coast, and the wind from that part is cold. At noon registered four hundred and fourteen miles. This was a disappointment to all, as we thought that the last twenty-four hours were the best run. The sea

is choppy. They are getting out the baggage ready to be transferred at Queenstown, Ireland. Quite a number to get off. At six o'clock in the evening we saw land, which was enjoyed by all, for we had been nearly seven days where nothing could be seen but the mighty deep. At eleven o'clock at night the passengers were transferred onto the Queenstown boat. Half an hour later, we proceeded on our journey east for Liverpool, a distance of two hundred and twenty-five miles.

June 7, Sunday morning.—Bright and early we were on deck to have a look at the land of our birth, Wales. It is a beautiful sight, Ireland on one side, and Wales on the other. Sailing-vessels of every description were very numerous, and the sight was one not soon to be forgotten. Just eight days from the time we left the land of our choice, United States, we arrived in Liverpool at three o'clock in the afternoon. Here our company scattered to their respective fields. During our voyage, eleven of us sat side by side at the table during meals. On entering the boat, each one was assigned to his room, and were given their number at the table, which they held during the voyage. Bro. Rushton had arranged it so that we could all be together at the one table, which was much appreciated. Bro. Daer was in the third-class, but he will return in the second, as we would advise all that can to do.

We stopped in Liverpool with Bro. and Sr. Giesch and daughter, Louise, from Sunday till Tuesday, at nine o'clock in the forenoon. Monday, being a holiday (Whitsuntide), it would be difficult to travel, as all Wales and England go on pleasure trips.

June 9.—We left for Aberdare, Wales, intending to locate there or in Merthyr, but could not get suitable quarters, houses being very scarce. Plenty for sale, but not for rent. We stayed over night with Bro. and Sr. Silas Evans, of Aberaman. Came on the next day to Cardiff, and have taken up abode at 137 Severn Road, Canton, Cardiff.

The Pennygraig Branch gave a reception in honor of the return to Wales of Bro. Rees Jenkins and wife and myself and family. After feasting on the sweet things prepared by the sisters, we were entertained by reciting and singing in English and Welsh. There has been added to this church during the last year several bright, intelligent young people, who are active in the interest of the cause. I was pleased to see the friendly feeling that existed among them all.

The British Isles conference will be held in Cardiff the first Saturday, Sunday, and Monday in August, and already Brn. Rushton, Gould and Greene are taking steps towards securing a hall and lodgings for those who may attend. We are having very dry and warm weather.

June 24, 1908.

WILLIAM LEWIS.

News From Branches

Dear Herald: The Providence Branch held its semi-annual business-meetings June 30 to July 2, inclusive. Elder J. D. Suttill was reelected president of the branch. Bro. Suttill spoke encouragingly, thanking the Saints for the hearty support they had given him, and urging all to make any suggestions that would tend to help in the work.

Bro. Edward A. Fox was reelected superintendent of the Sunday-school, and was quite emphatic in his demands that all should be more zealous in God's work. Under his direction the Sunday-school has prospered, until now it has one hundred and forty-five on its roll.

Bro. D. F. Joy was reelected president of the Religio, and with the aid of his assistant, Bro. Edmund M. Brown, is doing a good work for God and his church. The Religians are now zealously engaged in procuring a new organ for the church. May they have the support of all.

A bevy of young lady Saints were heard asking Bro. Otis A. Toombs (one of the committee on the reunion) the price of a very large tent, which sounded very encouraging for that department of the work, and it is hoped that other branches will have large delegations to Highland Lake, as many hands lighten burdens, and encourage others. If all will work with patience, cheerfulness, and willing hands, God's blessing will surely be with us. WILLIAM CALVERT.

187 Bellevue Avenue, PROVIDENCE, Rhode Island.

[EDITOR'S NOTE.—Providence items should have appeared earlier, but were misplaced. We apologize to the correspondent.]

FIRST KANSAS CITY.

We had a nice visit from the stake presidency and they preached us two sermons, Bro. Harrington in the morning and Bro. Garrett in the evening; also Bro. Peak was over and gave us a good talk. We also had our local priesthood give us a total of fourteen short talks in one sermon; it was real good and entertaining. Long sermons are not the thing to draw crowds in hot weather, but spicy sermons, right to the point and instructive, are more appreciated and productive of good.

The semiannual business-meeting of the Religio was held and officers elected as follows: H. Sandy president, W. Lewis vice-president, Grace Palmer secretary, C. Sandy treasurer, P. Craig chorister, Ama Winning pianist, Sr. G. Hidy home class superintendent. Our members are increasing and the interest is good. The home class, under the direction of Sr. Warnky, is progressing nicely, three classes organized lately. The Sunday-school is making advancement under the directions of Bro. A. Larkey. On next Saturday all the schools of the city (eight in number) will have a picnic at Swope's Park. A good time is looked for.

The cottage meetings at different places are resulting in good. The Saints living near Centropolis are very active, and good results are apparent. Some of our prayer-meetings at the church have been very good, and God made promises to us which are stimulating us to be more active, and good results are sure to follow.

Last Sunday the writer baptized three precious souls and quite a number more are almost persuaded who no doubt will soon enter the fold.

May God help our preachers that they will not hold up other organizations for ridicule from the stand. It is unwise and God has forbidden it, and the result is bad. Jesus said to his disciples, "Be ye wise servants." If we present our own beautiful, angelic gospel in the spirit of meekness and love, God will crown our labors with success.

F. C. WARNKY.

Miscellaneous Department

Conference Minutes.

KENTUCKY AND TENNESSEE.—Conference convened with the Farmington Branch at Oakland, June 6, 1908, at 10.30 a. m., J. R. McClain in the chair, J. J. Adair secretary. Branches reporting: High Hill 51, Foundry Hill 75, Farmington 148. Privilege to take part in conference granted to visiting Saints. Ministers reporting: J. R. McClain, T. C. Kelley, J. C. Clapp, J. M. Stubbart, and D. E. Tucker; Teacher A. S. Snow. Bishop's agent's report: received \$119.80, paid \$192.19, due agent \$72.39. Moved that the members formerly belonging to the Eagle Creek Branch be enrolled on the Foundry Hill Branch record. Report of Sunday-school convention: Number of officers in district, 23, teachers 16, pupils 170; total 209; 57 cents in treasury. Preaching by J. M. Stubbart, J. C. Clapp, T. C. Kelley, and J. R. McClain. Prayer-services at 9 a. m. Sunday with T. C. Kelley and J. T. Overcast in charge. Adjourned to meet at Liberty Hill at the call of the president. J. J. Adair, secretary, Farmington, Kentucky.

Church Librarian.

The General Church Library is in great need of the following publications. Any copies of them will be gratefully received. We should also be glad of information concerning the whereabouts of any of them.

1. *Times and Seasons*, Nauvoo, Illinois, 6 volumes, 1839-1846.
2. *Millennial Star*, Liverpool, England, volume 17 and after 1855.
3. *Evening and Morning Star*, Independence, Missouri, volumes 1 and 2, 1832, 1833.
4. *Messenger and Advocate*, Kirtland, Ohio, 1835.
5. *Elders' Journal*, Kirtland, Ohio, and Far West, Missouri, about 1837, 1838.
6. *The Nauvoo Neighbor*, Nauvoo, Illinois, 1844.
7. *The Prophet*, New York City, about 1847.
8. *The Seer*, Washington, District of Columbia, 1853.
9. *The Voree Herald*, *Gospel Herald* and *Zion's Revivelle*, Voree, Wisconsin, 1846.
10. *The New Era*, Voree, Wisconsin.
11. *Northern Islander*, Beaver Island, Michigan.
12. *Frontier Guardian*, Winter Quarters, Iowa, 1846.
13. *The Return*, Davis City, Iowa.
14. *The Olive Branch*, Springfield, Illinois, about 1846.
15. *Messenger and Advocate*, Pittsburg, Pennsylvania, 1844, 1845.
16. *The Luminary*, St. Louis, Missouri, about 1846.
17. *The Western Nucleus*, Preparation, Iowa, 1857.

Any periodicals or books pertaining to early "Mormonism" would be very valuable to the library.

H. HALE SMITH, Librarian.

Conference Notices.

The conference of the Central Nebraska District will meet at Clear Water, Nebraska, August 8, at 10 a. m. We hope all branch clerks or secretaries will furnish reports of their respective branches. We hope for a cheering season of Sainly communion. Levi Gamet, president.

Conference of the Southern Wisconsin District will be held in connection with the district reunion at Madison, August 22, at 10.30 a. m. All branch officers please take notice and have statistical reports made out in plenty of time to reach the conference. Address all reports to G. J. Brookover or J. O. Dutton, 2128 Dunning Street, Madison, Wisconsin. J. O. Dutton, president.

Convention Notices.

Convention of the Central Nebraska District will meet at Clear Water, August 7, at 2 p. m. Let us who are interested in the Sunday-school work, get together and make this meeting a useful one in lending impetus to the schools in the district. Levi Gamet, superintendent.

Reunion Notices.

The Southern Wisconsin District reunion will convene at Madison, August 14 to 23 inclusive. The same grounds have been procured as last year and all that have attended the last two years know the grounds are all that could be desired. Tents will be furnished as follows: 10x12, \$1.75; 12x14 (shed tents), \$2; 10x15 (cottage), \$2; 14x20 (cottage), \$2.50; cots 20 cents each. Bring your straw ticks to fill with marsh hay at 10 cents each. Meals will be served at the dining-tent at 15 cents. Please send in your orders by August 7, if possible, so the committee will know what is wanted. We expect as speakers, J. W. Wight, W. P. Robinson, W. A. McDowell, G. J. Brookover, Lester O. Wildermuth, and J. J. Cornish, and others may drop in whom we have not mentioned. We hope none of the Saints have forgotten the promise of last reunion: "It is pleasing that my people meet together from year to year . . . and the sacrifices required of my people to thus attend will be as nothing, and greater blessings will be yours to enjoy." Address all orders to H. D. Stevens, O. M. Carpenter, or J. O. Dutton, 2128 Dunning Street, Fair Oakes, Madison, Wisconsin. We are hopeful of a larger attendance than ever before. Come with the love of God and his Spirit with you, one and all. For the committee, O. M. Carpenter, secretary.

The Nodaway, Missouri, District will hold a ten-day reunion at Guilford, Missouri, August 7 to 17, 1908. Good high grounds, away from the river, have been procured, only three blocks from the depot. Board can be had at the hotel and restaurants at rates. Plenty of good water and pasture

for horses is assured. Any one desiring tents, please let the undersigned know what size tent you wish. No tents will be ordered but what are spoken for, so do not delay. Prices will be as cheap as it is possible to get them; also cots. Everybody is welcome. Arch E. McCord, committeeman, Clyde, Missouri.

As ordered by last district conference, there will be a ten-day reunion, including the district conference of the Eastern Iowa District, beginning August 14, 1908, at Oelwein, Iowa. Arrangements are made to supply good meals at 16 2-3 cents per meal. Bring your tents and bedding, or let us know what you want in that line and we will furnish it at the lowest practical rate, or secure for you lodging. The old district tent will be on the grounds for use besides the new tent. We want Eastern Iowa well represented at this reunion and all friends in adjacent country are urged to come. Good speakers will be there to interest you. Oelwein is centrally located, is a fine, growing town, and has railroads radiating to all parts. Is located on the Chicago Great Western, Cedar Rapids, and Decorah branch of the Rock Island. Address orders to Fred S. Clark, R. F. D. No. 2, Oelwein, Iowa. James McKiernan, for the committee.

Reunion of Eastern Oklahoma District will begin on August 21, 1908, at Ripley, on the Santa Fe railroad in Payne County. Every effort will be made to make this meeting a success. We are assured of the presence of Apostle I. N. White, if nothing prevents; also Elder T. W. Chatburn and others of the traveling ministry. Coöperative boarding-table will be provided for. Ample pasture for horses. Committee will furnish tents for those who send in their orders in time. Those needing them should make their wants known at once by writing to John Ballard, or to Thomas N. Berry, of the committee, Ripley, Oklahoma.

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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We can not pass without notice the letter from Coffeyville, Kansas, in this issue. Here is a case of altruism—a desire to do good for the sake of good, without any desire for earthly credit or praise—brotherly kindness. Let the good literature committees coöperate with this brother.



Bro. James L. Edwards, Melrose, Massachusetts, is the author of two songs, one published in the issue of July 22 and one in this number. He very kindly sent us the plates from which they are printed, for which we thank him.

Editorial

THE PLAINS OF ABRAHAM.

The plains referred to in the caption are not the plains spread out before the "father of the faithful" as he sat before his tent at Mamre at the close of the day. Nor are they the plains over which he and Lot were gazing when the patriarch said, "Choose; if you go east, I will go west; if you choose the west, I will go to the east." No, the plains referred to are those near to Quebec in the province of Quebec, Dominion of Canada, over which the British and French fought so long and so well in the contest for the occupation of the Canadas, and on which Wolfe, for the Briton, and Montcalm for the Frank died; one, in defeat; the other, in victory, in a contest the result of which changed and fixed for time the political destinies of the north and northwest of the Western Continent.

An effort is being made in Canada to raise a fund by popular subscription to purchase the Plains of Abraham on which the last battles in that conflict were fought, for the purpose of making a public park to preserve that domain from the fate of the mercenary spirit of speculation incident to the growth and spread of all large and geographically well located cities such as Quebec now is.

In connection with this scheme of purchase, there is now being held at Quebec, a tercentenary celebration in commemoration of the French voyageur and explorer, Champlain, who founded Quebec in 1608. Of this tercentenary the London *Times* has good things to say in an editorial reproduced in part in the Toronto *News* for July 7, 1908, from which we quote.

We are not given to laudation of the victors in war; but when victories have fixed the status and policies of nations mention of the historical facts may be made even in the HERALD without prejudice; and as King Edward, of England, has shown a marked disposition to placate the animosities of the past, and to foster the things which make for the peace of the world, it is pleasant to read such expressions of good will and praise for the opponents of the past as the extracts from the *Times* has placed on record:

London, July 7.—The feeling which exists in England toward the tercentenary celebration was expressed in an

article in the *Times* commenting upon a meeting in the Mansion House in regard to the movement. In part this article says:

"When the people of Canada read such speeches as those of Lord Roberts and Lord Crewe and such expressions of cordial concurrence as came from the Prime Minister, from Mr. Balfour, from Lord Lansdowne, and many others of like standing in the State, when they learn that, from his Majesty the King downwards, we in England are all of one mind in this matter, they can not but feel that the heart of the motherland beats in unison with their own, and that their fellowship in the British Empire is established and consecrated for ever. They know, too, that the sympathies of France are as keen as her share in the glories shortly to be celebrated is great and lasting, and that their kinsmen across the border in the New World are not less at one with them on this occasion than those across the seas in the Old.

"There is no occasion to protest, still less to offer proof, that these celebrations are in no sense intended to exalt the triumph of one great nation over another. They have not been so interpreted in France, they can not be so interpreted in Canada, where the early history of what is now the great Dominion is the common heritage of both races, where both are now united in brotherly concord in the building up of its magnificent and illimitable future, where both have fought with equal glory and evenly-balanced fortune in "battles long ago." In truth, the occasion should appeal equally to both races whose share in the making of Canada has been equally indispensable and equally honorable. The anniversary to be celebrated is that of the great Frenchman Champlain's first founding of Quebec in 1608. That is a purely French anniversary, and no Canadian who reflects on all that France has done for Canada, and all that her sons are not doing, will grudge the great soldier, sailor, statesman, and pioneer of France his well-earned meed of Canadian and British recognition.

"It profits not when recalling these 'old, unhappy, far-off things'—yet deeply sacred, too, in the memories of both races—to remember that the blood of England and France at one time flowed from men who faced each other in bitter and relentless conflict on many a stricken field. It flowed to the equal honor and glory of both, as Colonel Wood, the accomplished author of *The Fight for Canada*, has shown. Nor did it always flow from opposite sides. If France and England can look back now with mutual appreciation and respect to the achievements of their sons in conflict, so, too, can French and English Canadians recall many a hard fought field on which their kinsmen shed their blood as comrades fighting for the common fatherland of Canada.

"The two races have honorably crossed swords in the past. They now hang their swords up together in mutual honor of the illustrious dead and in everlasting token of their own reconciliation and peace.

"For this reason it is at once singularly appropriate and deeply significant that the permanent memorial of the Champlain celebrations is to be the rescuing of the Battlefields of Quebec, the immortal Plains of Abraham, from certain ignoble accretions and associations which have been heedlessly allowed to gather round them, and their dedication for ever to the memory of the great deeds that were done there. It is true that for many Englishmen the Plains of Abraham are associated only with the memorable scene of Wolfe's victory and death. But for all Canadians, whether of French or of British race, and for all students of Canadian history, they are associated, as Mr. Fortescue and Colonel Wood have shown, with much more than this. Montcalm was also stricken to death on the same memorable field, and died with equal glory, though not with equal fortune.

That conjuncture has long been commemorated in the monument erected by Lord Dalhousie in the Government Gardens at Quebec, bearing on one face the name of Montcalm and on the other that of Wolfe.

"It will again be commemorated not less worthily in the monument to both heroes which it is proposed that this country should present to Canada for erection on the consecrated Plains of Abraham. But even this does not exhaust the teeming and varied associations of those historic battlefields. The true story of the equal share of French and British in the glorious associations of Quebec is briefly told by Colonel Wood, and he shows that, if these shares be properly adjusted to the perspective of history, they constitute in themselves what he well calls an '*entente cordiale d'honneur*,' which needs neither gloss nor concealment of any kind to secure its cordial recognition on both sides. 'Although,' as he tells us, 'in the five battles round Quebec the Britons have two victories to their credit and the French three, while the French-Canadians shared the glory of no less than four.' There is nothing, therefore, inappropriate or incongruous in commemorating Champlain's anniversary by the dedication of the Plains of Abraham to public and honorable use for ever."

A FAIR RULE TO APPLY.

An editorial in the *Salt Lake Tribune*, July 18, 1908, affords us a degree of pleasure. The editorial in question refers to the article entitled "Joseph Smith in his own defense," recently published in the *Tribune* and reproduced in the *HERALD*, July 22. The editors, as will be seen, quote the statement that men should ascertain Joseph Smith's views on marriage from his teachings published during his life and not from some document that appeared after his death, the authenticity of which is doubtful.

The *Tribune* commends this as a fair rule. We are pleased to note this statement, because it assures the memory of Joseph Smith fair treatment in the future from at least one great daily news journal, namely, the *Tribune*.

In the past there has been a disposition on the part of preachers and editors, as well as others, to exclude the leader in the work of restoration from the common rules of fair play. It has seldom been considered necessary to give him a "square deal." Evidence that would be ruled out of any court in the land has been cheerfully brought forward to condemn him. Men have preferred to consider him guilty until he could be proved innocent and have refused to listen to the evidence of his innocence. We quote the editorial:

On last Sunday morning the *Tribune* printed a communication, which is presented in the form of a soliloquizing defense of himself by Joseph Smith, Jr., who was the founder of Mormonism and the first President, Prophet, Seer, and Revelator of the Mormon church. This is the first of a series to be published, and it deals entirely with the matter of polygamy. The next will be printed to-morrow.

The communication is interesting, in that it puts forward what appears to be a very fair test in determination of the origin of the doctrine of plural marriage as it is at pres-

ent set forth in the official law book of the Utah church. It will be borne in mind that the Reorganized Church of Jesus Christ of Latter Day Saints is opposed to polygamy, its leaders claiming that Joseph Smith, Jr., not only did not introduce the doctrine of polygamy into the tenets of the church, but that he denounced the teaching and practice in unstinted terms of condemnation. Having produced documentary evidence in support of this contention, the author of the communication, speaking as the Martyr himself, suggests the following test rule:

"In the future, if you wish to quote me on the marriage question, quote from my statements published during my lifetime, and not from some document which appeared after my demise, and with which, even according to the claim of my Mormon friends, my connection can not but be considered doubtful."

In that request there is nothing unjust or unreasonable, from the standpoint of one who believes in the claims of neither branch of the church. Nor would there seem to be any inconsistency in it, even as viewed by the partisan on either side of the controversy. It is a well-known fact here that the doctrine and practice of polygamy were denied by Joseph and Hyrum Smith at Nauvoo; that there was not a line in the church law-book to authorize either the teaching or practice of plural marriage up to the time of the death of these two men; that the doctrine was first openly announced eight years afterward in Utah, by men who succeeded to the leadership; that still later it was printed in the Mormon Doctrine and Covenants for the first time in "Mormon history."

It will be necessary to go back again to the time of Nauvoo to throw some light upon the methods pursued in Utah to give authority for public promotion of the polygamous doctrine. Among those who had declared in the official church paper at Nauvoo that the church neither taught nor practiced polygamy, as then charged, were probably twenty members of the Female Relief Society of the church.

When the doctrine was announced openly in Utah it was stated that Joseph Smith had dictated the revelation to William Clayton, his confidential secretary, at Nauvoo in 1843, that fear of public indignation prevented publicity at that time; that Bishop Newell Knight made a copy of the revelation and preserved it, and that it was this copy which was used by the church in Utah as its authority for open promulgation in 1852. At the time of this public announcement of polygamy, in Utah, many of the saints were skeptical as to its pretended divinity. There was much questioning among those who knew of the specific denials which had been made officially in the *Nauvoo Times and Seasons* by Joseph and Hyrum Smith and by the members of the Female Relief Society. But William Clayton was later called upon to testify that he had written the revelation at Joseph's dictation; that Hyrum was present at the time; that the latter carried it to Mrs. Emma Smith, wife of Joseph, who tore it up. And (surprising as it may seem to the investigator) some of the members of the relief society, who at Nauvoo had denied the doctrine, testified in Utah that they were personally the plural wives of Joseph Smith.

That is the complicated situation. But the Reorganized branch of the church contends that Brigham Young utilized his autocratic power to forcibly procure this class of testimony from the individuals mentioned. And this testimony the leaders of the Reorganized Church unhesitatingly pronounce to be false.

With respect to the communication printed on Sunday, we have quoted what we consider to be the crux of its conclusion, by reproducing the rule which the author insists should be applied in consideration of the subject. We can not see but the rule is a fair one, and if the investigator

shall share this opinion he will have some basis upon which to proceed.

The *Tribune* has no direct interest in the controversy which exists between the two branches of the Mormon church upon this point; but it takes such natural concern in the matter as would occur to any public journal upon any subject which affected a large community. And the *Tribune* interests itself as being unalterably opposed to, and determined to extirpate polygamous barbarism in the midst of civilization, by whomsoever introduced or by whomsoever practiced. But we do not hesitate to say—as will any fair-minded person who is conversant with Mormon history—that if the rule of judgment specified in Sunday's communication be adhered to in faith, the polygamous branch of the church is entirely without defense for the crimes it has perpetrated and authorized its members to commit.

However, it must remain with the investigator to decide whether he will accept the utterances of Joseph recorded up to the time of his death, all of which deny and denounce polygamy, as proof to conclusion; or whether he will take subsequent assertions of the Prophet's successors, supporting polygamy and attributing the origin of the doctrine to Joseph Smith, as authority.

It is interesting to note that if the rule prescribed in the communication—and a fair rule it seems to be, as said before—is to apply in the controversy, then the Utah church is apostate, and no act of the church or of its leaders is authoritative or legitimate. In any event, the Reorganized Church appears to have the best of the argument under that rule. It believes in Joseph Smith as a Prophet of God, and seeks to substantiate its belief through vindication of the man in his authoritatively recorded word. The polygamous branch likewise announces belief in Joseph Smith as a prophet of God, and that Brigham Young and others, down to Joseph F. Smith, the present leader, were and are his legal successors.

Under the circumstances, the Reorganized adherent has but one side to defend, and seems to be consistent in that defense. The Utah Mormon appears to be between two fires. Taking the written word of Joseph Smith for it, he must denounce Brigham Young and his successors as apostates and impostors. Accepting the assertions and testimonies of Young and the men who came after him, as against that of the first leader, the Utah Mormon must denounce Joseph Smith, the founder of his church, as a hypocrite, a deceiver of his people and a gross immoralist; he must repudiate the Book of Mormon as a fraud and the Doctrine and Covenants as the work of a blasphemous.

As to which he will do it is for the Utah Mormon to determine.

JOSEPH SMITH THE MARTYR IN HIS OWN DEFENSE. —NO 2.

HE PAYS HIS RESPECTS TO HIS ALLEGED SPIRITUAL WIVES.

[The second number of the article entitled "Joseph Smith in his own defense" appeared in the Salt Lake *Tribune*, Sunday, July 19. We reproduce it in full.]

As stated in my last communication certain women in Utah have testified that I taught them the mysteries of celestial marriage, and that they were married to me during my life and entered into relationships not wholly "celestial."

To controvert their testimony may seem ungracious and ungentlemanly, but the task is forced upon me. For them to pose as my paramours and under the guise of concubinage or polygamy to seek to

usurp the place of my one lawfully wedded wife was an unwomanly task, and was of their own choosing, if we can relieve their later priestly advisers from responsibility.

I trust that those who read this defense will remember that to be accused in Utah does not necessarily mean to be guilty. Jesus Christ even is accused of being a polygamist, as is well known to those versed in the peculiar brand of Mormonism native to the Salt Lake Valley. I venture the assertion that women could be found here in Utah who would swear that they were his affinities and consorted with him along the shores of Galilee, if there were a shadow of a chance that they would be believed and if such a claim were not too great a reflection on their age. I just gather this impression from the fantastic claims of the many "living wives of our dearly beloved martyred prophet,"—martyred? Yes, martyred here in Utah.

This host of "wives" is about as numerous as the immortal legion of old citizens among the Gentiles who went to school with me and knew me well; and the statements of one are about as accurate as the statements of the other.

One of the most staunch advocates of her own claim to be considered one of my "relicts" was Eliza R. Snow, who departed the earth life December 5, 1887, in Salt Lake City. Her present whereabouts is unknown to me.

This worthy lady was quite universally known as Sr. Eliza R. Snow until comparatively recent years when her claim to a place in my bosom was challenged. Since then to make it sound more realistic, the faithful have called her Sr. Eliza R. Snow Smith. Her claims are set forth in Representative Women of Utah, page 2, from which I quote:

Here the Relief Society was organized by Joseph, March, 1842, and Sr. Eliza was chosen for secretary. There are now three hundred branches of the Relief Society. Eliza was at this time the wife of the Prophet.

Here we observe her claim that she was my wife in March, 1842, how long she had held that place at that date does not appear.

But another authoritative Utah publication, the *Historical Record*, volume 6, page 233, says: "Eliza Roxey Snow, married to the Prophet June 29, 1842, President Brigham Young officiating." If we were comfortably established as husband and wife in March why were we remarried again in June? Why this tinkering of dates? Is some one trying to make out a case?

But our Sr. Eliza is on record in a way most damaging to her testimony and her reputation for veracity. In the *Times and Seasons*, the official church organ, issue of October 1, 1842, appeared the following certificate, in connection with a similar certificate signed by leading men of Nauvoo:

We the undersigned members of the ladies' relief society, and married females, do certify and declare that we know of no system of marriage being practiced in the church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's "secret wife system" is a disclosure of his own make.

This certificate is signed by nineteen women, and the name of Eliza R. Snow appears fourth on the list. October 1, 1842, she publicly declared that she knew of no system of marriage existing in the church save the well-known monogamic rule contained in the Doctrine and Covenants. Yet now we are asked to believe that at that very time she was a post graduate in the mysteries of "celestial marriage, including a plurality of wives," and was one of a large number of [my] polygamous wives.

Granting that she told the truth in October, 1842, she told the reverse years later when she set up a claim that she was my wife in March of 1842. Granting that she told the truth in after years in Salt Lake City she told the reverse in 1842. In either case she is discredited as a witness.

The rule of marriage referred to in the certificate signed by these nineteen ladies was adopted by the church in 1835 and formed a part of the Book of Doctrine and Covenants, a part of the church law, until after my death. It suited me well enough as a church law, but obviously it does not suit the Utah Mormons, and a diligent search of their version of the Doctrine and Covenants will fail to discover it. In its stead you will find the revelation sanctioning polygamy. When God went out the Devil came in.

The law above referred to declared:

We believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again.

According to the form of the marriage contract the parties both covenanted to keep themselves "for each other and from all others." No more concise, clear-cut, iron-clad, marriage ceremony was ever devised than that adopted by the church in 1835 and used during all of my subsequent presidency. And that was the only rule of marriage that our respected Sr. Eliza R. Snow knew anything about October 1, 1842. Utah historians might take note and "make another stab" at getting a suitable date for my nuptials with Sr. Eliza. They have fixed on two dates and neither exactly meets the urgent necessities of the case. They might well paraphrase the old song to read,

"Backward, turn backward, O Time, in thy flight!
Give us a chance to get our dates right."

Their dilemma deepens as we proceed.

Louisa Beeman may be termed "Exhibit B." Her claims are gravely set forth in the *Historical Record*, volume 6, page 233, as follows: "Louisa Beeman,

married to the Prophet April 5, 1841, Joseph B. Noble officiating."

The facts in the case are that Louisa Beeman was not even a member of the church at that date and did not unite with the church until two years later. In my history, as published by the Utah Mormons, —*Millennial Star*, volume 21, page 75,—the following item appears: "Thursday, May 11, [1843,] six a. m., baptized Louisa Beeman, Sarah Alley, and others." Why, oh why, did not the prescient church historians date the baptism back or the marriage ahead? In case this item from the *Millennial Star* is reprinted at any time I suggest that my Mormon friends amend it so that it will refer to the sister as Louisa Beeman Smith, so that no partiality may be shown Sr. "Eliza R. Snow Smith."

The case of Mrs. Zina D. Huntington Young is perhaps the most amusing and remarkable one with which we have to do. It is said of this versatile lady:

Sr. Zina was married in Nauvoo, and had two sons; but this not proving a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the prophet for time and eternity, after the order of the new and everlasting covenant. —Representative Women of Deseret, page 12.

The name of her first husband is given in Pictures and Biographies of Brigham Young and his Wives, as follows:

Sr. Zina was married to Henry Jacobs in Nauvoo, and had two sons, but this not proving a happy union she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the Prophet Joseph Smith for time and eternity, October 27, 1841, her brother, Dimick Huntington officiating.

The date of this romantic union is further immutably fixed on page 233, volume 6, of the *Historical Record*: "Zina D. Huntington, afterwards the wife of Brigham Young, sealed to the Prophet, October 27, 1841."

The Record of Marriages in Hancock County, Illinois, gives the date of the marriage of Zina D. Huntington and Henry B. Jacobs as March 7, 1841, John C. Bennett, mayor of Nauvoo, officiating.

Now we have the main facts regarding this lighting-change actress assembled. They run like this: She was married to Mr. Jacobs March 7, 1841, and within seven months and twenty days bore two sons, —not twins,—became dissatisfied with the union, separated from Mr. Jacobs, and was married to me. Surely there was little need for the introduction of polygamy when Zina D. and Mr. Jacobs could achieve such results under the old system of monogamy.

Furthermore this merry widow in 1846 (two years after my demise,) gave birth to a son and named him Chariton Jacobs.

She seems to have held the position of wife to Mr. Jacobs all the time. Her later story of seven months and twenty days of rapid transit from Jacobs to Smith with its accompanying enlargement of the census report of Illinois was concocted simply and solely to help her associates who were engaged in the work of foisting the doctrine of polygamy upon the church in Utah. She obtained her exaltation and was married to Brigham Young and is probably now engaged in helping him enlarge his kingdom in other worlds; to be exact in specifying their location might seem uncharitable. At least "Zina D. Huntington Jacobs Smith Young" never has answered to the roll-call in the realms of the blest.

These are fair samples of the living witnesses that in years past have strengthened the faith of the wavering. Their testimony is absurdly contradictory.

There is one serious break in the chain of evidence. It is this: Wives of "our dear prophet" have been brought forward a-plenty; but children none, and children are the excuse for polygamy. One lecturer confronts the Mormons with this amusing charge; he says, "According to your version we have Joseph Smith, about twenty-seven women, and God, entering into a combine for the express purpose of raising up a righteous seed. They work at it for about three years and have not a chick or a child to show for it."

My wife Emma bore me strong, vigorous, and healthy children. What a contrast to their boasted system of celestial marriage as a means of raising up a righteous seed!

To brand the testimony of these women as lies might seem ungentlemanly. We might borrow President Roosevelt's expression, and say that they were "constitutionally unable to set a proper valuation on the principle of truth"; but Brigham Young himself did justice to the situation when he boasted that they had the biggest liars in the world. (See *Journal of Discourses*, volume 4, page 77.) From the class of people of whom he spoke come these living witnesses. Is not their conflicting testimony suspicious?

I confront it with the testimony of my wife, Emma, delivered upon her death-bed:

He had no other wife but me; nor did he to my knowledge ever have. . . . He did not have improper relations with any woman that ever came to my knowledge. . . . I know that he had no other wives than myself, in any sense, either spiritual or otherwise.—Church History (L. D. S.) volume 3, pages 355, 356.

In my last communication I set forth my views on the marriage question as published during my lifetime. These views were based upon the teachings of the Bible, the Book of Mormon and the Doctrine and Covenants, wherein monogamy is enjoined

and polygamy condemned. I cited positive proof that under my direction men were expelled from the church during the very last days of my presidency because they were contaminated with the doctrines of free love at that time trying to work its way into every religious organization. To be explicit, the men expelled taught polygamy and were expelled for that reason. These facts should not easily be overthrown by the contradictory testimony of certain women who had an object in view in testifying as they did. If fifty years from now a certain coterie of women testify that President Roosevelt privately taught them "race suicide," will the world accept their testimony or the published teachings of President Roosevelt? Yet it is to be conceded that if a certain combination of circumstances should make it profitable for them to do so women could be found who would so testify. Their testimony under such circumstances would not suffice to blacken his name unless it were unimpeachable and not self-contradictory.

In my particular case the world is confronted with testimony intended to prove that my private teachings were the reverse of my public teachings. To prove such an extraordinary claim the testimony must be above suspicion. I have examined this testimony and have shown that it is a mass of contradictions. Who can believe it?

There is an old book not much read now but considerably affected in my day, Upham's Mental Philosophy. In treating on certain forms of insanity the author says,

There is another class of persons who plainly show a derangement of this power by their readiness to believe everything. . . . They take no note of dates, characters, and circumstances; and, as they find nothing too improbable to believe, they find nothing too strange, marvelous, and foolish to report. This state of mind is frequently an accompaniment of light-headedness.

The esteemed ladies of whom I write took no note of dates or circumstance and nothing was too ridiculous for them to tell or for their associates to believe, providing it would associate me with their polygamous practices and thus give them a shadow of sanctity. That individuals in Utah would not hesitate to do me any injury in order to shield themselves is shown by the fact that the present head of the Mormon Church, Joseph F. Smith, stands in the position of branding his own father as a liar. In the *Times and Seasons* for March 15, 1844, Hyrum Smith said regarding polygamy, "There is no such doctrine taught here; neither is there any such thing practiced here." To-day his son is among those who say that at that very time I was both teaching and practicing polygamy and that Hyrum knew it. Joseph F. will do this in order to shield himself in the possession of his own five mistresses.

What would he and his associates hesitate to do to my reputation?

In my next communication I shall pay my respects to that venerable fraud, the so-called revelation on celestial marriage. JOSEPH SMITH, per F. E.

NOT A POLYGAMIST.

The Salt Lake *Tribune*, July 21, contains the following editorial comment on the second number of "Joseph Smith in his own defense."

On last Sunday morning the *Tribune* printed the second suppositious soliloquy of Joseph Smith, the founder of the Mormon church, which is devoted to impeachment of the testimony of certain women of the Utah Mormon church who claimed to be the plural wives of the first Prophet.

For the purpose of illustrating the unreliability of witnesses procured by the Utah leaders in support of their contention that Joseph Smith was a polygamist, the author selects the cases of Eliza R. Snow, Louisa Beeman, and Zina D. Huntington. In all of these cases it is shown by means of authoritative dates and recorded statements that their marriage to Joseph Smith was an impossibility, unless in each instance each witness must admit that certain other facts connected with their lives were untrue, or that given affirmations by them made were false. From the showing made, and even admitting all of the contentions of the Utah church to be accurate, there is evidence of a most miserable recourse to falsehood. Whether it be contended that these women were the plural wives of Joseph Smith, or whether it be denied that such was true, the unfortunate women are placed in a most embarrassing position. Taking either horn of the dilemma, they appear to the world as having been bereft of conscience, honor, virtue, truth, or decency. And this conclusion is not of the *Tribune's* construction—it is forced by the evidence produced on both sides. It is a most regrettable exposition of fanatical degeneracy, and an eloquent testimony to the abject slavishness in which Mormon women served the lecherous Utah priesthood.

Aside from the historical data set forth in the article to impeach the pretended plural wives of Joseph Smith, another point is made which would seem to be of value in refuting the polygamous charge laid at the door of the founder of Mormonism by his professed successors in Utah. It is shown that by his legal wife, Emma, Joseph reared a splendid family of robust children, while by no evidence in existence can it be demonstrated that there was any issue whatever from the supposed polygamous unions. In fact, it may be well to supplement the article with the testimony given by President Joseph F. Smith in this respect. He confirms this particular evidence as follows:

"The chairman.—Can you name any person to whom he was married?

"Joseph F. Smith.—Yes, sir.

"The Chairman.—Or any child born to him—

"Joseph F. Smith.—Oh, no; I can not tell you anything about the children."

It is perfectly just to assume that there were no children whatever from these alleged plural marriages of Joseph Smith, otherwise Joseph F. Smith would have been very glad to name them to the Senate Committee. He was engaged at that time in endeavoring to furnish the world with evidence that the founder of Mormonism had introduced and practiced polygamy in the Mormon church, and he would not have missed opportunity to justify his own concubinage by ignoring the important proof available in the birth of children under the practice, had that evidence been

available. So it seems to be admitted by the Utah church people that the contention of the Reorganized branch in this particular is well taken.

Two important points have been developed in the communications so far. The one is that Joseph Smith never left upon record his own authorization of polygamy, except we are to give credence to assertions made years after his demise by men steeped in the crime. The other is that at least three of the women who claimed to be plural wives of Joseph Smith occupied no such relation toward him, unless we conclude that in other statements which they made they uttered vicious falsehood. Next Sunday the article will deal with the pretended revelation itself—and this should be interesting indeed.—*Salt Lake Tribune*, July 21, 1908.

NOTES AND COMMENTS.

The *Cleveland Press*, July 20, contains very favorable mention of the open-air services conducted by Elder W. E. LaRue at Wade Park, Cleveland, Ohio. These park services are a regular feature of the summer work in Cleveland.

Elders E. Rannie and L. G. Holloway are holding tent-meetings in Madison, South Dakota. They have an illustrated column advertisement in the *Madison Daily Leader* and have gotten out some neat handbills to call attention to their work.

Bishop C. J. Hunt sends in a handbill on which are printed twenty questions to be answered at his services in Defiance, Iowa. He says, "We have a vacant lot between two store buildings, temporary seats, pulpit made of boxes, a question box put up with printed instructions, a gasoline torch (borrowed), and a good interest."

The *McArthur Tribune* (Ohio), July 23, has very favorable mention of the character and work of Bro. A. B. Kirkendall, who is probate judge at that place.

The Straight Road

THEY WERE COUNTED AS A STRANGE THING.

AN APPEAL TO THOSE WHO ARE SUPPOSED TO BE TRAVELING THE STRAIGHT ROAD.

We appear to emphasize the six gospel principles named in Hebrews 6, and the form of church organization outlined in Ephesians 4, as a part of the only correct and divinely authorized basis of teaching and government ever given to guide the church of Christ; but any one who will carefully consider the matter, may perceive that this seeming emphasis exists in reality only so far as it has been made necessary from the failure of others to teach and practice them. They are really the outgrowth of the two great precepts upon which all of the divine economy pertaining to human progress is based. Jesus gave the latter as twin frontlets of the celestial will; they are the guiding stars of our destiny, one pointing through the azure vast to the perfect glory of Him

whose transcendent blessings are diffused to all his creatures because of his infinite love for them, the other lighting the pathway to that glory by teaching us to be like him in blessing others as we may.

Let us consider them:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—*Matthew* 22: 37-40.

I do not know that any one has ever attempted to furnish us a substitute for them "just as good." If they sustain all the rest of the divine regulations for men, then we must conclude that for us to fail in conforming our lives to them is to write failure across our entire religious structure. To teach them is not sufficient; they must be the essence of our thoughts and deeds, otherwise we virtually teach heavenly wisdom, and practice human foolishness—are whited sepulchers, fair nowhere but on the outside.

The world is filled with selfishness. Its venom has paralyzed holy ambitions in many until the religion that they retain in their bosoms is but a putrescent corpse. In the midst of such conditions those who are "the light of the world" can not descend to feed the unnatural appetites, nor condone the weakness that excuses them; but with love actuating them, should point to the only true rule upon which perfect happiness is based, making powerful their precepts by consistent example. But to know what it means to love God supremely is to properly define love. Whose definition shall we accept? Human conceptions are imperfect, but we do not need to receive them as the highest analysis when he who gave the power of speech has revealed the omniscient definition, which in this case he has done. It is written in 1 John 5: 3, "For this is the love of God, that we keep his commandments."

The love of God embraces the desire to do his will, not so much in the abstract thought as in the concrete action. With such, obedience is not pain, but pleasure; and loss is gain—a few years given for an eternity. This love for God is coextensive with love for man; they can not be disassociated because the former is largely determined by and revealed in the latter. "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "He that loveth not his brother abideth in death."

A simulated religion is worse than none, because it is hypocrisy, of which class Jesus said, "How can ye escape the damnation of hell?" The sharpest denunciations of his life were directed against them. If all men would be true, heaven would dawn here now; and this is the petition we were from infancy taught to make when we prayed, "Thy will be done

in earth as it is in heaven." Is it not true that we have repeated these words many times? And by whom did we desire God's will to be done when we made that request? Not by the birds nor beasts, but by *ourselves*, the church—the body of Christ.

It is inconsistent to hope that those who are in darkness will do this until those who are the "light of the world" shall by example dispel the gloom, and gather out the stones from the pathway.

We have assumed a work for God by the very terms of the covenant by which we became his children, and one is as certain as the other to every member of his church. By its provisions we recognize that our hope of celestial happiness does not—can not depend upon the deeds of any or all the mortals of this earth; but, on the other hand, does depend upon our individual acts. This ought to be a source of constant joy, and will be if our lives are commended of heaven.

Let us not portray the other side. We ought not to need it. A heart of flesh pulsating with quick sympathy for all, a noble love whose clarified vision beholds beyond the home gateway, life acts inspired by the divine baptismal fire that consecrates while it purifies, strength of purpose sustained by the heavenly manna and the water of life, and lo! Zion pure, beautiful—an heavenly temple crowned by a bright cloud of glory—angels clothed with celestial light, while glorifying all, the immortal Nazarene in our midst smiles our fears, our sighs, our tears far into the misty past. Ecstatic joy, sublime peace, supreme bliss, are but imperfect expressions of what this, the fruition of our hopes shall be. The choicest words inspiring human thought are weak, and the ink congeals, the pen staggers, the hand palsies, and the brain is impotent in its powerlessness to express that which is far beyond human experiences of all past ages, which "eye hath not seen, nor ear heard," but a glimpse of which God has revealed to us.

For many years have we gone forth with precept upon our lips, while Zion lay desolate through the failure of those whose affections were on "things of earth." The "set time to favor" her had come and she was told that she might be redeemed "even now," if she would keep the celestial law, and so we are here to-day waiting—waiting for what? *We are waiting for ourselves to obey the celestial law!* Or shall we say that we are waiting for others to obey it? I once heard one say "that the body can not go faster than those at the head will lead." Reverse it! Those at the head can not go faster than the body will follow without resulting in at least a dislocation which must bring serious consequences.

We are drawing near the close of our probation in which we may accomplish that which has been intrusted to us. The time for its completion is

almost at hand, it would seem. The "reapers of life's harvest" are not confined to those called to labor in ministerial offices, but embrace all the children of God. Neither need we wait until we bow at the Redeemer's feet to offer him our "gold, frankincense, and myrrh." It may then be too late to find acceptance with him. He may then have no use for them. Every day of our lives is proving where our treasures are, where are our hearts. Convincing argument will never be needed. We are making our most convincing arguments to-day. May God help us to make such as our hearts will approve in the eternal day.

A. B. PHILLIPS.

NORWICH, Connecticut, R. F. D. 3.

Original Articles

WAS JOSEPH SMITH A TRUE PROPHET?

Joseph Smith is counted a false prophet by the world, but the following proves him a true one:

When but a youth of seventeen years, a heavenly messenger appeared and told him that God had a work for him to do, that his "name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people." The same messenger quoted many prophecies of the Old and New Testaments that speak of the second coming of Christ, the preparatory work to precede the same, and of the final gathering of Israel, with the return of the "former and latter rain" to cause the mountains of Israel to yield their fruit to God's people Israel; "for they are at hand to come," and said they "had not yet been fulfilled, but soon would be." He also said of them, who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, "(they) will seek its (the restored gospel's) overthrow, and the destruction of those by whose hands it is carried." (See Church History, volume 1, pages 13, 14; also "Letters of Oliver Cowdery," pages 14, 15, 27.)

Joseph Smith's name truly has been had for good, by some, and evil by many among many nations, and there are more to follow. We may note that many of the prophecies quoted by the messenger, that were shortly to be fulfilled, have already received a partial or complete fulfillment. Just such people as mentioned by the messenger have persistently sought the overthrow of the gospel as set forth by Joseph Smith and the "destruction of those by whose hands it is carried." The death of Joseph and Hyrum Smith, with many others, proves this statement true.

The translation of the Book of Mormon was Joseph's first, and, in some respects, his greatest work. On it rests much of the claim of divinity for this latter-day work. If it can be proved of divine origin, his claim as a prophet is sustained.

One of the greatest proofs of the divinity of the

Bible is that prescience that scans the future and points out alike the destiny of men and nations, even down to the end of time. That same prescience is easily discovered in the Book of Mormon. Many of the predictions of the Bible relating to the second coming of Christ, of the preparing of the way before his second coming, of the return of Israel to their own land, of the restoration of that land to its ancient fertility, etc., have their counterpart in the Book of Mormon.

Nephi said:

I prophesy unto you concerning the *last days*; concerning the days when the Lord God shall bring these things forth unto the children of men. After my seed, and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles: yea, after the Lord God shall have camped against them round about, . . . and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written; . . . for those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust. . . . For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief, shall not have them, for they seek to destroy the things of God.—2 Nephi 11: 13.

This is the same "sealed book" Isaiah wrote of in his twenty-ninth chapter. The people of this continent were to write; their words were to be "sealed up in a book," and the "Lord God shall bring these things [their words] forth unto the children of men," in the last days.

The writer goes on to explain what the conditions of the world should be when the book would come forth, and how the learned men could not read it, and how the Lord should say to the unlearned man, "thou shalt read the words which I shall give unto thee."

And again, . . . the Lord shall say unto him that shall read the words that shall be delivered him, . . . Behold, saith the Lord of hosts, I will show unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. And in the day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness. . . . Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face wax pale. But when he seeth his children, . . . in the midst of him [gathered], they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.—2 Nephi 11: 19.

Objectors have said, "This is garbled from Isaiah." Not so. It is a more extended account of the book that was to come forth and of the time of its publication than Isaiah gave. It is simply another prophet's prediction of the same book and events. If two prophets speak of the same thing, could not God give them the same language to express their thoughts? If not, how would you explain the fact that in the second chapter of Isaiah

we find almost the exact language that is in Micah, fourth chapter?

The principal features of this prophecy are as follows: The people, whose history this book is, should write a book of God's dealings with them; afterwards they were to be "brought down low in the dust"—destroyed. The book was to be "sealed up" and kept from the wicked, but eventually the Lord "shall bring these things [their words] forth unto the children of men"; the learned shall say, "I can not read it"; the unlearned is to read the words that God shall give him, and God shall say to him, "I will show unto the children of men, that it is not yet a very little while and Lebanon shall be turned into a fruitful field"; then Israel shall gather home and "sanctify the Holy One of Jacob."

From this we learn that God is to direct affairs, and after he has given the unlearned man power to read the sealed book he is going to show to the world his approval, by giving back to that land its historic productiveness. This, then, is to be the seal of its divinity. Has he filled his promise? Yes.

We will not attempt to give all the proof we have to establish this fact, as space will not admit of much, and the facts are too well known.

Watson's Dictionary of the Bible, published in 1832, two years after the Book of Mormon was published, shows what the condition of Palestine was at that time. He said:

All round about Jerusalem the general aspect is blighted and barren; the grass is withered. . . . The grain itself, like the strange progeny of famine, seems to doubt whether to come to maturity or die in the ear.

About the same time McClintock and Strong's Encyclopedia said of Palestine, "A land of ruins without man or beast."

Thus it was when the Book of Mormon was published. How is it now? Let the Bishop of Jerusalem answer: "When the century (the nineteenth) opened we could scarcely count their hundreds" of Jews in Palestine.

Now they are about one hundred and twenty-five thousand, or three times as many as returned from the captivity in Babylon. The land is also ceasing to sit desolate, it can support a larger population than it now holds. The restoration with efficient regularity of the latter rains, *for so many centuries withheld*, gives back its historic fertility. . . . God's providence must be concerned in bringing back the exiled race, and we note that his eye is again upon the land for good in the necessary preparation for its inhabitants.—Book of Mormon Tract.

Then Palestine is now "turned into a fruitful field" and the Israelites are returning. A later writer says: "There are two hundred and twenty-five thousand Jews in Palestine, or five times as many as returned after the Babylonish captivity."

Nephi continues to speak of the coming book thus:

And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which

I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written. . . . And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land. . . . And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.—2 Nephi 12:14.

Many have believed the "words written." Many of the Jews are "beginning to believe in Christ." The Bishop of Jerusalem, referred to above, says they are turning toward Christ "all over the world." The following is in evidence on this point:

Reverend Peabody delivered a forceful sermon at the Episcopal church last Sunday evening upon the subject of the Jews and Gentiles, discoursing in a very interesting manner upon this ever wholesome and timely topic. Reverend Peabody showed the remarkableness of the rate at which the Jews as a people have been accepting the Christianity of the Gentiles during the last three quarters of a century.—Cook County, Wyoming, *Mirror*, December 18, 1903.

That is just about the length of time the Book of Mormon has been in print, and this shows that the Jews are "beginning to believe in Christ."

God commenced "his work among all nations . . . to bring about the restoration of his people" in the same year the Book of Mormon was published. Reverend Hollis Read, A. M., in his book, *Hand of God in History*, page 348, says that England attempted to pass an act in Parliament "in favor of the Jewish emancipation" in 1830, but it failed. "Yet in the same year a bill in their favor was passed in France." Since that time nearly all nations have favored them. "Jacob shall not now be ashamed, neither shall his face wax pale," as predicted by Nephi.

Another writer in the Book of Mormon said:

Now behold, I say unto you, that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles, according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled.—Book of Nephi 13:6.

The same year the Book of Mormon was published (as we have seen, 1830,) measures were inaugurated by different nations that have resulted in the political liberty of the Jews and opened the way for a return to their own land.

We are often asked for a sign that God approves the latter-day work. Christ was accosted with the same demand, and answered:

Except ye see signs and wonders, ye will not believe.—John 4:48.

And then shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.—Luke 11:29, 30.

Jonas was the special sign in his day, Christ in his

day, and God has given a sign in our day. Here it is:

Verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign, . . . when these things which I declare unto you, . . . shall be made known unto the Gentiles, . . . and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed; . . . it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of his covenant which he hath made unto the people who are of the house of Israel.—Book of Nephi 9:11.

The gist of this is: The Book of Mormon was to be a sign unto the world, that God would begin his work as soon as the book was published, to restore that land to its promised fertility, gather his people, Israel, back to that land, and "establish again among them my Zion." He has verified his promise, hence the sign is a true one.

The Lord said in the Book of Mormon:

Because my words shall hiss forth [in the last days], many of the Gentiles shall say, A bible, a bible, we have got a bible, and there can not be any more bible.—2 Nephi 12:6.

This is fulfilled almost everywhere the Book of Mormon is mentioned. Other prophecies from the Book of Mormon might be given, but we forbear.

We will next notice two predictions from the Doctrine and Covenants:

Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come, that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. (Revelation given December 25, 1832.)

The late Rebellion was a fulfillment of this prediction. The Southern States did "divide against the Northern States," beginning at the "rebellion of South Carolina." The little rebellion of South Carolina foretold in 1832 led to the final rebellion of 1861, and the war commenced "at that place." The first gun of the Rebellion was fired at Fort Sumter, in South Carolina. The South did call on Great Britain and other nations; since then all nations have been in war, and the end is not yet. Slaves did "rise up against their masters," and were "marshaled and disciplined for war" by the North. Some statements in this prophecy have not yet been fulfilled, for like the interpretation of Nebuchadnezzar's dream, it reaches to the end of time.

On December 27, 1832, two days after the above was given, the Lord said to Joseph:

After your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds.—Doctrine and Covenants 85: 25.

Most people are aware of the fulfillment of this prophecy, if they only stop and think. According to the statistics of recorded earthquakes, they have gradually increased from "one in twenty-nine years," about the birth of Christ, to "two hundred and seventy-seven in one year," in 1868. (See Parsons' Text-book, 132.) The late earthquake at San Francisco is fully in harmony with the above. The "waves of the sea" have "heaved themselves beyond their bounds." At Galveston, Texas, a few years ago, "the waves of the sea" destroyed much of the city and thousands of lives, and carried vessels ten miles inland. That was going beyond their bounds. There have been many other tidal waves.

Jeremiah 5: 22 says:

Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it can not pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

From this, the waves could not pass the bound that God had placed for the sea "by a perpetual decree." But greater disturbance was to take place in these days, and as "God will do nothing, but he revealeth his secret unto his servants the prophets," (Amos 3: 7), he had to reveal this change in his plan to "his servant the prophet."

Could an uninspired man make so many prophetic statements and then secure God's power to fulfill them? May God help you to decide this matter aright.

J. M. STUBBART.

• • • • •

"WE BELIEVE THAT IN THE BIBLE IS CONTAINED THE WORD OF GOD SO FAR AS IT IS TRANSLATED CORRECTLY."

Latter Day Saints have had to be apologists for their faith. The first charge usually is that they do not preach the Bible. Later, often, the charge is made that they preach too much Bible, things that belong to apostolic times, in the opening of the Christian Era, but not to the present.

The absurd and false charge that they substitute the Book of Mormon for the Bible has also been made, and at the times and places where the charge of *too much Bible* was raised. This would give as a result according to the objector's own estimate, teaching the Book of Mormon—too much Bible, which result, of course, they would not be satisfied

with either. To satisfy those given to misrepresentation, being the victims of prejudice, is difficult.

The title of this article has been the basis of as much criticism, perhaps, as any part of the statement of our faith. It has been assailed often as a thrusta at the Bible, yet, it is a true statement of fact clearly made, so much so that it is self-evident. An honest person could not believe otherwise than what the statement contains.

"We believe that in the Bible is contained the word of God so far as it is translated correctly." Who should be expected to believe it otherwise than that, "*so far as it is translated correctly*"?

Long before the Latter Day Saints published that, Wesley was on record in words more severe. In his explanatory notes upon the New Testament, third American edition, New York, published by Hilt and Thomas Ware, for the Methodist connection in the United States, Mr. Wesley says in his preface, paragraph 4:

In order to assist these [people in general.—R. E.] in such a measure as I am able, I design first to set down the text itself, for the most part, in the common English translation, which is in general (so far as I can judge) abundantly the best I have seen. Yet I do not say it is incapable of being brought, in several places, nearer to the original. Neither will I affirm, that the (Greek) copies from which this translation was made, are always the most correct. And therefore I shall take the liberty, as occasion may require, to make here and there a small alteration.

Wesley accepted neither the originals nor the translation, but proposed "as occasion may require, to make here and there a small alteration." Many since have translated to their liking, and made alterations according to choice.

The popular movement for revision by eighty-two scholars of England and America, in the years 1870 to 1884, has been followed by the American Committee's revision. Numerous others have also appeared, before and since. Will it still be a *sin* for Latter Day Saints to believe that in the Bible is contained the word of God, so far as it is translated correctly? I hope not.

The St. Louis Christian Publishing Co., offer the public, "The Sacred Writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament, translated from the original Greek, by Doctors George Campbell, James McKnight, and Philip Dodridge, with prefaces, various emendations, and an appendix, by Alexander Campbell, stereotyped from the third edition revised." The first preface bears date of 1826, the third, 1832, the second and fourth not dated, the whole comprising eighty-two pages.

Mr. Campbell's followers, more than any others, have objected to the Latter Day Saints' position. They have also objected strenuously to others, and their own is not satisfying them. In view of this, the following is very interesting.

In the *Christian Standard* for July 19, 1902, T. A. Hall wrote:

There were no better nor more encouraging things said at the Terre Haute Convention than those said concerning our position. The unanimity was splendid. But how can we hope to restore an apostolic church without an apostolic Bible with which to work? It seems to me that the Christian Church will lose an opportunity, neglect a duty, and, in the end, suffer a penalty, if she does not improve this most opportune time for doing this. We are abundantly able, numerically and financially, to support a clear revision, unhampered by sectarian prejudice or ecclesiastical manipulation. There are revisions galore, but all of them circumscribed in some way. The existence of these make it so that one by our people need not be looked upon as such a departure. Let them call it a "Campbellite Bible"; we are in a woeful predicament when we shirk our duty to avoid epithet. The religious world needs a clear Bible with which to meet the destructive criticisms and the dissipated religious spirit of the present time. The Christian Church itself needs it. The foolish knight enters the lists having previously permitted the adversary to bend his lance. The church needs this also as a means of education. We are getting too much like other people. We need it as a means of awakening. There must be new issues to inspire new life, lest we settle down beneath the halo of our achievements. Our missionary boards could not employ two or three men to better advantage than for this. Let the work run in our leading papers, subject to criticism before final publication. Thus could be gotten and sifted the ideas of the whole brotherhood.

And thus is Alexander Campbell laid in the shade with his eighty-two pages of prefaces, his appendix, etc. They haven't a suitable Bible, and no one else has, as they view it. Mr. Hall thinks: "Thus could be gotten and sifted the ideas of the whole brotherhood." No doubt just that very thing would be brought out—"ideas of the whole brotherhood," and just as much more unprofitable as they are more numerous than their sole chieftain Alexander Campbell. Mr. Campbell thought translation perhaps should occur at intervals of two or three hundred years. But, alas! his own never came into general repute with his followers; and, as Mr. Hall says, "There are revisions galore," and his followers are in hard straits for an "Apostolic Bible."

Passing by numerous previous ones, the title pages of a few of this opening century may be of interest and certainly are pertinent to the issue:

The Holy Bible in modern English containing the complete sacred Scriptures of the Old and New Testament. Translated into English direct from the original Hebrew, Chaldee and Greek languages. By Ferrar Fenton, F. R. A. S. M. C. A. A. Third edition with introduction and critical notes. Copyright 1900 and 1903. Published by Messrs. S. W. Partridge & Co., 8 and 9 Paternoster Row, London E. C. and American agencies, sold by Henry Frowde, 91-93 Fifth Avenue, New York.

The Holy Bible containing the Old and New Testaments. Translated out of the original tongues. Being the revision set forth 1611 A. D., compared with the most ancient authorities and revised 1881-1885 A. D. Newly edited by the Ameri-

can Committee 1901 A. D. Standard edition. New York, Thomas Nelson & Sons, 37 East Eighteenth Street.

The Twentieth Century New Testament. A translation into modern English. Made from the original Greek (Wescott and Hoets text) by a company of about twenty scholars representing the various sections of the Christian church. Revised edition. New York, Chicago, Toronto. Fleming H. Revel Co., London and Edinburgh. Copyright 1901-1904.

The Holy Bible containing the Old and New Testaments. Translated out of the original tongues; and with the former translations diligently compared and revised, with the marginal readings. Adopted by General Convention. Authorized to be read in church. New York, Thomas Nelson & Sons, 37 East Eighteenth Street. 1903. [This by Episcopal Church.—R. E.]

The Modern Readers' Bible. The books of the Bible with the books of the Apocrypha, presented in modern literary form. Edited with introductions and notes. By Richard G. Moulton, M. A. (Camb.) P. H. (Penn.), Professor of Literary Theory and Interpretation in the University of Chicago. New York, The MacMillan Company. London, MacMillan & Co., Ltd., 1907.

The New Century Bible. General Editor Principal Walter F. Adeney, M. A. D. D. Deuteronomy and Joshua. Introductions Revised Version with notes, map, and index. Edited by H. Wheeler Robinson, M. A., Tutor in Rawdon College, late Senior Kennicott Scholar in the University of Oxford. New York, Henry Frowde, Oxford University Press. American Branch, Edinburgh, T. C. and E. C. Jack.

Polychrome Bible. A new English version of the Old Testament, with the composite structure of the books exhibited in polychrome, with historical and explanatory notes and numerous illustrations from nature and monuments of Egypt and Assyria. Prepared by eminent Biblical scholars of America and Europe under the editorship of Professor Paul Haupt of John Hopkins University, Baltimore, Maryland. Now published: Judges, \$1.25; Psalms, \$2.50; Isaiah, \$2.50; Leviticus, \$1.25; Ezekiel, \$2.50; Joshua, \$1.25. Full prospectus sent to any address on application. [This venture has died on the market. It was expensive, as well as of many colors, and of no great merit.—R. E.]

Demand by way of challenge of the higher critics, by the Reverend T. T. Eaton, LL. D., editor of the *Western Recorder* (Louisville; Baptist). The *Literary Digest* of March 22, 1902, reports the matter thus:

The modern school of theologians hold that the Bible was written between 800 B. C. and 100 or 150 A. D., so that in the Bible we have the words of great leaders on the problems of religion for nine hundred years. This school regard the Bible as of great spiritual value, but as having the defects of the thinking and beliefs of the men of the times in which it was produced. . . . If these things be true, it necessarily follows that we ought not to be dependent for our Bible on men that lived between 800 B. C. and 100 A. D. Surely in all these eighteen hundred years, with the wonderful progress man has made along all lines, with the correction of so many crude and erroneous ideas held in the long ago, surely a better Bible can be gathered from the words of great leaders about the problems of religion, during the past eighteen hundred

years, than was gathered for the nine hundred years previous. To admit that the thought of the leaders in regard to religion between 800 B. C. and 100 A. D. are superior to the thoughts of the leaders in these last days is to surrender the whole case of this modern school of theologians. And just as editors and redactors gathered (according to this modern theory) the good things about religion in the literature of their times, so as to give the world our Bible, so let this modern school furnish some editors and redactors who will gather the good things about religion in modern literature, and give us a Bible that shall be up to date. This new Bible ought to be as much better than the one we now use, as our times are more enlightened than the times of the prophets and apostles. While myself holding to the old view of the exclusive inspiration and the authority of the Bible, I yet would be very glad to see the up to date Bible, and I believe it is incumbent upon the theologians of this new school to furnish such a Bible to the world, so that it may be compared with the Bible of our fathers, and that the theory of modern inspiration may be put to a scientific test. . . . And can any one imagine a good reason why it should not be furnished? Ought not the world to have the best Bible possible? May we not hope that this new school of theologians will give us an up to date Bible?

What next? Latter Day Saints are still safe on position taken: "We believe that in the Bible is contained the word of God so far as it is translated correctly."

Joseph Smith translated or corrected the Bible as he was aided by the inspiration of God. Comparison with all that exist reflect its superiority and it is safe to say all that may be developed in the future.

Forty-seven scholars produced the King James and Standard Version. Eighty-two, the Revised. Not satisfied with these, others will not likely satisfy. With these two leading ones, that by Joseph Smith is incomparably the best.

R. ETZENHOUSER.

[Valuable matter bearing on this subject will be found in Bro. Etzenhouser's book. Three Bibles Compared.—HERALD EDITORS.

Of General Interest

GRACELAND COLLEGE.

Tuesday, September 8, will be the opening day for the year of 1908-09. The prospects for a largely increased attendance is very encouraging. A faculty has been secured that in many respects is the strongest that Graceland has ever had.

For the position of president, Elder David A. Anderson, who graduated from Iowa State University in June, was secured, though he was offered the position as assistant in the department of education at the State University. Brother Anderson was recommended in the highest terms by the university authorities, and with the confidence and support of the membership of the church, we look forward to a successful school year. He will instruct in education and psychology.

We can, and do, present each individual member

of our faculty as being proficient and deserving of the confidence and esteem of all. Nothing but thorough work satisfies us at this institution, and the efficient corps of teachers which we have to carry out our several courses of instruction assures a very high class education at a minimum outlay. Furthermore, the unusual amount of literary and musical talent centered in Lamoni lends an air of refinement from which the student body receives benefit. There are many advantages in many ways that we can not speak of for want of space. It is our aim to place the possibility of securing an education suited to the needs of the individual within the reach of every young person in the church or out of it.

Most of us who are older realize fully that we have not been as well prepared as we should have



PRESIDENT D. A. ANDERSON.

been; we haven't given sufficient time and attention to getting an education, and as a result must occupy the lower positions while those who made themselves thoroughly capable by advance and superior education pass on ahead and occupy the higher positions of trust and responsibility. We realize that we might have done better and that we might be giving a more effectual service than we are now capable of rendering.

Perhaps you are mistaken in thinking that you are too old or that you can not yet do much to improve yourself. Our courses are so arranged that we can help you if you will put forth the effort. Surely those who are parents will do all in their power to attend to the educating of their children. Write to President Anderson about your needs and he will be glad to do all in his power to assist you. Remember that it does not require a great amount of money nor a good education to enter Graceland. Any one can attend our college and secure his education if he is willing to work and study. Many

have paid their expenses through college by working part time for citizens of Lamoni or in the industrial department of the college. We take special pleasure in assisting those who must earn their way through school and still do not in any way overlook the needs of those who are able to pay their way as they go.

THE LIBERAL ARTS COURSE

is first in importance, providing the higher education which means so much to its possessors. This requires four years for completion—the entrance requirements being practically the same as those of the leading educational institutions of the country. In this department of the work there is provided instruction in English, Greek, Latin, German, French, education, psychology, mathematics, chemistry, physics, geology, botany, biology, history, etc. If you are not qualified to take up this regular college course we have

THE PREPARATORY COURSE

which is designed especially for your benefit. After the completion of this course you have freshman standing in the liberal arts college. Here you are associated with others of your own age and size and the embarrassment of being in classes with those so much younger than yourself is removed. Remember that we are your servants and that we shall be glad to help you along.

Competent teachers are in demand as they have never been in the past. Our

NORMAL COURSE

makes a special point of combining the means for scholarship and professional training in such a way as to qualify the teacher to satisfy the demands that are now made of the teaching profession.

THE COMMERCIAL SCHOOL

is an important and popular department of our college, since it gives the students special preparation for positions that are ever open to those who are ready to occupy as accountants, bookkeepers, stenographers, typewriters, etc., in the great business world.

Then others of you will find just what you have been wanting in the

INDUSTRIAL DEPARTMENT.

The manual training and direct experience provided will enable you to enter into the important and noble fields of the industrial world ready to meet every demand in a superior way.

THE SCHOOL OF MUSIC

furnishes most excellent advantages in both vocal and instrumental work, together with attendant branches. The instruction given is according to the most approved methods of our best musical colleges,

and by competent teachers. It should be remembered also that the rates of tuition are very low.

THE SCHOOL OF ORATORY

meets a wide demand by affording training to the mind along with the ability to correctly and effectively express thought. The minister, teacher, merchant, banker, farmer, all need to be able to use their voices and to make themselves understood. This phase of the college work is not overlooked but is receiving its share of attention.

ATHLETICS.

It is admitted by nearly every one that students should give some time to athletic training to give them strong bodies for their work. The department of athletics in Graceland College will be under



PROF. R. V. HOPKINS.

the direction of Roy V. Hopkins, of Princeville, Illinois, who comes to us highly recommended as an instructor as well as director of athletics, and we feel confident that the work will be safe in his hands.

We can say but little for the college here at this time. Every lesson is taught by a teacher who is a specialist. Every student will be given individual attention and every inquirer will be cordially and carefully answered. We want to give you the information you may desire. Just write to the president, D. A. Anderson, Lamoni, Iowa, for a catalogue, or with reference to any matter regarding the school, and you will receive the information if it can be furnished.

At present the Board of Trustees is making a strenuous effort to secure funds for the erection of a second dormitory. The one we have is a great

success, but it is small. Our needs are great along this line. The proposed dormitory will cost five thousand dollars and will provide room for thirty-four lady students, together with reception-room, a dining-room having capacity to accommodate more than sixty boarders, apartments for keeper, help, etc. However, they are determined not to incur additional indebtedness in this work and unless immediate response is made it can not be provided for use this fall, even though its need is so urgent. The Board of Trustees appointed Daniel Anderson, chairman of the board, and President D. A. Anderson as their committee to raise the necessary funds. The effort is being made to secure fifty subscribers of one hundred dollars each and half of the entire amount is promised by citizens of Lamoni where the needs are most fully known. A few Saints have been written to regarding this matter, and if they or any others who are willing to contribute will write to the brethren on this committee making subscriptions, the building will be erected at once.

EXPENSES.

In making comparison of the cost of attending school at Graceland with that while attending other educational institutions, we find that our college enjoys a great advantage. This is made possible by the work of the industrial department. We are now able to provide most of our own vegetables, eggs, butter, milk, and meat from our own farm. Everything is fresh and pure. We are glad to be able to make these provisions for the benefit of our students. The catalogue gives full information in reference to expenses. Ask for one.

BOARD OF TRUSTEES.

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STRANGE MEN CLAIM STRANGE POWERS.

(This article is given for what it may be worth. Latter Day Saints have reason to know that newspaper reports of the doings and teachings of religious bodies are not always on a par with scripture so far as truthfulness is concerned.—HERALD Editors.)

A NEW CHURCH AT MASON CITY.

MASON CITY, Iowa, July 18.—The residence in this city of two men who style themselves divine healers, in the persons of the Reverend Francis Schlatter, who created such a furore in Denver, Colorado, six or eight years ago, where he is claimed to have healed thousands in the streets, and the Reverend Schrader, who was head of the "Divine Catholic Church," has developed a wonderful story in connection with the lives of these men as related by themselves. Father Schlatter claims to be no less than James Alexander Dowie, brother of the famed John Alexander Dowie, who founded the Zion church at Chicago and who died a few months ago.

Last week the two churches, headed by the two men, were united in one, and will be called the Holy

Christian Science Church. The Reverend Schlatter retains his place at the head and will be known as "general overseer and superior leader." Officially he will be known as "His Majesty Most Reverend Francis Schlatter, James Alexander Dowie." The Divine Catholic Church, which has a membership of fifty thousand people, ceases to exist, and with the union with the Science Church makes a membership of two million five hundred thousand. The Reverend Schrader gives up his title to Pope August and will be known in the church directory as "His Highness, the Very Right Reverend Schrader, Superior Minister and General Director of the Holy Christian Science Church."

With the vanishing of the Holy Catholic Church in name goes all the church ritual, its ceremony and forms. The candles and pictures which were used in profusion will go and the places of worship of the new church will be plain rooms, with no furniture save the seats and readers' desk. Each church is to have seven readers, the mystic number ranging from first reader to seventh, each to have specific powers and duties. They will get no salary, but each church will pay the expenses of its readers when on duty, maintain the church building and a reading-room which is to be open to the public twice each week, Sunday and Wednesday.

The union of the two churches is to pave the way for the presentation of the fifteen books of Moses, which has recently been discovered by revelation by Francis Schlatter. The books were written by Moses, and while the present world is in possession of but three and a half books, the others are soon to come. Father Schlatter in a dream saw on the continent of Europe, just where he refused to state, a great dome-shaped excavation in the earth. It covered fifteen acres, had fifteen doors, each door locked with fifteen keys and the keys in the hands of fifteen men. These men were controlled by divine will, according to Father Schlatter, and it is to he and he alone that the revelation of their whereabouts and the power to secure them has been revealed.

These wonderful books are the original from the hands of Moses. They were chiseled by him on slate, and that is the condition they have been received in. Why they have not been revealed to the world before Francis Schlatter explains is due to its sin and its ignorance. People have violated the law of God, and the churches in their bigotry have prevented the revelation, preferring to keep the people in ignorance. The great gaps in Bible history between Adam and Noah is to be revealed in detail, as well as the story of the years of childhood of Christ from his birth to the age of twelve, which are absent from the modern Bible. All this is to be told, and much more. The Reverend Schlatter claims to be able to reveal to the people the secret of his power of heal-

ing. In these twelve books will be explained the laws of living and of life and the secret of the art of longevity, of which the Bible only gives a glimpse in the stories of the old patriarchs. They will come, says the Reverend Schlatter, in the fullness of time. Within a few months at the outside, or as soon as the last book can be completed, and the manuscript of the fifteen sent to the bookmaker and printed. Their astounding revelations the Reverend Schlatter will not reveal only by inference. He evades all questions as to their contents, or to give, for instance, something of the story by giving off-hand the absent details of the life of the Nazarene.

But while the Reverend Schlatter is a little reticent about his books, he is ready to talk of his family. He was born, he says, of a Scotch father and a German mother in Glasgow, Scotland, sixty-eight years ago, six years after John Alexander Dowie. At the age of eight, God appeared to him in a dream in which he revealed to him his future life, and what was expected of him, and that he would be favored with peculiar divine favor and power. He kept his secret for a time, but what was his surprise to learn that his brother, John Alexander, had received a similar revelation. The surprise was mutual, and the brothers at once set about thinking out their plan of action. Finally one was revealed to John Alexander, the elder, that he should take the family name of Dowie, which for two generations before was famed for its powers as divine healers, and that James should take the name of the maternal grandfather, Schlatter, which was done. From that day to the end of John Alexander Dowie's life the two men worked separately, and the world never knew of the relationship till the death of Dowie in Chicago, when some way an inkling of the relation between the two men was brought to light.

As a young man Schlatter spent his time on the continent of Europe working his miracles of healing, and something like thirty years ago came to America, where his grandfather, Henry George Dowie, organized the Christian Science Church in 1801, of which the Eddyites are a branch, and here sixteen years ago the father of Dowie died. His first work, he says, was when a boy of healing a woman who had typhoid fever, and who immediately recovered her health and usual strength, and from that day to this his power has not waned, and he has traveled the entire country healing and relieving humanity of physical suffering. His greatest work was in Denver, Colorado, about ten years ago, where thousands were reported healed in the streets. A few days after this wonderful manifestation of power the Reverend Schlatter disappeared. He left for a mountain retreat, and later got possession of a white horse which he rode into Arizona, and one day while in prayer upon a mountain the animal

broke its fastenings and left, and the Reverend Schlatter found his way out of his mountain retreat as best he could.

In one particular, at least, he resembles the man who he says was his brother, and that is in the violence of his language when confronting opposition. The merest protest or interference with him will bring down a torrent of abuse that borders the profane. The Reverend Schlatter has no use for intemperance, and the sight of a drunken man will enrage him in a moment. For that reason he is not a popular speaker, and no matter how large the audience he opens his vitriolic tirade upon, before he has spoken long empty seats stare him in the face. He thinks most people possessed of a devil or they would not have the trouble they do.

The secret of his power, the Reverend Schlatter says, is in his manner of life. He lives up to the law of God in every particular. He has never tasted a stimulant of any character from the mild beverages of the breakfast table down to the purest bourbon. Tobacco in any form is shunned, and meat never passes his lips. He lives on prayer and vegetables, and says he is in perfect health, as a glance at his clear skin and sparkling eye will amply testify.

What the new church will accomplish will remain to be seen. It is the hope of these two apostles to establish a church here in Mason City and to make this the headquarters of the Science Church of the world. Time will tell.—*Register and Leader*, July 19, 1908.

In all times Truth has been obliged to blush for being paradoxical, but the fault is not hers, for she can not robe herself in the tawdry garments of vulgar enthroned power. Truth looks up, sighing to her protector, Time, who promises victory and glory.—Schopenhauer.

• * •

We hold these truths to be self-evident,—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.—Declaration of Independence.

• * •

Nature is a mutable cloud which is always and never the same.—Emerson.

• * •

Truth is always the strongest argument.—Sophocles.

• * •

Everything comes if a man will only wait.—Disraeli.

• * •

Hell is full of good meanings and wishings.—Herbert.

MARCHING TO ZION.

JAMES L. EDWARDS.

HENRY C. WORK.

1. Shout a - loud, Ho - san - na, saints, And sing a glad new song;
 2. Let us be u - ni - ted and Je - ho - vah's praises sound;
 3. The bless-ed 'Who-so - ev - er will' Means all the world, to - day;
 4. We know the bride-groom com-eth soon To claim his cho - sen bride,

Sing it with the spir - it And the joy - ful notes pro - long;
 Let no root of bit - ter - ness In an - y heart be found;
 All ye heav - y la - den come, The gos - pel call o - bey;
 So has - ten and be rea - dy, saints, The door is o - pen wide;

Sing it as we hope to sing it With the ran - somed throng,
 We'll send the glo - rious gos - pel forth To earth's re - mot - est bound,
 Find the rest most pre - cious In the straight and nar - row way,
 And all who will may en - ter there And ev - er - more a - bide

MARCHING TO ZION—Concluded.

CHORUS.

When we ar - rive safe in Zi - on. Re - joice, re - joice, the
 While we are march - ing to Zi - on.
 While we are march - ing to Zi - on.
 Safe in our beau - ti - ful Zi - on.

gos - pel makes us free, Re - joice, re - joice and

faith - ful ev - er be; So we'll sing the cho - rus, let it

ring from sea to sea, While we are march - ing to Zi - on.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Are We Thinking?

"The use which God is able to make of two men in this world depends on the amount of the consecration—consciousness that is in their lives and souls. . . . It does not take great men to do great things, it only takes consecrated men."
—Philip Brooks.

Heretofore our efforts to direct the minds of our readers to consider the claims of Graceland upon the church have been entirely directed to the thought that an obligation rested upon the church to sustain this our one institution of learning by their patronage, their means, and their prayers. But now we come to ask in regard to Graceland herself. Has she any duties to the church, and if so what are they? Let it be understood that it is not our purpose to discuss the duties of Graceland simply as an institution of learning; but if, as we have heretofore maintained, Graceland has special claims upon the church, does it not follow, or at least is it not supposable, if these claims are met by the church, that thereby Graceland also incurs some special obligation to the church?

This we think none will deny; and, if not mistaken, we feel quite sure that in consonance with this view the church is looking to Graceland as a means in the hands of God of not only fitting her sons and daughters to go forth into the world prepared to contend successfully for maintenance and honorable positions; but far beyond and above all this has not the church a claim upon her that she shall also, as much as in her lies, fit her sons and daughters that their lives, their conduct may help to establish the kingdom of God and his righteousness?

"But Graceland," you say, "is not a sectarian school—neither a theological seminary. It is simply an institution of learning." We grant you this, and wish it distinctly understood that we have no reference whatever to any creed or doctrine; but is Graceland or is it not a Christian school? Those who have prayed most and labored most for its establishment have surely believed that this was not only the intent of its founders, but that indeed and in truth through each and every department of its conduct and management, Christianity pure and unadulterated was the keynote, the rock upon which it was founded.

This, then, being true, it is most natural that the church, in making her special claims upon Graceland, while she may well ignore creeds and doctrine, can not afford to abate one jot or tittle of her demand that it be the Christ spirit, the spirit of the gospel which shall permeate this school, and in just so far as it is possible the law which regulates temporal matters in the church which has founded and fostered this school shall also regulate its temporal affairs. If not, how then shall the church escape the condemnation of saying to one, "Sit thou here in a good place" and to another, "Stand thou here, or sit here under my footstool"? Are we thinking?

The gospel brought to the earth, and established by the Son of God, differs not one whit in this respect from the gospel brought to Joseph Smith by the angel. Christ said:

"If any man will come after me, let him deny himself, and take up his cross, and follow me. . . . If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

The restored gospel comes with the demand: "The laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish"; or as expressed in a later revelation: "Haply they themselves may be saved (if doing no evil) though their glory which is given for their works, be withheld, or in other words their works are burned, not being profitable to me."

Is this view of the matter extreme, or is it really the plan of God? Is it a feature peculiar to the church which has nourished and is sustaining Graceland, or is it the very vitalizing principle of Christianity? Of it Reverend James M. Taylor, President of Vassar College, in a recent address entitled, "The ministry of education to life,"* in speaking of the responsibility of the teacher, has this to say: "But when we come to this responsibility of the school we are brought face to face with the teacher. Who is the teacher who has to bear this responsibility and to do this work? Where shall we find him? Where shall we find her? I suppose that what is so commonly said is partially true at least: that the great teacher is born and not made, and as seldom born as the great poet; but we have methods of making teachers, and excellent methods, too,—methods so good that good teachers are frequent; and may be made more frequent; and their products excellent.

"But whether born or made, there is one essential without which a teacher is not worth his or her salt. That is the missionary spirit, the spirit of service, the spirit which gives and asks no return but the joy of seeing fruitage from its work."

It is this spirit of service, this missionary spirit, which ever goes hand in hand with the gospel, and without which the gospel is but a dead letter that the church has a right to inquire: "Is it dominating Graceland?" It is not enough—far from it—that we know it has and is dominating those who are struggling to sustain our school; but is it dominating those who are teaching in that school, is a question of far greater moment to the church and the students of Graceland.

There is a wonderful power in example. "The man who lives right and is right, has more power in his silence than another man by his words." "It is a hard problem," said a prominent elder to us recently, "to teach our children the duty of laboring and sacrificing for the church, when constantly reminded by the obvious example of others that it is not done by those who are called upon to be examples for them. They are too young to have tasted the joy of giving freely without hope of return, and wonder why they may not do as others in the church are doing."

Could we but know and fully realize the force and power of example, would we ever be willing to cast its weight upon the wrong side? Can any one afford to give up the greater for the less? Christ offered to exchange with the young man treasure in heaven for his perishable earthly possessions; but he went away sorrowful, because his possessions were great, and he knew nothing of the joy which the ability and willingness to serve brings with it. Do we know, and are we thinking?

"Not merely by trying not to be selfish; but by entering into the new joy of unselfish consecration—so only shall you kill your selfishness."

*This address is so replete with grand and noble thoughts that it is our intention to give it entire to our readers in future numbers of the Home Column.

Letter Department

SAN BERNARDINO, California.

Editors Herald: As I never have written to the HERALD I thought I would write some upon the Sabbath question. I was troubled so much by the Adventists that I have concluded to protect myself. I write this for their benefit, and perhaps for the benefit of some others. I hope such will be the case at least.

A small body of people known as Seventh-day Baptists arose in 1664. They are, to-day, very few in number. In 1846 Seventh-day Adventists began teaching the Jewish Sabbath.

Few other people ever met with more disappointments during their existence, or made so many blunders. Miller, the founder of the Advent movement, finally opposed the Sabbath, and warned his followers against its observance. Scores of their most prominent ministers have at different times renounced the faith as an error. Many have been driven into infidelity as a result of mistakes of Adventism. The whole system is a yoke of bondage. Let them, if they can, prove that Adam kept the Sabbath, or that Abel, in presenting his holy offering to God, pleased him by Sabbath-keeping; or that Enoch who was translated was an observer of the Sabbath.

The Sabbath was not enjoined upon man, nor observed by the people of God, till Moses' time, or for two thousand five hundred years after creation. The early church did not believe that the Sabbath originated at creation. I shall give some reasons why the Adventist argument is unsound. The book of Genesis was not written at the time of creation, but two thousand five hundred years later, by Moses himself.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

This is all they have to hold to. In fact this statement of Moses' in Genesis 2:2, 3, was not written until after the covenant, enjoining the seventh-day Sabbath upon the Jews, had been delivered upon Sinai.

Now we will examine scripture:

"Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee."—Deuteronomy 5:12. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."—Leviticus 23:32. "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day."—Exodus 35:2, 3.

If we are under that kind of a law, why not put them to death? Notice that they must not kindle a fire throughout their habitations upon the Sabbath day. What would you do in a very cold country? You would have to stay in bed all day. They must neither bake nor boil on that day:

"And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

So you see Advents must stay in the house all day; and must do without fire. I think they would get awful tired of lying in bed.

"See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days;

abide ye every man in his place, let no man go out of his place on the seventh day."—Exodus 16:29.

Bro. Advent, I am clinching you a little tighter. They were stoned to death for picking up sticks on the Sabbath day:

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.—Numbers 15:32-36.

Now if you are going to keep the seventh day, when a man transgresses the law, stone him to death. The law is of no value unless you can enforce it. The rest of you better follow Mr. Miller's example, forsake the error and seek after the truth. The Jewish law can not be kept, without suffering from cold, or for warm food. They drive their teams many miles on the Sabbath. They can not keep the Sabbath according to the law of Moses, nor do they stone those who fail to keep the law.

In Liverpool the sun sets Friday evening, at seven o'clock, which in San Francisco, California, would be ten minutes of eleven Friday morning. When the Adventist in Liverpool, England, begins to keep the Sabbath, Friday evening, their brethren in San Francisco, California, have eight hours and ten minutes yet to work. Now, do the Lord and the angelic hosts keep Sabbath with the Adventists in Liverpool, or in San Francisco? If with the Sabbatarians in Liverpool, then those in San Francisco are working eight hours and ten minutes while the angelic host keep the Sabbath.

Let two Adventists start from Chicago, one going east the other west, around the earth, each keeping carefully the seventh day, as the sun sets. When they meet again in Chicago, they will be two days apart. One will be keeping Sunday, the other Friday. How will they manage it? Each has given up his seventh day, and taken that of the world, so they have only a wordly day after all.

Your brother in gospel bonds,
J. C. POWELL.

CLEVELAND, Ohio, July 3, 1908.

Editors Herald: The Kirtland District will hold its reunion and conference at Hamburg, Pennsylvania, August 7 to 16 inclusive. In connection with this reunion a few remarks may be timely. First, we are sorely in need of help, both for labor and cash. I have written to twenty-six members of the reunion association who promised to pay one dollar a year membership fee and only two have responded. All have had sufficient time to respond up to date. We need prompt action, Saints. We intend to care for the ministry free of charge, but this motto should apply to them, especially if they are in good health: He that will not work shall not eat. Ministers should not advise each other to stay away until the tents are put up and reunion started in good shape to avoid being put to work. Ministers can wait on the table once in a while and be generally handy if they want to. Let us all work and we will succeed. I should have your orders at least fifteen days before reunion begins for tents and cots, so none will be disappointed. Send all orders to the undersigned. Write M. H. Headly, Route 51, Transfer, Mercer County, Pennsylvania, when you expect to go. Go via the Pennsylvania Railroad. Send orders and money to me, Box 28, Cleveland, Ohio.

EBEN MILLER.

Editors Herald: You may already have received from some of the brethren who were in attendance, an account of the reunion which was held out in the sandhills of McPherson County, Nebraska.

As we rode out from North Platte, by team, over the twenty-five miles necessary to reach the meeting-place, we wondered where the people would come from to attend the meetings; for it is a sparsely settled region. However, Saints came by team one hundred and forty miles from Chase County, and by rail from various distances, and the meeting was pronounced a success. Although there were no additions, a good feeling prevailed, Saints were encouraged, and friends made to the cause.

On the 7th, after the close of the reunion, I came with Bro. Stewart Godfrey to the neighborhood of Lena post-office where reside three families of Saints besides his, and they had not been visited by an elder for more than a year. Last night I talked to them at the home of Bro. Nathan Bassett, and they were so hungry for the word they were willing to meet every night this week for the same purpose. I expect to remain over Sunday with them. This is indeed a lonesome region, for under the Kincaid law men take six hundred and forty acres of this land for a homestead and that makes the neighbors a long way apart. But some move away, as soon as they get title to land, so, in this whole township there are only about a dozen resident families. The nearest railroad town is about twenty-eight miles. Settlers find little valleys of fairly good land, so that a little farming is done. I am told that corn and small grain do tolerably well, while potatoes and all kinds of garden vegetables are raised in abundance on choice spots. Some of the Saints are looking forward to a removal to more congenial surroundings.

Yours in gospel bonds,

LEVI GAMET.

COFFEYVILLE, Kansas, July 12, 1908.

Dear Herald: We often read of those who know of people who would read tracts if they had them, but they themselves are too poor to buy them. If any one who can not afford to buy them, will please write to me, I will send them some if they will give them *only* to those whom they know, or have good reasons to know, will read them. Often a soul in darkness sees the great light by reading a tract.

Write to this address: R. F. D. No. 2, Box 37, Coffeyville, Kansas.

State how many you can use and on what subject you would like the tracts. A good many may see this and it might be that I will not be able to send to all, but write anyway. Let us sow the good seed. The Lord will take care of the harvest.

A BROTHER.

TIOGA, Texas, July 16, 1908.

Editors Herald: The HERALD is a welcome visitor at our home, and I do not see how I can get along without it, as it is all the preacher we have. I have not heard one of our elders for several years, and I take this method of letting them know our address and that we want some preaching here in the near future.

We are the only family of Saints here. We have several children that I want to be members of the church, and I think they will obey if they have an opportunity of hearing. I want, if possible, one or two of our best elders to come here in August and try to open up a new place for preaching. I live here in a hotbed of Campbellites, and they say they are aching for a debate with one of our elders. My closest neighbor is one of them. Yesterday he sent me one of their church papers, the *Firm Foundation*, it is called. It has in it an account of the debate just closed at Sonatine, Texas, between Bro. Aylor and one of their men. To

hear them tell, we were beaten on all sides. The paper states several questions asked Bro. Aylor, saying he failed to answer all but two of them. I would send you the clipping, but need it for future use.

I live four miles west of the town Gunter, Grayson County, on the Frisco road. My doors are open at all times to the elders or to any true Saint. My post-office address is Tioga. I have a telephone connected with Gunter. So if any of the elders come and will telephone to me I will meet them in Gunter. My telephone number is fourteen, four rings. I would like to correspond with any of the elders who think they may be able to come here in the next month and meet these Campbellites. And I am very anxious to have the debate, as I have never heard one, and it might be the means of strengthening my faith, as I feel my weakness. But still I am contending for the faith once delivered to the Saints. I ask an interest in your prayers that I may hold out faithful to the end.

In the one faith,

C. R. KEITH.

HUNTINGTON, West Virginia, July 12, 1908.

Dear Herald: We have written three times to your columns, but for some reason our letters have not been published. We are anxious to have this published, as we have friends who we want to know our whereabouts.

We are trying in our old age to live to be called worthy either to go to him, or to be prepared to meet him, if he should see fit to come before he has called us from our earthly tabernacles.

We have no associations with the Saints, as there are none that we know of around this place. We have not met with the Saints in worship for nearly four years. We attend some of the Holiness meetings and Sunday-school, but to us it is not the food that our souls long for. However, I believe they are able to set people to thinking about their souls' welfare in a way some other denominations do not.

My husband was appointed a deacon in 1904 by U. W. Greene, but we have never been where he could do his duty. He is desirous that the Saints pray that he may be situated where he may exercise in his calling. We are trying to serve God, but have little encouragement outside of the HERALD and *Autumn Leaves*. Pray for us that we may ever hold fast that which is good and that God may open the way for us to meet and worship with the Saints. We will be pleased to meet any of the elders at our home. We have heard that there were some of our elders at Ironton, Ohio. If so and they see this letter, we hope they will call on us or write and let us know of their whereabouts.

LOTTA and G. F. TAMPLIN.

FULTON, Iowa.

Editors Herald: We are trying to hold aloft the gospel banner here. We have a nice Sunday-school and there is much interest manifested by the children. On June 14 we had children's day, the program was good, and the children performed well. The house was full and quite a number of strangers were present. We also have a fair turnout at preaching-services and yesterday we had the pleasure of baptizing five precious souls into the kingdom. The day was warm and sultry, yet we had a good attendance. One young man we think will be useful if faithful. We look for more to follow.

At our Wednesday evening prayer-meetings our united petitions have been for the Lord to bring those near the Saints to a knowledge of the truth. We feel cheerful at the present.

I wish to make an appeal to the Saints of the Eastern

Iowa District. I am short of means to pay the elders' families. I have only a few dollars on hand for the month. Do not wait until you get a nice sum on hand, but send now what you have. The families will either have to wait for their allowances, or I will have to call on the Bishop for help. I know some of the tithe-payers have moved into the stakes, which may be good for them, but we miss the tithing they paid. Now when you read this, please respond at once, those of you who can. Surely you will in no wise lose your reward. Some do nobly, others could do better, according to the way I look at the tithing law.

I hope to see those of the northern part of the district at the coming conference and reunion, if all is well.

Your brother,

JOHN HEIDE.

SOUTH ADDISON, Maine, July 9, 1908.

Editors Herald: I appreciate the letters so much from the brethren and sisters that I feel it a duty to contribute, even if it is not much. Let us use what talent the Lord has given us. "To him that hath shall be given, to him that hath not even that which he hath shall be taken away." The more we study the gospel the dearer it is.

The Lord says we should not be idle, "for he that is idle shall not eat the bread nor wear the garments of the laborer." In the autobiography of Bro. LaRue, some weeks ago, I was made to rejoice. It strengthens me so much each time I read it. I have read it to some friends. This gospel can not be reckoned by dollars and cents.

We have had a number of beautiful and instructive sermons here during the past three weeks by Bro. Bullard. The attendance has been small, but God has promised and will keep his promise. The time has come in this place when they can not endure sound doctrine. Truly we are living in the last days. The harvest is plenty, but the laborers are few. May the Lord's people live nearer to him, so he will bless them as he has promised. Ever praying for the welfare of the people of God, I remain,

Your sister,

BLANCHE REYNOLDS.

ST. CLAIR, Michigan, July 13, 1908.

Dear Herald: We have bidden good-bye to one who has become dear to us through gospel association. I refer to Bro. J. W. Wight. During his stay with us, the weather being very warm, it was thought best to hold meetings in the park. This he did Sunday afternoon and evening to a large and attentive audience. We felt impressed with the beauty of the surroundings as we sat under the gently waving branches, with the brightly burning electric lights, and in full view of the blue waters of the St. Clair River, carrying on its bosom the commerce of a great nation. We were forcibly reminded of the words of Daniel and Nahum, as the swift cars and the boats loaded with pleasure-seekers passed on their way and the intensely earnest words of the speaker reverberated on the air with the glad gospel message. The deep solemnity of the scene impressed my mind as I looked at those assembled and thought of their responsibility before God in hearing the gospel news. In imagination I pictured some who were standing there listening to the echo of eternal words to their own condemnation when those words would meet them at the great judgment bar. Can we truly realize what a solemn position we occupy, chosen to hold aloft the gospel banner of King Immanuel to a dying world, to multitudes whose sad hearts carry a vague, unsatisfied longing that can never be satisfied and who try to down their sad longings in vain worldly pleasures. There is a terrible reality in the responsibility that has been given us with the gospel. How far are we

held accountable for our brother's blood? Will the trifling, foolish words spoken so lightly be remembered as a swift witness against us when we stand before God? Oh, that our responsibility before God would weigh heavily on each heart, that we might become pure in heart before God, as only the pure in heart shall see God!

MRS. A. MCKENZIE.

PAONIA, Colorado.

Editors Herald: We are still in the faith and trying to do what we can for the cause. We have a nice little Sunday-school that we hold at ten o'clock and I preach every Sunday night at a schoolhouse. Last Sunday we had fifty-five out for the evening meeting. The first night we had twenty. So the interest seems to be good. The Lord has raised up friends for the cause. When we first came they would not let us have the schoolhouse, but they are beginning to know who we are and the prospects are good.

I pray that we may so live that we may be used to the honor and glory of God, and may we, dear Saints, strive to honor the Lord in our lives. We are living in a day when we should live close to the Lord. I rejoice in this great latter-day work, for I know that it is God's work, and that it will stand.

We will find a home for any of God's servants when coming this way, and a place to preach. May the Lord help us all to be humble and may we walk in the light the Lord has been pleased to give us and may we continue to the end of the race. Remember me before the Lord, and may God speed the right.

Your brother in the one faith,

GARRY WALLING.

CATONVILLE, Texas, July 14, 1908.

Editors Herald: I am still in the conflict and on the battle-field, striving for the right and battling for the Master as best I can in my weak way. I am feeling well spiritually, knowing that God is in the work, rejoicing to know that God is God and that the gospel is true. Though the heathens rage and the people imagine vain things, God's word will not return void, but it will accomplish the things whereunto he has sent it. Jesus will continue the work until there is a people prepared to meet him when he comes to earth again.

I am domiciled at Sr. Aarons'. Her noble husband is not a member of the church, but he is kind to us and the work. I am preaching at this place, a new place, and have good crowds, good liberty, and some interest, I think. I am all alone in northeastern Texas, none of the brethren being able to reach me as yet. I have lots to do; more calls than I can attend to, and I feel very lonely, having been deprived of my former associate, Bro. E. A. Erwin, who has been with me ever since I joined the church. He has been sent to my native State, Tennessee. I would have been glad to go with him, but I will try to be content with my lot, praying that God will bless him in his new field, as also all the servants of the Lord, to do a good work this year.

Your brother in bonds,

P. B. BUSSELL.

MARION, Indiana, July 19, 1908.

Dear Saints: I am an isolated Saint, not another member to talk to. I have thought many times to write that the Saints may know of the faith and the hope that I have.

There have been many times when I have felt as though I was nothing. I can see so little that I have done or am doing, but last night I had a dream, and I have dreamed this same dream a good many times. But last night it awakened me, or, rather, I woke up for some reason or other. In this dream I was in a very large house. I could see no

kitchen nor dining-room, only parlor, bedrooms, and small halls. The furnishings were beautiful and of different colors. The proprietor's room was pure white, woodwork and all, and the doors were large, folding doors of white. They were people I had worked for when I was a girl, and they gave me permission to pick out my room. So I went from room to room to find one that suited me best. I was all alone and was a little nervous, because I did not want to select a room where anybody had died, if I knew it. So I tripped lightly along trying not to wake up anybody. Finally I came to a large room which I thought was all right. Just then two women came to me whom I knew, and we sat down and talked. We were admiring the beautiful room and talking, when I awakened. This dream impresses me that if I will live faithful I will dwell with the Savior, that it was Christ and his Father who were in the beautiful snow white room. I have felt lifted up all day.

Dear Saints, pray for me and my husband that he may become a member of the right church. I hope some one will interpret my dream for me. My prayers are always for the Saints.

SR. LUCINDA MARTIN.

1999 South Meridian Street.

Extracts from Letters.

Bro. P. T. Langdon writes from Lorimore, North Dakota, "I request the prayers of the Saints that I may abide faithful and have strength to bear the trials and troubles of life."

News From Branches

DES MOINES, IOWA.

Sunday-school officers recently elected for the second half of this year were, superintendent, Miss Orpha Emslie; assistant superintendent, Ray Chandler; secretary, Miss Alice Mintun; treasurer, Miss Sadie Castings; organist, Mrs. Emma Allen.

Two dozen of the Graceland Receipt Books were disposed of in the branch here in one week, and more were ordered to supply the demand for them.

The date of the coming district reunion is August 27 to September 6, the meeting to be held at Baxter, Jasper County, thirty-five miles northeast of Des Moines, on the Chicago Great Western Railway. The reunion committee, the district presidency, have prepared a circular letter, and through it they are making an effort to reach every member of the church in the district, in the interest of the reunion.

July 27.

A. A. REAMS.

ST. LOUIS, MISSOURI.

The last Sunday in June an enjoyable parent and cradle roll day program was rendered. Quite a number of little folks were given diplomas, graduating them from the cradle roll to the infant class. Six new names were added to the cradle roll list.

Regular monthly priesthood meeting of the branch was held July 14 when the latter part of Section 83 of the Doctrine and Covenants was discussed.

Tent meetings are being held in Lansdowne, and good interest and attendance are reported. We understand three were baptized there last Sunday.

Our Fourth of July picnic was an enjoyable event when a large number of Saints and friends gathered together and enjoyed amusements arranged by the committee, and pleasant social intercourse with each other.

While some are rejoicing, some are called to mourn. Miss Wierhake, a young lady who during her illness became greatly interested in the gospel, passed away the morning of the 17th. By her request Bro. Tanner preached her

funeral-sermon. Our choir had charge of the singing, and eight of our young men acted as pall-bearers.

Another very sad affair was the sudden ending of the life of little nine-year-old George Crowson of Alton, who while playing ball the morning of the 17th was run down by a street-car and injured so severely that he died the evening of the same day. Bro. Tanner conducted the funeral-sermon Sunday the 19th.

Bro. Wallace Robinson gave us a short call one Sunday morning, and gave the Sunday-school a talk on normal work.

Your sister in Christ,

2739 DeJong Street.

ELIZABETH PATTERSON.

Miscellaneous Department

Release and Change of Appointment.

Bro. Nelson V. Sheldon, who has been in charge in Galland's Grove and Little Sioux Districts, having resigned from the missionary force on account of failing health and his consequent removal of location to the West, his resignation is accepted. Bro. Sheldon is a safe and able representative and we cheerfully recommend him to all with whom he may associate.

We have found it necessary to transfer Bro. Paul M. Hanson from Lamoni Stake to take the place of Bro. Sheldon in charge of the above named field. We trust he will be received with confidence and hearty support, for he is worthy.

HEMAN C. SMITH, for the ministers in charge.

Reunion Notices.

The Western Iowa reunion will be held in the Little Sioux public park, beginning Friday, August 28, and closing Sunday, September 6. In addition to speakers of the near by districts, we will have with us, Alexander H. Smith, E. L. Kelley, Heman C. Smith, and J. W. Wight. It is expected that J. A. Gunsolley will have charge of Sunday-school and Religio work. Rent of tents as follows: Common wall-tents 10 by 12, \$2; 12 by 14, \$2.50; 12 by 16, \$3.75; compartment tents, 6 feet wall, 10 by 14, \$4.25; 10 by 19, \$4.75; 12 by 19, \$6.25. For properly setting up a tent, 25 cents extra. Price of board and lodging in private houses, per week, \$4.50; board only, \$3.50; bed for two, per week, \$2.10; lodging, bed for one, \$1.05; per single night, 25 cents. Meals in boarding-tent, \$3.50 for 21, or 25 cents per single meal. Feed on sale for horses at reasonable prices, also pasture for a limited number at rate of \$1 per month. Trains will be met at River Sioux, and passengers taken to the camp-grounds for 10 cents each. All baggage will be taken free. There will be no cots or bed-springs for rent. Please take notice: Those wishing lodging in private houses will please send in their order at once, and those wishing to rent tents will please send in their order, with the cash, to reach here not later than August 20. We can not promise satisfactory service or prices after that date. Saints and friends are invited to attend. Come and enjoy a season of refreshing rest and worship with us. George Megger, secretary. Mon-31-4t

The Northeastern Kansas District reunion will be held August 22 at Alexander. We hope to see as many of the Saints as can come. We are trying to get Apostle W. H. Kelley or H. C. Smith to be present. J. A. Teeters, W. E. Peak.

The Northern Illinois reunion will be held at Plano, from August 21 to 30. All wishing to secure tents will please send in their orders not later than August 13. Prices as follows: 12x19 cottage tent, \$4.25; 10x15 cottage tent, \$3.75; 12x14 wall-tent, \$2.75; 10x12 wall-tent, \$2.25; tents set up 25 cents each; floors for tents, \$1.00. We have about twenty-five cots on hand which will be free to tenters. Meals 25 cents; twenty-five meal tickets, \$5.00. Tuesday and Thursday will be in charge of the Sunday-school and Religio, and on Friday evening will be given an entertainment. All are invited to come. Charles Blakely, secretary, Plano, Illinois, Box 245.

The annual reunion of the Clinton, Missouri, District will be held at Eldorado Springs, beginning August 28, 1908, at 10 a. m. It is desired that all will come prepared to camp

on the ground and thus make it a real reunion. All wishing tents, please notify S. C. Williams, Box 102, Eldorado Springs, Missouri, as soon as you possibly can. Wood will be furnished free; gasoline stoves can be rented cheap; hay and grain can be had at reasonable rates, also pasture near by. Able speakers will be provided to dispense the word. We expect one of the patriarchs also. Brethren and sisters, begin now to get ready: bring a good portion of the Holy Spirit and a contented mind, and let us have a time of rejoicing. James Moler, for the committee.

All intending meeting with the Saints at Council Bluffs, Iowa, at their annual camp-meetings, August 22 to 30, and desiring tents, cots, or springs, may send their orders to H. M. Liles, 815 Twenty-third Avenue, Council Bluffs, Iowa.

Marriages.

BANTA—PITKIN.—At the home of the bride's parents July 18, 1908, Albert J. Banta and Jessie L. Pitkin, of Lamoni, Iowa, were married by Elder John Smith.

Died.

WALSH.—Sr. Susan Walsh. Susan May Hougas, youngest daughter of Thomas and Harriet Hougas, was born August 4, 1881. Was baptized into the Latter Day Saints' Church July 24, 1892. Was married to Thomas Walsh, December 4, 1907. She passed peacefully away on the morning of June 27, 1908, at the home of her husband near Verona, Illinois. She leaves to mourn, a father, mother, six brothers, and numerous relatives. The funeral-services were held in the Saints' church at Mission, Elder J. Midgorden in charge, sermon by Elder Charles H. Burr.

The August *Century* is their "midsummer holiday number," and in keeping with the idea of vacations and outings, when people relax and shun mental effort, this number is conspicuously a fiction number. It contains ten complete short stories. "Nuf sed" along that line, but we make the additional statement that there are also other good things. These alone, however, should insure taking the *Century* on every vacation this summer.

On Taking Credit to Yourself for Being Virtuous.

In the August *American Magazine* David Grayson, author of "Adventures in contentment," tells "The story of Anna." It is the story of a "woods child," delicately told. In the course of the story the author makes the following comments: "Many a man, deep down in his heart, knows to a certainty that he has escaped being an outcast, not because of any real moral strength or resolution of his own, but because Society has bolstered him up, hedged him about with customs and restrictions, until he never has had a really good opportunity to transgress. And some do not sin for very lack of courage and originality; they are helplessly good. How many men in their vanity take to themselves credit for the built-up virtues of men who are dead! There is no cause for surprise when we hear of a 'foremost citizen,' the 'leader in all good works,' suddenly gone wrong; not the least cause for surprise. For it was not he that was moral, but Society. Individually he had never been tested, and when the test came he fell. It will give us a large measure of true wisdom if we stop sometimes when we have resisted a temptation and ask ourselves why, at that moment, we did right and not wrong. Was it the deep virtue, the high ideals in our souls, or was it the compulsion of the Society around us? And I think most of us would be astonished to discover what fragile persons we really are—in ourselves."

Bryan as a Literary Phrase Maker.

The new Bryan is a vastly more intellectual man than the one who stirred us twelve years ago. His speeches now are characterized with a finer literary style than those of earlier days. Witness the little address made almost without preparation at the conference of governors held in Washington a few weeks ago. One phrase used then has passed almost into a proverb. He was referring, somewhat indirectly, to the device by which men who represent what has come to be called predatory wealth evade punishment by going first from the federal courts to the State courts, or from the State courts to the federal courts. Mr. Bryan said:

"There is no twilight zone between the nation and the

State in which exploiting interests can take refuge from both, and my observation is that most,—not all, but most,—of the contentions over the line between nation and State are traceable to predatory corporations which are trying to shield themselves from deserved punishment, or endeavoring to prevent needed restraining legislation."

Within twenty-four hours the President had adopted the metaphor of the "twilight zone," and it has passed equally into literature and into politics. It is a more restrained phrase, more poetic possibly, than the Bryan of 1896 might have used. At that time he would have been more likely to have said that there was not a No man's land. But to him advancing years and a more cosmopolitan experience have brought also a literary taste which finds expression now in all his platform utterances.—From "The New Bryan" by Willis J. Abbot, in the *American Review of Reviews* for July.

Mother.

At twilight here I sit alone,
Yet not alone; for thoughts of thee—
Pale images of pleasure flown—
Like homing birds, return to me.

Again the shining chestnut braids
Are soft enwreathed about thy brow,
And light—a light that never fades—
Beams from thine eyes upon me even now,

As, all undimmed by death and night,
Remembrance out of distance brings
Thy youthful loveliness, alight
With ardent hopes and high imaginings.

Ah, mortal dreams, how fair, how fleet!
Thy yearnings scant fulfillment found;
Dark Lethe long hath laved thy feet,
And on thy slumber breaks no troubling sound;

Yet distance parts thee not from me,
For beauty—or of twilight or of morn—
Binds me, still closer binds, to thee,
Whose heart sang to my heart ere I was born.
—Florence Earle Coates in the *August Century*.

Midnight Oil Means Suicide, Says Doctor Edward Everett Hale.

"People talk about the midnight oil as if it had some virtue attached to it," writes Doctor Hale in *Woman's Home Companion* for August. "In truth, four times out of five the midnight oil means overwork, or it means that you have neglected some duty which should have been attended to before the sun went down. Unless each night recovers the ground lost in the exertion of the day before, you are committing suicide by inches; and you have no right to commit suicide at all."

Of special interest in the August *St. Nicholas* is the full-page reproduction, from a portrait in sepia by E. Plaisted Abbott, of "Josephine," the granddaughter of Mary Mapes Dodge, so many years editor of *St. Nicholas*. The little girl, the daughter of Mr. and Mrs. James Mapes Dodge, of Germantown, Pennsylvania, is said to resemble her grandmother in many ways, one of them being her love of dolls.

When Mary Mapes Dodge was herself a little girl, her portrait was painted by a well-known artist of that time, and she insisted upon having her dolly included in the picture. "I would not give up my dolly for all their coaxing," she used to say. So the two portraits, one of the grandmother, the other of the grandchild, each with a doll in her arms, hang in the Dodge home. The earlier picture has already been reproduced in *St. Nicholas*.

There are plenty of stories in the August *St. Nicholas*: Frederick Hall's "The hoarding of the waters," an interesting account of a lad's experiences with dry farming; Alexander Hume Ford in "A boy's paradise in the Pacific" tells about the abounding fun to be had in Hawaii on water and on land; and W. G. Fitzgerald has a "true" adventure article in "The divers of a navy and their adventures."

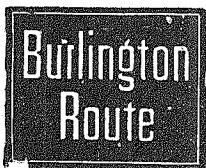
It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Ralph Waldo Emerson.

Going Away This Summer?

No matter where you are going,—to the lake fishing resorts of Minnesota, Wisconsin or Michigan—a trip on the Great Lakes—to cool Colorado—to the Yellowstone Park—to the Pacific or Atlantic Coast Cities or resorts—for a long trip or a short one—I can assist you in planning your trip and will gladly quote you rates and furnish you with illustrated printed matter. If I haven't the latter I will get it for you.

Anyway see me before you buy your tickets.

L. F. Siltz, Agent,
C., B. & Q. R. R.



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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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NUMBER 32

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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

Editorial

JOSEPH SMITH THE MARTYR IN HIS OWN DEFENSE. —NO 3.

HE PAYS HIS RESPECTS TO THE SO-CALLED "REVELATION" SANCTIONING POLYGAMY.

This interesting document forms section 132 of the Utah edition of the Doctrine and Covenants. My Mormon friends have carefully prefaced it with the statement that it was "given through Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12, 1843."

I have something to say regarding its authorship, its absurdities, and its effrontery. It is a lengthy document but the marrow of the whole matter is found in paragraphs 61 and 62:

And again, as pertaining to the law of the priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he can not commit adultery, for they are given unto him; for he can not commit adultery with that that belongeth to him and to no one else. And if he have ten virgins given unto him by this law, he can not commit adultery.

You may search my teachings from the spring of 1820, when my first declaration on religion was delivered, until June 27, 1844, when I suffered the extreme agony, and you will not find a single syllable that breathes such a spirit as is couched in those words.

If these particular passages were not so repulsive they would be absurd because the very next one says:

But if one or either of the ten virgins, after she be espoused, shall be with another man; she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth.

Just so. The patriarchal polygamist who stands at the head of a household that is constantly growing by a process of accretion is deeply interested in having the earth replenished, but he intends to guard his prerogative of having part in the initial processes. If any of these ten virgins permits her fancy, like his, to stray far afield after other soul-mates she is "to be destroyed." He is constantly expanding and taking on new affinities while she sees her holdings gradually shrinking away,—to-day a man, to-morrow a half a man, day after to-morrow a third of a man,—*poco tempo* her (their) husband

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A sad comment upon the unfaithfulness of man, is found in the fact that of all the host that once held sacred worship within the "city of the Saints" [Nauvoo], few have an inheritance there. Of those few, the family of "Joseph the martyr" form a part, and these are sedulously striving to sow the "word"; and some of them are combatting, step by step, for the ground lost in the battle where their father and uncle went down, and endeavoring to build upon the ruins of a past spiritual hierarchy, the pure theocracy of a "Risen Redeemer."—Editorial, HERALD, January 1, 1872.

reaches the Democratic ratio of sixteen to one. This is free love from the male standpoint. "They twain shall be one" comes to mean that he is one and she one sixteenth or some other divisible fraction.

The opening paragraph of this "revelation" is itself an absurdity, well fitted to introduce those that follow:

Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants, Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines.

I am represented as asking God how he justified David and Solomon in having many wives and concubines, when, having translated the Book of Mormon, I well knew that it said, "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." Isaac is mentioned also, when every student of the Bible knows that he was not a polygamist and that of the three patriarchs, Abraham, Isaac and Jacob, his was the only household that was not torn with jealousies and quarrels. The others had experiences similar to those of Brigham Young, who at one time threatened to cast off all of his wives if they did not cease their quarreling. He said, "I will go into heaven alone, rather than have them scratching and fighting around me."—*Journal of Discourses*, volume 4, pages 55-57.

Paragraph 3 says that all who have this polygamous law revealed to them "must obey the same." Paragraph 4 says, "And if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory."

This law must be obeyed, and the unlucky wretch who does not obey it will be damned, because in more than one place it is taught to be the means of salvation, glorification, and exaltation. Now my Mormon friends have said in extenuation of their system that during the days of unrestricted polygamy only about two and one half per cent of their people obeyed that law. Then ninety-seven and one half per cent of the Mormon populace were damned. And inasmuch as the sexes are about evenly divided, with a slight excess of males, every good Mormon who secured the classical ten (foolish) virgins condemned nine other men to eternal loss, which could hardly be called brotherly love. Again, in paragraph 27, it is reiterated, "He that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord."

When we reflect that in its palmiest days it saved two and one half per cent of "the Lord's chosen people" and damned all the rest it strikes us that it is decidedly inadequate as a means of "salvation and exaltation." It is about as inadequate as those twenty-seven women who were married to me for

the express purpose of raising up a righteous seed, none of whom bore me any children, good, bad, or indifferent.

It would be interesting to hear some good Mormon attempt the impossible task of reconciling paragraph 61 of this "revelation" with paragraph 22 of section 42. The latter says, "Thou shalt love thy wife with *all* thy heart, and shalt cleave unto *her* and *none* else." The former says, "If any man espouse a virgin, and desire to espouse another,"—er—ah,—"then is he justified; he can not commit adultery, for they are given unto him." He is safe in going as high as ten, and if the virgins are all right he is all right. To make it personal: After Joseph F. Smith married his first wife, if he obeyed the law to love her with his *whole* heart and cleave unto her and *none* else, how did he have any heart left to "desire to espouse another"? and how could he finally cleave unto four others?

Absurdities in this "revelation" are numerous and conspicuous but I will notice only two more. In paragraph 54 it is said of my wife, Emma:

But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law.

Brigham Young says that she not only rejected this commandment, but destroyed the manuscript of the revelation. She was not destroyed; she lived to a respected and honorable old age. How do my Mormon friends account for this?

Of me it was said:

And I will bless him and multiply him and give him an hundred fold in *this world*, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of everlasting lives in the eternal world.

I am supposed to have accepted this covenant, yet a few short months later I was destroyed in the flesh. As a revelation this document is decidedly weak. It fails to make good on a single point.

Its effrontery is unlimited inasmuch as it proposes to usurp the place of the gospel as a means of salvation and exaltation. There is absolutely no limit to its promises and almost no limit to the license that it grants. Paragraph 26 says:

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed, by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet shall they come forth in the first resurrection, and enter into their exaltation.

There is the license to commit blasphemy or any other form of sin, with the exception of shedding *innocent* blood (other kinds excepted), and the promise immediately follows that the individual thus steeped in sin, shall come forth in the first resurrection and enter into his exaltation by mere virtue of a belief in this covenant. John called the first resur-

rection the resurrection of the "just," but that was before the advent of this new covenant.

The promise is elaborated in the nineteenth paragraph. There it is said of those who embrace this covenant (and wisely abstain from shedding "innocent" blood, "They shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things.")

The individual who enters into this polygamous, sealing-for-eternity business may lie, steal, swear, commit adultery, even murder a Gentile, whose blood is not innocent, of course, and yet he will go away up the ladder of glory far beyond the angels and gods. The man who does not accept this covenant may live a virtuous life in full accord with gospel principles and he will be required to go away back and sit down,—if indeed he escapes being a lackey to his forehanded brothers of the large families, of whom it is said, "They have all power, and the angels are subject to them."

Truly this "revelation" is the Devil's own confession of faith.

My Utah friends may as well face the situation squarely. Paul said that the gospel of Jesus Christ was the power of God unto salvation. Christ sent his disciples out to preach the gospel and declared that those who believed it and were baptized should be saved. But now comes this new covenant and makes a man's salvation dependent upon the style and frequency of his marriages. Those who reject this polygamous document are damned; those who accept it are saved and exalted without regard to their moral conduct. In fact, from my standpoint, their exaltation is made dependent upon immorality,—the more illicit marriages the higher they go.

Let us now come to the question of authorship. Brigham Young presented this document for the first time to the church at a conference in Salt Lake City, August 29, 1852. At that time he said:

This revelation has been in my possession for many years, and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not.—*Millennial Star Supplement*, volume 15, page 31.

Thus it comes forth a thing of secrecy and darkness. In character and inception it comes within the range of Peter's prophecy, "There shall be false teachers among you, who privily shall bring in damnable heresies."

As I have before stated such a doctrine must needs claim to have divine sanction back of it in order to secure its acceptance by the people. A revelation presupposed a prophet. Neither Brigham Young nor any of his associates were prophets. Brigham disclaimed the prophetic calling. The most natural thing was for them to ascribe the whole thing to me. What proof was produced? The word of Brigham Young, who claimed that he had kept the

document in secret all those years. He had no original copy of it in my handwriting. He stated however that Emma Smith, my wife, had destroyed the original manuscripts because of her prejudices. Here is a possible corroborative witness. But Emma, when questioned about the matter, positively contradicted Young on all points. Her testimony, taken in the form of an interview and published in the *Messenger*, volume 1, page 23, is here quoted:

"Did you ever see any document of that kind, purporting to be a revelation, to authorize polygamy?"

"No; I never did."

"Did Joseph Smith ever teach you the principle of polygamy, as being revealed to him, or as a correct and righteous principle?"

"He never did."

"What about that statement of Brigham Young, that you burnt the original manuscript of that revelation?"

"It is false in all its parts, made out of whole cloth, without any foundation in truth."

One or two corroborative witnesses are brought forward by the Utah church, but their testimony will not stand examination. This document now under consideration so squarely contradicts all my known teachings that it would seem that no sane man would long suspect me of its authorship when he came to know the facts in the case. As opposed to it is the statement in the Book of Mormon, "There shall not any man among you have save it be one wife: and concubines he shall have none," and the statement in Doctrine and Covenants, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else," and "It is lawful that he should have one wife, and they twain shall be one flesh."

The reader can hardly avoid strongly suspecting what I know to be a fact that the whole affair originated in the mind of Brigham Young. In fact after the doctrine had become somewhat popular with his people he made a guarded admission of that fact, still including me. He said:

While we were in England, (in 1839 and '40 I think), the Lord manifested to me by vision and his Spirit, things that I did not understand. . . . The revelation was given in 1843, but the doctrine was revealed before this.—*Deseret News*, July 1, 1874.

It was such people as Brigham and such doctrines as those taught in this revelation that we had in mind when my brother Hyrum wrote to the church:

Let the matter of the grand councils of heaven, and the making of Gods, worlds, and devils entirely alone. . . . And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days.—*Times and Seasons*, volume 5, page 474.

The facts in the case are so evident that whenever they have been properly presented before men of judicial training who are capable of weighing evidence my name has been cleared and the blame has been placed where it belongs. In the famous Kirtland Temple suit, in the Court of Common Pleas,

Lake County, Ohio, February 23, 1880, Judge L. S. Sherman rendered a decision in part as follows:

That the church in Utah, the defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original church.

A similar decision was reached by Judge Philips in the Circuit Court of the United States for the Western division of the Western District of Missouri, in the Temple Lot suit, 1894.

Senator Burrows, chairman of the Committee on Privileges and Elections, during the hearing of the Reed Smoot case, had an excellent opportunity to hear both sides of the question. In his speech in the Senate of the United States, December 11, 1906, he said:

In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the Martyr, whom many sincerely believed to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the Saints to take unto themselves a multiplicity of wives, limited in number only by the means of their desires. . . . Such the mythological story palmed off on a deluded people.

Senator O. F. Berry in an address before the Illinois State Historical Society, at Springfield, Illinois, January 24, 1906, said:

The writer is satisfied, from evidence entirely satisfactory to him, that Joseph and Hyrum Smith did not teach and preach the doctrine of polygamy. I believe the facts justify the statement that polygamy was first promulgated and taught by Brigham Young.—Page 6 of his pamphlet.

Facts have convinced these legislators and judges of mature mind and national repute; convinced them perhaps against their own inclinations, because the prejudices of the world are against me. Men are inclined to discredit my work from its inception. They would rather believe me guilty than otherwise.

I trust that the editors and readers of the *Tribune* are not so inclined. No man can afford to take that attitude toward any other man.

My Mormon friends of the rank and file, who are mostly honest and faithful souls, will hesitate to discredit their leaders; but is it not as bad to discredit me, whom they revere as a prophet? And their leaders have represented me as a licentious degenerate who was secretly practicing polygamy and as constantly lying to the world to cover that practice.

I appeal to the rank and file of the Mormon people to cease believing and teaching things that unauthorized men have sent out in my name. Turn, ere it is too late, to a belief in the pure principles of the gospel. Abandon your half-hearted defense

of the awful doctrines taught in the so-called revelation of which I have written.

I at one time delivered the following prophecy:

While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence.—*Times and Seasons*, volume 5, page 395.

That prophecy had a deeper meaning than I then understood. Vice is still hateful and virtue lovely in my sight and in the sight of God. My voice shall still be heard to plead the cause of injured innocence. No man was ever more cruelly injured than I when professed friends promulgated these doctrines of evil in my name. Nor was I alone injured,—the faith of thousands was shaken and the fair name of the church was befouled in all the world.

But thank God there are still avenues through which I can plead the cause of injured innocence. Thank God that in accord with my prediction my posterity are pleading the cause of injured innocence. You may have been taught to despise the Reorganization, at whose head my son Joseph stands, and with which all of my sons and most of my grandsons are identified, or were identified during life. But heed their message. They do not ask you to accept teachings that are contrary to the laws of God and the laws of our land; they do not ascribe such teachings to me.

With whom will you ally yourselves? With those who plead the cause of innocence? or with those who go to any lengths to brand me as a criminal.—Joseph Smith, per F. E.—*Salt Lake Tribune*, Sunday, July 26, 1908.

THAT CROOKED REVELATION.

The third number of "Joseph Smith in his own defense" appeared in the *Salt Lake Tribune* of recent date, and is reproduced in our columns of this issue. Commenting on it editorially the *Tribune* of Tuesday, July 28, has the following:

On last Sunday morning the *Tribune* printed the third epistle in behalf of Joseph Smith, Jr., in which the pretended revelation commanding the practice of polygamy is dealt with.

Most important in the evidence adduced to prove that Joseph Smith was neither the recipient nor the author of the supposed revelation is that which goes to show its utter inconsistency with all of the other doctrines put forth upon this subject by the founder of the Mormon church. The Book of Mormon and the Doctrine and Covenants are both brought forward in proof of the fraudulency of the so-called revelation on polygamy, so far as it relates to the pretended Smith origin, either as a personal announcement of doctrine or as the outgiving of the Almighty through Joseph.

Stress is laid upon the conclusion that Brigham Young introduced polygamy into the church, but that it was necessary for him to credit it to Joseph Smith in order to give to it the desired sanctity to insure acceptance upon the part of the Saints. Again, the request is brought forward that

Joseph Smith should be judged only by what are well known to have been his officially published utterances during his lifetime, and not by pronouncements subsequently brought forward by others and attributed to him. As if speaking out of his own mouth, the founder of the church protests that he has been grievously wronged by those who assumed control of the church after his death, in that they have credited to him doctrines that he never promulgated, and in accusing him of practices in which he had not engaged. He is anguished that Brigham Young and others should have so disregarded his good repute as to have manufactured supposed evidence to prove that he himself was a practicing polygamist, when the records contained in the public prints of the church contain the authoritative denials of himself and his brother, Hyrum, who suffered death with him.

More valuable than all, though, is the testimony of Mrs. Emma Smith, which is brought out to show that Joseph did not practice polygamy, and that she never saw a copy of any revelation justifying plural marriage, and that she consequently did not destroy any such paper. Mrs. Emma Smith was the wife of the founder of the church; she had every opportunity to know if her husband taught or practiced plural marriage; her evidence is of the utmost importance in deciding this question. She denies the contentions of the Utah church in most emphatic terms, and under solemn oath. If President Joseph F. Smith shall desire now to make good his own case, as he inherits it from Brigham Young and his successors, he must come forward and impeach the word of his own aunt—the only wife Joseph Smith was ever known publicly to recognize. As to that, however, it is not impossible to conceive that the present head of the Utah church would readily consent to defile the name of any relative, if only it would serve to give an odor of assumed sanctity to his personal conduct. It must not be forgotten that, under sacred affirmation, he set his father up to the world as a liar before all mankind, in the interest of his own protection in the eyes of his fellow men of to-day. What he would do in respect to his aunt, the Lord only knows.

Viewing the matter from an unbiased standpoint, the thought must occur to the mind that there is something decidedly crooked in the manner of introducing polygamy as a doctrine and practice authorized by the church. The assertion that the pretended revelation was received and privately promulgated by Joseph Smith is open to all sorts of questioning. And in so far as the direct evidence is concerned, Joseph Smith has a right to protest against being branded with the shame of its authorship. In order to fasten the guilt upon him, one must necessarily accept none but hearsay testimony—all that the Utah church can show.

But let the Mormon people unravel the tangle for themselves. It is only of concern to the *Tribune* that the unraveling may assist in annihilating the foul, barbaric rite. And whether the introduction of polygamy may be traced to Joseph Smith or to Brigham Young, it still remains that it shall be wiped out of our community life within the knowledge of this generation. The *Tribune* is no prophet; but it would be well to mark these words.

A SHORT TALK.

So many letters have been sent by the Saints for publication that we are compelled to hold some of them for a time or to make extracts from them. We trust none will take offense, and suggest that the Saints should remember that with matter sent in for publication it is often a case of the "survival of the fittest." We mean by this that those articles and letters gotten up in the best shape, most read-

able and most legible, will be the ones first used and often to the exclusion of those which require hard work to read and still harder work to get ready for the printers.

In the old days of hand composition, years ago when the work of the office was as nothing compared to the present output of the Herald Office, the editor could wade into most any kind of copy with his blue pencil and send it in to the compositors marked up and down and crossways, and let the "comps" dig it out. It can easily be remembered when the editors and the foreman would be called upon many times each day to make out a word or phrase illegible to the man who was setting the type.

But now, when using machines for our work, copy must be "good." We wish every writer to the HERALD could see the great amount of matter that has to be copied by typewriter in the editorial department before it can be used at all. We do not wish to discourage any one, but would like very much to have all understand the situation at this end.

We can not send anything to the machine men written in pencil or written on both sides of the paper. Close writing should be avoided. Leave plenty of room between the lines and a margin at ends of lines. The extra paper used is nothing compared to the unnecessary work in preparation of copy. This latter suggestion should be considered by typewritists also, and we are very glad to see the number of those using machines on the increase.

Please accept these remarks in the spirit given, and try to make your articles and letters what we can term good copy, thereby greatly lessening the work of the editors and greatly increasing the likelihood of your production finding its way into print.

THE SANITARIUM.

The friends of the sick and afflicted, the truly needy ones, will be glad to know that the Sanitarium building is completed and that diligent, energetic work is being pushed forward towards fitting and furnishing the same and the building of roads and walks necessary to its use, with the hope that by the first of September next everything shall be ready for a due entry upon its work of helpfulness and blessing. No one should fail to appreciate the magnitude of the task of fitting and furnishing such a building as this for use.

A suitable water supply has required the advance of five hundred dollars. The electrical fittings will require eight hundred dollars. Roading and walks, three hundred and fifty dollars. Outside water pipes and labor, two hundred and fifty dollars. Furnishing of fifty-seven rooms and halls, thirty-five hundred dollars. Necessary supplies, five hundred dollars. Total, fifty-nine hundred dollars.

The above is the least possible amount under the estimate, not the full liberal furnishings needed for all departments. It is possible to provide for it all, however, by the date mentioned if all will help; and if all will help the burden will not be too great for any one. We want to hear from you upon this at once; soon and freely as you can.

The institution is much needed, and when September comes in let us have it fitted ready for use. Bishops and Bishop's agents, the traveling ministry, local officers, and Aid Societies are authorized to receive and report these offerings,—but remember that we wish the report before the close of the present month of August. How many will report in "due season"?

Trusting the Lord may bless the work of all,
I am hopefully in bonds,
E. L. KELLEY, Presiding Bishop,
Box 125, INDEPENDENCE, Missouri.
August 1, 1908.

LAMONI ITEMS.

Elder R. S. Salyards was the speaker at the Brick Church Sunday morning. Elder O. B. Thomas (known in Ohio as "Open Bible" Thomas) spoke at the Central Park in the evening. He gave the people an excellent discourse, addressed especially to nonmembers. The attendance at these services continues at high-water mark.

Elders John Garver and M. M. Turpen have been holding a series of meetings in the park at Pleasanton, continuing over two Sundays. Three services were held last Sunday. The attendance has been very good and the interest fine. Order has been excellent except that the meetings have been disturbed at times by the harangues of a man who is half crazy and wholly sanctified. On Sunday afternoon one man who is not a member of any church attempted to call him to order after our meeting had been dismissed, and not being sanctified, expressed himself in language more forcible than polite, so that the pleasant air of Pleasanton was unduly agitated. However these are minor matters compared with the difficulties that are met with in some places. The brethren feel that a good work is being done in Pleasanton.

Two errors crept into our report concerning the new dormitory for Graceland College. The dormitory is for girls, not, as stated, for boys. The old dormitory will be occupied by boys. The call is for fifty one-hundred-dollar subscriptions instead of for one hundred fifty-dollar subscriptions.

Thursday afternoon a "cleaning-up bee" was held at the reunion grounds. Weeds and brush were cleared away and the grounds generally put in shape for the coming reunion.

Elders' Note-Book

DER LATTER DEAR SAINTS.

(Meister Weber writes a promised letter to his cousin Hans, of New Hamburg, Ohio.)

CLEVELAND, Ohio, July 15, 1908.

Dear Hans:

You say ven I get settled down,
I vas to write you aboutt our town!
Undt so we are all stirred oop joost now,
Der Latter Dear Saints haf got mine frau!

It cooms like so: mit nodings to do,
Ven trade is dull the days iss, too;
Ven efening cooms ve go to Kirche
Where I sits down undt dream of work.

Day don't say, "Coom again," no more,
(Joost once or twice I makg a snore!)
. . . Von night I see a big vite tent,
Mit big blaze-lamps, so in I vent.

Undt here dere vos a lot of noise,
(Also some very pad, pad poys),
Der men vould shoudt and vimmen sing,
Undt somepody start anodder ting!

Soom jumped oop and soom laid down,
Undt oders viggled roundt and roundt;
Till I was skeared undt on tip-toe
I took mine sneak undt home did go!

Von time I hear der "boom-boom" grandt,
Ach! surely dot's a Cherman band?
I'm mit der crowd until it schtops—
Oop, purty quick, a fellow pops

Who points his finger straidt at me
Undt toldt me from Old Nick to flee—
If I ton't do *joost vat he saidt*
I vouldt be sorry always to be deadt!

Dey pitched oop money on der drum
Undt shouted, "Hallelujah!" "Come!"
Ach! ven dot band starts oop to blay
I vas "Right apout face! Quick march, avay!"

Again der vas dat oder lot
We acquainted mit o'er der wierners hot!
"Dutch Sooper at der First Stone Church,"
Unter auspickles of der "Social Research."

Negst Sunday ven ve coom to listen
Did dot breacher makg dot Gospel glisten?
He trots der "Sympolic Negations" oudt
As seen through der "Tembrance Waterspoudt."

So! night by night ve kneelt to pray
Undt askt *der Lord* blease show der vay.
Joost vonce ve—my wife, she *see a light*
Oop over a little church oudt in der night!

To makg it short, *von day ve see*
Dot same little church as plain as can be—
Our neiphors say, "Keep from der Latter Dear
Saints,"

Undt wag dere hedts to set us against!

But *ve saw dot light*—in der light *der kirche*
Der gospel vas plain—it's der latter-day vork!
Der neiphors may schneer, but not set us against,
For mine frau (undt I) are now Latter Dear Saints!

ERNST WEBER.

DUTIES OF THE PRIEST.

Having been given the subject, "Duties of the priest," it is not within my field to take up the history and origin of the Aaronic priesthood, because this would open a larger field of investigation than I am able to occupy at the present time in this paper. Suffice it to say, however, that at a very early time in the history of God's people, there were certain ordinances and services rendered by certain individuals, whom it has pleased man to call priests. It seems from what we are able to gather, that these priests were subordinate in authority to other priests of a higher order known as high priests, the main general distinction between these two orders of priests being that the higher, known as the Melchisedec, administered to the people in spiritual matters, whereas the lesser, or Aaronic, ministered to the people of God in temporal affairs.

There is no record showing that the Aaronic priesthood existed before the time of Aaron, but we find that the authority to minister as a priest was given to the descendants of Aaron throughout all their generations, and that this priesthood "also continueth and abideth for ever." (Doctrine and Covenants 83: 3.) This authority placed upon the Aaronic priesthood consists in holding "the keys of the ministering of angels," and administering "in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments."—Ibid. 104: 10. The Aaronic priests also minister "the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel until John," having taken "Moses out of their midst and the holy priesthood also." (Ibid. 83: 4.)

The lesser priesthood is comprised of priests and the appendages, teachers and deacons. (Ibid. 83: 5.) If a priest be a literal descendant of the first-born of the sons of Aaron, and if at any time he can prove his lineage, or does ascertain it by revelation from the Lord under the hands of the First Presidency, he may claim ordination to the office of bishop under the hands of the First Presidency, providing he be worthy. (Ibid. 68: 2.) Whether the bishops be literal descendants of Aaron, or high priests, ordained to this office, "the bishopric is the presidency of this priesthood, and holds the keys or authority of the same." (Ibid. 104: 8.)

The sons of Levi were called upon to bear the ark, offer sacrifices and the first-fruits, pronounce benedictions, teach the law, light the lamps in the tabernacle, keep the sacred fire always burning, furnish a quota and be responsible for the sanctuary, act as scribes, be present at and supervise the tithing, sound the trumpet in calling assemblies and in

battle, examine lepers, place value upon things devoted, and attend to other minor duties.

Coming down to the present time, we find the same duties being performed by the lesser priesthood. Wherever God has a people these temporal matters must be attended to, and God has chosen the Aaronic priesthood to do this particular work. Of course, under the gospel law, these are of a little different type than under the Mosaic economy, yet they are not so distinctly different but that we can trace some similarities. The offering of sacrifices compares favorably with the administering of the sacrament: the one being the shedding of blood, and the destroying of the body of a fatted bullock, as a covenant and atonement; the other being an ordinance commemorating the death and shed blood of our Master, as an atonement for the sins of the whole world. In every age the Aaronic priesthood have looked after the financial division of the work of the Lord. In Moses' time they cared for the tithes and offerings and now they do the same work. As the Mosaic law was given to the people to bring them to a condition where they could comprehend the gospel, so the ordinances of the gospel intrusted to the lesser priesthood are intended to bring people into the kingdom and prepare them for the spiritual ordinances performed by the Melchisedec priesthood.

According to the tenth paragraph of the seventeenth section of the Doctrine and Covenants,

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and to attend to all family duties: and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, and exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

Let us now consider each of these several duties separately. There is comparatively no doubt but that the priest, like John the Baptist, has the authority to preach, teach, expound, exhort, and baptize; but some members, who, if I am informed correctly, refuse to accept the emblems when administered by a priest, have no foundation in the law for their refusal in so far as I have been able to discover. We will notice in the above quotation that the priest is given the authority to administer the sacrament, but some of our people have endeavored to hold that this does not include the blessing of the emblems, but if we will look at paragraph twenty-two of the same section, we will discover that, in speaking of the blessing of the emblems, it specifically mentions, "And the elder or priest shall administer it; and after this manner shall he administer it: He shall kneel with the church and call upon the Father in

solemn prayer, saying," etc. Then continuing, it gives the prayer that is to be used in administering, and clearly shows that the priest or elder in order to administer must first bless the emblems.

Concerning the priest's visiting the house of each member and instructing him along the different lines of duty, I think that one should use wisdom and discretion. The most successful teachers in the public schools are not those who offend the pupil and then try to teach him, but rather those who make the pupil feel that they are interested in his welfare. So it is with the visiting priest, if he is to be a success at his work, it is necessary that he study the characteristics of his brother whom he is to visit, noticing his peculiarities—for we are all imperfect—and endeavor to win him to his side by love and the spirit of truth. Another thing, equally as important for the priest, is that he be well read in the books, and keep himself in such a spiritual condition that he may have the Spirit of the Master with him in his ministerial work, as he may visit the Saints. I can not help but think that if we are in a good condition spiritually that the Abiding Comforter which is promised us will give us wisdom to that extent that we will do the best work possible for us to do, and the key to the Holy Spirit is humble and prayerful living.

I can not get away from the idea that possibly one of the greatest duties of the priest is to live a righteous life, because if he lives a righteous life, he will want to move out and perform his duty, and moving out, he will be given wisdom and will feel the power given him because of his office and calling. It is necessary that he understand the law before he endeavors to instruct others, because it is a psychological fact that a false teacher can do more harm than several teachers of the truth can do good.

Concerning a priest's being able to ordain other priests, teachers, and deacons, there is apparently no controversy, as well as his taking the lead of meetings when there is no elder present; but his taking lead of meetings when there is an elder present is a subject of considerable controversy. So far as I have been able to find, there is no other reference to this in the Doctrine and Covenants than paragraph 10 of section 17; but I can not see why an elder would be justified, if he happened to be present, in presiding over a branch business-meeting, over which a priest was chosen to preside, agreeably to section 120, paragraph 2, which says, "A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained in his office by the vote of the branch."

A priest chosen by the branch to preside over the branch is, in the eyes of the body, the best qualified individual available for the position. An elder who

happened to be present at a meeting in the branch, might be a stranger to the membership, yet, according to the views held by some (including the Utah church), if an elder be present at a meeting it is the business of the priest in charge to call the elder to the stand during that particular meeting. We must remember that if the priest calls upon the elder to preside over a preaching-service, he must do so in a social-service or business-meeting; and we can at once see how incapacitated the elder would be, because, not being acquainted with the membership, he could not preside so judiciously during a social-service, nor understand so thoroughly the needs of the branch in a business-meeting. A man, to preside, should be prepared to answer questions regarding any matter under consideration, and this, this particular elder would be unable to do.

However, if we will look closely at paragraph 10 of section 17, we will discover the fact that it speaks of regular branch work and meetings in general; and it seems to me that the spirit of the clause is that a priest should not be chosen to preside over the meetings and work in a branch where there is an elder residing who is competent and in spiritual condition to do the work; but if a priest should be chosen, the elder would be subordinate to the priest in branch authority, if the elder lived within his jurisdiction.

Although a priest may assist an elder in all these duties, yet he does not have authority to consecrate oil, administer to the sick, confirm individuals members, or ordain others of higher authority than himself. A priest may travel, according to section 83, paragraph 22.

W. R. DEXTER.

LAMONI, Iowa.

Original Articles

CONVERSION.

It may be a bold statement to make, but I believe it to be a true one, that any man or woman joining this church without fully intending to live the very best life possible and comply with the entire law of God, fails to conceive of the true intent and purposes of the gospel. It may be and perhaps is true in every case that we do not understand the work in its entirety in the beginning, and it is not supposed that we do; but the principal thing in the initiatory step taken is to get the consent of the mind to receive the truth as fast as it is made known to us.

I fear that in many instances we are only partially converted in this particular sense. In the first place we accept the work before we hear all of it, and we have only given our consent to that which we have heard and fail to sense the thought that possibly there may be something yet to come which we can not readily subscribe to.

The first principles are, in fact, easy to comply

with, especially as they are generally taught. First, belief in God, giving very good reasons why we should. It all looks reasonable enough when the common argument is made, so we accept it as true. We are given to understand that the kind of life we are living is not in harmony with the will of God, so we are asked to repent, or in the language of the Apostle Paul, "Cease to do evil, and learn to do well," which of course means that we must quit doing wrong and learn to do right. While all these we regard as good, so far as they go, we are informed that God has instituted an ordinance by which we may have our sins remitted. So we are told of this ordinance just what we must do. We see that it doesn't cost us anything and we are ready to comply with that, also. We then go down into the waters of baptism and are immersed for the remission of our sins, and we come up feeling good because God has been so kind as to pardon all our past transgressions. We feel assured that this is the case whether we receive the evidence of pardon or not. But when we receive the gift of the Holy Spirit at or after confirmation we can certainly rejoice in spirit and feel like going on to perfection.

Now then, brethren, this is all done without any expense to us. It is the easy part to do, but the going on to perfection is another thing entirely. Do you know about the rich young ruler who came to Jesus and said, "Good Master, what shall I do to inherit eternal life?" and how the Lord said:

Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother.

You remember how this young, rich, influential ruler said, "All these things have I kept from my youth up," and as it is recorded by Matthew:

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shall have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

He wanted eternal life, and beside that he was a goodly young man and evidently was willing to go as far as some are willing to go now, but the price was too great. He would not pay it. And as the Master thought on this circumstance he was moved by the spirit of knowledge, and said to his disciples, Verily [which is to say, surely, positively], I say unto you, That a rich man shall hardly enter into the kingdom of heaven," and he further said, making it more emphatic, if possible:

Again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

We are of the opinion that the same question might be asked to-day and from the same identical standpoint.

The spiritual condition of the Jews was of that

character as to warrant the disciples of Jesus in thinking there was but little hope for their people. Greed and covetousness had taken possession of the Jewish church until they used the house of God as a house of merchandise and made it a den of thieves. They had lost sight of the old Mosaic idea of equality. What was the trouble of this young ruler? He was far above the average young man of to-day, for he had observed the law as far as he understood it, and had respect for his father and mother, which is more than a great many have to-day. But we conclude that he was not wholly converted. He came to a part of the requirements that was too hard for him. He was willing to go as far as he could without it costing him his fortune, but rather than lose his riches he would take his chance of holding on to them, even though it cost him his eternal life. Oh, men will cling to the almighty dollar though it cost them their souls! With the language of the Master ringing in their ears that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven, still they will hold to the god of this earth, loath to part from him, and are willing to take their chances of being cast out on account of their greed.

Then what shall we do, and where is the remedy? The trouble is we have not made up our minds to do as nearly right as we can. In fact we have not fully repented. No man can serve two masters when one is pulling in one way and the other is trying to lead another way. There is a spirit in man and the wisdom of God gives it intelligence or understanding.

The average man is led by some unseen power and that power is either good or evil. There are but few men that seem to be able to lead themselves and avoid the pitfalls of sin, but there are some who appear to be able to do so, and I find them to be among the honorable men of the earth. They do not scoff at religion, but they do sometimes point out certain ones who make a profession of Christianity and the deeds of those so-called Christians are so mean and contemptible that it puts a blush on the face of an honorable man and makes him feel glad in his heart that he is not a professed Christian. Such men as these are too honorable to do a mean thing and to stoop to the low and contemptible things that some do under the cloak of Christianity. And hence they do not seek God. Neither are they led by the Evil One. They are men of honor led by the impulse of doing right. It may be true that they do not succeed as fast in the things of this world as the other class, but their chance for eternal life is far better than the man who half repents of his sins and lets the other half go unrepented of.

You may ask what I mean by this. I say that the man that takes all of Christianity that he can

get for nothing and rejects all that he has to pay for, or in other words leaves out the practical part of religion, is the man referred to. There is no use in trying to hide the thoughts that prompt us in this article. The fact is that religion of the right kind is not all theory.

The psalms that we sing as we praise our God are good and acceptable in his sight if we live in harmony with them. The testimonies that we bear must be true and in accord with the life we live or they will not bear fruit, and our prayers must be the pure, sincere desire of the heart if we expect an answer. Yet this is not Christianity in the full sense of the term. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, to help the poor and the needy, to raise the fallen, to give comfort to the sick and afflicted. In fact, use the talent which God has given us with which to bless our fellow man. For an example, one may be grandly gifted as a nurse to care for the sick and afflicted. If so, he ought to use that talent for that purpose. It ought not to be a matter of compensation in this world, but simply to do good and lay up our treasure in heaven. Another may be especially gifted in comforting the aged ones by his bright and intelligent manner in conversation. Again there are those who are called to preach the gospel. They have talent in that direction and are expected to give their time to the church and the service of God. Is it right? We say yes. He should do so. Then what about the man that has a talent for making money? Should he give his service to the church and to God? Has he a right to use his time for selfish purposes any more than the minister? The minister does not look for his reward on this side of the grave, but is laying up his treasure on the other side. How about the man who labors in the things of the world? If he is laboring for self to use for his own comfort, he has his reward as he goes along, so is not entitled to a reward on the other side, for he laid up his treasures on earth, and may be rich in earthly possessions, but exceedingly poor in treasures in heaven. Such was the case of the rich man and Lazarus; the rich man was poor in heaven, and the poor man was rich in heaven. It is easy to see how these things may be reversed.

Our religion is not in word only, but in deed. It consists in what we may be able to do for others, more than what we may be able to do for ourselves. Neither may the rich man who gives his substance to feed the poor receive a greater reward than the poor man who gives of his pittance. Neither will the preacher receive a greater reward for his standing in the church because of his brilliant talent and grand sermons than will the preacher who with a stammering tongue and faltering voice, who with

the pure love of God in his heart for dying humanity stands to declare the truth for truth's sake. Neither will the man who, because of his supposed superior talent, occupies an exalted position in the church, and who thinks he ought to have a greater compensation for his services than the poor preacher whose family goes scantily provided for because the allowance won't give better to them.

If we are to judge by the parable of the rich man and Lazarus we are inclined to think that things may be reversed in this also. I can not find a single sentence in all God's holy word that bears out the thought that one man will receive more than another in the judgment on account of his superior ability or talent. Neither will a man be rewarded for what he accomplishes in this world, but he will be rewarded for the honest efforts made by him in trying to live in harmony with the law of God. No man is able to set a value on his own talent. God will do that. Hence we must strike an equal balance between us.

H. M. LILES.

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LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER MARCUS H. COOK.

I was born January 18, 1864, near Dexter, Dallas County, Iowa. My parents lived on a farm in a neighborhood known as the Bear Creek Settlement, because there the society of Friends had built a large meeting-house (large for that time) near a small stream known as Bear Creek. The Friends in the surrounding country met there to hold their quarterly meetings, where they transacted their church business. My parents and all my ancestors, so far as I can trace, were devout members of that faith and as a result of their temperate habits and freedom from dissipation peculiar to that people, they were as a rule, a strong, sturdy class of people physically, and with a high moral standard.

Among my earliest memories I recall stories read from the Bible and the good and great characters eulogized and pointed out as examples of the ultimate triumph of the right. Those lessons and impressions have never been effaced from my mind, but still strengthen my faith in God, and make me more effective in the work I am now called to do, because they have helped to give strength and courage to meet many of the struggles and trials I have had to pass through.

As a boy, I was large for my age, awkward and bashful; very sensitive; intense in my passions and emotions; sometimes violent tempered when aroused, but suffered extreme remorse when I saw wherein I had done wrong. I was tenacious with regard to my ideas to the degree of stubbornness. At the age of eight years my school life began. My awkwardness and bashfulness often made me the butt of practical jokes played by my companions, sometimes

resulting in violent outbursts of temper; but as I was taught from the Friends' standpoint that it was wrong to resist or contend with others and that it was our duty to suffer wrong patiently, my experiences were often very trying. There are but a few incidents during this period of my life that I shall mention here. I do remember, however, that as a child I often wondered and sometimes questioned my parents as to why the Friends did not practice baptism, for it seemed to me that the Scriptures plainly taught it; but they, being thoroughly



ELDER MARCUS H. COOK.

acquainted with the Friends' doctrine, would answer me from their standpoint, and my faith in them was such that I accepted their explanations and tried to quiet my uprisings of conscience that would lead me to doubt their teachings. I also remember, often when I heard from the Bible the story of Jesus and his life and work, of wondering why we had no apostles in the church and why angels did not visit us as in olden times, and why the gifts of healing and definite direction, through the spirit of prophecy, were not enjoyed as in olden times; and I could not help sometimes thinking that we were unfortunate because we could not see what others had seen and hear what others had heard. I sometimes wished

I had lived when Jesus was here and that I might have followed him and gone forth as one of his servants to preach the gospel with the knowledge and assurance that was given to his servants in that day.

During those times I often had seasons of serious thought and regretted the evil things that I had done. I was taught to pray and can not remember when I offered my first prayer; but during my early childhood I often prayed to God for forgiveness for my sins and that I might know of my acceptance with him. It was upon one of these occasions that I received my first manifestations from God and I have never since been able to doubt the existence of God and his power to reveal himself to his children.

At this time, feeling that I had displeased God very grievously by my conduct, I earnestly sought forgiveness from God, and all night, with many tears, I plead for forgiveness. I arose in the morning before the others had awakened and kneeling alone before God I again began to plead with him, when a voice that I could hear spoke to me and a peace settled over me so calm and assuring that when the voice said that I was forgiven, nothing to this day could convince me that the Lord had not spoken to me. While this made a deep impression upon my mind, I was so strongly human that I did not escape going into and doing many wrong and foolish things. But through it all there remained a fixed purpose to overcome sometime all that was wrong and to make myself useful. I often thought seriously of God and eternity, and very few days passed in which I failed to pray to God. I was young and healthy and normally mischievous, and believe that I can fully sympathize with other wayward, headstrong boys, who are often so trying to their parents and teachers; and I am satisfied that no class of human beings are so grossly misunderstood as such boys are, and no time or conditions in life need more patience and care to bring out the good that is often hidden under the rough exterior of a mischievous, awkward, uncouth boy who is often neglected and left to feel that no one has either love or sympathy for him.

I made good progress in my school work and showed especial aptitude for mathematics, in which I had no difficulty in keeping in advance of my class. In other studies I held my grades without difficulty, except I was decidedly dull in grammar until the latter part of my school life, when I made good to some extent in that study. I was passionately fond of music, but had no opportunity to study it until I was nearly grown. I had neither liking nor adaptability for farm work and must have tried seriously the patience of my parents who lived on a farm. My mind turned to machinery and constructive work, but having no opportunity to learn a trade along these lines I remained with them on the farm until my father was stricken with a siege of sickness

which made him for a long time unable to do the work of the farm. With a large family to support, my father failed, and at the age of sixteen I was thrown upon my own resources. An important part of my education, however, was accomplished by uniting with the boys of our community, when I was about fourteen years of age, in a debating club, where I had my first practice in public speaking, and it was there that I overcome my timidity in expressing myself before others. I consider the work done there as one of the most important parts of my education.

Our family moved to Casey, Guthrie County, Iowa, when I was seventeen. I worked on a farm near home during the summer and stayed at home and went to school the following winter. The summer after I was eighteen I worked near home until in the fall, when I went up into Dakota, where I worked on a stock farm during the winter. The next spring I came back into Western Iowa, where I worked among the farmers until the fall, when I returned home and went to the Casey High School the following winter, which completed my school education. From this time until I was twenty-two years old I worked in different places in Iowa and Nebraska, mostly on farms.

The spring after I was twenty-three I stopped at Neola and went to work near there on a farm. It was there that I first came into contact with the Latter Day Saints. I can not say, like some, that when I first heard them it seemed that I had found what I had always sought for. I was prejudiced against it. I had always heard and believed that the evils charged against the Utah people applied alike to all Latter Day Saints, and when I was first told that there were Josephites and Brighamites, I stated sarcastically that if I was going to be a Mormon at all I would accept the whole thing.

The first preaching that I heard was by some Utah elders who were very poor speakers, and outside of a few proof texts had very little knowledge of the Scriptures. I soon after heard an Elder Lamphier (if I remember the name correctly) who preached at the Ransom Schoolhouse. He represented the Reorganized Church, or, as they called them, "Josephites." While I recognized some force in his arguments I was conscious of no definite impression being made on me at the time. I heard him several different times. The following winter I worked for Remington Brothers, grain buyers in Neola, and while there attended the Methodist and Presbyterian churches. During the time previous to this I had grown careless and had done many things that I knew were displeasing to God. I often thought of my condition with regret, but did not break away from my sins as I should have done. I would sometimes, when alone, pray to God, but failed

to receive the answer that would satisfy. While in this condition I hired in the spring of 1888 to Samuel Diggle, who lived on a farm in Union Grove, about seven miles north of Neola. When I began working for him I found that I was living in a Latter Day Saint family. While I was there, there was not much discussion of the doctrine of the church, but I was brought into contact with several members and unfortunately some of them were unfaithful, which gave me an excuse to condemn the work. If the Saints could but realize how we could disarm opposition by simply living the gospel, God only knows the power we would be for the advancement of the work.

I don't know just where or when I first seriously considered the claims of the church, but gradually I began to realize the force of the position they occupied. Early in the spring of 1888, before the General Conference was held, Elders J. W. Wight and C. A. Butterworth came into the neighborhood and held a series of meetings and baptized two into the church. Somehow I began to feel considerably perturbed regarding my position and the possible truth of the work. I would think of it when I retired at night, before going to sleep, and would awake with the thought in my mind, Is it possible that the religion of my fathers, that had developed such men and women as my father and mother and a host of noble characters that I had known, was a false, man-made system, and is it possible that these Latter Day Saints, with all their imperfections that I had seen, are God's chosen people and the custodians of the gospel message? Preposterous! It could not be! Still it would cling to me and the commands of God that men must repent and be baptized by immersion for the remission of their sins by some one whom God had authorized, seemed to be plainly taught, according to the construction put upon the Bible by the Latter Day Saints. But when I would take the same texts and use the Friends' method of interpretation, it looked quite differently. So I continued debating the question in my own mind. I had read the Bible from Genesis to Revelation, and during my childhood the Bible was daily read in our home, so I was quite well acquainted with its contents. Thoughts relative to the work continued to trouble me until I decided that as I knew there was a God, and as this question was all important, I would ask him for wisdom and understanding. Accordingly I knelt by my bedside and asked God to manifest to me if the claims of the church were true; and if false, to show me so that I might rest from the thoughts that were disturbing my peace of mind.

Soon after this, whether asleep or awake I can not tell, I saw a person at my bedside and the room was so light that I could see clearly. He was a man of ordinary appearance, rather short in stature, heavily

set, blue-eyed, and wore a heavy, sandy mustache. He held an open Bible before me and pointed to the words of Jesus Christ recorded in Acts 26 where Jesus says to Paul, "Arise and go into the city and it shall be told thee what thou must do." He placed his finger under the word *must* and then disappeared; and then wide awake and with every sense alert there flashed through my mind with incomprehensible rapidity the statement of Ananias recorded in Acts 22:16 where Ananias told Paul, "Arise and be baptized and wash away thy sins, calling on the name of the Lord."

This was supplemented by other scripture statements, such as "God is no respecter of persons," "He is without variableness or a shadow of turning," "Jesus Christ the same yesterday, to-day and for ever." Jesus told Paul that he must, and Jesus also recognized the authority of the church. He never changes. Ananias told him to be baptized and wash away his sins. How about me, can God who is no respecter of persons make an exception of me and release me from an obligation requisite to salvation, that Jesus Christ said Paul must observe?

Thoughts of this kind flooded my mind and sleep fled from me. I tried in vain to put some construction upon it that would weaken its force, but I could not dispose of the word *must*, as used by Jesus Christ. Finally I thought that perhaps the word *must* wasn't there, that it was what he ought to do, but I am ashamed to say that I was afraid to get my Bible and look it up.

After some time I could not endure the suspense, so I got my Bible and again I saw the page just as I saw it when it was shown to me in the night. Then began my struggle with pride. I knew in my heart that both baptism and the authority to administer it were required in the case of Paul and I could find no scriptural ground by which I could justify the thought that the same Lord would make an exception of me. But could I afford to unite with a people who were everywhere spoken against? True, I had been taught never to be afraid to stand for the right, and as a child I had dreamed of heroic achievements that would make me a name among men, but I had not counted on the right requiring me to occupy a position where my motives and even my intelligence would be looked upon with suspicion. I can never fully describe my feelings at this time. My father was at this time a minister in a society that was looked upon as standing for all that was good morally. My mother was an active member of the W. C. T. U., respected and looked up to. Must I, their child, place myself in a position that would be looked on with contempt, not only by them, but by all the associates of my childhood, and give my life to a cause that would close every avenue of success as viewed from every

previous standpoint? It seemed that I could not yield, neither could I shake off the conviction that God required it. I could not disbelieve that there was a God, but still I fought against my convictions and was loath to yield to what I realized was my duty until I was stricken with a nervous collapse in which I was brought face to face with death. Several of my relatives among mother's people had died suddenly, and when it seemed that my heart ceased to beat and sight failed my eyes and I dropped into a chair, for the time partly paralyzed, my first thought was that I had refused to obey the gospel after all that God had shown me, and that now I must face my God, and I was not prepared. I was forced to admit at the time that if I was condemned it would be just. I can not tell just how long I remained in this condition. I was thoroughly conscious, but had a sensation all over my body very much like one feels when one of his limbs "goes to sleep," as we call it. I could not see; everything was midnight blackness for a few moments. The first indication of returning strength was when I began to see the light in the room, then the different objects became visible and I was soon able to make my way to my room, where I retired for the night, and then I was given to know that God had given me another opportunity to yield myself to him and do the work that he had for me to do.

This occurred the last Saturday evening of May, 1888. The struggle of that night stands out as one of the hardest fights of my life. I had not been so perfect, so pure and good, neither had I ever achieved such success as to justify the pride and rebellion that surged in my heart; but still it did arise with such overwhelming force that sometimes it seemed that even death would be preferable to obedience. Finally, through the mercy of God, the right conquered, my pride was broken, and I resolved before morning to cast my lot with the people that I was now thoroughly convinced were the people of God. When I arose in the morning I was weak in body, but I determined to act in harmony with what I had resolved, and so I went to the Sunday-school held at the Unionburg Schoolhouse, and at the close I went to Elder P. C. Kemmish and told him that I was convinced of the truth as taught by them and desired to unite with the church. He looked surprised, as he doubtless was, but spoke to Bro. T. Thomas, who was president of the branch there, and they announced my baptism for the next Sunday. According to announcement, on Sunday, June 3, 1888, I followed my Master through the waters of baptism, where my old life was buried and I arose to newness of life. I was confirmed at the water's edge and while I received no great manifestation at the time, I felt a quiet peace and the assurance that I had done right. I soon after began to discern a

new force in my life that strengthened me to resist temptations that had previously overcome me, and was made to realize the truth of the statement in a revelation given to Hyrum Smith, section 10, paragraph 6, "And now I say unto you, put your trust in that Spirit, which leadeth to do good, yea to do justly, to walk humbly, to judge righteously, and this is my spirit." I also began to have a clearer understanding of the scripture than I had previously known, so that I saw that the Spirit of God was enlightening my mind in regard to the things of God, showing me the things of the Father and bringing to my remembrance the things that Jesus had said as he had promised in the fourteenth to seventeenth chapters of John.

My health remained poor for the next three years. I worked at different occupations, part of the time on a farm, sold books for a while, worked in a store in Persia, Iowa, taught singing in Persia the winter of 1888 and 1889, sold fruit-trees for a short time, and in the spring of 1890, worked on a farm in the Gallands Grove neighborhood. From there in the fall of the same year I returned to my parents' home, which was then near Waukeel, Iowa. I was stricken while there with typhoid fever, and after my recovery I began to get stronger again. I worked among the farmers there and near Grimes, Iowa, until the next spring, when I settled in Des Moines, where my home has been ever since. When the Des Moines Branch was reorganized in the early summer of 1891, I placed my letter there and on the seventh day of the following September was ordained a priest and elected branch priest. The following Sunday I preached my first sermon.

I was married the fourteenth day of the following December to Mrs. Almeda F. Higgins and the following spring had the privilege of baptizing her into the church. I continued actively engaging in branch work. I worked at house-painting during the summer and at whatever I could pick up during the winter. On November 14, 1892, I was ordained an elder. My wife had almost constant bad health for the first five years of our married life, and during the hard times from 1892 to 1896 we were sorely tried. Often I could not leave her to go to work, and when she was able to be left I could not always find employment. We became deeply involved in debt and were sometimes very much discouraged, but now I see that those experiences were for my good, as they have made me more merciful than I would otherwise have been to those who are unfortunate.

I had several manifestations of God's blessings that I haven't space here to record. I was once shown in a night vision or dream an outline of my life and work that has had such a fulfillment that it has greatly strengthened me in my confidence in God. I also had several severe trials resulting from

evil conditions in the church, but the outcome has been to educate me, thus making me more efficient than I could otherwise have been in the work. In 1897 I was enrolled in the Fourth Quorum of Elders. Beginning with the year of 1899 fortune seemed to favor me. During that year in a dream or vision I was shown that my future work would be in the Quorum of High Priests. I can not take space here to give it in full, but I saw among other things that in the great harvest-field my work would be to shock up the grain that others had reaped, and as the heavenly peace that attends the Spirit of God seemed to rest upon me like a mantle, I was given plainly to know the line of work I would have to do. During the General Conference of 1900 at Lamoni, Joseph Smith came to me in a dream and told me plainly that I would soon be ordained a high priest, and I learned the next day that my name was being considered for such ordination. On May 20, 1900, I was ordained a high priest under the hands of J. W. Wight.

I continued as president of the Des Moines Branch for the next three years, being blessed in my ministrations, and often made conscious of divine help in my work. I was prospered financially, so that I had my debts paid and offered myself for appointment at the General Conference of 1903. I was appointed to labor in Clinton and Comanche, Iowa, and Fulton, Illinois, for that year; and the next year, 1904, Davenport, Iowa, Rock Island, and Moline, Illinois. I was called home because of sickness in my family, in the fall of 1904, and when able to go into the field again, I was transferred to Council Bluffs, Iowa, where I was re-appointed the following year. In the spring of 1906 I was appointed to the Des Moines District and was re-appointed this year. I have labored here as district president and have done what missionary work I could. I have acted on the High Council in the absence of members of the standing High Council, during the General Conferences of 1905, 1906, and 1907.

I have not been able always to do as I liked, but have made mistakes, and realize that before I can attain to that that I have aimed for, I will have much to overcome. I know there is a God who is able to give help to his children and hope that I may so abide in him that I may not walk in darkness, but that, as Paul says in 2 Corinthians 3: 18, I may be with those of whom he speaks as follows: "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Your fellow worker in Christ,

MARCUS H. COOK.

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God gives every bird its food, but does not throw it into the nest.

THE UTAH GOSPEL MISSION OF CLEVELAND.

The above name is applied to a corporation located in the city of Cleveland, Ohio, at 1854 East Eighty-first Street. The Reverend J. D. Nutting is secretary and chief officer in charge. Associated with him are many business men of this city, also the Reverend Charles F. Thwing, president of the Western Reserve University. The object of this so-called mission is to combat everything under the name of Mormonism, and refers to the subject as "Josephite (Iowa) and Brighamite (Utah) Mormonism."

I recently called on the secretary, Reverend Nutting, just for the sake of acquaintance and to learn what the attitude of this organization is toward us as a church. The work of this mission is directed against us as a church in just the same way that it is directed against the Mormon church of Utah. Reverend Mr. Nutting astonished me by saying that he would much prefer to unite himself to the Utah church, rather than ours. He said that we as a church were restrained from immoral and corrupt practices by reason of our being in close association with the various Christian denominations; that their influence over and around us repel our progress in evil things; that if we as a people should remove to some place apart from the surrounding of these so-called Christian sects, in the outskirts of civilization, we would soon become as bad or worse than the Mormons of Utah. He spoke of having heard our missionaries preaching on the streets in Salt Lake City, preaching directly against the doctrines of the Utah people, but he regards our success in winning converts from their ranks as simply transferring them out of one kind of iniquity into another. He makes no particular distinction between us and the Utah people, and notwithstanding the fact that we sent the first missionaries to Utah, that we joined with others in favoring a constitutional amendment forbidding the practice of polygamy, and the fact that we as a church have ever maintained a strenuous opposition to the church in Utah, yet he will not recognize any material difference. He has a friend, a pastor, who lives not far from Lamoni, who informs him that our leading men are "none too honest" and can not be relied upon for truthfulness. He related an incident to illustrate his attitude toward us by reference to a family dinner given at Kirtland, Ohio, by some of the relatives of Isaac Morley, who was connected with the original church. While at this dinner some reference was made to the Reorganized Church and the difference between it and the Utah church; one of the pious guests arose and extended his arms and said, "The sideboards of Christianity count for a great deal, a great deal." It would seem from Reverend John D. Nutting's estimate of us

as a people, that there is no good in us, not one redeeming merit, nothing worthy of any recognition whatever. I asked him if he could point to any definite results by which the success of his work would appear; and he said that he could not. He travels and lectures on Mormonism, sells pamphlets, written mostly by himself, engages men from several colleges to go to Utah, to spend the summer as missionaries, and their converts thus far have been very few, if any.

One of his pamphlets written on the subject of the origin of the Book of Mormon, composed by "a scholarly lawyer," attributes the origin to Spalding's manuscripts—not the one that was discovered in possession of one Mr. Rice and now at Oberlin College, but that it was taken from some other manuscript which they believe Spalding wrote, which they allege was stolen by Sidney Rigdon, who, together with Joseph Smith, engaged in making up the Book of Mormon. The fact that Rigdon never became identified with the church, until nearly one year after the Book of Mormon was printed, would suggest a little further improvement in the education of this so-called "scholarly lawyer." Many of his tracts contain glaring inconsistencies, such as attempting to make Joseph Smith the author of polygamy and Adam-God worship, and many other things for which there is no foundation in fact.

Reverend Mr. Nutting is a Congregationalist, and I believe he holds to the idea that the Mormons of every rank should renounce their faith and apply at the doors of the Congregational, Presbyterian, Methodist, Baptist, or to what is termed the "evangelical churches," for admission. This, it is safe to predict, they will never do; there are no charms in sectarianism for Latter Day Saints. While the so-called and self-styled Christians attempt to liken us unto the heathens as compared with them, yet there is nothing in our doctrine or history so heathenish, so unreasonable and unscriptural as infant baptism and infant damnation. Sectarianism has no good thing that Latter Day Saints have not; and the right to be known as a Christian in fact is restricted to those who are disciples of Christ by reason of having done what he has commanded. Could any of the sects of sectarianism prove to the Latter Day Saints that they had more fully obeyed the Lord; could they demonstrate that they are living more closely in touch with him; could they offer any substantial improvement upon our religion, then the way would be clear for them to make some impression upon us. As it is, we think that we can show these professing Christians many things in their creeds, and by many incidents in their attitude toward us, that they are unchristian in faith and practice.

Fortunately, there are those who have written on

the subject of Mormonism who have had the manhood to see and recognize whatever of good may be in evidence. I quote the following from a book written by one John Codman, entitled, *A Solution of the Mormon Problem*.

Good men and women, here is your opportunity. Throw aside for the occasion, your sectarian prejudice; contribute liberally your money to sustain these worthy men (Reorganized Church missionaries). Send hundreds of them to carry their tracts and to preach in every city, town, and hamlet of Utah. Whatever danger there may have been in time past to those who would "beard the lion in his den," there is danger no longer. Anybody and everybody may now go anywhere and everywhere and preach what they please, without let or hindrance. At all events these "Josephites" are willing to incur the risk. They will accomplish a work beyond the powers of all other Christian sects. By preaching the Mormon doctrine as they claim that it "was once delivered to the Saints," they will convert men from the great sin, which we all deplore, without driving them into atheism and despair.—Pages 24, 25.

This man takes a consistent, reasonable view of the situation, and while he may disbelieve in our church and its doctrine, yet he knows what has been demonstrated as fact, that we are the only church that has accomplished anything worthy of mention in the fight against Utah Mormonism. The only effect this Utah Gospel Mission will have upon us as a church, will be to keep the fires of prejudice aglow among those who know us not. Their pamphlets are so far from anything that is reasonable, consistent, or right, that they will only be disgusting to any Latter Day Saint. Reverend J. D. Nutting has a standing invitation to publicly discuss his contentions with a representative of our church, which he has, so far, declined. Doubtless his time is more profitably spent in soliciting money for his mission, selling his pamphlets, and giving his lectures.

W. E. LARUE.

Of General Interest

SHOULD CHURCHES ADVERTISE?

The question has been propounded: "Should churches advertise?" And the answer might again be put in the form of a question: "Why not?" The advertiser advertises with a definite purpose in view. That is the real advertiser. For there is one here and there, occasionally, who does not know how to advertise, nor why he advertises, and as likely as not, he believes that he is advertising simply as a matter of charity. "Just to keep some poor devil of a newspaper man alive, don't you know." But these men are exceptions, and rare ones at that. The average advertiser advertises because he wants to get results, and he knows that there is one way to get results, and that is through the columns of a newspaper.

Now, there may be churches, that are not quite definite as to what they want and what they may

be here for, and of course, if they were to advertise, they would be in a most uncertain state of mind, as to the purpose and object of their advertising and the results to be expected, if any. But the others, who desire to grow and to flourish and to exert an ever widening influence for good, should not hide their light under a bushel. The minister can talk to hundreds from the pulpit, and he and the good deacons can meet other hundreds on the street and in their daily walks, but the paper can and does talk to thousands and it sees them every day and as a rule, it talks to them, just when they are in the humor for listening. Of course, the church that wants results, ought to advertise. As a rule, it does not object to gratis advertising. It ought to get on a business basis and pay for advertising, as it pays for anything else that it needs.

There is no question of professional ethics, tangled up in the question of church advertising. The average medical man is not opposed to advertising. In fact, he is constantly advertising himself and causing others to advertise him. The mere "Dr." in front of his name is an advertisement and a mighty good one. The fact that the doctors as a rule, taboo newspaper advertising that costs money, simply goes to show that highly educated gentlemen can be entirely and absolutely wrong on some matters and ridiculously conservative or reactionary in others.

Properly considered, the only people who should avoid advertising or should most carefully keep their names out of print, are such, who are ashamed of their business or calling, or who have particular reasons for desiring to work "in the dark." All others should advertise and this includes the churches.—*Hawk-Eye*.

Should churches endeavor to popularize themselves with the public? Should religious institutions follow the example of merchants and make known to the people the merits of their "wares"? In view of the reported falling off in church attendance and the apparent increase in frivolity in the world, the issue raised is one that should receive the careful attention of all those who are interested in spreading the work of organized Christianity.

Have you ever noted that you patronize those stores in your town which keep the attention of the buying public continually on themselves, on the improvements they are making, the sales they are conducting, the supplies they are purchasing, and so on? Or that the goods you purchase are the goods which are advertised most extensively in the magazines and newspapers? Or that the schools, the summer resorts, the railways, etc., that you patronize are those which are continually interesting the public in their history, their advantages, their use-

fulness and their work? Well, you do, consciously or unconsciously, and this demonstrates that advertising does pay.

Now, if advertising pays theaters, amusement resorts, hotels, whisky venders, mercantile establishments, schools and colleges, and every other secular thing, why should it not also pay the churches? If it were not for the attractive publicity work done by circuses, theaters, music-halls and such places, think you that they would be filled to overcrowding as they are? Not a bit of it! It is their enterprise in interesting men and women in their productions that wins for them success. It is the advertising done by the "houses of a thousand wonders" that is emptying the house of God. When this fact is once recognized by our clergymen they will begin to ask themselves whether Mammon's monopoly of up to date business methods should remain unquestioned. It was a wise bishop who remarked in defense of choirs that he was emphatically opposed to the Devil having a monopoly of all the good music.

And it will be a wise church management who will break through the ice of custom and begin to attract strangers to their services by effective advertising.—San Francisco *Call*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Quilt for Sanitarium.

Sr. M. E. Hulmes, of Independence, Missouri, wishes through the Home Column to acknowledge the receipt of a beautiful quilt made entirely by the skillful fingers of Sr. Susan Mullen, of Nebraska City, Nebraska. Sr. Mullen is seventy-one years old and this labor of love has been wrought for the sanitarium and has taken her most of the past winter to complete. Thank God, the spirit of *service* is not yet dead. "She has done what she could," and well for the one of whom this can be truthfully said.

The Ministry of Education to Life.

[We can not too highly recommend the following address, taken from the *Kindergarten Review*, to the careful reading of parents and teachers. Jesus says: "He . . . shall go in and out, and find pasture." Truly in this there is rich food for thought, and it may well cause some of us to inquire if we are living up to the standards of excellence which are found in pastures outside of Zion.—EDITOR.]

That Jerusalem was destroyed because the education of the children was neglected is an old saying of the Talmud. No such charge can be brought against America if we consider only the great expenditure for schools and teachers

and all kinds of educational machinery. But, important as this is, the vital question is as to the spirit of the teacher, as to the use of this machinery, as to the ends for which all this vast treasure is expended, in fact and not in theory.

What is the education that is so essential to the existence of a commonwealth? What is the training that is the sole object of a nation in the aid of its teacher?

We are not to discuss the question of special education for particular ends. Our thought is rather of the general education for life. There is much nonsense talked among us impatient Americans regarding the preparation of children and youth for the specific sphere which they are to occupy in life, as if, in this America of ours, we could ever say, with much surety, what the specific end of a boy or girl shall be in the life that is before him.

You remember, perhaps, that little incident of the Norwegian girl, that must appeal to many a housewife. She had been told to sweep the room; she had been told to cook a meal; she had been told to dust; she was able to do none of these; and finally the weary housekeeper said:

"Nora, can't you do anything?"

"Oh, yes," she answered, "I can milk a reindeer."

And very much, I fear, of the special training of young people comes very closely to such an end as that. The specialist needs no defense and no encouragement. The vast triumphs of special study in every sphere that calls for intellectual effort and intellectual skill are patent to us all. In the field of transportation, of agriculture, of all the sciences, of all the trades, the triumphs of special study are magnificent. Nor does the youth in any of our schools who is fired with a particular purpose, who is guided by some special ambition, need any remarkable care. He will realize his aim. But the great mass of us are not so constituted. We have neither any remarkable special capacities nor any special aims. The great question for us is, What is the education that shall most minister to life? What is the education that shall prepare the youth for the largest possibilities of the future and form the foundation upon which they may be firm when the high tide comes, to the specific ends that are before them? What, in other words, are the fundamentals, the essential elements, that must be included in any true education? To see straight, to think accurately, to speak exactly; we shall all, I think, agree as to that. However formal the statement may seem, we know it is important, when we think of the great number of people we know who see confusedly, and think, if they think at all, without regard to fact, and who speak shamblingly and shabbily and in exactly. Even if one has gained the Doctorate of Philosophy, and so sees and so thinks and so speaks, he is not a well educated man. This is an absolute essential.

Education does not consist in what is too often contemptuously termed "book learning" alone. We must not only see facts and know how to use facts, we must train eye and hand and mind and speech, to answer to facts. But that is not enough, though it is very, very much. Education must give us a certain breadth of view. It must lead us out of provinciality.

I remember, years ago, of riding my horse into a little district in Ulster County, perhaps ten or twelve miles from the river, and as the boys gathered about me I began to talk to them of the Hudson River and of New York and I found several boys among them who had never seen the river, who opened their eyes at the accounts of New York that I gave them in a very casual fashion. They wondered, too, at a steamboat and a train.

We call that provincialism, but it is not confined to the little villages. Education must take every boy and lead him out of provincialism, until he knows that beyond the mountains there are also people. We must have breadth of view.

Our children must grow to recognize that no man may despise another man, and no race condemn another race; they must know that we are all of one blood,—all the races of the world,—and that we gather in the service of one Father.

But we must go a step further and find another element. There is an element that a true education ought to give, even to childhood, that is too commonly left out of our education, both in childhood and in youth, in young manhood and young womanhood. A true education ought to develop something of a taste for art and literature, for good books, for pictures and statues, and music, which are now so easily within the reach of all in our great centers. In other words, it ought to make a beginning towards the enrichment of life. Alas, as we live on and watch men and women in their adult years, how often we see it true that, whatever their bank accounts, they are miserable and utterly poor! They have not learned to commune with the minds of other ages, to enter into the beauty of thought and the beauty of life that have come down to us in literature and in the arts.

But all this we might have received and still lack the first essential of an education. We may have exact thought and exact speech, we may understand fact, we may have breadth and culture, and yet have failed to touch the bottom element in a sound education, and that is the will. An education must make boys and girls efficient, or it fails. It must not only open their eyes, but it must create purpose within them. It must kindle moral enthusiasm, it must give intensity of life, it must gather all the varied powers of life up into that sort of unity which enables the growing man or woman to use himself or herself in the direction of the greatest efficiency. We must not only teach children the obligations of life, but, if our teaching be sound, they must be stimulated to meet the obligations of life. Our capacities, our responsibilities, our opportunities,—education must open all these to us, but it must also, if it be a sound education, give us the ability to meet these, or, at least, the impulse to meet them. It must make us live. "To live," Rousseau said in that epochal book of his life, "is the education that I would give him."

There is one special phase of American life that calls for particular emphasis upon these fundamentals of education. I refer to the growing lawlessness of our American communities. I have not in mind merely the homicidal mania that seems to have gripped America, so that the homicides in a hundred thousand are twenty times as many as in Germany or England. I have in mind not merely the wild career of crime which seems to be so common. I refer to the unloosing of the bonds of so much of our social life, and the unloosing of domestic restraint, of domestic bonds, until our very literature, the literature that our children read, is permeated with this anarchic condition of social and domestic life, until our young men and young women grow up with their imaginations tainted and often with their minds unsettled regarding these fundamental questions of moral life. [This enforces the thought on page 129, November issue.]

It may be easy to indicate some of the reasons why we are really a lawless nation.

It is partially due, without any question, to our enormously rapid expansion, partially due to the enormous increase of wealth among us, with that life of luxury that has accompanied it. That, everywhere and in every age of the world's life, has begotten looseness of social life.

It may be due, in a considerable measure, to the enormously rapid immigration to America, which, while it has brought us a vast body of our best citizens, has also brought to us a very large and potent lawless element.

It may also be possible to state that this is not a product of foreign peoples principally, but an American product, and it may be possible to suggest that we owe a very large

fraction of it to the ingenious and successful efforts of many able lawyers to set aside justice and to stem and to make impossible the action of the laws that have been enacted.

It may be possible, also, to suggest that the very aims of life that are held before our young people are responsible, in no small measure, for such results. When a generation is brought up to believe that the chief end of life is happiness, when children grow up with the idea that the getting or pleasure out of life is something more than to be good, when we cultivate the idea that the great object of life, after all, is to get what is popularly known as "fun" out of it, rather than, first of all, to be good and to do good, then we must expect this eruption of the barbarians, then we may expect the breaking down of the restraints of law, until, far and wide throughout our social fabric, to an extent hardly apprehended by those who have not looked carefully at the conditions, this spirit of unrestraint and of irresponsibility and of lawlessness may be brought home to us.

We may go further, I think, and suggest that certain tendencies which are called socialistic are adding very rapidly to this feeling of irresponsibility. I listened recently to a paper read to a small group of gentlemen, which advocated, or, at least, opened the question as to whether it was not the bound duty of the City of New York to give breakfasts and luncheons to all the school children who might need them, on the plea that they come ill fed to school, and, being ill fed, it is not possible for them to do their best intellectual work. We read in our papers, that the contention is now being made before the board that for similar reasons, because children with defective eyesight are unable to study properly, eye-glasses should be furnished to all who may need them.

Now, every man knows that such efforts grow out of kindness of heart and out of a sense, whether a right sense or not I will not discuss, of justice. Every man knows that the motives beneath such contentions are worthy of the highest respect, but if they tend to break down the feelings of responsibility of a generation of parents and if they tend to undermine the sense of responsibility in a generation of children, then better, far better, that half the children should go with defective eyesight, and far better that they should be hungry! Far better than that the nation should be undermined and that we should produce a proletarian like that of Old Rome, with her constantly increasing cries, on the one hand, for bread; and on the other, for the circus!

What our nation needs, what our people need, is more iron in the blood. What we need is an intense teaching of moral purpose and a creation of moral enthusiasm.

The great need of America is not physical stalwartness. When a justly celebrated professor, who has carefully observed American life, proceeds to tell us that the grave danger of American youth is that of being taught so largely by American women that they shall be feminized in their ideals and feminized in their intellects, some of us, who have also studied in Germany, begin to compare the American boy, taught largely by women, with what we remember of the German boy. We begin to ask ourselves whether we were so conscious of greater physical power and physical mastery and physical courage among the German boys, and we turn back with the conviction that the American boy is not very effeminate; that the American boy, as you meet him on the football field, does not precisely suggest the effects of the teaching of women; and that the American boy, in all his school life and in all his college life, can give points to almost any other boy, if measured by the intensity of his physical purposes and the constancy of his physical efforts and the unrest of his physical activities.

No; the great need of America is not physical stamina nor physical courage. We have heard too much preaching, in this day of ours, of physical strenuousness. What this

nation needs to-day is the preaching of moral strenuousness, the preaching of moral conviction, the intensifying of moral purpose, the opening of the ideals of our children to the distinctions of right and wrong in commerce and in politics, so that theft shall be known to be theft, and lies shall be known to be lies, and impurity shall be stamped as impurity, and, whether embodied in the best of fiction or in the worst of our yellow journals, that the life that is impure socially is degraded and that nothing can save it from its degradation and impurity.

We do not need, in this generation, to put our efforts on the physical side. That is taking fair care of itself, and, I submit, better care of itself than it ever took before in American life. What we need, I repeat, is the strenuousness of moral conviction and the earnestness of moral purpose, and the bearing in upon the souls of youth of the conviction that the highest life is the best life and the most successful life is the purest life.

I do not mean to suggest for one moment that education, as we know it, is responsible for this lawlessness. No; far from it. I should go back of the school. The schools are partly responsible, but back of that is the responsibility of our home training and the responsibility of our social and domestic ideals. Our children are not trained as they should be at home, and they are not half as earnestly taught as they ought to be, in our families and in our churches, the laws of righteousness and morality. Religion, first of all, in the home and in the church, rather than in the school, is the great need of our American life—an education that antedates the education of the school. But the school must enforce these convictions, and if they have been neglected in the household, then the school must create them.

But when we come to the responsibility of the school we are brought, of course, face to face with the teacher. Who is the teacher who has to bear this responsibility and to do this work? Where shall we find him? Where shall we find her? I suppose that what is so commonly said is partially true, at least: that the great teacher is born and not made, and as seldom born as the great poet; but we have methods of making teachers, and excellent methods, too,—methods so good that good teachers are frequent, and may be made more frequent, and their products excellent.

But, whether born or made, there is one essential without which a teacher is not worth his or her salt. That is the missionary spirit, the spirit of service, the spirit which gives and asks no return but the joy of seeing fruitage from its work.

If you look down the long line of those who have been great in the history of education, you are struck by the number of those who rise above the level of their fellows in their appreciation of service. When you turn back to that great teacher of Greece,—and—through Greece, of generations and generations of men down to our own time,—Plato, you recall that vivid figure of his, of the cave where men sit imprisoned, their backs turned to the light, and see only the shadows of those who pass by behind them. Now and then a prisoner escapes from the cave and goes out into the great world and sees no longer shadows but sees things as they are. For what? That he may enjoy his larger liberty? No; that he may come back to his fellow prisoners again and impart to them the lessons of the larger life.

One may not contemplate the great line of teachers of every age without stopping reverently before the Great Teacher, greatest of all the teachers, greatest in his power of insight, greatest in his power of opening the truths clear to the bottom of the seeing soul, greatest in his inspiration to life, the teacher whose influence is most potent of all

teachers in the world to-day. It was the Great Teacher who gave his life as a ransom for many.

Come down to this modern day and think of the one whose life was more of an inspiration to the teachers of a generation ago than that of any modern teacher. Men wondered at Thomas Arnold. They said it was a shame that Arnold should sit there at Rugby, teaching boys—stupid boys—Latin syntax, when he was needed in the cabinet and needed in the church and needed in the university. But Arnold sat there teaching Latin syntax, because he saw, in those boys that were construing Latin, the men who were to run the state and rule the church, the leaders of parliament, the leaders of the army and navy, the leaders of the university, and because he saw in Latin syntax an element of training of the sort that, well used, could shape and stimulate character. A few years rolled on and men began to paint the name of Arnold in their chancel windows, and, embalmed in poetry, as well as in noblest biography, his life had been a stimulus to our generation unequaled by that of any cabinet minister of England or any leader of its church.

That is the spirit of the true teacher—the vicarious spirit, the spirit which reaches out to give. There is no true teacher who is devoid of it, and no one who professes to be a teacher ought to allow himself or herself to sit in the ranks of the profession unless stimulated by a like spirit.

But I am told, and by the best authority, that in these latter days the number of those who are going into the profession with high ideals is decreasing and it is becoming, as men say of the ministry to-day, harder and harder to draft the best material into the ranks of our profession. Can it be true? There are many reasons that may make toward it in our time. Political considerations have something to do with it. Special phases of religion have sometimes to do with it. Easy mode of making a living has some influence upon it. And I fear that when our teachers unite, as they have in some places, into labor unions and influence legislation through lobbies, I fear that that also has something to do with the dignity and honor of the profession.

But, whatever the consideration, we want no men in this profession, and no women in it, who do not come moved by the spirit of the true teacher. We ask, at least, that the teachers of our country shall have that self-respect which shall deter them from continuing in a profession to which they can not give their best. We ask that they shall not, as stepping-stones to something else, as a gratification of ambition or the desire for money, sacrifice the welfare of our little ones. We demand that the men and women who enter this profession, be they few or be they many, shall come to it with this vicarious spirit, which gives and gives and gives beyond necessity, in the hope of the larger life that is kindled through their efforts and empowered by their enthusiasm.—Reverend James M. Taylor, D. D., President of Vassar College, in the *Kindergarten Review*.

Requests for Prayers.

Sr. Elizabeth Hutchinson, Brooklyn, Iowa, was unfortunate enough to break her arm about three months ago, and desires prayers in her behalf.

The New Life Magazine is the publication of the New Life Church of Philadelphia. Subscription price is \$1.00 per year, 10 cents per copy. This magazine is edited by John Fair and a number of associate editors, and quite an array of pulpit and platform talent is represented in its editorial department. It is published by the Fair Publishing House, the New Life Building, 3015 North Broad Street, Philadelphia, Pennsylvania.

Letter Department

CLEBURNE, Texas, July 17, 1908.

Editors Herald: One year ago I moved here from Eastern Texas, and finding no Saints here, everything looked dark to me; but in the fall I found a few and we were visited by John Harp and S. S. Smith and heard some preaching that was very edifying to us, but we could not get the gospel before the people. The Baptists granted permission to preach in their church, but we could not get the people out.

About the first of June Brn. Aylor and Maloney were welcome visitors to our town, or city of about fifteen thousand. Bro. Aylor stopping only a short time, left the work in the most excellent hands of Bro. R. M. Maloney. As no gatherings of any kind are allowed on the streets, he got the public square, and held meetings about ten days at four o'clock on the square and at the writer's house at night. Then he went to Venus for about ten days; came back and renewed his talks on the square where he had large crowds of all classes. He has removed quite a lot of prejudice and has scattered the good seed so widely that I think some has fallen on good ground, and there will be harvesting in the future.

He had the pleasure of leading one precious soul into the water, a young man that was acquainted with the Saints in California. The old cry, "They are Mormons, was set up, but to our surprise we had a light storm that blew eight Mormon elders into our midst and the people found out we were not the same. Bro. Maloney gave a lecture on the difference which made the Utah elders very angry. So the good work goes on. I was glad to hear of Bro. Aylor's success in the debate at San Antonio. May God have the glory and may we live worthy of his blessings, that he may be mindful of us and visit us with the power of his Holy Spirit. Trusting in God, that we may all work together for the restoration of Israel and the redemption of God's people.

53 Bryan Street.

A. B. DURMAN.

LAREDO, Texas, July 13, 1908.

Dear Herald: We came to this place from Houston May 4, finding ourselves about one hundred and fifty miles from the nearest Saint. We are on the Rio Grande River, amidst a population of twenty-five thousand people, ten thousand of whom are across the river in Mexico. The greater part of the inhabitants are of Mexican blood and speech. Several are Americans and a few are Italians and Spaniards. The Mexicans treat us with great respect wherever we meet them. They are so pleased that we want to learn their language and work among them. Some are intelligent, fine looking people and speak good English.

Our first preaching-service (which, of course, was conducted in English, since we are but primary students of the Spanish) was held in our own house. All came that we could make room for, some remaining on the porch and at the windows. A few days later we secured a vacant lot in front of our house to preach on and seated it with lumber on boxes. My husband, with an interpreter's aid, made a house to house invitation to the nearest neighbors. We went to the service with gasoline torch, Billhorn organ, and a few song books in both languages. The high wind (which is common here) put out the light a few times, but finally we succeeded in keeping it ablaze. Parties both large and small stepped in from each direction, making about one hundred in all. Against the wind, dust, and loud talking of children, the preacher addressed them about twenty-five minutes. The young people aided us in the singing, and at the close of the

service some Spanish tracts were distributed, with an invitation for all to return the following night. Most all the children, comprising about one third of the audience, followed us home, without solicitation, asking us to play for them on the organ. But a little previous experience accounts for why we refused them; fearing we would be kept up the remaining half of the night. Most of them with willingness sat upon the floor, owing to the insufficiency of chairs. After jabbering a while to one another, they rushed to the door, exclaiming, "*Gracias! Gracias! porque vds. to car en el organo.*" (Thanks, because you played on the organ.)

The second night the children were so noisy that one could scarcely hear the speaker, and a few onions were thrown by young men at a distance; even striking two or more who were interested in the meeting. The following day matters were improved by moving the service to a fenced lot, by invitation of the owner, Mr. Harper. Most of two weeks were employed with a fair attendance and a commendable interest.

Since closing we hold regular meetings in the neighborhood on Friday and Tuesday evenings of each week, and the few who are interested, keep coming.

About two weeks ago, an American overheard my husband conversing upon the Bible and invited him into his store-room for a scriptural interview. With great surprise he confessed to having learned something from the Latter Day Saints, outside of his course of study furnished by the Seventh Day Adventists. And he urged him to attend the Adventist meeting at a dwelling-house the following Saturday. But after my husband refused to confess that the Pope changed the Sabbath, and that the Seventh Day Sabbath belonged to the plan of salvation, the owner of the house, who also led the meetings, ordered him to get his hat and leave. This abusive conduct turned the investigator more in our favor, who said he never saw as great a Christian manliness exhibited as the Elder revealed in his quiet way of leaving the house. The man and his family are now believers and visiting us almost every day, and the Adventists are feeling sore over their loss. This breaks up the American class, except their own family, leaving them only a few Mexicans whom they kept out of reach of the fatal argument.

Yours in the gospel,

VIOLA AND W. H. MANNERING.

SAGLE, Idaho, July 14, 1908.

Dear Herald: As a Saint of the Sagle Branch I feel it my duty to let Sagle be heard from. I was never in a Sunday-school of any kind till I was twelve years old, but I was often trying to know something about the future. I joined the M. E. Church when I was twenty years old and prayed always that I might be led aright. I was healed of a lame leg while I was yet a Methodist. I know the Lord healed me, so I desired to work for him.

When I was coming to Sagle about five years ago, I was riding along in my wagon one day and thinking how I would puzzle those Saints at Sagle when I would arrive there, and presently I saw a vision. It was daylight, about three o'clock in the afternoon. I was carried away and saw a high hill and on the side of this hill were churches of all kinds. Right behind the hill was a large fire burning about one hundred feet high. I could see people swarming into those buildings, but none were coming out, and I could hear great noise and screams. This passed and I looked again and saw on the top of the hill one church. Everything was quiet there and on the building was the sign, "Latter Day Saints." This passed and I was driving along the road. I felt it necessary to bear my testimony before the world, for we know not the

good we may do some poor wandering soul. The city set on the hill is a good parable for us to learn.

I know the Lord has delivered me from danger and trouble many times, and I hope to continue faithful to the end.

Your brother in bonds,
W. H. POWELL.

Extracts from Letters.

Bro. E. Baggs, Mercedes, Texas: "We are still in the faith and hope to live worthy of the name of Latter Day Saint. We will look after the needs of an elder who might come this way."

By letter dated July 20 from Sr. Sarah J. Ross, Gilroy, California, we learn of her safe arrival home after an absence of three months visiting the Saints, relatives, and friends in Iowa, Missouri, and Oklahoma. She expresses her gratitude to her heavenly Father for his protecting care during her travels.

Bro. J. P. Wash, Salmon, Idaho, writes in regard to calls for help for needy made through the HERALD columns. He discovers that in one instance his personal contribution, though small, as he considered it, was really more than half of all the assistance given. We trust Saints who are able will not refuse to help in cases where actual need and want exist.

News From Branches

SALT LAKE CITY, UTAH.

On account of peculiar conditions here the interest in our branch is slack, a few of us are trying to keep the work moving.

We feel indebted to you for the comfort we receive by reading the HERALD; we couldn't do without it.

We were very much interested in a debate a short time back between our district president, J. F. Curtis, and Elder Eads, a Mormon missionary. Bro. Curtis acquitted himself nobly.

Our branch president, E. A. Davis, has been called to Independence on urgent matters, and Bro. Hacket, of Lamoni, is offering his services to us at present.

This is a great city for holidays, pleasure-seeking. I see so much of it that I am inclined to be pessimistic in spite of what W. J. Bryan said about the world growing better.

The Saints continue to leave, going back east and settling in and around Zion.

Brn. J. F. Curtis, Sheehy, and Hackett are conducting street-preaching here. May the Lord bless their labors.

Ever praying for the welfare of Zion and her people, the Saints of God, I remain,

Your brother in bonds,

1109 First Avenue.

C. A. LAYTON.

Bryan's Prayer at the Cot.

During the St. Louis Republican convention, twelve years ago, before he ever dreamed of such fame coming to his name, William J. Bryan was housed in the Lindell hotel in a room with several cots. In the early evening, when the lights were turned low, one man found his way to bed early, and as he opened the door he found another tired reporter over by the window scarcely discernible in the shadows of the room. He was kneeling at his bedside, saying his prayers, and that simple piety won the hearts of those rough and ready newspaper men who occupied the room with him. It was William J. Bryan, who a month later thrilled the country with his "crown of thorns" speech.—*National Magazine*, for August.

Miscellaneous Department

Conference Minutes.

CENTRAL MICHIGAN.—Conference met at Coleman, Michigan, June 13, 1908, with J. W. Wight, J. A. Grant, and O. J. Hawn in charge; Addie Grant and Libbie Umphrey secretaries; Addie Harder, chorister; Zella Blasdell, organist. Fourteen branches reported. Bishop's agent's report including amount on hand last report: Total receipts \$1,083.84, expenditures \$1,052.83, balance on hand \$31.01. It was resolved, That the reunion committee be instructed to confer with committees of other districts, and if they deem it wise, appoint a state or district reunion or none at all, according to their judgment. Ernest Burt was ordained an elder by J. W. Wight, J. J. Cornish, and George W. Burt. District officers, George W. Burt president, O. J. Hawn associate, Addie Grant secretary, Ross Ingleright treasurer, E. L. Pringle librarian. The next conference will be held at Rose City. Addie Grant, secretary.

FLORIDA.—Conference convened with the Santa Rosa Branch July 4, 1908, at 10 o'clock a. m., President G. T. Chute in charge, T. C. Kelley being chosen to assist; B. L. Jernigan clerk. Elders reporting: W. A. West, G. T. Chute, B. L. Jernigan, T. C. Kelley (as delegate to General Conference); Priest, W. M. Hawkins; Teacher, Joseph G. Dixon; Deacons, Mack Barnes, John Worland. The visiting brethren were invited to take part. Branches reporting: Santa Rosa 60, gain 1; Calhoun 60, loss 1; Pleasant View 31, loss 8; Pollard 35. Bishop's agent reported: On hand last report \$35.00, received \$26.00. Auditing committee reported books and found report correct. The committee to investigate the cases of the Atwells, reported that they had found that John Atwell had been expelled for cause, and that Emily Atwell and Mary Atwell had not been expelled, and requested to be released. The report was referred back and the committee continued. The action of a former conference in regard to holding meetings on first Saturday and Sunday in January, April, July, and October, was repealed and our next conference was appointed for the first day of the reunion. The reunion committee has appointed the reunion for October 24; conference will therefore be held on that day at 10 o'clock in Santa Rosa Branch in the new church. Preaching by T. C. Kelley. B. L. Jernigan, secretary.

Presiding Bishopric.

NOTICE OF CHANGES IN WORK OF THE BISHOPRIC AND APPOINTMENTS OF BISHOP'S AGENTS.

Massachusetts District.

The Saints and friends of the Massachusetts District please notice that at the last General Conference, Bro. M. C. Fisher, of Somerville, Massachusetts, was ordained to the office of bishop and has been duly placed in charge of church financial matters in and for the district of Massachusetts, in place of Bishop R. Bullard, who is in charge in financial work of the Eastern District of Maine. All business in connection with the district of Massachusetts in a financial way should be conducted through Bishop M. C. Fisher, who will perform all the duties of bishop in and for said territory, as per the rules and regulations of the church for carrying on its work of finances in the several stakes and districts of said church.

Tithes and offerings in behalf of the Reorganized Church in and for the district of Massachusetts please forward to Bishop M. C. Fisher, Winter Hill Station, Somerville, Massachusetts. We trust that in the further organization and arrangement of the work of the financial arm of the church the present year, Saints and friends will feel renewed interest in each performing his or her respective part, so that the supply may be sufficient for all demands of the church. I ask the blessing of the Lord upon each helper in his cause.

Eastern Maine District.

To the Saints and Friends of Eastern Maine District of the Reorganized Church: Please take notice that Bishop R. Bullard has been duly appointed in charge of the financial work in and for the Eastern Maine District of the Reorganized Church in behalf of the Presiding Bishopric of said church, and is duly authorized to transact business and work belonging to said district as bishop of the same. Also to act for and in behalf of the Presiding Bishopric in its work in the Eastern Maine District, according to the rules and regulations governing in said church. This is the second

year of Bishop Bullard's labors in the Eastern Maine District, and we trust that the Saints and friends will give him ready help and assistance in the duties of his office, and I commend him to all.

North Dakota District.

The Saints and friends of the district of North Dakota, please take notice that upon the resignation of Bro. William Sparling, as Bishop's agent in and for the district of North Dakota, and the recommendation by the district conference of said district of Elder Jerome E. Wildermuth, Fargo, North Dakota for appointment as agent, letters of appointment have been duly issued to Bro. Wildermuth, and we recommend him to the Saints and bespeak for him their earnest help in behalf of the work of the Reorganized Church.

The Presiding Bishopric also extend special thanks to Bro. William Sparling for his efficient services in the office of Bishop's agent for a number of years past. While we regret losing his help in a special way in this line of work, we trust that in the new duties of the office to which he has been called the Lord may specially aid and direct him. The Saints and friends of North Dakota will please communicate in their financial work so far as practicable with Elder Jerome E. Wildermuth, 1348 Front Street, Fargo, North Dakota.

Kewanee District.

The Saints and friends of Kewanee, Illinois, District, please take notice that at the last district conference recommendation was made for the appointment of Bro. Charles E. Holmes as Bishop's agent in and for the district of Kewanee, Illinois, who could give more time, it was thought, than Bro. Norris. Bro. Charles Holmes writes me, however, that he will be unable to look after this business as it should be, and can not give it more time than the present agent. Saints will please take notice that the present agent, Bro. James Norris, will continue the work of agent, and all tithes and offerings should be sent to him at his address, 1009 North Grace Avenue, Kewanee, Illinois.

Kirtland, Pittsburg, and Ohio Districts.

The Saints of the above named districts please take notice that by the appointment and ordination of Elder J. A. Becker to the office of bishop, that the districts of Kirtland, Ohio, Pittsburg, Pennsylvania, and the district of Southern Ohio have been duly placed under the charge and supervision in financial work of Bishop Becker, who will look after and provide for the financial work in the same. Bro. Becker's permanent address is Willoughby, Ohio, R. F. D. No. 2. We ask for him the help of the Saints in his work in these districts, and trust that every member will feel it a special duty to perform his or her part in the work towards helping along the financial work in this territory. I commend Bro. Becker to the Saints and friends of said territory.

EUROPEAN MISSION.

The Saints of the European Mission have already been advised of the death of Counselor C. H. Caton, to Bishop Thomas Taylor deceased, and also of the death of Bro. Joseph Dewsnup, Sr., counselor. Until we can arrange for the ordination, or the transfer of a bishop to the British Isles, agents of the Presiding Bishopric will be appointed for that territory, who will act for and in behalf of said Bishopric, carrying out the church's financial work in the same. Appointments of agents will be made for the Birmingham and London Districts, Manchester and Leeds Districts, and for Wales, and if it is found wisdom also agent appointed for Scotland.

Birmingham and London Districts.

Saints of Birmingham and London Districts, please take notice that on the twenty-sixth day of June, 1908, Bro. J. E. Meredith, of Beatrice Villa, Hunton Road, Gravelly Hill, Birmingham, England, was duly appointed agent of the Presiding Bishopric in and for the district of Birmingham and London, and is duly authorized to act in and for said district in behalf of the Presiding Bishopric of the Reorganized Church, and to perform all duties incident to the work of a Bishop's agent in and for said district. We commend Bro. Meredith to the Saints and bespeak for him the earnest help, prayers, and faith of the Saints in these districts in his efforts in the financial work of the church. I trust the blessing of the Lord may be with each helper, and that the financial work of the European Mission may soon be placed upon a firm and substantial basis, that the missionaries and the worthy needy of these districts may be sustained as provided in the law of Christ.

District of Wales.

Saints of the District of Wales, England, please take notice

that Bro. Edward Williams, Pontyates, near Kidwelly, Carmarthenshire, Wales, has been duly appointed agent to act in behalf of the Presiding Bishopric of the Reorganized Church of Jesus Christ of Latter Day Saints in and for the district of Wales. Bro. Williams is well recommended by Bro. J. W. Rushton, president of the European Mission, also by Bro. William Lewis and Bro. Rees Jenkins, missionaries, and we take pleasure in commending him to all interested in the work of the Lord in this district, and we ask for him the faith, prayers, and substantial assistance and aid of the Saints and friends in this territory.

Manchester and Leeds Districts.

By reason of failure to arrange for the work of a permanent agent in these districts to the present time, the Saints and friends of the Manchester and Leeds Districts, until further notice, may pay their tithes and offerings to Elder J. W. Rushton, president of the European Mission, who will receipt them for same, and make due report in behalf of the said districts until due notice shall be given of the appointment of a permanent agent for the same. Address Elder J. W. Rushton, 5 Woodland Mount, Spencer Place, Leeds, England.

In behalf of the Presiding Bishopric,
Very respectfully submitted,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, July 25, 1908.

Church Recorder.

TO DISTRICT CLERKS.

Please do not hold branch reports in your hands longer than is necessary to make needed corrections before sending them to this office, but send as promptly as possible and thus facilitate the work of this department. We now need the reports from the following conferences: Northern California for February; Florida for April; Idaho for March; Kewanee for May; Northeastern Illinois for January; Southern Indiana for June; Des Moines for June; Little Sioux for last two years; Northeastern Kansas for May; Spring River for June; Central Michigan for June; Eastern Michigan for June; Western Michigan for May; Clinton for June; Nodaway for June; Southern Missouri for June; Montana for January and May; North Dakota for July; Ohio for February; Central Texas for February; Birmingham for January; Leeds for January; Manchester for April; Nova Scotia for June; Chatham for June; London for June.

Will the districts above named please give this consideration and let us have the reports that are in your hands at the earliest possible moments, so that we may have them to work upon before the heavy work of autumn and winter reaches us?

C. I. CARPENTER.

LAMONI, Iowa, July 25, 1908.

Information Wanted.

Bro. George M. Rhenemus, clerk of the Fairland, Oklahoma, Branch, desires to know the whereabouts of one Lee Osburn whose name is still on the branch books at that place.

Conference Notices.

The time for the Northeastern Texas, and Choctaw District conference has been changed to September 4. This by request of Bro. I. N. White, and concurred in by Bro. Hubert Case. The former date conflicted with the reunion to be held at Ripley. S. W. Simmons, president.

The Western Maine conference will be held at Little Deer Isle Saturday and Sunday, August 15 and 16. Business-session at 2 p. m. Reports from every branch desired. Send to W. A. Small, Deer Isle, Maine.

The semiannual conference of the Eastern Colorado District will convene at Wray, Colorado, Saturday, September 5, 1908, at 10 a. m. May all the branch clerks and officers have their reports in by August 25, as there will be considerable work to be done before conference convenes. Forward your reports to me. T. E. Walsh, clerk, 3837 West Thirty-ninth Avenue, Denver, Colorado.

The Oklahoma District will convene August 28 with the reunion at Ripley, which convenes August 21, continuing over two Sundays. Matters of importance are to be considered. The following resolution was passed at the last conference: "That due notice be given in *Ensign* and *HERALD*, at the time of publishing notice, of next conference, that action will be

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

taken at that conference upon the matter of disorganizing the district. Let all branches take due notice and send full reports to the secretary, Mrs. Alice Case, Piedmont, Oklahoma. T. W. Chatburn, president, Alice M. Case, district secretary.

Eastern Iowa District will convene in Oelwein, Iowa, August 22 and 23, 1908. Will the branch officers please take notice and send reports to the secretary, Mrs. Ella S. Harris, Marion, Iowa, in time for the reunion which commences August 14. If not ready before that date send in care of Elder Jesse Rulon, Oelwein, Iowa. L. E. Hills, president.

Convention Notices.

The Pittsburg District Sunday-school Association will convene at Fayette City, Pennsylvania, Friday, August 21, at 2 p. m. Louis A. Serig, secretary.

The annual convention of the Southern Wisconsin Sunday-school Association for the election of officers will convene with the Oregon Branch at Madison, Wisconsin, at 10 a. m., August 20. E. W. Dutton, secretary.

Eastern Iowa Sunday-school convention will convene at Oelwein, Iowa, one day previous to the district conference held during the reunion, at 10.30 a. m. Cora E. Weir, secretary.

Reunion Notices.

The Western Iowa reunion will be held in the Little Sioux public park, beginning Friday, August 28, and closing Sunday, September 6. In addition to speakers of the near by districts, we will have with us, Alexander H. Smith, E. L. Kelley, Heman C. Smith, and J. W. Wight. It is expected that J. A. Gunsolley will have charge of Sunday-school and Religio work. Rent of tents as follows: Common wall-tents 10 by 12, \$2; 12 by 14, \$2.50; 12 by 16, \$3.75; compartment tents, 6 feet wall, 10 by 14, \$4.25; 10 by 19, \$4.75; 12 by 19, \$6.25. For properly setting up a tent, 25 cents extra. Price of board and lodging in private houses, per week, \$4.50; board only, \$3.50; bed for two, per week, \$2.10; lodging, bed for one, \$1.05; per single night, 25 cents. Meals in boarding-tent, \$3.50 for 21, or 25 cents per single meal. Feed on sale for horses at reasonable prices, also pasture for a limited number at rate of \$1 per month. Trains will be met at River Sioux, and passengers taken to the camp-grounds for 10 cents each. All baggage will be taken free. There will be no cots or bed-springs for rent. Please take notice: Those wishing lodging in private houses will please send in their order at once, and those wishing to rent tents will please send in their order, with the cash, to reach here not later than August 20. We can not promise satisfactory service or prices after that date. Saints and friends are invited to attend. Come and enjoy a season of refreshing rest and worship with us. George Megger, secretary. Mon-damin, Iowa. 32-4t.

The Spring River District will begin its reunion August 14, and continue for ten days, at Columbus, Kansas, in the city park just south of the public square. Tents can be furnished at \$2.00 for 10x12; \$2.25 for 12x14, 3-foot wall. All wanting tents should notify me by the first of August and if cots or springs are wanted, so state when ordering tents.

Cots or springs can be furnished for 50 cents or less. Boarding-tent on the ground where you can get meals at the rate of 21 meals for \$2.50. If wanting pasture write A. U. Armstrong, Columbus, Kansas, R. F. D. No. 8, box 19. Come one and all and bring the Spirit of God and not the spirit of faultfinding. H. J. Thurman, chairman, 2520 Annabaxter Street, Joplin, Missouri.

The following is the program for Religio day at the Independence Stake reunion: 11.00 a. m., President J. A. Gunsolley, lecture; "Religio of the future." 2.30 p. m., David Anderson, president Graceland College, lecture; "What Graceland expects of the Religio; and what can the Religio expect from Graceland?" 3.30, quiz meeting, J. A. Gunsolley. Paul Craig in charge of music. Paul Kuntz, secretary.

September 4 to 13 is the time set for the sixteenth annual reunion of the Far West and surrounding districts, and Stewartville is the place. All are invited. Provision is being made to accommodate all. A boarding-house will be operated on the grounds, meals 15 cents, or 7 for \$1.00. Board and lodging can be secured in town, if application for same be made in time. Notice concerning tents, speakers, etc., will be made later. B. R. Constance, secretary, Cameron, Missouri.

It has been deemed wise, by the acting authority of the Pittsburg District and the several branches therein, to make a change of dates of our district conference at Fayette City. The resolution set the date as September 5 and 6. This has been changed to August 22 and 23. James Raisbeck, secretary.

The Northeastern Missouri District will hold their reunion at Bevier, Missouri, August 28 to September 6, 1908. Conference will be held during reunion, on August 29 and 30. The committee has arranged to hold reunion in the city; tents will not be used. Saints have arranged to care for visitors. Would like to have as many of the scattered members attend as can conveniently do so, as also those from other branches. Come early and attend conference and remain till reunion closes. We expect to have good speakers to help the missionary. Would like to hear from those coming, that arrangements can be made for them. Address either of the committee at Bevier, Missouri, F. T. Mussell, chairman; W. B. Richards, secretary.

The reunion of the Southeastern Illinois District will begin September 4, 1908, at Brush Creek Church, eight miles south of Xenia, at Zenith, in Wayne County, near the home of Elder Isaac A. Morris. Those coming by train can get off at Xenia on the Baltimore & Ohio railroad. Those who will desire conveyance from Xenia and tents to camp in, may write to Bro. Arthur Burroughs, Xenia, Illinois, rural route No. 6. There will be free pasture for horses, free wood for cooking purposes, free straw to fill straw-ticks with. Good speakers will be in attendance, and we hope to have a successful reunion in every way. Henry Sparling, F. M. Davis, and F. L. Sawley, committee.

Two-day Meetings.

There will be a two-day meeting at Glover, Michigan, on August 29 and 30. Trains will be met at Bently with teams. George W. Burt, president.

Died.

BARKER.—Thomas Barker passed away June 13, 1908, after an illness of three years, aged 62 years, 8 months, and 16 days. Bro. Barker was a faithful brother and a great helper in the New Bedford, Massachusetts Branch. Prayer was had at his residence and services at the Saints' chapel, conducted by Elder John Rogerson. Several musical selections were rendered by Sr. Etta Humphrey and daughter in an impressive manner. Prayer was offered at the grave, and the hymn, "Good-night," brought tears to all eyes. Deceased leaves a widow, son, and daughter.

BENNETT.—At Lamoni, Iowa, July 18, 1908, Elder John D. Bennett. He was born at Johnstown, Cambria County, Pennsylvania, March 5, 1835. Married in May, 1861, at Lebanon, Ohio, to Miss Rachel Stafford. They united with the church, May 22, 1863, at Fox River, Illinois, being baptized by Elder E. C. Briggs. Ordained an elder at Amboy, Illinois, April 8, 1864. For several years he was a missionary under general appointment. His residence has been in Illinois, Kansas, and Iowa. His companion survives him. Funeral-sermon on the 19th by Elder Heman C. Smith, assisted by Elder R. J. Lambert.

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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LAMONI, IOWA, AUGUST 12, 1908

NUMBER 33

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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Editorial

SINCERITY.

Sincerity is the very life and vitality of every word and deed. Without sincerity we have a cold formality or a fervid hypocrisy.

Sincerity is necessary in order to accomplish effectual work. Even the forces of evil are ten times more successful when they secure earnest though misguided exponents. A zealot gone wrong is the Devil's most cherished and accomplished tool. Such men have burned their own friends at the stake. They have devised inquisitions, sharpened swords, headed crusades, incited massacres. The plans may have been coldly and carefully laid behind the scenes with malice and forethought; but mostly the details are carried out on the stage of action by men gone mad over some long-cherished notion,—monomaniacs. The most dangerous advocate of evil is the man who believes with all his heart that his particular evil is right. His power for evil is limited only by his ability and will exceed the power of another man of greater ability who feels that he is in the wrong.

On the other hand, sincerity multiplies a man's power for good. It mitigates his defects and strengthens his excellencies. Men will listen to an illiterate speaker provided he has some great principle of truth and is aflame with his message. If added to the last-named condition he is able, polished, educated, his power will be greater; but still the highest compliment that his listeners will pay him is to feel that he is in earnest, that he believes every word that he says. One great modern orator declares that an orator is one who "says what he believes and feels what he says."

Men respect a man that they have reason to believe is sincere, even though they may think that he is mistaken. They have charity for a man who is sincere even though he may be at odds with their ideas of right and wrong. And though we would not plead sincerity alone as a means of justification in the sight of God, it is a prerequisite to justification. Christ had more charity for the publican than for the hypocrite. Indeed his denunciations were drawn forth almost exclusively by the hypocritical. He had a kind word for the erring, a warning for

When the summer of youth is slowly wasting away into the nightfall of age, and the shadows of past years grow deeper and deeper, as life wears to its close, it is pleasant to look back through the vista of time upon the joys and sorrows of early years; then gathered around our fireside with those we love, the rough places of our wayfaring will be worn smooth; and away in the twilight of life the bright sunny spots that we have passed through will grow brighter. Happy indeed are those whose intercourse with the world has not changed the chords of their holier feelings, nor broken those musical chords of the heart, whose vibrations are so melodious, so tender, and so touching in the evening of old age.—From an old HERALD.

the sinner, a tear for the sorrowing,—fierce invective for the hypocrite.

One charge that men of the world bring against professed Christians, and especially against the clergy, is that they are not sincere. There is no use in disguising the fact that the average workingman despises the average preacher. Outside of his own little circle of admirers the typical sectarian preacher is not reckoned with of as much force in the community,—to put the matter mildly. Men distrust his sincerity. They imagine that they smell dollars back of his smile. They hesitate to grasp his outstretched hand for fear it will soon be feeling its way into their pockets.

Perhaps they are not so far wrong, because God has said of this generation, "This people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men."

There comes to our desk [not for personal use] a monthly magazine called the *Preacher's Helper*. It contains sermon outlines for each Sunday in the month. Heads, subheads, and texts are arranged in order, with notes to indicate the main lines of thought to be elaborated upon. The preacher can pour his sawdust into this skinful of dry bones and with little labor and no inspiration have a rather neat and symmetrical creation. But it will never live, worlds without end. What poverty of thought, of feeling, of inspiration that such a thing becomes necessary to a preacher! A man better be as extravagant as Evangelist Sunday, provided he preaches his own sermons in his own way, and with enthusiasm.

Christ realized that his followers must be enthused, filled, alive with their message.

He also realized to the fullest extent that his followers must not divide their allegiance. In fact he declared that a man can not serve two masters. He can not be half Christian and half something else. Our readers may apply that as they will. The individual who feels that he is giving part of his allegiance to God and the rest to personal aggrandizement or exaltation, through business ventures, the whirl of social excesses, the lodge, or politics, will do well to consider the situation carefully. To point out the errors of others in that regard will not suffice. It is a rule that comes home. One evidence of sincerity is undivided loyalty.

God has instituted various tests of sincerity. One of these is the unpopularity that has usually attended his church. He has never offered riches, honor, or social position to men as payment for their allegiance. He offers them the truth, and the blessings and favor of heaven. It is the other party to the great controversy who offers ease and empire

as a bribe, as he did when tempting Christ himself. Christ wants men to be Christians from principle or not at all.

Another test of sincerity is the peculiar prominence given to personal service in the Master's teachings. There is nothing more degrading than personal service when rendered for money alone. To wrest a subsistence from the soil, to dig it from the mines, to win it with the pen, all are honorable enough; but to wait upon the whim of another, for whom we have no regard, to bring his shoes, to stand behind his chair, to wear his livery, to wash his feet, all for pay, reduces one to the position of a lackey, a hired servant.

The gospel teaches love and humility. It demands personal service on that basis to be given where needed. To render personal service to those in need, to carry water, to bind up sores, to wash feet, is a test of sincerity. Yet nothing is more exalting than personal service rendered for love. He that humbleth himself shall be exalted.

The exhortation of the apostle was to put on the "whole" armor of God. Whether we work among Saints at home or among strangers abroad, to go into the work half-heartedly is to go half armed; and to go half armed is to meet defeat.

The whole-hearted, unreserved allegiance that God demands of us in these last days is shown by a quotation from section 11 of the Doctrine and Covenants: "Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."

ELBERT A. SMITH.

ANOTHER DEBATE AT MURRAY, UTAH.

Some time ago Elder J. F. Curtis held a debate at Murray, Utah, with Elder Jacob A. Eades, of the Utah church. Evidently some on one side or the other, or perhaps on both sides, were left with a desire "for more." At least Elder Curtis is again before the public at Murray, this time with a new antagonist. These debates are watched closely by the "Gentile" element in Utah. They are also watched, rather reluctantly, perhaps, by the "Brighamites." The members of the Reorganization hail them with delight, as they give us a chance to get the truth before the people of Utah in an open and public way in the presence of our opponents who are there to be heard in their own behalf. We feel that Elder Curtis has the truth and that he is personally well qualified to defend it. Below is a report of the opening session of the debate, taken from the Salt Lake *Tribune*, August 5:

The spacious Murray Opera-house was comfortably filled Tuesday night, the occasion being the first of a series of

four public debates between Elder J. P. Curtis [J. F. Curtis] of the Reorganized Church of Jesus Christ of Latter Day Saints, and P. J. Sanders of the Mormon church, as to whether Brigham Young or Joseph Smith, son of the Prophet, was the legal successor of the Prophet Joseph. Considering the relative size of the two churches, a fair representation of each was present, and the debate proved to be an animated and exciting one.

The question under consideration was, "Resolved, That Joseph Smith, son of the prophet, was the legal successor of his father to the presidency of the Church of Jesus Christ of Latter Day Saints," Elder Curtis taking the affirmative and Elder Sanders the negative. The two debaters were well matched, and it was extremely hard to decide which one got the best of it the first night, but from the consensus of opinion of those in attendance, Elder Curtis of the Reorganized Church accomplished more than his opponent.

The two debaters were criticised more generally, however, for trying to prove so much in so short a time, and not sticking to one or two points and making them perfectly clear before proceeding. The minds of many of those present, who were not familiar with the history of the two churches, were left in a state of chaos, not understanding exactly what had been said, owing to the speakers not making themselves understood clearly in their attempt to cover so much ground in so little time.

One noticeable feature of the debate was the contrast between the manner in which the two gentlemen treated the subject. Elder Curtis kept perfectly cool and levelheaded, and made himself understood far better than Mr. Sanders, who became very excited and made several mistakes that he was not aware of at the time.

Elder Curtis began the discussion, continuing thirty minutes. He first read numerous passages from the church works, particularly the Book of Mormon and the Doctrine and Covenants, making it a point to bring out all the details of the law with reference to the organization and successor to the prophet of the church.

"Ladies, and gentlemen," began Mr. Curtis, "the question for discussion is whether or not Joseph Smith, son of the Prophet Joseph Smith, and to-day president of the Reorganized Church, is the legal successor of his father. There has been a great deal of dispute relative to this question, and, in my mind, it is time that we should carefully consider the matter, and see if some definite conclusion can not be arrived at. This can only be accomplished, however, by a careful study of the law regarding the question, and then it is left to be proved which of the two men was the rightful successor to the Prophet, according to the law."

Elder Curtis here read from the church works numerous passages in reference to the law, calling special attention to the fact that Joseph Smith was the one appointed by God to receive the revelations of the church. "And first," said he, "God was to appoint his successor; second, according to the law, his successor was to be appointed by revelation; third, the revelation was to come through Joseph Smith, who had been appointed by God to receive the revelations of the church; fourth, he must be ordained by the high council; fifth, he must teach the laws of the church as revealed through former revelations."

Mr. Curtis then declared that the young Joseph Smith, by which name he is best known, was ordained his father's successor in harmony with all these requirements, and in the brief space of time of a little less than ten minutes, made a pretty successful attempt to prove them. Mr. Curtis also declared that, according to these laws, if they were not lived up to as they should be a disorganization of the church would result.

When Elder Sanders of the Mormon church took the stand

he made a very strenuous attempt to show that the young Joseph Smith was not ordained according to the aforesaid laws insomuch as he was ordained by men, referring to William Marks, Zines A. Gourley [Zenos H. Gurley], and J. Powers [Samuel Powers], who had apostatized from the church and no longer had the divine authority to confer such an office on any one. "What's more," declared Elder Sanders, "the young Joseph Smith asked these men to do it. How, for God's sake, can you call that being ordained in accordance with the laws of the church? God shall appoint the successor, it is true, but how in the world it can be claimed that young Joseph was appointed by the revelation of the Almighty I can't understand."

Mr. Sanders referred to each of the men who were prominent in the organization of the Reorganized Church, and showed up their bad traits to the best of his ability, fiercely attacking William Smith, son [brother] of the Prophet, who was prominent in declaring young Joseph to be his legal successor.

Elder Curtis, upon again taking the stand, defended William Smith. "William Smith," said he "was once ordained patriarch of the dominant church of Utah, but was 'bad' because he would not continue with the church that was bad itself." This remark brought forth considerable applause from the audience, and the speaker went on and proved beyond the possibility of a doubt, that the Prophet Joseph himself had ordained his son to be his successor. This proved quite a shock to his opponent, who, in closing the debate, failed entirely to mention it, despite the fact that the audience was anxiously waiting to hear him. Elder Curtis also succeeded in establishing the truth of his former declaration that young Joseph was appointed in harmony with the laws of the church to a large degree.

In concluding the debate, Mr. Sanders made another attack on William Smith, and also on Sidney Rigdon and several others who had apostatized from the Mormon church, forcefully declaring that Smith did not become a "bad" man until after he had left the church. During the closing part of his discussion, however, his remarks became very indefinite and he wandered away from what he was trying to prove.

The *Tribune* under date of August 6 continues its account of the debate as follows:

The second session of the debate between Elder J. F. Curtis of the Reorganized Church of Jesus Christ of Latter Day Saints and Elder P. J. Sanders of the Mormon church on the question of whether Brigham Young or Joseph Smith, son of Joseph Smith, was the legitimate successor of the Prophet, was held Wednesday night at the Murray Opera-house, and was devoted to a discussion of whether the priesthood of Melchisedec was granted according to the design of lineal descent.

The debate was opened by Mr. Curtis for the affirmative, who proceeded to show that the term "lineal descent" was one used by many of the writers of the church and even by leaders of the present Mormon church, including Brigham Young and Parley Pratt. He also showed that within the meaning of the term, young Joseph Smith, son of the Prophet, had been endowed with the priesthood and was consequently the legitimate successor of his father.

Mr. Sanders contended that it was never the intention of God, who designated the Melchisedec priesthood, that the honor should follow from father to son and insisted that such a claim would be ridiculous since it would involve confusion in the church.

Mr. Curtis replied that there could be no confusion since the question of fitness for the office would be considered and the main point at issue was the one of lineal descent. He

claimed that young Joseph did not need to be endowed with the priesthood by his father, and that it would be necessary only for him to be endowed by some competent authority. This competent authority, he then proceeded to show, existed among men who had been priests under the Prophet and still retained their priesthood after the disorganization of the church, following the death of the Prophet.

He showed that Brigham Young had not reorganized the Mormon church, but had organized a new church, and had instituted many doctrines that were not in the original church.

Mr. Curtis' argument was frank, open, and logical, and his points clear and well made. He met every allegation of his opponent candidly, and explained many of his statements in a clear and forceful manner. Whatever may have been thought of his doctrine, he certainly made a perfectly logical presentation of his side of the case.

Mr. Sanders' talk, or sermon, it might be called, since it partook little of the character of an argument, was rambling, illusive, and without special point or character. At no time did he meet the points made by his opponent, and several times attempted to play upon the sympathies of his audience by references to men who had at some time been prominent in the church before the death of the Prophet. On several occasions he referred to some of the early officers of the church in terms that savored of ridicule and attempted to bring the laughter of his audience against his opponent by sallies of a veiled personal nature.

Mr. Sanders' argument was difficult to follow, and his discourse disjointed, and the few points which he did make appeared hardly to have a direct bearing on the subject at hand.

He alluded to the fact that Sidney Rigdon had left the church several times and then came back to it, and said that this was the kind of a man who had endowed young Joseph with the priesthood.

Many of the quotations used to prove his alleged points were from Tullidge's History, and Mr. Curtis explained that such quotations were hardly fair, since the history was not regarded by his church as authentic in every way. "There is much in it that is excellent," said Mr. Curtis, "and yet we can not be bound by everything that is written there. It was not authorized by the church, although it was written for the church by Mr. Tullidge."

Mr. Sanders observed with considerable glee that his opponent had disowned his book and exclaimed that perhaps he would next disown the Bible or the church law. He then proceeded to read a number of quotations from the work to show the truth of his contentions and attempted to cast aspersion upon his opponent by showing that Brigham Young was the legitimate successor of the Prophet. The passages read referred mainly to matters which have been the subject of much discussion and failed of full force on that account.

Both contestants were given two half-hour periods in which to display their arguments, and they took advantage of the time to the full. The audience was small and apparently decidedly in favor of the Mormon elder, for they applauded his sallies many times, and joined in laughter when he attempted to discomfit his opponent by covering him with ridicule. The debate will be continued Thursday and Friday nights.

Idleness is the dead sea that swallows up all virtues, and the self-made sepulcher of a living man. The idle man is the Devil's urchin, whose livery is rags, and whose diet and wages are famine and disease.

NOTES AND COMMENTS.

Elder O. J. Hawn writes from Brant, Michigan: "God is stirring the people of these parts, and I am blessed in telling the sweet story. I am in the country. Have the best interest that I have seen for years. Two more baptized yesterday and there are others who wish to be baptized this week."

President Joseph Smith writes from Toronto under date of August 6. He had been in attendance at the Eastern reunion, Highland Lake, Massachusetts. In company with Sr. Smith he left Boston Tuesday evening on his return trip and arrived in Toronto Wednesday evening.

The *Iowa Journal of History and Politics*, July, has this to say of two of our church publications, *Autumn Leaves* and *Journal of History*: "Excellent sidelights upon the history of the Mormons and upon the westward movement are to be obtained from two continuations running in *Autumn Leaves*, one of the publications of the Reorganized Church of Latter Day Saints at Lamoni, Iowa. The contributions are: 'A series of letters from the past,' by Alvin Knisley; and the 'Autobiography of Elder J. C. Clapp.' . . . The two most important contributions to the April number of the *Journal of History*, published by the Reorganized Church of Latter Day Saints, are the continuations of 'Church history,' and of the department given to 'Local historians and their work.' The number is opened by a few pertinent remarks on 'The task of the historian,' by D. F. Lambert, with a plea for coöperation of the readers in the encouragement of the new publication. There is reprinted 'A brief history of the State Historical Society of Iowa,' by Benjamin F. Shambaugh, superintendent and editor of the society. Among the shorter contributions we note an article on 'Inspired Translation or correction of the Holy Scriptures,' by Heman C. Smith; a reprint of an article in the *Saturday Evening Post* of October 15, 1831, concerning the "Mormonites," contributed by T. J. Fitzpatrick, of Iowa City; and a review of a serial story by Don Carlos W. Musser dealing with the Mormon faith. The number closes with a continuation of 'Church chronology,' by Elder Alvin Knisley."

The *Circle* for August contains an article entitled "As a lawyer sees us," written by "a practicing member of the bar." He gives several conclusions arrived at after forty years of experience. Not the least interesting of his observations is this: "The clients most censorious in judgment and inexorable in demand for redress have been men high in the church or in the ministry. To accept less than the severest punishment of the malefactor or the principal and interest of the debt they obstinately oppose

as the yielding of a principle. Prosperous Jews are, as a class, among the most honest, the fairest and best paying clients, and most amenable to the reason of the case."

Strickland W. Gilliland thus expresses his ideas regarding post mortem approval:

"If we had said in his lifetime
The things that we say to-day,
When sable carriages rumble
And bands the dead march play—
If we had said in his hearing
What we say when his senses sleep—
If we had said in his lifetime
What we say while his loved ones weep!

"But we held back the good within us
For a reason selfish, small;
We held it back till 'twere better
Not to have spoken at all.
For the praise of the dead whose living
We made as hard as we could,
Is only the coward's confession
That we knew ourselves less good."

An exchange remarks upon the failures of uninspired prophets: "Once upon a time an editor proud of his imaginativeness published, as a souvenir anniversary number, a newspaper dated 'a hundred years hence' and filled with the conjectured happenings of that far-off day. Those who recall the contents of that 'extra,' which has been lost for many years in the yellowing files of journalistic libraries, can scarcely have failed to ponder over the frailty of prophets as they read yesterday's news. The imaginative editor in the 80's excited incredulity with reports about skyscrapers fifty stories high. With more than seventy-five years yet to elapse before the day of the 'extra' rolls around, New York City has one building virtually fifty stories high and one projected which will thrust sixty-two stories, nine hundred and nine feet into the air. The imaginative editor wrote about airship regattas and an aeroplane suburban service. Yesterday's papers told of one airship sailing from Switzerland to Italy over the Alps, while Count Zeppelin drove another over Lake Constance for six and three quarter hours at an average speed of thirty-four and one half miles an hour—sometimes against a stiff wind."

The debate between Elders J. F. Curtis and P. J. Sanders at Murray, Utah, closed Friday evening. The attendance at the close was large, mostly Mormon, and the sympathies of the Mormons naturally were with their champion. However, the Salt Lake *Tribune*, (Gentile,) does not concede him the victory. The Saturday issue says: "The indications of the previous evenings had been that Elder Sanders would be hopelessly beaten by his opponent and his attempts at argument Friday evening con-

firmed this opinion. The methods of the two debaters were brought out even more sharply at the last session than they had been at any of the previous meetings. Elder Sanders attempted to appeal as much as possible to the sympathies of his hearers, whereas Elder Curtis unfolded a tremendous array of evidence to substantiate his contention."

LAMONI ITEMS.

The local Religio society has decided to furnish a free Graceland College scholarship to some worthy person who desires to attend college. Applications may be filed with the secretary at any time until September 4. The society will vote upon the names at its first meeting in September and the one receiving the highest number of votes will be entitled to the scholarship.

Elder J. W. Peterson was the speaker at the park Sunday evening, his subject baptism, his effort much appreciated by the people. There was the usual large attendance at this service,—very pleasantly in contrast with the former small attendance at the Sunday evening meetings. The wish is heard in many quarters that the branch authorities would arrange for another series of week-night meetings.

An encouraging interest is taken in the young people's prayer-meeting, held Tuesday evenings. A good spirit is present and the time is well occupied as a rule. The attendance is good, considering the season, though of course it is not so large as during the college term.

The *Patriot* has the following account of a new industry that is to be established in Lamoni:

"Mr. D. H. Carpenter, the father of C. I. Carpenter, is the moving spirit in the matter, and has for some time been engaged in preparing the building one door west of Danielson's coal office for this purpose. He has manufactured a glove table with a capacity of eight machines, four on either side, with a central trough into which the work can drop when one part is done, and be very conveniently taken when desiring to complete the work. Two machines will be installed at first, and others added as the business grows. Canton flannel gloves and padded mittens are to be first made, and higher grades of gloves as the trade justifies. Power to run the machinery will at first be obtained from the Herald Office power-house. Reliable promises of home patronage have been given, and trade in surrounding towns will be solicited."

Many people who boast of being "plain" and "blunt" speakers are merely coarse and boorish. Such persons are constantly inflicting wounds which neither time nor medicine can ever heal.—Selected.

Original Articles

WHO CHANGED THE SABBATH?

And he shall speak great words against the Most High, . . . and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.—Daniel 7: 25.

Adventists quoting this will tell you that in fulfillment of this the pope of Rome changed the Sabbath from Saturday to Sunday; and a belief in this induces more people to give up Sunday for Saturday than all other Adventist arguments. Convince honest people that Sunday-keeping is only a Catholic institution, a rival of the Lord's Sabbath, began away down in the fourth century, and they will cease keeping it, until they learn better. It is one of the main pillars upon which the whole Sabbatarian system depends. And yet in all the annals of history, is not any such thing taught; neither do they claim it: but all their proof is *perversion* of Catholic catechisms; yet they positively deny all other claims of Catholics, denounce their writers as cheats, forgers, deceivers, and liars; but the catechisms they accept as indisputable truth! and then grossly misrepresent them to prove that hundreds of years after Christ the pope, by his own authority, changed the Sabbath; and the catechisms are explained to teach this idea. But they teach nothing like it; but that the change was made "by the Catholic Church," in the days of Christ and his apostles. Thus:

Question. What are the days which the church commands to be kept holy?

Answer. The Sunday, or our Lord's day, which we observe by apostolic tradition, instead of the Sabbath.

Question. What warrant have you for keeping the Sundays in preference to the ancient Sabbath, which was the Saturday?

Answer. We have for it the authority of the Catholic Church, and apostolic tradition.

All know that Catholics claim that their church originated with the apostles, and that any change made by the apostles was made by "the Catholic Church," under "Pope Peter the First." Hence they claim that the "Catholic Church changed the Sabbath in the days of the apostles." Hence these catechisms teach the truth. Not as Advents misrepresent them; but that the Sabbath was changed by the church in the days of the apostles. Because some ignorant Catholic may say that some pope other than Peter, their first pope as claimed by them, changed the Sabbath, is no evidence of the truth of it. John Meiler, Rector of Saint John's Church, Healdsburg, California, says,

Having lived for years among the Seventh Day Adventists, I am familiar with their claims that the pope of Rome changed the Sabbath from the seventh to the first day of the week. Such assertions are wholly unfounded. Catholics claim no such thing; but that the apostles themselves established the observance of Sunday, and that we received it by tradition from them. The councils and popes simply con-

firmed the keeping of the day, as received from the apostles.

And the Catholic Dictionary, by Addis and Arnold, on Revelation 1: 10, and Acts 20: 7, and 1 Corinthians 16: 1, 2, says:

These texts indicate that Sunday was already a sacred day, on which deeds of love were specially suitable. Hebrews 10: 25 shows that Christians had regular days of assembly. The scriptures given above show that the observance of Sunday had begun in the apostolic age; but even if the scriptures were silent, tradition would put this point beyond all doubt.

John Ankotel, A. M., Bishop of New York, says: "We think it was given by our Lord during the great forty days after the resurrection," etc. The Catholic doctrine exactly, as stated by all these eminent men, that the change was made by Christ and the apostles. I have asked numerous prominent Catholics, as all may do, and all testify to this. How different to say that they teach that the pope hundreds of years afterwards made the change. A sample of their perverted testimony.

I refer my readers now to my extensive quotations in *Zion's Ensign*, April 4, 1907, in proof of Sunday being kept from the days of the apostles. Eusebius, called the "father of church history," in 324 A. D., says that "very early every resurrection morn throughout the world" the saints met. Pliny, governor of Bithynia, wrote to Emperor Trajan, that they "met together on a stated day, before it was light" to "eat a meal." Compare with Acts 20: 7, where they met, Paul with them, to break bread. Pliny wrote from the region where Paul labored, only eleven years after John was on Patmos. Andrews, Advent historian, admits, "This, written by Pliny, relates to a church probably founded by Peter."—*History of the Sabbath*, page 237. It shows that the apostles kept Sunday *then*. Andrews also admits that the epistle of Barnabas, a colaborer with Paul, "was in existence as early as the middle of the second century, and is of value to us, as it gives some clew to the opinions that prevailed where the writer lived."—*The Fathers*, page 21.

Encyclopedia Britannica, the highest critical authority, says, "This work is unanimously ascribed to Barnabas, the companion of Saint Paul, by early Christian writers." And so Schoff Herzog, Johnsons, Hefele, and other Encyclopedias, and Smith's Bible Dictionary, all assign it to Barnabas, early, and some claiming for it a place in the sacred canon, read and revered in the church as next to the gospels, as early as 120 A. D., showing what the saints believed and practiced, immediately after Paul had waited at Troas over Saturday, as evidently those Gentile saints had never heard of the Jewish Sabbath, as a Bible cost a fortune then, having to be written by hand; none but wealthy Jews possessing one, and Gentiles never seeing one. Yet an apostle of Jesus Christ waited over that holy Sabbath (?); with the disciples working all around him, as no

doubt they werè, never warning them, but going in and preaching to them on Sunday, "ready to depart on the morrow," Monday, *not Sunday*, as Advent leaders tell us, to evade the force of the fact that he preached upon "the first day of the week." That "day abominable to God, and hateful to Christ," as Advent books say; and then when a man fell down dead, Paul prayed, and God heard and raised him up; thus manifesting his pleasure in their worship on this "hateful day." Paul never warned them of their evil in sabbath-breaking, then met on Sunday to worship, and joined in that worship (see Acts 20: 7, 8), and then gave orders to the churches of Galatia, and Corinth, to perform on "the first day of the week" an act of worship, "a sacrifice acceptable, well pleasing to God" (Philippians 4: 18), without which none can be saved; to lay by them in store, "that there be no gatherings when I come" (1 Corinthians 16: 1, 2); but have it together, in one place, that he might take, or send it speedily to Jerusalem (see verse 3), as the saints were suffering there.

This was the year after he was at Troas preaching on Sunday, and the order to do this on Sunday implies that he knew their customs, as at Troas, of meeting on that day for worship, and would be in a proper frame of mind to do this benevolent act of worship. Paul followed the custom of the Jews with which he was familiar, who, each Sabbath day, made their collection for the poor, putting it in "the purse of the alms," or poor box, and he gave this order to the disciples to do on Sunday, as they met on that day. Why should Paul have named Sunday for this act, if it was not a day for religious service? Adventists say it implied no meeting that day; but only to lay it by at home. But this would defeat the very object Paul had in view. He could not wait for "gatherings [collections] when I come." So they were to have them all together when he came. But if they were to be laid by, by them at their homes, then the collection would have to be made "when I come," the very thing he commanded to avoid. McNight's translation says, "On first day lay somewhat by itself, putting it into the treasury, that when I come there may be no collections." Manifestly correct.

Now we quote from Barnabas the apostle: "Incense is an abomination unto me, and your new moons and sabbaths I can not endure [quoting from Isaiah 1: 13]. He has therefore abolished these things."—Barnabas, chapter 11. Andrews admits that he asserts the "abolition of the Sabbath of the Lord." (Testimony, p. 22.) Of Sunday Barnabas says, "Wherefore also we keep the eighth day with joyfulness, the day on which Jesus arose from the dead."—Chapter 15. Andrews admits that Barnabas teaches the keeping of Sunday, but argues

that it is unscriptural. And so all through his books he combats the teachings of all the Christian fathers. Barnabas, an apostle, and colaborer with Paul amongst them, and others of them who no doubt talked with the apostles; while Andrews lived only eighteen hundred years after, and of course has a better chance to know than they. Hear him: "The reasons offered by the early fathers for neglecting the observance of the Sabbath, show conclusively that they had no special light on the subject, by reason of living in the first centuries, which we in this latter age do not possess."—History of the Sabbath, p. 308. And this from the oldest historian Sabbatarians ever had! Admits the early fathers, an apostle among them, Barnabas, "neglected" to keep the Sabbath; and kept Sunday. Admits the seventh day was *not* observed in the first centuries. How does this harmonize with the theory that it *was*, and that it was changed to Sunday by the pope hundreds of years afterwards? The Christian fathers might not have been as able reasoners as our friends, but surely they knew whether they kept Saturday or Sunday! And Mr. Andrews admits that they "neglected the Sabbath, and kept Sunday." We do not quote these fathers to prove a *doctrine*; we go to the Bible for that. But we prove the historical facts from them, that the early disciples did keep Sunday, as at Troas; hence it could not have started with the popes centuries afterwards.

The teaching of the apostles, 125 A. D., placed by some as early as 80 A. D., "By all odds the most important writing exterior to the New Testament."—New York *Independent*. Chapter 14 says, "But every Lord's day gather yourselves and break bread," etc., as at Troas. Of Justin Martyr Elder Andrews is compelled to make this confession, "Justin's apology was written at Rome, about 140 A. D., only forty-four years after John's vision on Patmos. It does not appear that Justin, or those at Rome holding with him in doctrine, paid the slightest regard to the Sabbath. He speaks of it as abolished, and treats it with contempt."—Testimony, p. 33. Andrews further says, "Justin held the Sabbath to be unknown before Moses, and of no authority since Christ. He held Sunday to be the day for worship."—Page 44.

Justin in his apology to the emperor states just what the Christian fathers held to them. But Andrews tries to make believe that he represented only a small party of apostate Christians, and was unreliable. But the facts are just the reverse. He held his dialogue with the Jew, Trypho, at Ephesus, where Saint John lived, in the center of the churches. Of him the American Encyclopedia says: "One of the earliest and most learned writers of the Christian church. Zealous in opposing heretics." Schoff

Herzog Encyclopedia says of him: "An incontrovertible witness of the faith—in history." Devoted himself wholly to the vindication of the Christian religion, as an itinerant evangelist, having no fixed abode."—Volume 1, p. 482.

Thus traveling everywhere, he knew the faith of the saints in all places; and a few years after the apostles. Of him the great Eusebius, whom none can dispute, says: "He overshadowed all the great men who illuminated the second century by the splendor of his name."

McClintock's Encyclopedia: "His writings are the most important coming to us from the second century." And other testimonies of his grandeur as a disciple of Christ—yet nothing in Elder Andrews' estimation. I would like to quote a page from his first grand apology, how disciples from city and country met on Sunday, read apostles' writings, had prayer; their manner of sacrament, and their collection for the poor, deposited with the president; telling why they kept Sunday, etc., etc. (See page 67.) Elder Andrews dare not question this document, but only says, "Justin does not call Sunday the Sabbath nor Lord's day." What an objection! Justin was writing to a heathen emperor, who knew nothing of the terms, *Sabbath*, or *Lord's day*, but was familiar with the term, *Sunday*. So Justin of necessity used that term. But these are the indisputable facts set forth, that all disciples rejected Saturday, and kept Sunday, Justin saying that "Christ appeared to his disciples and taught them these things which we have submitted to you also for your consideration."

Strange that man with all these positive undeniable facts before him, can try to believe that hundreds of years after the Sabbath was changed by the apostate pope of Rome. Consider well this fact: from the days of the apostles themselves, the church was divided into opposing sects, great controversy about other things, yet all agreed in keeping Sunday, proof that it must have been universally believed among them. As Dionysius, bishop of Corinth, 170 A. D.; Borsanenes, of Edessa, in Syria, in 180; Clement of Alexandria, 194; Tertullian of Africa, 200; Origen, 225 A. D. The Apostolic constitutions, 250; Anotolus of Laodicea, 270; Victorinus of Peteria, 300; Peter of Alexandria, 306; all bishops, in all parts of the world, all testifying to the keeping of Sunday in their churches. Next, Eusebius, born in Palestine, the cradle of the early church, called the father of church history. Numerous encyclopedias extol him highly as "a man of extraordinary learning, diligence, and judgment"; "great scriptural learning"; "giving us what he found in the writings of the primitive Christians"; "a man of vast reading, well acquainted with the history of the church, from the days of the apostles," etc. Speaking of the

patriarchs before the flood, he says, "They did not observe the Sabbath, neither do we,—because such things do not belong to Christians."—Book 1, chapter 4. Positive that Christians do not keep the Sabbath. Of a small sect he says, "They are those who cherish low and mean opinions of Christ—with them the observance of the law is necessary—They observe also the Sabbath, and other discipline of the Jews, just like them, but on the other hand, they also celebrate the Lord's day, very much like us, in commemoration of his resurrection."—Pages 112, 113. Even those Sabbath-keepers kept Sunday. Then he goes on and shows how, and why they kept Sunday as the Lord's day.

The claim is made that Sunday was a pagan rest day, and the Sabbath was changed by Constantine to that day; but hear Elder Waggoner: "Though the venerable day of the sun had long been venerated by them, and their heathen ancestors, the idea of rest from worldly labor in its worship, was entirely new."—Reply to Conridt, p. 130. This utterly destroys their argument that Sunday-keeping was taken from the pagans. *The pagans never rested Sunday*. Waggoner admits that. It was a common work day with them. It originated with the Christians, as I have abundantly proved. They point to Constantine's Sunday law as a change of the Sabbath; but Elder Waggoner admits there is no truth in that. He says: "Constantine in his decrees said not one word either for or against keeping the Sabbath of the Bible. It is safe to say there was nothing done in the time of Constantine, either by himself or any other, that has the least appearance of changing the Sabbath."—Replies, p. 150. True, although it contradicts all their books. Why not change them to suit this truthful confession?

In the year 321 A. D., Constantine, first Christian emperor of Rome, issued this edict: "Let all town people rest on the venerable day of the sun, but in the country, let all work, as it often happen that no other day is so fit for sowing seeds," etc. All Christians from the days of Christ had kept this day, but had no civil law to aid or protect them in it, and had become very numerous, and the old pagan religion was waning before it. Constantine's mother joining them, he was at least favorable toward them, shrewd enough to see that it was to his *interests* to favor this fast-rising religion. So, long before he professed publicly to believe, he passed many edicts favoring them. And as a far-seeing statesman, he protected them. Five edicts were passed before this, favoring Christians; and one in 323 completed the revolution. Christians by it were permitted to hold office in the empire. The Sunday edict was not made to please the pagans; for, as seen above, they did not keep Sunday; and, as shown, the Christians did, all, everywhere, keep Sunday; so this law

was to favor and please *them*. It was not addressed to Christians, as they voluntarily kept that day; neither worded Christian terms, "Lord's day," as it was addressed only to pagans, couched in pagan terms, "day of the sun," that they might understand it and be offended less. So this law made no change in keeping Sunday by Christians, but only favored them by requiring pagans to keep it also. That this law was made by the request of Christian Sunday-keepers, is admitted by Adventists, thus: "It is demonstrated that the first Sunday law was enacted at the request of the church; in behalf of the church, expressly to help the church."—*Battle Creek Journal*, December 11, 1888. True; proving positively that the church kept Sunday before the law was made. Doctor Mosheim says, "The first day of the week, the stated time for the assemblies of the Christians, was because of a law by Constantine, observed with greater solemnity than formerly."—Chapter 4, section 5. Sozoman says of Constantine, "He also enjoined the observance of the Lord's day—because on it he rose from the dead."—*History*, p. 22.

But Adventists have given Constantine up, and made an entirely new claim for the time of changing the Sabbath. Elder Waggoner, appointed to meet the great dissenters from their faith, who are numerous, at last settles on the council of Laodicea, 364 A. D., forty-three years after Constantine's law, always before claimed (as in most of their books as the time of the change) as the place and time where the Sabbath was changed. The twenty-ninth canon of that council reads thus: "Christians ought not to Judaize and to rest on the Sabbath, but to work on that day; but preferring the Lord's day, should rest if possible as Christians. Wherefore if they should be found to Judaize, let them be accursed from Christ." "There now," he says, "if any one can imagine what would be changing the Sabbath, if this is not, I would be extremely happy to learn what it would be." Now I claim that I have completely met his demand; I have shown the time, the place, and the power that changed the Sabbath."—Reply to Conridt, page 141-151. He claims that this was a Roman Catholic council. Let us examine this. If the Sabbath was changed then, it was not changed before, nor after. All their books show that until after the days of Constantine, not until Justinian 533, was the bishop of Rome given "no authority whatever above the other bishops, and then a five years' war by Justinian under Belisarius in bringing other bishops under the bishop of Rome." (See all histories.) Waggoner says, "It was Constantine himself that laid the foundation of the papacy."—Reply, p. 148. He admits as I have shown that Constantine "done nothing to change the Sabbath." But that it was changed at Laodicea in 264, not until

then. Yet forty years before that Eusebius, Bishop of Cæsarea, Palestine, having every possible means of knowing what Christians did throughout the world wrote his celebrated church history, giving him the title of "the father of church history," saying, "And all things, whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's day, as more honorable than the Jewish Sabbath."—*Sabbath Manual*, p. 127. So forty years before Laodicea, Christians did not keep the Sabbath, "but had transferred all things done on that day to the Lord's day," as in Acts 20:7; 1 Corinthians 16:1, 2; as "ordered" there and at Galatia. How could it be changed then in 364 A. D.?

The idea is absurd. After claiming that the Sabbath was changed by the Roman Catholic Church, by authority of the pope, beginning with the edict of Constantine, 321 A. D., and after being driven from the position, admitting their error, they then select a Greek city, Laodicea, one thousand miles east of Rome, in Asia Minor, as the place, and 364 A. D. as the time for the change; when they teach truly, in all their works, that the bishop of Rome had no control over other bishops, especially of the East, until 533 A. D., when Emperor Justinian gave him such authority, sustaining him in a five years' war under his general, Belisarius, in subjugating them. Elder Waggoner admits that Sylvester, bishop of Rome, 336, "had yet no authority whatever over any other bishops."—*Replies*, p. 143. And Liberius, bishop of Rome, in 364, the year of this council, "wrote in a very cringing and most submissive manner to the eastern bishops."—*Bower's History of the Popes*, page 64. And yet he changed the Sabbath to Sunday one thousand miles from Rome, in Laodicea, a church raised up by Paul himself, and intended no doubt, as at Troas, Acts 20:7, Galatia and Corinth, 1 Corinthians 16:1, 2, in regard to the manner of keeping "the Lord's day." See Colossians 4:13, 16. And Anotolus, bishop of Laodicea in 270 A. D., wrote: "Our regard for the Lord's resurrection which occurred on the Lord's day, will lead us to celebrate it upon that day."—Canon 16. And yet the pope of Rome having "no authority whatever over other bishops," as they admit, changed the Sabbath to Sunday, at that council; when it was only a small local council, magnified by Elder Waggoner into a great general council. Altogether untrue. The general councils were, first, at Nice, 325 A. D.; second, at Constantinople, 381; third at Ephesus, 431 A. D. (See all histories.) Whilst this at Laodicea is mentioned in no history of note. Mosheim, Reiter, Reeves, Milner, Socrates, Sozoman, and others do not mention it. McClintock and Strong say that thirty-two bishops from Asia were all that were present. Not one from the Roman Catholic Church in Europe; and yet "the

pope of Rome" changed the Sabbath. The fact is this small council only regulated the long-established custom in this locality, of keeping the "Lord's day" as Constantine's edict did in the West forty-three years before. As Elder Waggoner admits, "The decrees of councils have not as a general thing been arbitrary, telling what *must* be so much as they have been the formulating of the opinions and practices, largely prevalent at the time."—Catholic Church, page 333. Exactly so, as Sunday had been kept as shown from the days of the apostles, their decree was that this custom should be continued, with more solemnity if possible, inasmuch as it had now the sanction of the civil law, because of the edict of Constantine, in 321.

Now hear Elder Waggoner in regard to the testimonies of all these Christian fathers, who testify unanimously against keeping the Sabbath, and that they did keep the blessed "Lord's day," in memory of his resurrection: "Surely could not produce any more drivelling nonsense than this. Such childish nonsense is seldom seen under the heading of reason. It would have been a blessing to the world if they had all been lost."—Fathers, pages 206, 207. Yes, indeed, better for those who are trying to deceive men into keeping the Jewish Sabbath, instead of the blessed resurrection day, if all these positive testimonies had been lost, and far better still if all the New Testament Scriptures had been lost also, as they are strictly in harmony with the fathers, and all decidedly against the Adventists.

Well, they ask, what of the prophecy in Daniel 7: 25? Why, they know and teach truly that this power was not to arise until after the ten horns, or kings, of Daniel 7: 24: "The ten horns . . . are ten kings that shall arise [out of Rome] and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings." And they teach truly that the ten kings did not arise until the sixth century, and that Emperor Justinian gave the bishop of Rome control of all other bishops, in 533, and with his armies brought them under him in 538. (See all their books.) Then comes in their great error, that the pope or papal power began their twelve hundred and sixty years' reign, "over all kindreds, and tongues, and nations," when all that are not willfully blind know that Justinian was emperor until 568, and the bishop of Rome subject to him *until* that time, never yet having subdued three kings. The seven of the ten that had arisen being converted to the Roman Catholic faith, were under control of the Roman bishop; and I quote from Bancroft: "In 568 Justinian died and Rome was left substantially to the control of the Christian bishop. When the Lombards formed a kingdom in the north of Italy the exarch, as the Greek emperor, or the one who ruled in Con-

stantinople, Rome having been divided by Constantine, between his sons, Valentine and Volens, which divisions were still ruled by two, one called the Greek emperor, or exarch of Ravenna; and this exarch, and bishop opposed him (the Lombard), and the exarch becoming too powerful to suit the bishop; he supported the Lombards. Thus the temporal or political power of the popes arose."—Footprints of Time, page 135. In a former edition of the same work it states that at Justinian's death, the exarchate of Ravenna, Lombards, and Ostrogoths arose of the Arian faith; and a two-years war ensued with the bishop of Rome, he uniting the last two with him in subduing the exarch, then subduing them, made himself a triple crown, wearing it in commemoration of that event as the popes do to-day, beginning his civil and church rule in 570 A. D. "Before whom there were three of the first horns plucked up by the roots."—Verse 8. He removed their kings of the Arian faith, and replaced them by Roman Catholics, thus plucking them up by the roots, as Daniel expresses it. As the ten kings still remained, and were to, and did "give their kingdom unto the beast, until the words of God shall be fulfilled." (Revelation 17: 17.) That it should continue forty and two months and rule "all kindreds, and tongues, and nations." (Revelation 13: 5-7.) Beginning that rule in 570 A. D., ending in 1830, not as they say in 538, before it has subdued three kings. So their own books utterly condemn them, as he could not "think to change times and laws" until he came into existence.

They say he changed the Sabbath law, and thus changed times. The books says, "change times and laws." Both plural. So the prophecy has a much wider scope than they give it. "Times" means years, and changing the Sabbath would be changing but one law. And I have proved positively that the Sabbath was changed five hundred years before this power asserted its rights by subduing "three kings," so the mere assertion that he changed the Sabbath is false. The old law was changed by Christ. "The priesthood being changed, there is made of necessity a change also of the law."—Hebrews 7: 12. Hear Jesus changing them in Matthew 5: 21-27.

"The law and the prophets were until John"; since that time Christ's law. (Luke 16: 16.) Daniel 7: 25 applies to the gospel age, and so refers to the law of Christ; and this papal church has fulfilled this prophecy in many things contrary to Christ's laws. The Jewish translation says, "He shall change the festivals and the law." See the numerous festivals the pope has made: Holy Thursday, Good Friday; Saint Patrick's Day, and numerous others. But Isaiah 24: 5 makes it still more plain, "They have transgressed the laws,

changed the ordinance, broken the everlasting covenant." Just what this power has been doing ever since its rise, but never changed the Sabbath, as incontrovertible proof is given that it was changed hundreds of years before this power came into existence.

D. S. CRAWLEY.

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THE REDEMPTION OF PALESTINE.

For a long time (excepting Bro. P. M. Hanson's articles in *Autumn Leaves*) our church papers have contained very little concerning Palestine, the long expected return of the Israelites, and the redemption of the land that was promised to Abraham, Isaac, and Jacob as an everlasting possession, for them and their posterity. This, even though for generations they have been scattered and their ancient possession largely desolate, until all the Gentile world declared that the idea of their ever being gathered was a great error. But the assurance of the truth of this idea, and its fulfillment as a part of the work of the Lord in the latter days, was given by the angelic messenger on the night of September 21, 1823, and we confidently look for the fulfillment of the prophecies contained in both the Old and the New Testaments, as referred to by the angel. For, among the words of instruction concerning the great events soon to take place, as spoken by the messenger to the young man to whom he was sent, were the following on the subject referred to. He said:

For, according to his covenant . . . his people, the house of Israel, must come to a knowledge of the gospel and own that Messiah whom their fathers rejected, and . . . be gathered in to rejoice in one fold under one shepherd.

It can not be that we have really forgotten, in the rush of other gospel work and business matters, that the accomplishment of said return and redemption is to be one of the very greatest events associated with the second coming of the Lord Jesus Christ and the establishing of the millennial reign of peace and righteousness over all the earth. No, we have simply been busy preaching, writing, and publishing all about the first principles, the Book of Mormon, our own hoped-for gathering, and other points of doctrine, so that we have not thought so much of late about the world-wide original Israel and their land, and their restoration to it. Also we have been waiting the movement of events in the Lord's work of "preparation" which are necessary first before the accomplishment of his final purposes.

But on January 20 the writer of this article saw an editorial in one of the large Chicago dailies that has impressed his mind to consider that the world is taking note of the changes that are occurring, even though the journalists and the world at large do not understand the meaning of the changes; nor have they anything but a very small idea of the "signs of the times" that are now to be seen. The editorial referred to was published in the *Record-*

Herald, of the above date, under the caption, "The regeneration of Palestine." It reads as follows:

At the eleventh convention of American Zionists, recently in session at Atlantic City, the speakers presented evidence of success that must have been surprising to many people. In every important country the number of those who believe in reestablishing an independent Jewish state is reported as showing steady growth, and the actual colonization of Palestine by refugees from Russia and Roumania is proceeding apace.

Equally surprising are the facts given as to the success of the colonies and the revival of the industries and commerce of the Holy Land. Consular and disinterested private reports confirm practically the claims of the enthusiastic Zionist leaders.

Thus in a recent issue of the London *Economist* it was stated in an article on agriculture in Palestine that groups of colonies or refugees from Russia, Galicia and Roumania are scattered over the entire country; that their total holdings aggregate thirty thousand hectares, or about two and one half per cent of the surface, and that scientific cultivation has replaced the primitive methods of the Arabs.

The effect of the colonization may be gauged in part from the rapid increase in the export and import trade of Jaffa, the chief trading port of Palestine. The shipments of oranges have trebled in the last ten years, and in 1907 reached a value of nine hundred thousand dollars. The export of soap made of olive oil is also constantly increasing, and vine culture has been undertaken on a large scale. Large quantities of barley are sent to Europe, and dependence on foreign flour is decreasing. The chief import is cotton goods.

New railroads and harbors are planned in Palestine, and they will open new parts of the country and provide it with better outlets and trading facilities. An art and crafts school has been established and a polytechnic is projected. Silk and cotton will be grown, coal deposits near the Dead Sea will be utilized, and new industries are expected to spring up.

These and other facts lead the *Economist* to conclude its review with these hopeful words:

"Palestine, indeed, bids fair to be a land of the future as well as of the past. The industry and resource of its old inhabitants are restoring its ancient fruitfulness; their business capacity and enterprise may give it a commercial position greater than it has ever before enjoyed."

Such testimony can not fail to encourage the faithful Zionists, whatever its bearing may be on the question of restoring an independent Jewish state.

The reader will notice some points of especial interest in the foregoing editorial about the facts brought to light at the Zionist convention. Among these are the following:

That "in every important country the number of those who believe in reestablishing an independent Jewish state is reported as showing steady growth," and that the "actual colonization of Palestine" is "proceeding apace."

That surprising facts were presented "as to the success of the colonies and the revival of the industries and commerce of the Holy Land," together with the statement that "consular and disinterested private reports confirm practically the claims of the enthusiastic Zionist leaders."

That there has been a "rapid increase in the export and import trade of Jaffa, the chief trading port of Palestine." With this is the statement that

in 1907 nine hundred thousand dollars' worth of oranges were shipped out to other nations, being three times as many as were sold ten years ago, and that there has been an increase in exports of other products as well.

That scientific farming is taking the place of the primitive methods of the Arabs. That is, the sowing, cultivating, and reaping are done by machinery. This makes for speed, perfection, and bountifulness in the crops.

That the people now dwelling in that land manifest such "industry and resource" that they are "restoring its ancient fruitfulness," and that the prospect is that "their business capacity and enterprise may give it [Palestine] a commercial position greater than it has ever before enjoyed."

That a school has been established for teaching the useful arts and trades, of course largely for boys and young men.

That coal desposits near the Dead Sea will be mined and silk and cotton be produced in the ancient land.

Undoubtedly the teaching of the people how to work, and especially how to pursue the trades and occupations that are common in the world abroad, will have much to do with changing the lives of the natives from the careless, easy, do-nothing ways inherited from their fathers, until there will come a gradual but a permanent activity, energy, and power among the different races and peoples who inhabit Palestine and the surrounding regions where dwelt the mighty nations of old. And they all will, in time, emerge from the darkness of centuries into the dawn of the new day which the Son of God is about to usher in upon the whole world. Then will come the gladness and joy of all nations, and the prosperity and happiness of all mankind, for they will love righteousness and accept the Prince of Peace to be their king.

Another point I desire to mention is the statement quoted from the London *Economist* where it says that groups of refugees from Russia, Galicia, and Roumania have total holdings aggregating thirty thousand hectares of the surface. A hectare of land is only two acres and four hundred and seventy-one thousandths of an acre, not quite two and a half acres. The amount thus stated would aggregate seventy-three thousand one hundred and thirty acres. Evidently this only means the land that has been taken up by those who have in recent years fled from their own nations to Palestine, that it does not include the older settlements and possessions. For I have an article taken from a paper twelve years ago saying that there were then six thousand Jewish farmers and their families in Palestine, and that one hundred thousand acres of land were then under cultivation. The article said that

those farmers were at that time engaged in "grape-growing, silk-culture, fruit-raising and honey-production."

There are things to be said about the original size of the territory given of God to Israel and about the climate and the increased rains, but I will not discuss them now.

H. A. STEBBINS.

LAMONI, Iowa, August 1, 1908.

Of General Interest

PRESERVING GRAND OPERA RECORDS FOR FUTURE GENERATIONS.

A gift presented by an American to the French government has attracted widespread attention, as it demonstrates the unlimited uses to which that wonderful modern invention, the talking machine, may be put. Alfred Clarke, a New Yorker by birth, but a resident of Paris for a number of years, has had a vault constructed in the cellars of the Paris opera-house, in which have been placed hermetically-sealed leaden casks containing a number of records of the voices of present-day singers, as well as some orchestral pieces. The idea is to preserve these records for posterity, so that a hundred years from now the mellow notes of Calve, Caruso, and Melba may be heard by people who were born many years after the death of these artists.

It is only comparatively recently that the talkink machine has been so perfected that the reproduction of the human voice has become satisfactory and that these records could therefore take a place historically and scientifically interesting in the history of the world.

When Mr. Clarke first conceived his idea of thus perpetuating the voices of the great singers of to-day, he suggested his scheme to M. Charles Malherbes, the archivist of the Museum of the Paris Opera.

In presenting the subject, he asked M. Malherbes if he would not like to know exactly how Mozart executed one of his sonatas and how Moliere recited his comedies. M. Malherbes naturally replied that such information would be interesting and valuable. Whereupon Mr. Clarke said that what our ancestors could not do for us, we could do for our descendants. He then unfolded his plan to preserve in the archives a collection of vocal and instrumental pieces which are now rendered at the opera, so that musicians of the twenty-first century would know exactly at what tempo the conductor of the orchestra at this time rendered these compositions and how the singers interpreted their parts. M. Dujardin-Beaumont, under-secretary of Beaux Arts in the French cabinet, gave M. Malherbes authority to proceed with the preparation of the records. Commenting on the ceremony of sealing the records in the vault

of the Paris Opera-house, the Paris *Echo* refers to it as a funeral for the burial of voices. In many ways this is a good description of what took place.

The records, especially prepared for the purpose, were made by Caruso, Scotti, Plancon, Tamagno, Melba, Patti, Schumann-Heink, Bonisegna, Calve, Kubelik, Renaud, Pugno, and other virtuosi and artists.

These precious disks were placed in the vault before mentioned, the vault and its contents both being the gift of Mr. Clarke, and they were accepted on behalf of the French government by M. Dujardin-Beaumetz with appropriate ceremonies. The disks were made of a new preparation of hard rubber which is considered indestructible. Nevertheless every precaution to protect them from the ravages of time was taken. They were placed in hermetically-sealed receptacles and the door of the vault was closed and locked, the key being placed in the archives of the opera. A tablet on the door states the name of the donor and the date.

The impressiveness of the ceremonies, which were held in the dark cellars beneath the opera and were attended by many distinguished men of letters, can well be imagined. The event was regarded as marking a new era in the arts.

The placing of the records in the library of the opera was at first considered, but it was decided that there would be less danger of destruction by fire or earthquake if they were placed below ground.

A change from the original plan of closing the vault for one hundred years was also made, and it was agreed that it might be opened after fifty years with the permission of the Minister des Beaux Arts.

All the essential parts of the machine for playing the records were also placed in the vault, so that if at the distant day when it is opened, the talking machine has been changed materially, these records may still be heard.

One of the most interesting circumstances in connection with the presentation was the speech made by M. Adrien Bernheim, one of the representatives of the government who was present, in which he quoted from something written by Theophile Gautier sixty years ago. Gautier said at that time: "Some day perhaps the critic, having become more enlightened, will have at his disposal means so that by stenographic notation he will be able to set down all the shades of meaning that an actor uses to portray the character. Then no longer shall we have to regret that all the genius dispensed at the theater is utterly lost for posterity. As now we have pictures perpetuated by the aid of light upon a sensitive plate, so we will attain the power in a manner more subtle still, to receive and hold the waves of sound, and to preserve thus the execution of an air by Mario, of

a recitation by Mlle. Rachel, or a stanza by Frederic Lemaitre." That this prophecy, which was undoubtedly received with incredulity at the time it was uttered, should have been realized in so short a time is marvelous.

Mr. Clarke's idea has already been copied at the British Museum in London, practically the same records sealed up in Paris having been placed there. This is the inception of an entirely new field of usefulness for the talking machine, and its development along these lines will probably be unlimited. Mr. Clarke, who has been in this country for several weeks, has just returned to Paris.—*Scientific American*, July 25, 1908.



THE CRISIS IN THE MODERN CHURCH.

A trenchant arraignment of the modern church is presented by the Reverend Doctor Charles F. Aked, pastor of the Fifth Avenue Baptist Church, which is attended by John D. Rockefeller, in a series of articles, the first of which has just appeared.

Doctor Aked issues a ringing warning to the churches of to-day. The church, he says in the first of his articles, just printed in *Appleton's Magazine*, can not continue to live in the past. He declares that a church which does not take up social problems has "no claim to existence." "Such a church," he says, "if it be not laughed off the face of the earth, will remain only as the house founded on the sand, the refuge of the idler, the self-seeker, and the coward, but a refuge that will fail them when the storms that are gathering break upon it."

"I didn't want to do it," said Doctor Aked when asked as to his reasons for attacking the methods of existing organizations for religious work, thus laying himself open to the charge of "muck-raking" the churches. "I have been more or less a storm center ever since I entered the ministry, and I had planned for rest and quiet. Besides, it occurred to me that it might be felt that my Americanism was of too recent an origin to entitle me to the role of critic. But," and the gaze of the famous preacher wandered out of his study window, which overlooks the greenery and the glimmering lake of Central Park from the top of a big apartment hotel, "but the word had to be spoken and the opportunity to speak it in a way that would reach a host of thinking men and women throughout the country came to me, and so I am trying to perform the task that seems to me absolutely necessary to the salvation of Christianity.

"The question of the decreasing membership and waning influence of religion—the churches—is not a denominational question," continued Doctor Aked. "It is not a national question. It is a question as wide as Christianity itself. Conditions in America are, broadly speaking, the same as in England, and in England as in the rest of Europe. I can see the

difference in this country since I first visited the United States fifteen years ago. The danger is not from direct attack on religion. This denial of belief, that is, atheism, has spent its force. What the churches have to fear is a more insidious danger—indifference. The man in the street says, 'the church is a back number.' He feels that he can do without it. If you ask him whether he believes in God, in the existence of an infinite power superior to man, the chances are that he will say 'Yes.' But questions of dogma, distinctions of creed, do not interest him and he refuses to concern himself about them. He has made up his mind that he can get along without religion—that is religion as it has been expounded to him. But this does not mean necessarily that he is irreligious.

"It seems to me that this indifference is more pronounced in America than in England, just as orthodoxy is more strictly defined and more unyielding over here. And where there is indifference to the church I can form no other conclusion than that the church itself is to blame. Yet the need of religion never has been greater in any age or country than in this country and in the day we live in. Churches exist and preachers are maintained to remind men and nations of the eternal laws they must obey and the eternal love in which they may rest. And in the United States they may yet be needed as the mainstay of social order. Either the churches have got to live up to the task of keeping the soul of the nation alive or they will perish."

"Do you think that members of the ministry generally agree with your views?"

"The facts speak for themselves. Statistics gathered by Doctor Josiah Strong show that the gain of the churches in membership in proportion to the gain in population is steadily and rapidly falling off. In the past twenty years it is less than half what it was in the preceding twenty. The trouble is that too much of our religion, both as it is preached and as it is practiced, lacks life. The attitude of a vast number of persons toward it is like that of the New York banker who said to a certain preacher at the conclusion of his sermon: 'This is the first time I ever knew that religion had anything to do with living. I thought it had to do only with dying and going to hell.'"

"But don't you think that many churchmen will disagree with you and claim that you are attacking religion itself?"

"Very likely. Differences of opinion are certain to exist among living men. It is only in a cemetery that you will find unanimity. All the evils of controversy are temporary; all its benefits are permanent. This is one respect in which religious thought in England is in advance of America. They are not afraid to discuss these subjects over there."

"How about the various schemes that have been adopted to attract men to church, such as vaudeville concerts, the serving of temperance drinks, billiards, athletics, and similar means?"

"They simply show how desperate the situation has become in some quarters. But I don't believe that the church can compete with the saloon by turning itself into a weak imitation, or with the theater by presenting a poor theatrical attraction. Practical religion must concern itself with the saloon, with politics, with questions of better homes and better home life for the poor, but the way to strengthen religion is not by debasing it."

"Practical religion" sums up the reform which Doctor Aked would introduce in the churches. In his own experience he has been remarkably successful by its application in attracting support to the churches with which he has been connected."—*The New York World*, July 26, 1908.



HARD RAPS FOR FAITH CURES.

PSYCHIC HEALERS SCORED BY DOCTOR F. C. RICHARDSON OF BOSTON.

Mental healing, higher thought, new thought, and all forms of so-called psychism were rapped hard yesterday afternoon in the homeopaths' conventions, when Doctor Frank C. Richardson, of Boston, read a paper entitled: "Prevalent psycho-therapeutic quackery a menace to the American intellect."

Doctor Richardson went after all the supposed psychic demonstrations in which the curing of disease is reputed as possible. When he didn't name them he struck by inference and when he had finished no doubt remained as to his opinion of persons who try to make others believe they are extraordinarily equipped.

"Modern instances of human credulity and mankind's love of the mysterious," Doctor Richardson said it was, this belief in the several cults of pseudo-religious psycho-therapy, a reign of fraud and self-deception that holds sway, popular delusions and the madness of crowds. Not the laity alone, he said, but orthodox clergymen have fallen victims to the craze, and even eminent physicians are lecturing publicly and writing magazine articles telling of the sophistries of the subconscious mind. In instances where clergymen have become infected with the popular madness of this dangerous form of cheating, the speaker said, congregations had fallen into almost ecstatic adoration of the minister, a condition quite generally called "pastoritis."

"When ministers supplement their ethical discourses," Doctor Richardson said, "by the employment of paid hypnotists to operate upon persons whose physical needs and mental weaknesses they can not possibly have the requisite knowledge to determine, it would seem time for a protest from

the medical profession if not for actual legislative interference."

Doctor Richardson paid especial attention to the "Emanuel church movement" in Boston, in which the pastor, the Reverend Doctor Worchester, and his medical associates declare they cure from seventy-five to eighty per cent of the tuberculosis cases treated by them. He referred to the forced or voluntary resignation from churches of men who have entered the work of "mental healing" and other kinds of psychic activity, mentioning instances in the Episcopal, Baptist, Congregational, Unitarian and Presbyterian denominations. The "Emanuel movement," he said, was an outgrowth of Christian science and numbers its adherents by the thousands: "There are many physicians," Doctor Richardson said, "who can report cases where life has been sacrificed to this fetich of psychism. Daily thousands of children are being taught, even in the name of Christ, to ignore the evidence of their senses and to suppress their reasoning faculty. Whither can such teaching lead but to a dwarfing of the intelligence?"

"The witch-doctors of old, using mysterious incantations and conjuring diseases to leave the body, did not find such a gullible public as do the myriad minor fads of healing of to-day, many of which apparently depend upon devotional exercises than which the rites of the barbaric medicine man were not more fantastic.

"We have in Boston the 'New Thought College' which teaches 'personal magnetism and mental and spiritual healing.' Also 'The School of Divine Science of Health,' the advertisement of which announces, 'Absent treatments given successfully.' The 'Metaphysical Club' flourishes and has many members."

Even the musicians have broken into the healing business, Doctor Richardson said. From July 1 to September 10 the "Crotona School of Musico-Therapy" is to have a summer school at Croton-on-Hudson, New York. These musicians say their music cures disease. "It might be supposed," Doctor Richardson said, "that the patrons of such methods must be either ignorant, vicious, or possessors of those shallow minds etc., but, incredible as it may seem, those victims whom I have met bear the outward semblance of intelligence and refinement, and have always been considered by their neighbors as eminently respectable. The only explanation of their otherwise incomprehensible vagaries must be on the ground of weakened will power, which, to my mind, is the direct product of the prevailing psychic distemper, this 'wind of folly' which is sweeping over the land and threatening to assume cyclonic proportions and properties.

"I believe it to be the duty of the members of the medical profession to remonstrate individually and

(if possible) collectively against the indiscriminate dissemination of the doctrines of psychism as applied to the art of healing."—Kansas City Star.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

An Hour of Leisure.

One morning, not long since, I felt so tired and weary. A throbbing pain for the three days just past had racked my brain, and I longed for quiet and rest. My older daughters were away from home, and so many duties and cares of every-day life on the farm fell upon me so heavily that I felt I was unequal to the task. And with it all I felt cross and nervous; and when the morning's work was finished I thought to hie me away for a while and sit in the shade of the great tall maples which grew along the fence row. And as my little son and daughter were at play in the yard they would not miss me, or at least I hoped they would not; for I did so much wish to be alone and not have any one to bother me. Well I knew if they went along I would be compelled to answer many childish questions, and listen to them, and I did not wish to do this just then. Seeing them under the old apple-tree, I went quietly out of the back door into the road which led to the pasture, and started along the shady lane; and I thought, "I shall sit and rest a while, and then finish my sketch, which I have tried for two or three days to write, but because of my work and the headache I have never finished, although the thoughts have crowded themselves in a vague way into my mind." But as I was congratulating myself on my good fortune, I heard childish voices approaching me and saying, "Oh, there she is now! Let's run and tell her," and I knew I had been discovered. As they came running toward me I heard the little boy, "my baby," say, "You know what you p'omised me. You p'omised I could tell her foist."

I felt a bit ashamed of my conduct, for I knew they had been talking of me, and I stopped while they came and told me of the "cutest little bird" which had a nest almost finished in the grape-vines, and they said, "Do come and see it carry mud in its beak, mamma."

My thoughts instantly flashed back over a number of years when all my childish pleasures were shared by my mother, as she scarcely ever was too busy to listen to our little secrets and plans, so pleasantly smiling while we talked, scarcely ever chiding for any interruption when alone and her time not occupied with older persons. Without any hesitation I went with them, watched the birds a while, and then sought the much-coveted shade along the fence row. But not alone, as I had hoped, for they went along, one holding the other's hand and chatting so merrily. What mother could have told them their presence was objectionable, and really it was not, although pencil and tablet remained tucked away in the big work-apron; for I knew how useless it was to listen to the merry prattle of busy little children, and try to write, for they claimed my undivided attention. They said, "Let's talk about lots of things," so we talked of the birds, the flowers, the trees, the grass, the clouds, and the

corn-fields. They rolled on the grass and turned somersaults and said, "How nice it is to have mamma come out to play with us." At last I noticed the time was slipping away and I must return to the house, for the noon hour was approaching, yet I felt refreshed and rested; for the hour had been far better spent than many another which had been spent among older people where idle, useless gossiping had been listened to which always has a decidedly unpleasant effect upon one's patience, and leaves unpleasant reflection for days afterward. When I reflected over the morning I went to the dresser and looked over a treasured poem I had saved, written by Alice Hamilton Rich, and it had a sweeter significance than ever before. Below I give the poem.

ELLEN SHERARD ADAIR.

There came an hour of leisure
 For which I had waited long;
 And I thought, "Now I will use it
 In writing a little song—
 A wonderfully sweet story,
 In runic rhyme it shall be;
 And the world will pause to wonder,
 At the genius given me."

While I lost my time in dreaming
 Of the song unwritten yet,
 Don came with a hole in his stocking,
 Which I shall not soon forget;
 For I rushed to the stocking drawer,
 And pulled it out with a will,
 And behold! not a single stocking
 But what was poorer still.

"I wants to come in, dear mamma,
 My dolly has broke her head,
 And unless you is the doctor,
 I fink she will be dead!"
 And the baby joined her brother
 In a dance, when she came in,
 And only another mother
 Ever heard such another din.

So I mended dolly and stocking—
 What else could a mother do?
 But my eyes were a little misty,
 And my throat was choking, too.
 For the power to write the poem
 Had flown beyond recall;
 And a place with the grand old masters
 Could never be mine at all.

And I wondered if the swallow,
 As she builds beneath the eaves,
 Of wood, and hay and stubble—
 If ever the swallow grieves
 That she can only twitter,
 While the nightingale can sing,
 And the skylark make the heavens
 With his glorious music ring.

Then I thought, perchance the Father
 Had only given to me
 The power to rhyme my stories,
 As I darned the stocking knee;
 That the heart of some other mother,
 When she read my simple rhyme,
 Might gather strength for her labor,
 As I had gained for mine.

Our Master hath said, "The angel
 Of the children, doth behold
 Evermore, the face of their Father

In the city of pearl and gold."
 Mothers, kept from the poet's corner
 By reason of children bands,
 May reach unto heights of heaven,
 By a chain of baby hands!

Classroom Heroes.

The part our colleges have taken in the spread of New Testament Christianity throughout the land, and on the mission fields, can hardly be estimated in words. From Bethany and Bacon College to the newest and most ambitious university, our schools have gone on year after year, reënforcing the zeal of consecrated young men with that knowledge and wisdom which will enable them to present the gospel in the most attractive and effective way; and while they are preaching Christ, gain for them the respect of the world of intellectual culture. What Paul the educated was to the primitive plea, that our colleges have been to the Restoration plea in saving its adherents from local prejudice and religious provincialism.

The history of our colleges is the history of self-sacrifice on the part of the noble men who have acted as college presidents and professors. Making full allowance for the gifts of the well-to-do and the numerous contributions from the rest of the people, our educational enterprises would have utterly failed but for the unobtrusive heroism of our teachers. Often have men of large natural talent and years of college training—eminent teachers—worked on half pay, when full salaries were meager at the best, that the churches of a State or whole region might have competent preachers and workers to build them up and enlarge their borders. The sum total of endowments and contributions to current expenses utterly fails to explain the history of our college success. No less than the money which the people have given, does the money which the professors and presidents have done without, tell the story of our successful college enterprises.

Men who, if they had turned their attention to secular education, or, smothering conviction, had looked to rich denominational connections for support, might have had salaries representing thousands of dollars, have been content to stay with our own schools on the pittance that an unskilled laborer received. Frequently cultured and noble teachers in our colleges have received but a few hundred dollars a year for their services, and we are sure the average salary, until the past few years, would fall well within one thousand dollars. The people had not yet been fully educated up to the importance of the college question, and so our presidents and professors were compelled to make great sacrifices for our educational work to be carried on. That they did not fail us, should secure for them the everlasting gratitude, and from this time forward the generous support, of a growing people.

Pages of the most entrancing stories of self-abnegation, of unpremeditated heroism, of gracious and cheerful poverty, and of undying devotion to the cause all true disciples love better than life, could be filled from the experiences of our educators, dead and living. And the most beautiful thing about it is that these good and wise men have been happy in the success of every evangelist, and have rejoiced in the work of every settled preacher, blissfully unconscious of the fact that no class of men in our ranks are acting a nobler part or doing more for their Master and for humanity than themselves.—*Christian Standard*, July 18, 1908.

"If we were as free with assistance as we are with advice, the world would be different."

Letter Department

TOLEDO, Ohio, July, 1908.

Editors Herald: No doubt many of the readers of the official organ of the church would be pleased to know of my whereabouts. Since last writing I have been quite busy in church matters.

The conference of the Chatham District held its semiannual conference with the Stevenson Branch, June 13 and 14. It is now a matter of history. There was a large gathering of Saints present, also a good representation of the church officials present, which added to the comfort of the Saints and strength of the work. Bro. R. C. Evans, of the First Presidency, Bishop E. L. Kelley, his brother William H., president of the Twelve, Bro. U. W. Greene of the same quorum, president of the mission, five of the Quorum of Seventy, two high priests, eleven elders, eight priests, and a number of teachers and deacons. The church was filled to its overflowing, the number running into the hundreds, quite a contrast to the time when the work was started at Buckhorn, I presume the first branch organized in Canada. Bro. John Shippy was one of the first, in the Reorganization, to preach the gospel, and was one of the first to preach the gospel at Buckhorn, where a branch was started; his brother, Joseph, being one of the first of several of his relatives to obey this work.

At that time some of the neighbors, becoming alarmed about the additions to the church, it became the topic of the day. A man by the name of Clark, a class-leader in the Methodist Church of that place, gave them to understand that there was no need of worry at the spread of Mormonism. "For Joe Shippy," he said, "would be able to haul all the Mormons that would ever be in Canada in his ox-cart." That prediction was made and has proven false, for the good work rolls on. The Pierre & Marquette railway stopped all passenger trains running east and west to let passengers on and off, and more than that, they ran a special from Blenheim to Stevenson for the benefit of the passengers west and east of Chatham. So we can be encouraged in our work to see that even the railroads are willing to comply with our wishes.

The branch did well in caring for the Saints, and the visitors expressed themselves pleased over the way in which the Saints fed and cared for them. The eight cents per meal covered the expense of the provisions. Some were almost of the opinion that it was impossible for the branch to care for the conference, but all worked faithfully and so the burden seemed light, and all, so far as I could learn, seemed comforted over it and are willing to undertake it again.

Every branch in each district should feel, as an organization, that they owe it to the district to which they belong to take their turn in having the conference from time to time, as it is a part of this work. We read in section 17, paragraph 13, Doctrine and Covenants, as follows: "The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint; and said conferences are to do whatever church business is necessary to be done at the time." In order to carry on this work the conference is a necessity. So why should a branch object to having the conference? It is God's work. We say we love it, etc. Now when we say it is so dear to us, we should never shirk our duty. If we do we can not claim a Father's blessing. Let us be up and doing while the day lasts, for the night will overtake us and we will not be able to work.

After a short stay at home, the time again came to leave loved ones and home to face a frowning world to spread the angel's message to the perishing world, which is full of isms and cisms of all kinds of religious faiths. It is evident I

am among the number that are called upon to make the sacrifice of loved ones and home. It seems hard to have it to do, but some one has got to do it, or destruction would come upon the earth. So after a careful consideration of the whole matter, I have reason to think I was accounted worthy to bear the message to fallen humanity. It is my daily prayer that I may be true to the charge intrusted, doing all the good I can for the Master.

I came to this place about two weeks ago. Previous to my coming I spent two weeks with the Saints of Detroit. While there had the pleasure to listen to a sermon from our worthy president, Joseph Smith, and of shaking hands with him and his wife, who were on their way to Canada. The work there is moving onward in the city. Bro. Liddy is president of the first branch, and Bro. Thomas Miller is president of the second branch. Bro. A. E. Mortimer is rendering assistance to the work in the city. I hope for its success continually.

In this city I am making my stay with Bro. and Sr. Robertson, 609 Chestnut Street. The work is in a disorganized condition. Something getting out of place, some one had done wrong, and others had felt hurt; so it was finally concluded to discontinue the meetings. So I set to work calling on the Saints, trying to arrange for meetings, listening to the discouraging features in it. Finally I decided to hold some meetings and have done so with good results so far. The kind Father is blessing with his Holy Spirit to the comfort of all. I have decided to continue and do all I can for the work here. Toledo is a large field and plenty of room for work. I am informed the Brighamites have got a foothold here, and I will try to hunt them up to see if we get them to see the error of their ways and have them turn from them.

Old Bro. and Sr. Cairns reside here and are still holding unto the faith once delivered to the Saints; also Sr. Margaret McKenzie resides here and is a professional nurse whom I had met but once in about twenty-four years. When I first met her she was a child left without a mother to care for her. She had to work her way in this world as best she could, her father being of poor health and not able to render her any assistance. I feel proud of her to see what she had accomplished, and, best of all, she is steadfast in this latter-day work.

With kind regards to all readers of HERALD, I am,
Yours in gospel bonds,

SAMUEL BROWN.

BOTHELL, Washington, July 25, 1908.

Editors Herald: I feel impressed to bear testimony through your columns to the divinity of this great work. I have had wonderful manifestations through dreams and in different ways.

A few months ago I had a dream that puzzled me not a little: several weeks after another of the same nature. Still I was puzzled. Another dream came to me later and at the time I saw no similarity between these dreams.

In the first dream, I was about to cross a bridge in company with my cousin, Olive Sykes, who is a Saint, when I saw some Italians conversing near by. I walked slowly, but Olive hurried on. I could hear what they said, and although they conversed in their native tongue I could understand. I called to my cousin to come back, told her what they said, and we started toward a place where there were other Saints, to tell them, when I awoke. I tried to remember what the Italians said, but could not. It was a plot that could be carried out, should we cross the bridge, and further than that I can not tell.

In the next dream, I found myself in a house of worship. A company of Swedish girls, dressed all in white, sung for

me in their native tongue. I understood plainly the beautiful words of their sacred song. Then they knelt and I understood what they said. When I awoke I could not remember a word; it was like a pantomime to me.

In the third dream, I seemed to be at home with husband and children, yet in a strange house. I said to my husband, "It is midnight," and walked into another room. There was a large open window in the roof and through it the sun shone making a square of golden light on the floor. I exclaimed, "The sun overhead at midnight!" and walked under the window to make sure. Looking up I saw the glorious sun in all its splendor shining through thick dark clouds and lining those near with a glorious light. Not a speck was over the sun and it seemed no farther away than the clouds. I called to my husband to come and see the sun shining at midnight. As he came I awoke, and I could not go to sleep for quite a while. A few days ago I was compiling some references for the work I started in the Sunday-school, the study of Israel from Abraham to the present day.

It was a very cloudy day and misty. I sat by the window looking out for a moment to rest, when a ray of light came down against the piazza post on the inside. The thought came to me, Is that more light for me? I at once thought of my first two dreams. Still the light remained. Then came the thought, The Swedish tongue and the midnight sun; and still the light remained. I thought again, Can it be my husband, my children, and myself as missionaries. I involuntarily clasped my hands and exclaimed, "God help me to do right."

The light left and I became myself. I started to my feet and walked the floor, and felt as though God was better to me than I could ever deserve.

I have had other dreams, and often, during this period of time, but these three seemed singled out and brought together before me. I have no knowledge of either the Italian or Swedish tongues.

My husband has dreamed of preaching and lately he dreamed of holding a bottle of oil in his hand and praying over it. He is not in the church, but is ready to obey and there are some others who will go with him unless a change takes place.

Every praying for the welfare of Zion, I am,
Your sister,
MRS. C. D. SCOTT.

HOISINGTON, Kansas, July 28, 1908.

Editors Herald: I have been a member of the St. Louis Branch since July 5, 1906, being baptized by my brother, George F. Barraclough, who is the presiding priest at present at the Lansdown Branch at East St. Louis, and confirmed by Elders T. J. Elliott and S. A. Burgess on the same date.

I left the city that afternoon for Sedalia, Missouri, where I had no church privileges, only meeting with four or five Saints while there, and they were passing through, except upon three occasions when my wife and I went to Knobnoster and met with the dear Saints there, and two or three trips to St. Louis. On each occasion the Spirit was manifested plainly.

In June following my baptism I went to St. Louis to an eye specialist for my eyes, as I had what was called a double vision. I would see one object in two places at the same time; the muscles of my upper eyelid of left eye were paralyzed and I could only open it a little better than half way. I reached St. Louis on Friday, and went to the doctor Saturday, getting little encouragement. I prayed to God, that he might help me. The few Saints that knew me would say, "Why don't you be administered to?" I would hardly answer them, as I felt my littleness to ask God to

bless me when my past life had been so unworthy of such a blessing. I was not doubting the ability of our heavenly Father, but I was ashamed to ask the blessing.

Nevertheless on Saturday night I went to God in earnest prayer in my behalf, and also that he might bring my companion into the church. I received an answer that she would obey the gospel, and I then went to sleep.

Next morning I went to Sunday-school at the Rock Church, where Bro. Tanner spoke on the divinity of the Book of Mormon, ably defending that work.

After the service Bro. N. N. Cooke came up and shook hands with me and exclaimed, "What is the matter with your eye?" I explained as best I could, when he said, "You had better come in and be administered to." I hung back and made no reply, ashamed to ask the blessing. Bro. Cooke left me and went into the room used for that purpose; then turned and came back; taking me by the arm he said, "Come on, Bro. Barraclough." I then went with him.

In the room was Bro. Paul Hanson, who had just returned from his trip around the world, and Bro. Tanner, I believe, though I am not positive, as my heart was too full and my eyes too full of tears to look up; also a sister. I can not call her name. I knew her in Webb City, Missouri, some six years previous. The elders blessed the oil in my presence. Bro. Cooke anointed, also offered the prayer.

Dear Saints, you who have not been in a position of the kind, can not realize how I felt, I was blind with tears asking God to have mercy on me. The prayer was short, asking God to heal the cause of the trouble.

I took a chair while the sister was administered to, my heart too full for utterance.

Then all left the room but Bro. Hanson, who took my hand and said, "I will remember you, brother." I thanked him and he left. I being alone, I stayed a few moments, dried my eyes and looked up, and, thank God, everything looked brighter; the double vision seemed not to be half as bad as when I went into the room. I could look out into the sunlight without any trouble, as before I could hardly see.

The following Tuesday I went to the doctor. He seemed surprised to see the change, I told him, but he said nothing in return.

The following week I was relieved and returned to my work. But before I left the city, my dear companion came to St. Louis and was baptized by Bro. Tanner, also confirmed by him, thus confirming the answer to my prayer.

This I wish to say to those Saints who have the privileges of the church, and who would rather attend a party than a prayer-meeting: My dear brother or sister, whoever you are, you are missing a golden opportunity God has given you to enlighten yourself in his work, that you might be a blessing to others.

I and wife have been here for seven months and have not seen a Saint outside of the ten days at General Conference last April, and on a trip we made to Belleville, Illinois, a couple of weeks ago.

Pray for us, dear Saints, that we might some day have the privilege of meeting and living where we may attend the services of God's people, to take active part in the prayer- and testimony-meetings, also that we might be found worthy on the resurrection morn.

May God bless and keep his people, is my prayer.

Your brother in Christ,
E. L. BARRACLOUGH.

PANA, Illinois, July 28, 1908.

Editors Herald: We have just returned from Gresham, Illinois, the scene of the Sparling-Boles debate, which closed last Saturday afternoon. The propositions discussed were similar to those in the Braden and Kelley debate, in which

the two church propositions were discussed. Two two-hour sessions were held each day, one beginning at ten o'clock in the forenoon and one at two in the afternoon, with preaching-services at night. The attendance was large—nearly every day over one hundred teams on the ground, which probably brought three hundred people. Of course we could hardly expect the vanquished to acknowledge defeat, but with that exception it seemed to be the general opinion of the people, or as one man expressed it, "The Campbellites have taken the worst licking they ever had and they won't be quite so fast to pitch into other people and other churches after this."

Boles adopted the usual methods of garbling and twisting and digging up Utah Mormon history to sustain his points, but all in vain. Bro. Sparling was able to meet them at every turn and show their character and unreliability, while on the other hand Bro. Sparling used only their own church works and history to meet their church proposition.

Two were baptized on Sunday following the debate and I think perhaps others would have been had the weather been pleasant, but it was quite rainy in the morning, which no doubt hindered some from attending.

We believe the victory was complete and that prejudice was removed and the interests of truth advanced in that part of the country.

Your brother in gospel bonds,
CHARLES H. BURR.

FORT WORTH, Texas, July 22, 1908.

Editors Herald: I am making an effort in this city of seventy thousand people to get them to hear the angel's message. The world is running wild after sin, folly, and foolishness. Anything of a worldly nature attracts people more than do things divine.

The creeds, catechisms, and doctrines of men have so entwined themselves around the hearts of professed Christians that their finer natures—their divine, spiritual feelings—are so out of tune, so benumbed by worldliness and pride, that they can not feel nor see the beauty in the true gospel restored by the angel. "If thou let this man go, thou art not Cæsar's friend," are words which thrilled, stupified, and staggered the Roman governor. In the days of Pilate there was the *one* Cæsar. To-day we have thousands, and tens of thousands of them. The children of King Cæsar are scattered over the wide world, living in every nook and hamlet. Those who to-day are blinded with zeal for "the law" are crying out from every quarter: "If you aid or favor these Latter Day Saints, you are not Cæsar's friend." Indeed Cæsar has a wonderful hold on the hearts and affections of the people to-day. This is an age when the ruling impulse and ambition is to be "in the swim"—"in the push." It requires some courage to break away from the fascinating, delusive pleasures of the world—to leave worldly favor and come over to the side of right, over on the Lord's side.

"Who is on the Lord's side?" Those who follow the fashions and pride of the world? Those who indulge in filthy, disgusting habits? Those who spend all their earnings for themselves, and do not pay one tenth to the Bishop? Those of the Saints (?) who visit saloons and allow their carnal natures to lead them to commit sin and evil? Are we on the Lord's side when we disregard his word and follow our own fancy? How readest thou?

The Lord has said tobacco is not good for man. Did he mean that it was good for women—sisters in the church, and that they, both men and women, could use *snuff* to their hearts' content?

Oh, yes, "we" have the angel's message! "We" have obeyed the restored gospel! "We" have been baptized "for the remission of sins"; and "we" have received the laying on of hands for the gift of the Holy Ghost—we believe in the

signs following the believers—yes, sir, we do! I do not doubt but what the Lord is merciful, more merciful than I; but I do not believe, can not believe that God will or can lie in order to extend mercy. His law or his word will be our judge. (See John 12: 46-50.) Then in Proverbs 28: 9 we have this reading: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." How readest thou?

In my labors I feel a great need of more power from God; that the word preached may be effectual. I am not a sign-seeker, if I know myself; but I wonder, while reading the Bible, Book of Mormon, and Doctrine and Covenants, also the history of the early days of this church, why we do not have as great a degree of power as we read about. What wonderful power of God was manifested to Alma and his brethren! What wonderful power was given in the early days of this church, when our brethren would visit a place, baptize the whole congregation, preacher and all sometimes. Is the Devil's power gaining on the Lord's?

It is true, as I have suggested, that the people are enwrapped in worldliness and pride—and are rocked to peaceful slumber in the cradle of sectarianism, and religious nonsense. But that same condition evidently prevailed in the days of the apostles, in the days of Alma, and in the days of Joseph.

I am inclined to the belief that God's power is manifested when he has a united people, when his people are faithful to duty—when they have turned loose with both hands, heart, and soul from the world and its seductive influences and secret combinations—when they as a whole will give heed to the voice of the Spirit, as in one instance, the prophecy through Bro. Joseph Luff; also by Bro. J. W. Wight at last General Conference. It is a failure to presume to present God and his word, and have our hearts crammed full of love for the world and its ways—or even wishing for the mammon of the world.

The people of other churches think it a most terrible thing for our brethren to infer that they are not accepted of God—that they have no authority, etc., as churches. And yet we may lose favor with God to a degree by our own follies. And may I also suggest: That such might be the case, and we not know it?

I have gone to places to hold a series of meetings, where Saints were in discord, and not living as Saints should. Their minds and hearts were careless about the work. Oh, they were glad the preacher had come! That's good as far as it goes—but previously their lives had blocked the wheels, hindered the work, and grieved the Spirit. We could tell it—could read it on the vibrations of their voices, and see it in the expression of their eyes.

Many of the Saints seem to think that the signs following the believer are centered in the healing of the sick, prophecy, or speaking in tongues. But we are also promised supernatural knowledge, divine wisdom, and the discerning of spirits. With this we are able to see the conditions that confront us.

I believe in the doctrine of *unity*—unity with God and his Spirit. If we do not have that, it would be impossible for us to be in unity with each other. This work can not move forward without the power of God, and I have no hope of gaining and retaining that power only as I consecrate myself to him; turn loose from the world, and all its evil attractions, and worship him and him only; abstain from all that is filthy, evil, and sinful—in this we need the coöperation of all—every member in the church. If we could all consecrate our lives to him, we would have no reason to inquire, "Why don't we have more of the power of God with us in our ministry?" "Who is on the Lord's side?"

Yours in the conflict,
R. M. MALONEY.

Dear Herald: Husband and I are here in an isolated condition where there is no place to worship nearer than fourteen miles, not even a Sunday-school. We are as scattered sheep without a shepherd. We are here, as it were, among wolves in sheep's clothing. Dear Saints, husband and I want to do the will of the Master so as to meet his divine approval, so in a land of persecution and strife and hatred, we have to trust the Lord and his Holy Spirit for divine guidance. I do not live at all times as I should. Let us stand firm to our post and in faithful discharge of our duty. As we are the "light of the world," let us live so the world may see our good works. It is also by our works that we stand or fall. I believe there is a great good done by faithful living, by works and faith being linked together. We must show our faith by our works. This gospel satisfies the longings of the soul, as the Apostle Paul has said in Romans 1: 16, "It is the power of God unto salvation."

I am glad I am a Latter Day Saint. I wish to give you a brief statement of my Christian life. I have attended protracted meetings time and again, and was in earnest about my soul's salvation. I did not get any results. This was in Georgia and Tennessee. I was at last baptized by A. G. Thomas, of Acworth, Georgia, a Campbellite preacher, and lived in that church for about twelve years and received blessings from God, as I was honest in my convictions, and God is a just and a merciful God and rewards every man according to works. I lived in Cartersville, Georgia, at that time, it being my native State. January 9, 1904, I was baptized by Elder Frank Tharn, of Utah. I now find my mistake again, and I want to be baptized into the true church of Jesus Christ by Elder Hubert Case, of Piedmont, Oklahoma, Branch. I trust he will see my letter. I desire to hold on to the rod of iron until the end and receive the crown that the apostle said was laid up for the faithful, and for all that loved the appearing of Christ. Let us be up and doing, as it is the doer of the word that is justified.

Dear Saints, let us not be careless about our tithing. We ought to contribute as we are commanded. If we disobey the laws of our land we know what the outcome will be. Although there are lawyers and law-makers that have a way of getting around the laws of the land, not so with God's laws. They are the same yesterday, to-day, and for ever. The Bible says of God that he is unchangeable. I often ask my true friends to read Matthew 16: 26: "For what is a man profited if he shall gain the whole world and lose his own soul?"

I ask all the Saints to pray for husband and me that the way may open for us to live where we can attend meetings among the Saints. I only wish husband and I were able to do more in a financial way to help spread the reasonable plan of salvation. Bro. Hubert Case married us last March (29th), and I want him to baptize me in August if he is at home in the month of August. Dear Saints, I have a true firm husband in the faith. This is a blessing and a comfort to my soul. He is a true husband and a faithful member of the true church and a law-abiding citizen, and has the respect of all who know him.

May God bless and strengthen all Saints, is my prayer.

Your sister in the faith,

MRS. ANNIE E. A. ULRICH.

PIPE CREEK, Texas, July 21, 1908.

Dear Herald: The conference of the Southwestern Texas District convened with the Bandera Branch July 10. Elder W. M. Aylor was called upon to preside, which he did to the satisfaction of all present. The following elders reported: W. M. Aylor, D. S. Palmer, John Harp, L. L. Wight, O. D. Johnson, and W. H. Mannering, the last two not being present, however. The First and Second San Antonio and

Bandera Branches made reports. Bishop's agent, D. S. Palmer, also reported. A good spirit was present throughout. The preaching was of a high order and we think much good was done.

Brn. Harp and Palmer left to hold meetings at another point, Bro. Aylor continuing with us for several days. His preaching was well received by the people. His manly way and gentlemanly deportment have gained for him lasting friendship. I am satisfied that the impressions made upon those outside of the church are lasting ones, and that much prejudice has been removed, the work strengthened, and the Saints brought closer together. The outsiders as well as the Saints regretted that Bro. Aylor had to leave us, but our loss will be others' gain.

We need an elder among us all the time. We are a badly mixed people here religiously. We have Methodists, Free Methodists, Holiness, Baptists, and Apostolics. So you see that it is hard for us to gain much ground. We have no local help of any kind, but we are trying in our weak way to hold to the rod of iron. That a better day may dawn upon us and that we may hold out faithfully to the end, is my prayer.

F. HODGES.

TRENTON, Missouri, July 27, 1908.

Dear Herald: I have been absent from my field for five months because of the sickness and death of my dear daughter, Iva. I do not wish her back in this wicked world which is groaning under the burden of sin. How hard is the breaking of earthly ties! But what a consolation is in the word of God to those that die in the Lord, as stated in Revelation 14: 13, also Matthew 5: 5, 8. During all of Iva's sickness, not a cross word ever escaped her lips. With all her suffering she was so patient, and such faith I never witnessed in a sick person before. Iva was such a comfort to my wife in my absence. My wife is now alone and broken-hearted.

I have been enjoying an unusual degree of God's Spirit in my preaching ever since I came back to my field, for which I am thankful to God. Bro. Ammon White and I held a series of meetings in South St. Joseph Branch. They were a success. Seven were baptized by Bro. Ammon, and others are nearly persuaded. One little girl about ten years of age desired to join, but her parents forbade her doing so. She cried during baptism and would not be comforted. I have heard since that her parents have consented.

We were very well entertained by the St. Joseph Saints, and we were well remembered along financial lines. Each one preached a sermon at the First Branch and the Mission.

I find Bro. Ammon a congenial, spiritual, indefatigable worker. He is being blessed with the Spirit in his preaching. We are now in tent work and domiciled at the home of Sr. Profit. Her husband has not yet united with us; he is one of the good men of the earth, is in sympathy with us, and is highly esteemed by the people who reside here.

In the conflict for truth,

F. C. KECK.

STANFORD, Montana.

Dear Herald: It has been some time since I have communicated anything to our HERALD, not from any lack of desire to write, but because I have not felt that there was anything of interest to report. We have been made to realize that we could use this rule in writing to our church periodicals, the same as bearing our testimony in meeting. We often feel our weakness and prefer to listen to others; but should the others feel as we, what would be the results? Closed lips and deaf ears can never accomplish much good.

There are fifteen Saints here, in an unorganized condition, who have been officered and nurtured for a short time

by Elder F. M. Mauzey and his energetic companion, who have opened their doors for services.

I am thankful that we are enjoying the privilege of prayer-meeting, and also for the Sunday-school, which has been lately organized. Previous to the organization of the latter I had the following dream: I thought we had gathered at the house of Bro. Mauzey for meeting. On going into the room I saw a number of loaves of bread lying on the table. I wondered what it meant, as I did not see any wine. And as I was thinking, I heard a voice say, "Sunday-school." This was on Friday night, and there had not been a word spoken in regard to a school, to my knowledge. I was thinking of this dream when a sister arose and related a dream regarding Sunday-school. In the "mouth of two or three witnesses" the Sunday-school was established.

It does me good to see the little buds of promise learning the life of their Savior, and I rejoice when I know each one can work for the Lord. In my blessing I was told that my surroundings would be such that I might impart many of the things revealed of the spiritual character, that I might stand as a teacher to those younger and instruct them in the way of life and right-doing. I desire to be instrumental in God's hands in doing much good. I realize that it is only in keeping the commandments that we are able to use wisdom.

We know the work is of God and the responsibility rests on each one of us, and pure living is the greatest responsibility. When I read the different letters from the Lord's vineyard my heart is thrilled with joy to see the increasing efforts and the more earnest desire of the Saints. The coming of the Savior is near and our trials will therefore be greater. We should give more earnest heed, lest at any time we should forget. We can not find a single instance in the life of the Savior when he stepped aside from his duties to take up the things of this world.

We should devote more time to reading the good books and church publications. We will build upon faith and have a greater desire to labor for the cause. I have seen the time when Saints became very indifferent by neglecting to read the church papers. I have heard the remark, "We do not get time to read them." I think this is a mistake, for my experience is that we can always so arrange our work to entertain a visitor who has announced the date of his coming. Then, why should we not do likewise to receive the church papers? I always so arrange my housework that I can have time to read the HERALD and the other papers as soon as they arrive, and it is time spent profitably.

Let us be temperate in all things, let us serve God with honest hearts, and be patient through trials. Let us consider the covenant we made with God when we accepted this work, always remembering there is a work for each one to do, great or small.

Satan is working hard here in trying to destroy some. He tries all and especially the weak ones who are more or less indifferent. On the other hand, there are those who manifest an interest and those who do are desirous of having a branch organized here.

Ever hopeful for the future,
MARY V. BRANTWAIT.

CLEVELAND, Ohio, July 20, 1908.

Saints' Herald: It is a long time since I contributed to your pages; but I so often read letters from Saints who are isolated or discouraged, that my sympathy goes out to them; for there is so much happiness in the companionship of a true Saint; but God has provided for such while we have those precious books, Book of Mormon, and Doctrine and Covenants. How few Saints realize the comfort those books contain! But we must read them often to get the benefit of them. Have them quite handy so that when you need a few

minutes' rest you can take them up; have a pencil handy too, to mark where you find it interesting to you; get them worn so that they open up easily.

How many of us ask for comfort, yet do not take it when it is offered. We are told to ask, and it shall be given; seek, and it shall be found. And for the discouraged, read the seventh chapter of Moroni, not once, but often. Also have an old Bible handy for every-day use; for we find an answer to everything there. Many a time have I, Bible in hand, asked God to comfort me, or chasten as he saw fit, and I have had my answer right there; and I know it was my answer. We must not be looking for great and wonderful things; but must see things naturally, as they are; and the great and wonderful will come when we are not looking for them. According to our life and faith in God we shall receive; but it rests with ourselves. If we keep near to God, he will ever be near to us; but we must earn his love. If we love others, we shall be loved of them, and see his love for us shining through their eyes. I found my greatest happiness in God while isolated, when only God and I knew how great my trials were. He alone knows and understands us through and through. Can we realize the promise of eternal life? Eye hath not seen nor ear heard, neither hath it entered into the heart of man to know what the Lord hath prepared for those who love him; and if we have the love of God in our hearts, it is easy to keep his commandments; and with God's help we can overcome any besetting sin; for he will take away even the desire. There is a great deal expected of a Saint; for where much is given much is also required. So if we are the chosen of God, oh, how much better we must be than others. All the world loves genuine sincerity; even our enemies admire it. We all get discouraged at times; but if we are prayerful we shall have that sweet peace abiding with us; and we shall feel the comforting influence of God's Holy Spirit around us, that others will feel the influence of it, and believe in us, and in God, too.

I often think, if we only knew just how many days we had to live, how much more thoughtfully we should live them. But we should live each day hopefully, prayerfully, patiently; and some day we shall know why, and be glad for all our trials and afflictions, since they bring us nearer to God. And may we prove ourselves worthy of all the blessings, and let our lights shine as the stars in heaven, that we may hear, "Well done, good and faithful one."

SISTER OVENDEN.

News From Branches

BURLINGTON, IOWA.

The old maxim is, "No news is good news," which we hope is true of Burlington, as there has been none from us for so long. At least we have been holding our own fairly well. Our church is at present in process of repairs, which interfered somewhat with the services of August 2, and made it necessary to have no evening service. The building has been reroofed, a new double door has been put in in compliance with the new law which requires doors of public buildings to open outward. It is also to be papered, and painted in and out. A permanent walk will also be laid after a time. Our pastor, Bro. Charles Fry, is proving his efficiency by helping with the carpentering, papering, etc.

We have recently had the pleasure of a visit over Sunday from Elder J. W. Peterson, who was in our district for some time.

Our Religio president, Sr. Edith Jarvis, expects to leave Burlington on the 8th for Tacoma, Washington, where she will spend about two months.

The Ladies' Aid Society has made arrangements for the

furnishing of a room in the Sanitarium. A part of the expense was met by an ice-cream sociable which they held at the home of our pastor July 29.

SAN FRANCISCO, CALIFORNIA.

All is moving fairly well in this city. Rebuilding is still being pushed to a great extent, and we now have hundreds of finer buildings than were ever seen here before. All the business streets are fast being returned to their old capacity for business, and the old firms are returning to the old stands they occupied before the fire. If it were not for the many vacant lots, and great quantity of ruins, we would not feel any difference to-day between old and new San Francisco. More business is being done now than before, and the old feeling of security has returned to the people, and they have apparently forgotten the terrible calamity that befell us. Gayety and pleasure are to be seen on every hand, and money-making is still the chief object in the minds of most of the people.

As to the rehabilitation and self-support, we have fully recovered ourselves. Of the three hundred thousand people made homeless by the fire, all who were able to care for themselves have returned to their previous condition of homes and business. Those who needed help on account of their losses, have received the necessary aid, and been put in a condition to support themselves. To-day there are no refugees left. The great work of "relief" is ended. All its affairs are fast being wound up, and on the 4th of August the committee will turn all over to the city officially. There are only four hundred and one people on our hands unable to care for themselves and they are now located in the relief house which supplants the almshouse. Who could accomplish so much in two years and three months? That is what San Francisco did with the aid she received from the generous-hearted public everywhere. To look at the prosperous business, the beautiful buildings, the energy and pluck of our citizens, we are surely entitled to a little credit for our American grit and push.

We are doing quite well in a church way. Our branch is in a good condition again. The attendance at our meetings is encouraging, and we are moving ahead. One man was baptized two weeks ago, and four persons are to be baptized next Sunday morning. We have a good, energetic president in John A. Lawn, and all are working in harmony and peace. Our speakers enjoy good liberty in presenting the word and some few outsiders are interested. We have bought a lot, and contemplate soon building a church, so we feel encouraged in the work, and intend to keep at it. All the Saints are well generally.

GEO. S. LINCOLN.

OMAHA, NEBRASKA.

A special branch business-meeting was held Monday evening, July 13. Several improvements for the branch property were voted upon and adopted.

Sunday evening, July 6, to the great regret of all, Bro. F. R. Schaefer tendered his resignation as president of the branch. It was accepted under protest, Bro. Schaefer having been felt to be an exceptionally capable presiding officer. His successor will be chosen at a special branch business-meeting to be held Wednesday evening, August 5.

The street-meetings, under the leadership of Bro. Enge, have come to a close. Three baptisms have already resulted, and there are hopes that the seed sown has not been in vain. On August 5 a decision will be reached as to whether the meetings shall continue further.

An invitation was extended by the Council Bluffs Sunday-school to the Omaha Sunday-school and Religio to picnic with them at Fairmount Park on Tuesday, July 28. So many enthusiastic picnickers responded that a special car

was chartered by the Omaha crowd. A most enjoyable time was had by all.

CORRESPONDENT.

Miscellaneous Department

Presiding Bishopric.

CORRECTION BISHOP'S ANNUAL REPORTS.

Illinois, Northeastern District, John Midgorden, agent.

1906.

Gregson, Comie M., should read Gregson, Carrie M.
Gurwell, Mrs. C. A., should read, Gurwell, C. A.
Miller, Amos, should read, Miller, Sr. Amos.

1907.

Bohlander, Jennie, \$4.00, should read \$5.00.

Iowa, Lamoni Stake, William Anderson, bishop.

1907.

Kaestner, Frank and wife, t, \$20.00, should be t, \$50.00.

Maine, Eastern District, R. Bullard, bishop.

1907.

Forte, Elizabeth, t, \$2.00, should read Foote, Elizabeth, t, \$2.00.

SANITARIUM ACCOUNT.

South Dakota.

1906.

Newark Saints, \$122.95, should read J. B. Bierlien, \$100.00,
Newark Saints, \$22.95.

Massachusetts District.

1907.

Smith, Elizabeth, \$4.00, should read Foote, Elizabeth, \$4.00.

Missouri.

Pasturage, \$1.50, should read Pasturage \$75, Christie, F. G., o, \$.75.

CHILDREN'S HOME ACCOUNT.

Iowa.

Hansen, J. A., \$8.50, should not appear.

The following should be included,

Bro. and Sr. C. C. Larson \$ 5.00
Bro. and Sr. Joshua Carlile 12.50
Sr. Emma McIntosh 1.00
Sr. Matilda Rasmussen 1.00

GRACELAND COLLEGE RUNNING EXPENSES.

1907.

Nebraska.

Schafer, F. R., \$12.06, should read Omaha Branch, \$12.06.
E. L. KELLEY, Presiding Bishop.

Release.

We hereby give notice that Bro. C. E. Crumley has been released from mission appointment for this conference year, at his own request. Poor health and financial conditions are the causes assigned. We very much dislike to lose Bro. Crumley from the mission, and hope that he will soon be able to resume his mission work.

Very sincerely,
FREDERICK A. SMITH,
Minister in charge of Pacific Mission.
FRED'K M. SMITH,
Secretary of the First Presidency.

Conference Notices.

Time has come to announce the West Virginia District conference. We regret the necessity of deferring the date until September 26, 27, upon the urgent request of our minister in charge who, otherwise, could not be with us. We hope all who can will be with us, since conditions have arisen that should interest all. Let us come together fasting and praying that the Lord will direct. We will meet with Mount Zion Branch, at 10.30 a. m. Let us commence with a prayer-meeting at 9.00 a. m. Those coming by rail will be met at Cornwallis, on Grafton-Parkersburg Branch of the B. & O. railroad, Friday, September 25. Please notify B. Beall, at

THE SAINTS' HERALD

ESTABLISHED 1860.

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

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

Goose Creek, who will care for you. Branch presidents and clerks, please let us have a full and complete report of your branch this year and also a representation from your branch. Any not having statistical report blanks will be supplied by writing the secretary. Joseph Biggs, for presidency, box 47, Adamston, West Virginia. August 4, 1908.

Conference of the Ohio District will be held at the Electric Park near Wellston, Ohio, on Saturday, September 12, 1908, commencing at 10 a. m. The reunion committee has decided not to announce any reunion this fall, on account of the scarcity of work, and pressure of business. The park may be had for the week if it is desired and a sufficient number of the Saints can get here to make it a success. The tents and cots are already at the park. J. L. Goodrich, secretary.

Southeastern Illinois, District will convene at Brush Creek, near Zenith, Illinois, September 5 and 6, during the reunion at this place. I hope that the clerks of each branch will see that their branches are reported; also do not forget the assessment from each branch for the district treasury. Any amount will be gladly received, as we will need it for the reunion expenses. Xenia is our railway station. Those coming by train let us know and we will make arrangements for their conveyance to the reunion grounds. A. H. Burroughs, secretary and treasurer.

Conference of the Northeastern Missouri District will convene at Bevier, Missouri, August 29, at 10 a. m. Election of officers for the district will take place at this conference. Meetings will continue till September 6, and all visiting Saints will be entertained by the Bevier Saints. Good speakers are expected at these meetings. These meetings are to take the place of our reunion. Send all reports for conference to F. T. Mussell, Bevier, Missouri. William C. Chapman, secretary, Higbee, Missouri, R. F. D. No. 3.

Convention Notices.

Zion's Religio-Literary Society of the Northern California District will convene at Irvington, (in connection with the reunion,) September 9, 1908, at 2 p. m. Secretaries of locals and home class superintendents, please take notice and send in reports and credentials to my address one week before the conference. A good attendance is hoped for. A joint program of the Sunday-school and Religio will be held Friday evening. Pauline O. Napier, secretary, 2130 Jay Street, Sacramento, California.

The Northern California District Sunday-school Association will convene on Thursday, September 10, with the reunion at Irvington. Let all interested in Sunday-school work come and get practical ideas to help them out of the old rut. Home class workers will please send reports for the last quarter. A joint Religio and Sunday-school entertainment will be held on Friday evening, September 11. Lizzie Day, secretary, 48 West Avenue, San Francisco, California.

The Southwestern Oregon District Sunday-school Association will convene August 16, 1908, at Bandon, Coos County, Oregon, in connection with the annual reunion. Georgena C. Hayes, secretary.

The Sunday-schools of the Northeastern Missouri District will meet at Bevier, September 5, at 10 a. m. There will be a program for the afternoon or evening. We want home department workers in attendance.

Reunion Notices.

The Western Iowa reunion will be held in the Little Sioux public park, beginning Friday, August 28, and closing Sunday, September 6. In addition to speakers of the near-by districts, we will have with us, Alexander H. Smith, E. L. Kelley, Heman C. Smith, and J. W. Wight. It is expected that J. A. Gunsolley will have charge of Sunday-school and Religio work. Rent of tents as follows: Common wall-tents 10 by 12, \$2; 12 by 14, \$2.50; 12 by 16, \$3.75; compartment tents, 6 feet wall, 10 by 14, \$4.25; 10 by 19, \$4.75; 12 by 19, \$6.25. For properly setting up a tent, 25 cents extra. Price of board and lodging in private houses, per week, \$4.50; board only, \$3.50; bed for two, per week, \$2.10; lodging, bed for one, \$1.05; per single night, 25 cents. Meals in boarding-tent, \$3.50 for 21, or 25 cents per single meal. Feed on sale for horses at reasonable prices, also pasture for a limited number at rate of \$1 per month. Trains will be met at River Sioux, and passengers taken to the camp-grounds for 10 cents each. All baggage will be taken free. There will be no cots or bed-springs for rent. Please take notice: Those wishing lodging in private houses will please send in their order at once, and those wishing to rent tents will please send in their order, with the cash, to reach here not later than August 20. We can not promise satisfactory service or prices after that date. Saints and friends are invited to attend. Come and enjoy a season of refreshing rest and worship with us. George Megger, secretary. Mondamin, Iowa. 32-4t.

The Southern Nebraska District will hold a reunion in E. D. Briggs' grove, the new city park, Nebraska City, September 4 to 13. Tents, 10x12, will be \$1.75; 12x14, \$2.25; 14x16, \$3.50. Send all orders with cash not later than August 28 to me. The freight, which will be additional, can be paid on the grounds. Meals for all will be furnished at ten cents, single meals fifteen cents. Lodging will be furnished at reasonable rates. We expect to have our own district tent for this meeting. Come one and all. Write your wants in advance. E. D. Briggs, secretary of committee, Nebraska City, Nebraska.

Two-day Meetings.

There will be a two-day meeting at Bell River, Saint Clair County, Michigan, August 22, 23, 1908. Trains will be met at Capac, Friday evening, the 21st, also Saturday morning, the 22d. Those going by train are requested to notify Bro. William O. Harrison, Capac, Michigan, what train they will be on, so arrangements can be made to take them to the place of meeting. William Davis, president.

There will be a two-day meeting at Brinton, Michigan, September 5 and 6. Morning trains on the Pierre Marquette railroad from the east and west and the 3 p. m. train from the west, will be met at Lake Station with teams. George W. Burt.

Died.

JAMES.—Orville Hayes, July 20, 1908, near Arno, Douglas County, Missouri, the only son of Bro. Reuben C. and Sr. Hattie M. James (late of Lamoni, Iowa); born on April 18, 1900. Orville was a bright, lovely boy, and though he suffered greatly the past few months from rheumatism, dropsy, and heart failure, it was with patience, and calm endurance to the end. With helping hands the kind neighbors made manifest their deep sympathy for the bereaved. Funeral-sermon by J. C. Chrestensen in the Mount Tabor General Baptist Church, near Arno, Bro. T. D. Williams in charge of services, after which the remains were laid to rest to await a glorious resurrection in the near by and by.

SMITH.—At San Jose, California, July 1, 1908, Sr. T. W. Smith, wife of Apostle T. W. Smith. The interment was in Oak Hill cemetery, in a beautiful blue grass plot which has perpetual care, without further expense. Elder C. W. Hawkins was in charge, assisted by E. E. Bates, branch deacon.

SPAFFORD.—Mary W., born February 25, 1833, died July 19, 1908, at Diamonddale, Michigan.

One of the best daily papers reaching our desk is the Des Moines *Capital*. This paper is free from sensationalism or what is called "yellow journalism." Its columns are clean, and Mr. Lafayette Young, editor, is a man of well-known ability. For the campaign season this paper is making a rate of \$1.00 from now until January 1, which certainly is a liberal offer for a great daily to make.

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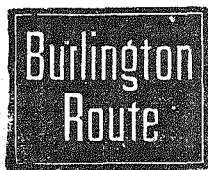
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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, AUGUST 19, 1908

NUMBER 34

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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

Editorial

"THE TRIUMPH OF CURTIS."

To date Elder Curtis has not written the HERALD concerning the outcome of his debate with Elder Sanders. Evidently he held his debate and went his way content to let others weigh the merits of his defense. Naturally the Utah people assert that Elder Sanders was victorious. The *Deseret News* has done some whistling among the graves since the close of the debate. It is fair, however, to presume that the verdict of the "Gentiles" who watched the course of affairs is more unbiased and correct, as they do not believe in what is known as "Mormonism," root or branch, and having nothing at stake can weigh evidence with unclouded judgment. So we are pleased to note that the Salt Lake *Tribune* unqualifiedly concedes that Elder Curtis was the victor in the affair in question. In the Sunday issue, August 9, we find an editorial bearing the title, "The triumph of Curtis," which we quote:

Elders Curtis and Sanders, representing respectively the Reorganized and Utah branches of the Mormon church, have finished their debate upon certain points in dispute between the two organizations. While it may be difficult to say that any great amount of satisfaction was experienced in the outcome, the reports show that Elder Curtis was the more capable controversialist, being better able to clearly present the evidence available in support of his contentions. There having been no arrangement for official adjudication of the debate, those who listened to their arguments are at liberty to form their own conclusions in the matter.

It was intended that the discussion should be confined to one of the chief differences existing between the two branches of the church. They both sprang from the same source—that is to say, Joseph Smith, Jr., was the founder of the organization which later became divided into the two branches named. It is claimed by the Reorganized section that the succession to the presidency of the church and the prophetic office accompanying belong to the Joseph Smith family by appointment and confirmation of the founder. The Utah branch contends that Brigham Young was the legal successor to Joseph Smith, and that the line of prophets following him form the legitimate succession. It was to this matter that the debaters, in the main, devoted themselves.

Perhaps there was very little of interest in the discussion to non-members of the church; but the question of succession is of vital importance to believers in the Mormon creed, whether identified with one branch of the church or the other. So far as the reports show, it is evident that both debaters sometimes left the subject in hand and invaded other disputed matters; but this can scarcely be avoided where the subject of succession is so closely associated with other

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The liar and the truth-speaker do not always differ in capacity, but in direction.

questions that have lateral bearing upon the main point. Undoubtedly Elder Curtis was more faithful in adherence to the real subject-matter, and that in most of his digressions he merely followed Elder Sanders into partially extraneous questions in order to make reply upon some points that otherwise must have necessarily gone unanswered.

It is a peculiar thing that when an elder of the Utah Mormon church engages in discussion with a person who is not a believer in the mission of Joseph Smith, he is always desirous of sticking closely to the recognized text-books of his church; but when this same elder undertakes to discuss with one of the Reorganized branch, there appears to be a disposition to assert from personal conviction, and private interpretation, rather than to prove from literal documentary evidence. It is evident that this method of controversy entered frequently into the Murray debate. An adjudication founded upon the actual and authoritative proofs presented would unquestionably give the decision to Elder Curtis.

Setting aside altogether any question as to whether or not Joseph Smith's desire in this matter were just to the church and its membership, it was undoubtedly shown by Elder Curtis that the founder of the church intended his first-born son to succeed him in the office. It was also shown that Joseph Smith was the revelator to the church, according to its beliefs, and that his own writings as such indicate rather plainly what were his wishes in the matter of succession—and desires and instructions so expressed must be accepted by any member of the church as the will of the Almighty, or he must relinquish the very foundation of his faith. The Doctrine and Covenants, while perhaps a little ambiguous or vague upon this point, favors the contention of the Reorganized branch, if it favors anything at all, and Elder Curtis was successful in establishing the fact by recognized authority.

That the discussion was of deep interest to church-members of either branch can be readily imagined, when it is recalled that a permanent settlement of the question would invalidate the organization, the acts and the powers of one branch or the other. So far as we are able to see, the Utah church has reason to fear for its position in this respect.

NO DANGER FROM SOILED MONEY.

This is an age when many men of many minds are writing about diet, exercise, sunshine, fresh air, and germs. There is this consolation in the situation: If one will read long enough he will find expert advice exactly coinciding with his natural inclinations. If he is of a hungry habit he may be disquieted by the warnings of some abstemious mortal who regards two meals per day as excessive. He may learn with horror that he is "digging his grave with his teeth." Let him not be hasty, next week's issue of the "Live for ever" will extol the virtues of a lunch between breakfast and dinner and between dinner and supper,—with a glass of milk and pickle just before retiring. He will learn that most people are underfed.

One may take up "Fletcherism" and learn the bovine lesson of continued, thorough, persistent, conscientious, microscopic mastication. He resolves that he will never again bite off more than he can chew. Thirty-nine chews to the mouthful shall be his minimum. About two days later the learned savant D—— issues an edict that excessive chew-

ing of food causes undue acidity, so demonstrated by science, and that the dog has the only correct method of surrounding his food. Thereafter the meal is gotten through with less laboriously.

Doctor A recommends plenty of beefsteak, and rest in a recumbent position. Doctor B goes in for bran and climbing mountains. Take your choice. It is so with the question of late rising as opposed to the well-known custom of the lark.

One man sees sermons in running brooks and microbes in everything. Cistern water, well water, spring water,—it is the same. Here are colonies of typhus germs, a block away in the same drop of water is malaria, and down the street a little way tuberculosis is swarming. As some one has said, "We have our choice, we may boil the water and swallow a cemetery or take it unboiled and swallow an aquarium." Happy day, presently another man of equal cerebral endowment, but filled with faith, hope, and charity, comes along and assures us that we need not fear. Most of these germs are of a friendly disposition and are filled with a sincere desire to do us good. Then we recollect that our grandfather drank straight from the old oaken bucket and lived to be a centenarian.

One of the latest pronouncements is regarding tainted money (not the Rockefeller kind) from which we quote, as printed in the *Literary Digest*, August 15.

It is possible to carry fear of dirt to an excessive degree. Dirt is not nice; it is never beautiful; it may be disgusting—all this without being positively dangerous. Dirt may furnish the soil for bacterial growths; yet these growths may be numerous without including a single germ of disease. Recent experiments would appear to indicate that the fear of infection from soiled paper money is practically without foundation; and it seems probable that this fear is the result of a single zealous pamphlet, diligently copied in the press. All this we are told by Warren W. Hilditch, of the Sheffield Laboratory of Bacteriology and Hygiene, Yale University, writing in the *Popular Science Monthly* (New York, August). The soiled money investigated in Mr. Hilditch's experiments was, he tells us, the dirtiest he could obtain from railroad, trolley, and theater ticket-offices, banks, drug-stores, and individuals. He goes on to say:

"The numbers of bacteria present on the bills ranged from 14,000 up to 586,000, with an average for twenty-one bills of 142,000. There seemed to be no connection between the amount of dirt and the number of bacteria present; the cleanest-looking bill that I used had next to the highest count (405,000), while the bill that looked the dirtiest had but 38,000. When a bill has been in circulation for a short time and has become somewhat cracked, and its peculiar glaze worn off, the bacteria very easily cling to it without the presence of dirt and grease.

"All inoculations gave negative results, the time limit being placed at from six to seven weeks. All of the guinea-pigs showed more or less local reaction, with swelling of the lymph-glands of the groin, but none gave any indication of even temporary illness. Inoculations of pure cultures of staphylococci, as well as of *Bacillus verosis* (which was at

first suspected of being *Bacillus diphtheriæ*), also gave negative results.

"From the observations that I have made, it would seem that the bacteria present on paper money are non-virulent and the forms most common are the air forms. Could the loss of virulence be due to drying, the bills having a peculiar dry feeling, no matter how moist the air? or is there some antiseptic action in the ink for the printing of the bills? I have not taken up the question as to why the bacteria found on money are without virulence, but have confined this study to a careful search for pathogenic forms that might be present on the bills."

The present agitation for "clean money," the writer believes, is due to a pamphlet on the subject by A. Cressy Morrison, of New York, dubbed by the press "Clean-Money Morrison." Mr. Morrison quotes the Research Laboratory of the New York Board of Health as reporting large numbers of bacteria found on coins and dirty bills, which accords with Mr. Hilditch's own results; but the laboratory officials wrote to Mr. Hilditch, in answer to a direct query, that they had "never found any evidence whatever of the actual transfer of disease through money." Mr. Hilditch says further:

"I certainly agree with Mr. Morrison that the Government should issue enough new bills of small denominations to replace the old, and that it would be a good plan to allow the people to cooperate in the redeeming of the old bills by making the registry of all bills sent to the Treasurer for redemption, free. As for the establishment in all States of government stations for cleansing money, would the expense involved be justified, when we consider that not a single case is on record where an infectious disease has been transmitted through soiled money? Is there any method known whereby we can sterilize a stack of tightly bound bills; or will each bill be sterilized separately, perhaps by being spread on a continuous belt passing through a disinfecting solution? And would not the process of sterilization greatly diminish the (non-bacterial) 'life' of a bill? . . .

"The United States Treasurer, who has given this subject long and careful consideration, is emphatic in his statement that there is not the slightest evidence to show that the employees in his department contract infectious diseases any oftener than others who are not in this line of work. This also applied to bank tellers and clerks. Peculiarly enough, those who claim that they have made a careful study of this question do not seem to understand that persons whose vocation involves the constant handling of money are susceptible to the same outside influences or exposure that others are, and are therefore equally liable to contract infectious diseases in the ordinary way, and that the handling of money does not render them immune to disease. . . .

"Doctor Doty has for years made a study of infectious diseases, and especially the medium of their transmission. He has collected reliable statistics from paper manufacturers in this country, and has made a personal investigation of the rag-depots of Alexandria, Egypt; yet no evidence has ever been found to show that these ragpickers are more subject to infectious diseases than those not connected with the work. 'It is fortunate,' he says, 'that money constitutes such an unimportant factor in the transmission of disease, as nothing could be more farcical, from a sanitary point of view, than an attempt to disinfect it, although this has been seriously proposed. It is important that those who have given this subject careful investigation should aid in the education of the public, in order that they may have a proper understanding of the matter and not be alarmed by sensational literature on the subject.' . . .

"It is no surprise that the theoretical does not agree with the practical side of the subject under discussion. This is often the case, especially when the subject is one which con-

cerns the general public, the majority of whom readily agree with any one who says that dirty money is a certain means of transmission of infectious diseases.

"Why shouldn't this be so, when we think of the dirt and odors that accompany some of our paper currency? The bills have been in contact with many hands, not necessarily infected ones, but some that have at least been in contact with sores or sputum. Certainly a black picture could be painted and the possibilities made to appear enormous; yet another view is clearly set forth by a bank teller who said: 'If one stops to think, money can't be a very common means of transmission, for if it were there wouldn't be so many of us alive today; the escape from sure death of those whose duty calls for the constant handling of money, is certainly not merely due to chance.'

"One conclusion that may be drawn, after a careful study of the subject, is that 'money constitutes an unimportant factor in the transmission of disease.' We want and certainly need a more frequent redemption of our soiled and worn bills, yet the facts and evidences at hand do not justify us in alarming the public needlessly by rash statements concerning our currency. Admitting the possibility that money may act as a medium of transmission, certainly the failure of any virulent disease germs to manifest themselves in the foregoing experiments will allow us to feel a bit easier in regard to dirty money."

After reading the above, those who in the past have burned their money to destroy the germs may discontinue that practice. The Bishop will feel no hesitancy in accepting ten, twenty, and one hundred dollar bills to apply on tithing or the Sanitarium. The Herald Office will experience new satisfaction in receipting for subscriptions to *HERALD*, *Autumn Leaves*, and *Ensign*.

Mortality among the elders as a result of handling germ-laden money has never been high. That is one of the deadly things that has not hurt them. Now, however, those who have hesitated to expose the traveling elder to such danger need hesitate no longer; they may relax their efforts to quarantine as much as possible of the world's filthy lucre. The sunshine that may thus be brought into homes of comparative want will do much toward destroying the few disease germs that cling reluctantly to their contributions.

E. A. S.

AN APOLOGY?

In the story of "The minister who was different," the second story of *The Two-story Book*, beginning on page 44, the language used by Elder Pratt in his discourse at Mentone is taken from the tract, "Latter Day Saints; who are they?" by Elder T. W. Williams. Credit was not given for this quotation as should have been done. The author apologizes for the oversight.

The situation has its advantages. We may as well improve them according to the spirit of the meeting on advertising at the General Conference. In addition to its many other merits the *Two-story Book* contains some excellent paragraphs from the great tract, "Latter Day Saints; who are they?" Have

you the Two-story Book? Have you the tract? Both may be obtained from the Herald Publishing House. Both are church property and are sold at a very low price.

E. A. S.

THE "INDEPENDENCE STAKE REVIEW."

The HERALD Editors are in receipt of number one, volume one, of the *Independence Stake Review*. This is an eight page monthly publication gotten out by the Independence Stake, W. H. Garrett editor. The subscription price is twenty-five cents per year, payable to the Ensign Publishing House. The initial number contains articles by leading stake workers, and news from the various branches, and is a very neat and creditable piece of work. Our best wishes go with the *Independence Stake Review*.

NOTES AND COMMENTS.

We call special attention to the following letter from Bro. G. J. Waller, and suggest that those having any information concerning this matter take it up at once in the manner mentioned.

"HONOLULU, T. H., July 30, 1908.

"*Editors Herald:* The Pacific Cruiser Squadron is to visit Honolulu during the months of September and October, and there probably will be some young men on board the vessels who are members of the church. If so, the members of the Honolulu Branch would like to meet them, and I would therefore ask you to say, through the HERALD, to the relatives of such young men, that if they will write to the undersigned, giving their names and stating on what vessels they are serving, he will be pleased to call upon them and will try, with the assistance of other members here, to make their visit to Honolulu interesting and agreeable. Or it will serve the same purpose if they will write to the young men, requesting that they call upon me.

"Yours fraternally,

"G. J. WALLER.

"P. O. Box 504, or Metropolitan Meat Co., Ltd.,
HONOLULU, T. H."

LAMONI ITEMS.

Bro. Joseph Roberts, president of the Religio, believes in advertising. He makes use of the two local papers for a weekly write-up of the society. Last week he had the following:

"We are glad to note an increase of thirty in attendance at our last meeting. But with the Religio as with other matters, numbers do not always count for success. Had much rather measure success by the amount of good work accomplished. Of course you miss something when you remain at home and play croquet (as some nickname Religious billiards) or go 'up town' and see the magnificent sight of the train coming in, etc.,

instead of coming to Religio on Friday nights and going into a class for the recitation where you can learn something and learn some one else something, remain for the program and enjoy it, be somebody and help some other body to be somebody, take a hold of opportunity as it is offered, and when you get to be old you will not blame yourself for being a dunce."

All branch services give way temporarily to the Stake Reunion which begins Friday. The local Sunday-school on invitation of the reunion committee will meet on the reunion grounds the next two Sundays.

I. S. McCrillis, socialist candidate for governor of Iowa, addressed a meeting in the town park Thursday evening. The attendance was not large, but those present gave the speaker an attentive and apparently thoughtful hearing. Mr. McCrillis is an orator of pleasing address and evident sincerity. The meeting was presided over by C. I. Carpenter.

President John Smith was the speaker at the park Sunday evening. The park meetings will be discontinued, at least until the close of the reunion. Bro. Joseph Lambert spoke in the brick church at the morning hour.

Elders' Note-Book

"WHAT MAKES A GOOD SERMON?"

Such is the title of an article in a late issue of the *American Israelite*, from the pen of Louis Witt, of Little Rock, Arkansas, whom we take to be a Jewish rabbi. The article is full to the brim of excellent and practical suggestions that are worthy of a much wider reading than they will get in a single paper, and we wish to make liberal extracts from it in this paper. What constitutes good preaching is a question that deserves serious and careful consideration, and it should receive a larger share of attention at the hands of preachers than is accorded it. What will please the people and elicit applause from the throng, is too often the scale in which a sermon is weighed when it is undergoing preparation for the market. Sometimes a preacher views his sermon about as a milliner looks at the hats that she expects to sell to thoughtless girls, and values it according to the quality of feathers and ribbons with which he adorns it. But we started out to let our readers know the points of a good sermon, as seen by the aforementioned rabbi. His introduction is as follows:

"It is not without a touch of the humorous for a preacher to give his congregation a pedagogic discourse on what makes a good sermon. Let him preach a good sermon, and the congregation will soon prove to him that they know one when they hear it. But will they—there's the rub! Far be it from a humble preacher to impugn the critical omniscience

of his congregation, but he may be pardoned if he ventures to say that in just one thing—the valuation of a sermon—even a congregation may err! The preacher may prepare a sermon in which, after appraising it according to the highest standard he has been able to achieve as the result of years of patient study and spiritual discipline, he takes the utmost pride. But it falls flat on his people—as flat as a pancake!”

The trouble with the preacher who measures a sermon by the standard that this rabbi sets up, is that his congregation seldom measures up to that standard, and is incapable of appreciating a sermon that satisfies its demands. Two preachers, one ripe in experience, scholarship, and critical ability, the other, young, inexperienced, and wordy, lived and preached in the same town. The scholar and critic preached to small audiences, while the young and verbose declaimer discoursed to large crowds. In a conversation between the two one day, the elder said to the younger, “You know that my sermons are much more thoughtful and scholarly than yours; and yet I preach to a handful, while you preach to a houseful. How do you account for the difference?” The young man replied as follows: “You see the people as they come and go in the community. How many of them, do you suppose, think for themselves, and reach conclusions as a result of their own reasoning?” “About one in ten,” replied the elder. “I suppose that is about the proportion,” said the younger, “and you get the one, and I get the nine.” There is a good deal in that explanation.

Speaking of a preacher of the solid type, who sees that his preaching does not take with the people, the rabbi says:

“He hears of a preacher whose sermons seem to enthrall the crowds that flock to listen. He joins the throng. With bated breath he listens, eager to learn what makes the successful sermon—the sermon the people want. First comes a most superb exordium, congested with tropical imagery—the sun kisses the mountain peak, and the sea waves murmur, and the amorous rose blushes, and there is also the eternal fiat of creation; then the pulpit oracle begins to rumble with internal volcanic rumblings, and from his mouth issues dithyrambic, sesquipedalian verbiage that casts even the thunder and lightning of Sinai in the shade; then comes the peroration, when once more Aurora and the peak undergo an osculation, and the nightingale gives an encore, and the eternal creation has another fiat—and all is over! The congregation seem to have fallen under a hypnotic charm; a celestial afflatus fills them: with turbulent acclaim and in utter disregard of crepe-de-chene apparel, they crowd upon the perspiring spell-binder. ‘What a wonderful vocabulary!’ exclaim they ecstatically. ‘What gorgeous pic-

tures!’ Preacher No. 1 has been taught his lesson. He mutters something about ‘hifalutin wind,’ but he knows now nevertheless what makes a ‘grand’ sermon, and he wends his way homeward, a sad, but wiser, man.”

What a splendid description of a meteoric sermon! And what an accurate estimate of its effect upon many people! But what is there in it to exalt Christ as the world’s Savior, or impress hearers with a sense of sin and the need of salvation? What is there in it to feed the souls of Christians, and make them “strong in the Lord and in his mighty power”? It is only like the “snowflakes on the river, a moment white, then melt for ever.”

The following sentences are freighted to the guards with thoughts that are apples of gold in a basket of silver:

“Nothing should be more sacred both for minister and congregation than the sermon, for it is almost the exclusive channel whereby moral force may pass from the one to the other. At all times has the living word been a potent instrument for moving masses and shaping civilization, and especially is this true in the modern pulpit, where preaching has almost monopolized every other function, and the preacher has become *vox et praeterae nihil*—nothing more than a voice. The sermon, therefore, is the preacher’s only justification and supreme opportunity. It links him with the great prophets of old, who, like him, were but custodians of a living word charged with moral power. His is the privilege and the duty of being a mouthpiece of God: for the divine has ever acted on the world through the mediation of the human word. The sermon, therefore, is intended to be a deliverance from on high. It is not a thing for congregational entertainment, or for rabbinical aggrandizement, and it does not consist in the swallowing of an unabridged dictionary, or in a pyrotechnic display—it is a message, a thought from God incarnate in the word of man. It must, therefore, first and foremost, have something to say—something that one may take home with him and think over, and, as a result thereof, be made to feel more in tune with his vast and mystic world in which he must spend his hours and years. A sermon must leave helpful thoughts behind it, else it is a waste of words and the loss of an opportunity.”

The position of the preacher gives him a great opportunity to take part in molding the thought and shaping the character of his age and generation, and this opportunity should not be frittered away in efforts to gratify the palate of a vitiated taste.

The following ideas are worthy of all acceptance and high appreciation:

“Eloquence is not an unnatural use of high-sounding phrases. It is a heightened impression on the imagination made by high thought, when conceived

with impassioned earnestness and expressed with simple directness. We talk most eloquently and dramatically when we talk from the depths of the heart, and then we talk most simply and directly. Therefore should a sermon be simple and direct, for it should come from the heart. Nothing is more conclusive evidence of our devitalized piety than the kind of sermons we want. We come into our houses of worship, not for consecration, but for entertainment, so we shrug our shoulders at the natural, the thoughtful, the sincere, and applaud the vacuous, the hysterical, the bombastic. And preachers are but human; they crave to be popular, and so many of them give the people what they want to the degradation of the pulpit and the nullification of its moral purpose. This is always the most harmful consequence of a bad public taste, that it perverts the very one who alone can educate it."—*Christian Standard*, July 11, 1908.

Original Articles

BUILDING HIMSELF UP.

Are you building yourself up in the things which pertain to life? Are you seeking a mansion to reside in, to establish yourself in the midst of beauty and grandeur? Do you love riches? If your answer is yes to these questions, we have a few thoughts to present for your consideration.

Human nature, at present, is somewhat selfish; the divine is absolutely unselfish. Keep this truth in mind, as we proceed:

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.—1 Timothy 6: 6-9.

This picture is rather discouraging to the individual seeking after riches. The apostle did not say, Those who are rich; but, "They that will be rich." Paul was addressing a young man whom he perhaps had converted, for he calls him his "dearly beloved son." In his second letter he tells Timothy he remembered him night and day in his prayers. His love for him was exceedingly great, hence his earnest exhortations and instructions. He desired to see Timothy prosper and attain to an exalted position, spiritually—to build himself up. In the tenth verse the apostle mentions the fall of some saints who coveted riches: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

If saints in former days "erred from the faith" because of their love for riches, does it not seem reasonable to conclude that Saints of latter days who

covet riches will also prove unfaithful? The language of the seventeenth, eighteenth, and nineteenth verses carries no uncertain sound with it:

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

As a rule man makes money, then money makes the man. But there are exceptions. The apostle desired Timothy to instruct the saints to seek the riches of eternity, and to warn them of the deceitfulness of earthly riches.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven."—Matthew 19: 23. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."—Luke 16: 19.

This rich man died, the Savior tells us, and was put in the prison-house. Looking afar off into heaven he beheld a poor man, who had begged for the crumbs of his table, and seeing with him Abraham, he cried out: "Father Abraham, have mercy on me." But Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

The beauty of your home or person will not be present when you pass over to the beyond, your spirit alone remaining to be gazed upon by the heavenly hosts. At that time the issue will not be whether you had built yourself up to look fine in the eyes of men when on earth; whether your clothes were costly and your home furnished beautifully. No, the style, the fashion, all appearance of your earthly show will have perished, and the spirit alone is left to commend you—then come the great questions which all must answer: Is my spirit clothed with righteousness? Is it beautiful to look upon? Has it enough divinity in it to merit the approval of the Almighty, when his all-searching eyes penetrate it?

Do not prepare so much to be seen on earth; but make great preparation for your departure into heaven.

In the midst of the beautiful you should be beautiful. Among the gentle, pure, faithful, righteous, meek, lowly, saintly, virtuous, and heavenly, you will be very much out of place, should you not possess the qualities of those who have overcome, and are accounted worthy to abide in heaven.

INDEPENDENCE, Missouri.

JOSEPH FERRIS.

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Man proposes, but God disposes.—Thomas a' Kempis.

LEAVES FROM LIFE.
EXPERIENCES OF BISHOP C. A. PARKIN.



BISHOP C. A. PARKIN.

When I first came in contact with the Reorganized Church of Jesus Christ I was an enemy to it. When I say *enemy*, I mean all the word expresses. My parents joined the early church in Sheffield, England, in 1845. I was born two years later, and in 1857 I went to Utah with my parents, one sister and one brother.

I was blessed in England by Glauod Rodger, of dear memory, and the blessing was given with so much of the Spirit that Bro. Rodger was asked to commit it to writing, which he did. In crossing the plains in those early days my blessing was lost, but my mother told me the main points of it, so that they are fresh in my memory now. "This child shall live to preach the gospel."

In 1862 I was in Nevada, across the desert, near a place called Rag Town. My parents being poor, I had to work at that early age. My home was in Jack's Valley. Mother had a dream and in it she saw the house where I was, on fire, surrounded by Indians, and saw them shoot persons in the house. The next morning father came after me and brought me home. The parties for whom I worked wanted me to go back, but mother said positively, no. In three months after that the dream was fulfilled to the letter.

Before father left England he paid into an emigration fund with the understanding that any need

we had on the way to Utah would be supplied. On the plains mother was accidentally shot, the bullet striking the hip and ranging upward and through the breast. There were no doctors in our train, but she was cared for by an old Scotch lady who had served as a nurse in her own country. The first thing done was to apply tobacco leaves to the wound. Afterward prickly pears were used as poultices; and in six weeks she was able to cook our supper. I had been told that God could cure any disease, and I believed it, and offered many earnest prayers for mother, off alone in the bushes, that he would spare our dear mother. She lived until July 25, 1891, and passed peacefully away.

When we arrived at Salt Lake City in the fall of 1875, our cattle and all available things we had were taken from us to pay for mother's having ridden in a spring wagon belonging to the church.

I am not able to say what would have become of us, that winter, had it not been for an uncle who had been there a year or two, and who helped us to live. In the spring quite a body of the "saints" were sent to Nevada. We desired to go too, so mother went to the bishop of our ward and asked for permission to go, which was granted, with, "Yes, dear sister, and may God bless you and bring you safely back." But mother had no such intentions. Far from it, for she cried nearly every day when she learned of polygamy and some other things that were done there.

About this time, 1864, I went away to assist a party to drive cattle to Humboldt Meadows. While away the first elders of the Reorganized Church, Bro. Dykes and (I think) Edmund C. Briggs, E. C. Brand, and others, came into the neighborhood, holding meetings in the schoolhouses. They baptized my oldest brother, and when I came home he was very anxious to have me attend the meetings. I positively refused, and chided my brother for having anything to do with them. I could not believe they were different from the Utah folks. The neighborhood was aroused, as most or a good part were apostate Brighamites.

After a while I attended prayer-meetings, but my mind was set not to believe. I just went for the social part only. But the more I went the better I liked it, and my prejudice gradually gave way. I took the advice given, that is, to ask God in solemn prayer. I heard a great deal about the latter-day apostasy, and I finally became convinced, and my sister and I stood up in the prayer-meeting, as the request had been made, if any desired baptism to stand up. And so we were baptized in the Carson River when the water was full of snow and melting ice and the frost hung on the willows like feathers.

I thank God with all my heart and soul that I ever listened to the promptings of his Holy Spirit, and

with joy I "remember the dawn of that day; when led by the Spirit the truth to obey." I know that my feet are planted upon the eternal rock of divine truth revealed through the "choice seer" in the last dispensation of the fullness of times. I have been made to know many times that God is with me by the power of his Holy Spirit, leading, directing, aiding me in my work,—that great and noble work to which I know I have been called by him who is eternal.

When I was called to the Aaronic priesthood, I doubted my call, as I had no evidence of it, but by the direction of our beloved President, dear and venerable Joseph Smith, I learned that I was fixed upon the rock of divine power to tell the gospel of the Son of God to man. And when at the district conference at San Francisco, on the eighth day of September, 1885, I was ordained to the eldership, I learned that I had additional divine power to continue the same work.

On the eighteenth day of July, 1900, I was ordained a high priest, when shortly afterwards I received unmistakable evidence of my divine calling, and confirmation that I should continue to work for the advancement of the Lord's work in the special line of the bishopric; and in the fall of the same year I was ordained a bishop under the hands of our dear and much beloved patriarch, A. H. Smith, and others, one of whom was Bro. G. T. Griffiths.

I rejoice to-day to know that God has called me to do his work. I am happy and content to know that if faithful I shall stand at last with the redeemed of God on the redeemed earth, and still be permitted by divine grace to minister for him. I unhesitatingly recommend the Reorganized Church of Jesus Christ of Latter Day Saints to men and women on the face of the broad earth, and pray that God will lead the honest to his great and marvelous work of the last dispensation. I have written this in the fear of God, and pray that his Spirit may accompany its reading as a confirmation of its truth.

In gospel bonds,

CHARLES ALMA PARKIN.

18 Clement Street, SAN FRANCISCO, California.

* * * * *

"THE GATES OF HELL."

The caption of this article is taken from the statement made by Christ when he said:

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matthew 16: 18.

There has been no little amount of controversy over the meaning and application of the above statement. It is well known that the Roman Catholic Church has interpreted it to mean that no earthly power could succeed in destroying the church; that Peter was the first pope; that he was the "rock" referred to upon which the church was built. We

think that this scripture has thus been made to do service to a purpose not intended. It has served the Catholic Church as their principal argument for their boasted claim of being exclusively the only true church of Christ on earth.

The rock or foundation upon which the great church of Christ was builded, was the revelation of the fact that Jesus Christ is the Son of God. Peter had that knowledge revealed to him, and in like manner all other disciples of Christ may be favored with the same privilege. Jesus had before stated:

No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.—Matthew 11: 27.

Again, in speaking to the disciples of the promised Comforter:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—John 15: 26.

By this statement we are assured that every disciple of Christ may receive a knowledge of the Christ by the testimony of the Holy Spirit. This is what Peter received and the fact that every other follower of Christ may receive the same knowledge is the "rock," as referred to. The idea that the church is "built upon Peter" is exceedingly weak and far-fetched. In order that we may understand the proper application to the words "the gates of hell," we must consider the nature and extent of Christ's mission. This is stated by Paul, in his letter to the Philippians, as follows:

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians 2:9-11.

Here we are given to understand that Christ's work extends to a field of three divisions: heaven, earth, and hell. It was his work to reconcile to himself the hosts of heaven, and he came to earth that he might extend the ministry of reconciliation to all the people. The record tells us that after his crucifixion, "He went and preached unto the spirits in prison."—1 Peter 3: 19. In this he fulfilled the prediction of Isaiah:

He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isaiah 61: 1.

Hell is the abode of the spirits of the wicked. We read:

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.—Jude 6.

It is stated that those to whom Jesus preached were those who were "disobedient, when once the long-suffering of God waited in the days of Noah, while the Ark was a preparing."—1 Peter 3: 20.

In the "apostle's creed," as repeated, without

understanding, by thousands of professing Christians every Lord's Day, appears this statement: "He descended into hell." This being true, the "gates of hell" did not prevail against him, according to his words. As he was the chief representative of the church, it will be seen that hell, the prison, was opened and Christ preached the gospel to the captives,

Also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.—1 Peter 4: 6.

Christ did not say that the church might never be corrupted by the evil conduct of its devotees; nor did he say that the forces and opposing powers of the world would always be utterly unable to overcome the church. He said the gates of hell would not prevail against it, and we have seen that such was the case.

The church is a combination of the divine and human. It is divine in its institution, its plan and purpose. It is human as it is represented in human conduct.

The history of the church, from the time of Christ to the present day, reveals much of vital interest. After he left it, various forces from within and without set to work for its overthrow. Jesus said, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matthew 11: 12. Paul foresaw the day, shortly after his departing, when, "shall grievous wolves enter in among you, not sparing the flock."—Acts 20: 29. Daniel, in his vision of the future, witnessed a power in the earth which, he says, "made war with the saints and prevailed against them," also that it should "wear out the saints of the most high."—Daniel 7: 21, 25. These and many other scriptures indicate that the evil powers of the world would prevail against the church and subsequent facts of history clearly establish the fact. We are well aware that most of the chief officers of the church were put to death in every inhuman manner, that thousands of the saints became martyrs for the faith. The church existed in a fragmentary condition as ruled principally by bishops until the time of the Roman Emperor Constantine. He suddenly became converted to Christianity, put a stop to the persecutions, exalted the clergy to places of undue honor and dignity, and made the first pope of the acting bishop of Rome—hence the Holy Roman Catholic Church. Such a thing as a pope had never been thought of until designed by a wicked, dissolute Roman emperor. From the fifth to the fifteenth centuries this institution became a vastly different church than that which was established by Christ. Mosheim, the historian, tells us:

The public teachers and instructors of the people grievously degenerated from the apostolic character. They

seemed to aim at nothing else than to sink the multitude into the most opprobrious ignorance and superstition, to efface from their minds all sense of the beauty and excellence of genuine piety, and to substitute in the place of religious principles, a blind veneration for the clergy, and a stupid zeal for a senseless round of ridiculous ceremonies.

(Good Roman Catholic practices of to-day.) The sad epoch in the world's history known as the Dark Ages, was the result of the church of Christ having been turned into the church of the world. The word of God was completely fulfilled: the kingdom was taken by force; the saints were worn out and prevailed against, and the flock became a prey, a tool in the hands of the Roman Empire. The Reformation, begun by Luther in the fifteenth century and supplemented by the host of other reformers since his time, have served to protect the rights of man and to promote and extend the high state of civilization which is enjoyed at present.

Our church is neither a reformation nor a part or outgrowth of any other church. The church of Christ having vanished from the earth, the gospel as Christ taught it, with all its attendant ordinances, not being represented as of old, it follows as a logical sequence that if the true church and the true gospel is found on earth to-day it must have been restored—not reformed. The divine word indicates that such a work would be done. Daniel foresaw the time in the last days when the God of heaven would set up a kingdom. (See Daniel 2: 44.) It "shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." That was not the kingdom as set up by Christ, for it was taken by force. It was left to other people in that it was taken from the Jews to the Gentiles. It did not stand for ever, for it was entirely overthrown. The coming of the angelic messenger (Revelation 14: 6), the restoration of the everlasting gospel, and the institution or setting up of the church of Christ mark the beginning of the kingdom which Daniel saw. It is truly a little flock to whom God has given the kingdom; but it stands under conditions which only the kingdom of God could endure, and it will stand, preparing a people for the coming of the King of kings, and Lord of lords. And when the bridegroom comes to meet his bride, then the kingdoms of this world will become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever.

W. E. LARUE.

• • • • •

It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian.—Old HERALD.

OUR DUTY.

"What is man, that thou art mindful of him?" Man, a servant of the most high God, an object of his pity, love, and charity; man, created by God, blessed with life, health, and all that he is the possessor of! Are we, many of us, who have pride of the hope that is within us, truly grateful for the many blessings we so often acknowledge? Do we ever stop and think of the many points wherein we disobey his will? Do we ever think of the many times we show our ingratitude by not obeying some at least of his many just commandments? Do these facts ever come with force upon our conscience? Are we even too ungrateful to hearken to the whispering of that guarding Spirit which so often says, "Saints, do your whole duty"? Are we past realizing the fact that we all have a duty to perform? With much force the following comes to my mind:

"With my substance I will honor
My Redeemer and my Lord,
Were ten thousand worlds my manor,
All were nothing to his word.

"While the heralds of salvation
His abounding grace proclaim,
Let his friends, of ev'ry station,
Gladly join to spread his fame.

"Be his kingdom now promoted,
Let the earth her Monarch know;
Be my all to him devoted;
To my Lord my all I owe."

—Hymnal, No. 150.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."—Ecclesiastes 12: 13.

His commandment to bring unto him the first-fruits of our labor is just as strong, and ought to be just as impressive as when he said through the Prophet Malachi, "Will a man rob God?" or as when Ananias fell dead. Before or after, now and always, we find him unchangeable. The first-fruits of our labor is what he requires of us, or what he has commanded us to bring into his storehouse. If we fail to do this we will certainly not be doing our whole duty to God. Tithing and offering is the system that we as a people stand ever ready to defend as the only God-ordained method of church support. But are we ever ready to do our whole duty to God, and keep his commandments in regard to the law of tithing? Christ said, "Take no thought for the morrow," but to seek the kingdom of heaven; and then promises that the things needed shall be added. Will we doubt God's ability to keep his promises? or will we, in view of the fact that he has commanded us, do otherwise? What will we answer, those of us who have entered into an everlasting covenant with him? we who have told the world we know him to be an unchangeable God?

Brethren, let us press onward. Let us see that

the work we love so well is not longer hindered, or its progress detained for want of our doing our whole duty. Let us lift ourselves from the sin that doth so easily beset us. Let us look on the mistakes of the past with care, that we do not repeat them. Let us arouse ourselves from our present, selfish condition, to a mighty united effort to support the cause we love so well. Let us show ourselves worthy of the confidence that has been placed in us, never ceasing in the conflict for his work, and it alone. When we look about and see a few heads white with the frost of time, having grown old and feeble in battling for the cause, and also think of the many that have passed away, some in the field, shall we disgrace the cause they have so far advanced, shall we leave the burden on a few, a burden that they now are not able to bear, with its increasing weight? Brethren, let us from this day forward put forth an effort that becomes a people of God's choice. Let us be indeed a people striving diligently to do our whole duty. Let us step forward with united and determined effort. Let us every one take it upon ourselves to see that the cause shall not suffer delay for want of financial support; and ever lean on the One who has so charitably promised us our reward. Ever praying for the welfare of God's people.

BERT E. HART.

Of General Interest

RECENT PARALLELS TO THE MIRACLE OF PENTECOST.

At times in the history of the Christian church, the desire has sprung up, that the so-called "gifts of the Spirit," prophecy and "speaking with tongues," for which the primitive church was noted, be renewed again. This desire was always coupled with the thought that it was only the fault of the church if these gifts disappeared, and that this was brought about by the worldliness of the church and the lack of spiritual fervor and life. Such views and desires have then brought about occurrences similar to those stated in the New Testament. As examples of such movements, to renew the "gifts of the Spirit," I mention the Montanism in the second century and the Irvingites or the Catholic Apostolic Church, as they called themselves, in the thirties of the last century.

Similar occurrences happened again last year in Germany in certain circles of the *Gemeinschaftsbewegung*, a pietistic movement to awaken more religious fervor and belief in the German State Church again.

The occurrences are very interesting from the psychological standpoint and also because they furnish a better interpretation of all those New Testament passages treating of the "speaking with tongues" (for it is of this alone I will speak) than

all commentaries combined. Take up any commentary to find out what the "speaking with tongues" was, and after reading through pages and pages of different views cited, you will be about as enlightened as you were at the start.

I base my report upon two members of the *Christliche Welt*, March 12 and 19, 1908, a German liberal religious paper, which gives extracts from the reports of eye-witnesses as they appeared in different pamphlets and daily papers, and also extracts from pamphlets and papers circulated among those communities in which the renewed gift of speaking with tongues occurred.

I shall not quote the accounts of the different eye-witnesses on the character of the religious meetings in which the "gift of tongues" reappeared. These reports tell about such meetings in Kassel and its vicinity and other places in Germany. The character of the meetings according to these reports was generally that of a genuine old-fashioned revival and camp-meeting such as all are acquainted with in this country. There was much fervent praying, emotional singing, admonitory addresses, followed by joyous clapping of hands, shoutings, groanings, stammerings, confessions of sins, etc. People fell to the ground and struck themselves with wild gestures. Some had visions and believed they saw the blood of Christ flowing; women embraced each other and shouted: "I have found the Lord Jesus." Others cast off articles of luxury, laying them upon the platform, and having thus renounced the sin of vanity joined hands in a religious dance. Everywhere reigned religious frenzy and hypnotic influence. But the most peculiar part of all this exaltation was the reappearance of speaking with tongues. Accompanied by strong convulsions of the body and nervous excitations, falling down upon the floor, first one, then more, broke out into inarticulate and unintelligible sounds, which formed words, then short sentences. The first impetus to this speaking with tongues among those people was given by two Norwegian young women who were brought to Kassel by an evangelist by the name of H. Dallmeyer. One of them had the gift of speaking with tongues and the other of interpreting them. Wherever they went the same phenomena appeared. One witness believes that he heard a sentence like this: "*Shello mo dal bad bad nots hikrei.*" Another this sentence: "*Sangela singela sing sing, mangala mangala mang mang.*" A third describes the sound he heard as reminding one of the Polish language, because of many consonant combinations, *tsch*, *rz*, and *tz*. A philologist belonging to the society who is acquainted with fifteen languages, thinks that he heard a simple uneducated man speak Spanish and Provençal. Before the speaking with tongues

starts, as reported, a peculiar hissing and gnashing of teeth is heard.

The words and sentences spoken of course need interpretation. This is done either by the speakers themselves or by others. Here are some examples: "You deceivers, you bow with the knees but not with the heart!—Who does not depart from sin is damned.—All people of the earth live in whoredom, gluttony, drinking, pride, and avarice; I am a holy God. They will cry: You mountains cover us, but there will be no escape. The storm is coming, soon there will be a decision.—There are people here who have stolen apples, who have taken money when in military service; who have not paid their bills. The whole hall is full of thieves. I will reveal more yet, I will cut sharper yet, I will write your sins upon your foreheads.—You still love your gold and your cow and your horse more than me. Do you not know that he searches hearts and reins and knows everything that you think this minute?—There are some here who are bound to the flesh."

Any one of course will say that these revelations contain nothing very peculiar and important. About this later.

The speaking with tongues also occurs in singing. Some say that entirely unmusical voices suddenly sing all right, that even while singing a change of voice occurs, that one who sings soprano suddenly sings alto. Yes, some have even been reported to have performed chorus-singing in four parts.

A preacher by the name of Paul, who publishes a paper, *Sancitification*, tells how he received the gift of singing in tongues. (No. 110, November, 1907, of his paper. Bramstedt Bros., Elmshorn.) He says: "A great number of hymns and melodies were given to me. Heaven must be overrich in songs. But what I spoke and sang, I could not understand, since I had not yet received the gift of interpretation. But instead I received another remarkable gift. I could state that I sang in tongues well-known church-hymns. I sang the song "*Lasst mich gehen,*" thus:

*"Shua ea, shua ea
o tschi biro ti ra pea
akki lungo tari fungo
u li bara ti ra tungo
latshi bungo ti tu to."*

"Any one can see," says Paul, "how remarkably these words rhyme. And what is more remarkable, there is more rhyme in this song in tongues than in the German words. (!) When I made this discovery, I could not but praise God."

In regard to the interpreters of tongues we are told that some see before them the letter or writing which contain the interpretation; others hear the interpretation; again others understand the dark sayings directly. It sometimes happens though that a saying can not be solved.

How do the speakers with tongues come to this peculiar ability?

We are told that a speaker with tongues tells a fifteen-year-old girl she will also receive this gift. And sure enough, in the next meeting her tongue suddenly breaks out in the wonderful language. Even at the home the girl can not refrain from speaking in tongues. But not all get this gift so suddenly. Some must pray and wait for it long. We are told in their pamphlets that an American, Barratt, had to wait not less than thirty-nine days for the supernatural gift, and that he wrestled in prayer for it uninterruptedly one day for twelve hours. And what did he experience in those thirty-nine days? One day "something remarkable took place" in his jaws, but the real speaking did not yet set in. Another time he had "a wonderful sensation throughout the whole body." He then begged "a spirit-endowed Mrs. D. to lay her hands on him," but "the power" did not come. "Soon after this," he relates, "I experienced the previously noted convulsive motions in the muscles of the throat and my jaws took a firm hold, only stronger than formerly. Then after another meeting he once more prayed till late at night. Again he besought, and this time one of the brethren, for intercession and laying on of hands. He says, "Exactly in that moment the power of God began to work in my spirit. I fell in a swoon like Daniel (Daniel 10: 8) in the face of this divine revelation. About half past twelve o'clock I sat directly upon the floor. Now my jaws and tongue were loosened, but no sounds came." Finally, after he had asked a Norwegian brother and the above-mentioned Mrs. D. for further intercession, "he succeeded" in speaking with another tongue.

A tilemaker in Gross-Almerode (a town in the vicinity of Kassel, where religious meetings were also held) first experienced a spasmodic feeling in his neck which pulled his head backwards. He had to lie down on a bench; then finally the speaking with tongues broke out in him. A shoemaker of the same place received the gift after a deep, fervent prayer during the night; five times he spoke loudly with tongues; and then with a blissful feeling he went to rest.

But the most interesting are the observations which preacher Paul in Steglitz near Berlin made about his own case before he could speak with tongues. Paul was so impressed by the news that in America and Norway the power to speak with tongues had again arisen, that he went to Norway. What he saw there moved him to make a special study of the first letter to the Corinthians which speaks of the gift of tongues. From this he gained the conviction that he also should receive this gift. But when he read an article in an American mis-

sionary paper (Methodist), which said that nobody could know in truth whether he really had experienced "Pentecost" till he had spoken with tongues, he was certain that he himself, who had been baptized with spirit and fire, must also speak with tongues. From now on "he strove with his whole heart" towards that which God had in store for him. He patiently waited till God would give him the gift. He writes:

"I could not expect any help in this matter from any man, nor did I wish to. I did not therefore ask that any one should lay his hands upon me, as the apostles did. No, there was God's promise in his word, and he himself was there to fulfill his promise in me; and thus it came that I hungered and thirsted for the gift. I can not describe how strong this desire became."

In this frame of mind he held "nights of prayer" with other brethren. Meanwhile his lower jaw was now and then "touched so that it moved."

Finally the long desired thing happened: "On the 15th of September, in the forenoon-meeting, the power of the Lord came upon me and continued its work on my body throughout the whole day, as often as I was in the meeting. . . . In the evening we (seven brethren together) had another prayer-meeting. Between ten and eleven o'clock the effect on my mouth was so strong that my lower jaw, tongue, and lips moved as if to speak, without any effort on my part. I was fully conscious at the time, entirely at rest in the Lord, deeply happy, and I let all this happen without being able to speak. Even if I attempted to pray aloud I could not, for none of my German words fitted into the position of the mouth. Likewise no words of any other language I knew fitted the positions which my mouth now assumed. I thus saw that my mouth was speaking silently in a strange tongue; and I perceived that it would yet be given me to utter words correspondingly. About eleven o'clock most of the gathering returned to their homes, especially such as had to go to work early in the morning; and thus there only remained with me two brethren, one of whom was Reverend H. When he prayed my mouth again began to move, and I noticed that all I lacked was the ability to give sounds to the movements of my lips. I looked up to the Lord that he might vouchsafe it and soon I was moved to speak. But now something wonderful happened. It seemed as if a new organ was forming in my lungs which brought about sounds that would fit into the position of my mouth. Since the movements of the mouth were very rapid, this had to happen very quickly. In this way a wonderful language arose in sounds that I had never spoken before. I had the impression according to the tones, that it might be Chinese. Then came an entirely different language with an entirely

different position of the mouth and wonderful sounds. Because we had just had missionary meetings that day on behalf of China and the South Sea Islands I naturally thought it might be a South Sea language. I do not know how long I spoke thus—surely some minutes. Then I had to break out in German in praise and worship of my God. I was sitting during all this, nevertheless my body was shaken by a great power, though in nowise unpleasant or painful.”—Reverend A Kampmeier, in *Open Court*, August, 1908.

Hymns and Poems

Selected and Original

What Shall My New Home Be?

The home of my youth was the home of perfection,
Where song-birds enchanted and wild flowers grew,
While every new trail was a path for inspection,
Which led to ripe berries no other ones knew.
This home that I loved is far distant back yonder;
No more in this life shall I see it as then;
But what shall my new home be, I wonder,
When I'm called to depart from the dwellings of men.

The loves and the joys and the glories of nature,
Which thrilled my young life in the days that are past,
Seem now but a horoscope cast of the future,
When perennial bliss will be certain at last.
Will the home up above in the mansions of glory,
Excel in delights those I knew as a child,
And the eternal youth of song and of story
Be fair as the worlds in mythology styled?

I know that my home where all Saints are united,
And our own loving Savior rules justly and kind,
Will be sweeter by far than the home which delighted
The swift passing years to our childhood assigned,
The songs of the ransomed, the glories transcendent,
Of the life that's eternal in regions divine,
Will repay all our griefs in a home most resplendent,
And bless for eternity your soul and mine.
BISMARCK, North Dakota. J. S. KNAUSS.

The following was written in the Eighteenth Century by Joseph Grigg, who began writing hymns when ten years of age. He was a Presbyterian minister and began preaching at fifteen.

A STRANGER AT THE DOOR.

Behold, a Stranger at the door!
He gently-knocks, has knocked before:
Has waited long, is waiting still;
You treat no other friend so ill.
O lovely attitude! he stands
With melting heart and laden hands;
O matchless kindness! and he shows
This matchless kindness to his foes.
But will he prove a friend indeed?
He will; the very friend you need;
The Friend of sinners—yes, 'tis he,
With garments dyed on Calvary.
Rise, touched with gratitude divine;
Turn out his enemy and thine,
That soul-destroying monster, sin,
And let the heavenly Stranger in.

Mothers' Home Column

EDITED BY FRANCES.

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Daughters of Zion Reading for September.

TO WHOM DOES THE CHILD BELONG? NO. 5. TO THE STATE.

The public-school system of our land is a tacit recognition of the fact that the child belongs to the state, and that he must therefore be educated for his duties as a citizen. The first duty of the state is to recognize that the child belongs primarily to himself, and all true education should tend to develop his individual powers; that education is not cramming in, but leading out, and that physical education is the basis or foundation upon which must rest both mental and moral power. Disraeli said: "Public health is public wealth." It is therefore not only duty but policy for the state to guard the health of its children, first by enacting sanitary laws for the land in general, for cities, houses, schools, in particular, and then by the enforcement of these laws.

Ignorance of sanitary law in a mountain home in Pennsylvania resulted in the Plymouth typhoid fever epidemic. Neglect of sanitary precautions in Jacksonville, Florida, resulted in the epidemic of yellow fever. Indifference to the report of a "death trap" in a school-house in Indiana was followed by an epidemic of diphtheria among the children.

It is the duty of the state to see that no such slaughter of the innocents results through ignorance, carelessness, or indifference. School hygiene is a subject worthy of the profoundest thought of educators, not only in the sanitary condition of buildings and their ventilation, but in the consideration of individual needs of pupils. One has but to notice the stooped and crooked figures of many of our school children to become painfully aware of the fact that the state is not competently caring for her own. Desks and seats are often unsuited to the sizes of their occupants, and limbs are bent and chests are cramped and shoulders rounded thereby.

The habitual attitude of the body has its effect on character. The soldierly attitude not only typifies courage, but, in a certain sense creates it. If we desire to raise citizens who shall be upright, courageous, and self-respecting, we must insist upon the children's being trained to the habitual attitude which expresses these attributes. The cramped chest, the rounded shoulders, the head deflected forward from the normal upright position, is the figure of a slave, not a free-man, and the mental state follows the physical attitude. If we as a nation desire to be a ruling force in the world, we must educate our children to bear themselves as those who respect themselves, and are capable of self-control, while we guard against the attitude of arrogance and insolence.

So much writing is done in school nowadays that it is almost impossible to find a child not harmed in some way by sitting in a cramped position, more especially as the writing is all done by one hand. If children were taught to write equally well with either hand, the danger would be lessened. Teachers, whose hobby is discipline, ignore the natural tendency to activity in their pupils, and demand an immobility that is not only physically but nervously disadvantageous. To such teachers the quietest school is the best disciplined, and the martinet eye is watchful of every

movement. If a scholar raises eyes from the page, the command goes forth, "Look on your book; turn your face this way; put your elbow off the desk," until in very consternation the child is transformed into a machine in which every spring and wheel that is under the teacher's reach is made motionless, and as a consequence thought power is deadened, stupidity results, and the child is then blamed for indifference or carelessness when he is no more to blame than an engine would be for refusing to run when the motive power was withheld.

In one school in Ohio, if a child has not a seatmate, the teacher places a pile of books in the unoccupied seat so that he by no possibility shall move out of his prescribed place. The kindergarten recognizes in its minglings of play with study that the child-nature demands activity; but the child comes to the public school from a life of unrestrained freedom, and is at once put into the pedagogical straight jacket, and punished if he rebels. The physical needs of the children are not unfrequently ignored by the teachers. The child gives the sign that asks permission to leave the room, the teacher denies the request, and the child sits in physical discomfort, unable to fix his mind upon his lessons, and, worse still, a condition arises which may result either in acute or chronic ailments of serious import.

The teacher will say, "If we granted all such requests, our children would impose on us." It is true we must admit this possibility, but the teacher whose authority is that of awakening in the child the inward motive of right-doing, will not be imposed upon as will the autocratic teacher whose own will is the only law the children are expected to recognize. Tyranny begets fear, and fear is the parent of duplicity.

Americanitis is the new name for nervousness, and nervousness is generated by unhygienic school methods. The very repression of which I have been speaking is a means of creating nervousness. The force that should have expended itself in muscular motion becomes a source of nerve-irritation, and perverseness, sleeplessness, headache, and nervous twitchings often manifest this.

Boys, in their more active out-of-school life, are less liable to permanent injury than girls, who are expected to be more quiet and decorous. We gladly hail all outdoor sports for girls. We welcome joyfully, too, all forms of manual training connected with public schools. Their benefits are manifold. They not only furnish an outlet for surplus energy, but they are direct educators for good citizenship. They have a moral value that is not given by theoretical knowledge.

They teach truthfulness; for to follow a straight line is to be true. In the turning, pattern-making, wood-carving, and carpentry—studies as well suited to girls as boys—are taught persistence, accuracy, judgment, truth, patience, precision, honesty (for only honest work succeeds), the perseverance that triumphs over repeated failures, the high ideal that will not be satisfied with less than the best. That pupil has not thrown away his time who has worked weeks to bring a plane surface to absolute perfection. He will be a better citizen therefor.

The system of emulation prevalent in schools, of studying to pass examinations, "to pass regents to be promoted to a higher grade," as if the grades were the eternal verities, is not a system calculated to develop good citizenship; and we can see its effects in the struggle for supremacy regardless of means employed, in the fierce strife to reach the world's glittering prizes of wealth and position without considering fitness or worth, in political corruption, and a general lowering of moral standards.

If the boy at school finds that trickery and dishonesty are rewarded by promotions, while honest plodding is unrecognized, he receives a lesson that will probably be put in prac-

tice when he becomes a scholar in the larger school of active life. If the every-day, faithful work in recitations counts for nothing because the timid child nervously fails in examinations, and daily failures are forgotten because the self-confident pupil by a little cramming manages to "pass," both scholars have been taught that successful shams are more to be desired than honesty, and the state will feel the effects of the teaching, and the strong fabric of true statesmanship will degenerate into a tissue of schemes and falsehoods.

If we as a people realized the value of the public school as an educator of citizens, and not merely a place where individuals are crammed with book knowledge, we should demand of teachers that all methods employed in training our children should be such as would develop honesty, truth, purity, and self-control, even though they fail to teach the alphabet or the multiplication table.

Doctor W. T. Harris says: "Every man has two selves, the great self of humanity and the institutional world, and the little self of individuality." Unfortunately it is this little self that receives most of the cultivation in our schools.

In one of our Ohio schools for girls, on the Mt. Holyoke plan, the idea made prominent in the household duties is, not that they are working so much to get the work done, as that this work gives each girl an opportunity to do daily something for every other inmate of the school, and thus the small duties are given the grace of philanthropy, and the girl grows out of the thought of her little self into an appreciation of the "great self of humanity."—Mary Wood-Allen, M. D., in *American Motherhood*.

Questions on September Reading.

What does the state recognize in the public school system? What is true education? Of what is physical education the basis? What is the duty of the state regarding the health of its children? What knowledge have we of evils resulting from sanitary conditions? What interest ought we to show in the hygienic conditions of our schools? What are the effects of desks and seats not suited to the size of their occupants? What effect does the physical attitude have upon the mind? What injuries may result from cramped positions in school? In what way are kindergarten methods superior to the ordinary discipline of the common school? How may physical evil to the child be avoided by the coöperation of parents with teachers? What may be accomplished by the teacher who awakens the motive of right-doing in the children? What may result from over-repression of physical activity? What may outdoor sports accomplish for girls? How is manual training on educator for good citizenship? How is the present system of school examinations detrimental to good citizenship? How will the state be affected by the failure to recognize the honest, faithful daily work of students? What should be the great purpose of education? In what sense has each of us two selves? What high ideal is represented in the work of the school mentioned?

Program for September.

Hymn No. 279, Saints' Hymnal; Reading from Home Column with discussion; paper, Fear; its causes and effects; paper, Our two selves; roll call; business; closing prayer.

Request for Prayer.

Sr. E. M. Berry, Fairland, Oklahoma, is not able to read because of illness, having suffered for two years. She asks the Saints to pray for her.

One example is worth a thousand arguments.—Gladstone.

Letter Department

JONESPORT, Maine, August 6, 1908.

Dear Saints: As it has been a long time since you have heard directly from this part of the Lord's vineyard, I think it may be well for me to break the silence, and inform you that the campfire is still kept blazing, yet not with such brilliancy as in former years.

What are the reasons? Many. One would judge from the numerical strength of our branch that more could be accomplished. But when you learn that it is widely scattered, and many of its members aged and infirm, their days of usefulness ended (yet strong in the faith, and waiting with patience and hope for deliverance from this earth life, to join the innumerable host gone before; while others have fought the good fight, finished their course, kept the faith, and have entered the portals of paradise, but the influence of their lives remains and can not be erased from the hearts of the living), and still others who have grown careless and indifferent concerning the work, leaving few, comparatively, to use the oars as it were against the tide, you will not wonder that it is not like days of yore. Nevertheless, I think the few have the work at heart, and never once think "to cease the conflict, till the summons home be heard"; but through storm and sunshine ever have held and will hold fast to the rod of iron that leads to the tree of life.

Saints, you who are situated in large branches, that are fully officered, and all in line of duty, with talent displayed on every hand, just imagine if you can the many branches with but one officer—perhaps two, and one of them so situated that to perform his duty is impossible, with no material at hand from which to ordain others, and you can catch a glimpse of the condition of your less favored brethren scattered throughout the earth. Then let your hearts well up in gratitude to God for your blessed privileges, and also breathe a prayer in behalf of those who are struggling against many discouragements; but who, by the help of God do not intend to yield; but "for the vict'ry we will fight, or perish in the field."

When I read in the *HERALD*, *Autumn Leaves*, and *Ensign* of the progress of the work along different lines, and of the army of young men and women coming to the front as efficient workers for the Master, my heart goes out in thanksgiving to God, with an earnest longing to be moving Zionward. Workers are needed everywhere, and I feel the importance of occupying upon the little talent intrusted to me, and sacrificing for the spread of the truth; and I am willing to follow where my Master leads.

During the last two years Bro. Bullard has labored in this vicinity, and Aroostook, with good results. He has opened up new places, and found friends and foes to the work, which is the common lot of all missionaries. As bishop he has presented the law of tithing in a plain and forceful manner, so that none can be excused with the plea of ignorance along that line. Several of the Saints, after learning their duty, made an inventory, and paid their tithing. Enemies of the work reported that Bro. Bullard scared them by an assumed revelation, pocketed the money, and went west to invest in a home; but being accustomed to such falsehoods, it did not jar us or him a particle. Opposition strengthens the true Saint.

Within the last year our hearts have been made to rejoice by the accession of nine to our branch, who are proving true and loyal to the work; all sisters except one. The men stand aloof, thinking, perhaps, that they have no need of repentance.

Last year, Bro. U. W. Greene, missionary in charge, made us a short visit, which resulted in much good in various ways. Seeing our need of local help, he recommended Bro.

S. F. Cushman coming to our aid; so on September 6, 1907, he came into our midst and is still with us, presiding over the branch, and trying to adjust matters so that better conditions may prevail. He is surely a shepherd to the flock, a wise counselor, giving words of comfort and strength in times of sickness, sorrow, and death, also encouraging the Saints to a higher life. We hope he may remain with us for some time to come; and we hope to manifest in our lives the sacrificing spirit exemplified in his.

Although we may feel cast down at times, yet we are not forsaken. God manifests himself by his Spirit when we go to our secret places for communion and prayer; also in our social service, when the few gather together to render thanksgiving and praise unto him who is the author and finisher of our faith; and the promise that Christ gave his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," is verified.

Our conference at Beals last June, was a source of spiritual comfort and encouragement to the Saints assembled, the Spirit being present at all the services in a marked degree, especially the social service Sunday morning, where testimony and prayer was given by inspiration, also a prophecy delivered by Bro. Bullard containing admonition, reproof, and blessings on condition, to those present. With Bro. Bullard's consent I send this to be published, hoping that it may be beneficial to many, by stirring up to duty, to improve neglected talent, and to embrace present opportunities. Hoping that we may endure to the end, I remain,

Your sister in Christ,

MRS. E. M. WALKER.

PROPHECY GIVEN THROUGH BISHOP BULLARD.

The word of the Lord burdens me; I will now try to deliver it: Thus saith the Spirit unto you my people, to you who have assembled yourselves to worship the Lord this beautiful Sabbath morning. The Lord even your Master is willing to bless you, if you will prepare your hearts to receive his blessing. And that you may receive the blessing and help you need, put away frivolity, pride, and lightness of speech far from you, that your walk may be acceptable before the Lord. Refrain from all those things that are unprofitable to a saintly life.

Remember, oh, remember, you are living in the hour of God's judgment, as well as in the day of his blessing. Heed, oh, heed this warning to you this morning, and turn to the Lord with full purpose of heart. Study the works of the church, and the word and law of the Lord, and thus inform yourselves of those things required of you.

Behold, wickedness is on the increase, and the earth is under a curse, and the snares of evil are thickly set for the unwary. The Lord demands a true-hearted service of his people, a walk of uprightness and of purity before him. Yea, you fathers and mothers, neglect not your family devotions. Erect and establish a family altar in your homes; gather your children around you, and teach them the principles of truth. Warn them against common evils existing among them, that they may be furnished with knowledge and strength, helpful to them in life.

Many have brought sorrow to their life because of a lack of these things, and because of neglecting their devotions and family duties. The heart of your Master yearns after his people. How many times his loving hands have been outstretched toward you in blessings and protection. How often would I have placed my arms of protection around you, had you hearkened unto my counsel, saith the Spirit. Yea, I would have gathered you together, even as a hen gathereth her chickens under her wing for protection.

There are those present who shall be made to sorrow. Yea, some shall be clothed in sackcloth and mourning, for

disease shall claim many, and the mighty arm of the Lord shall be withdrawn in its protection from among you; for my judgments shall be poured out.

To you who are outside the fold and church of my choice—you, who have heard my servants declare the gospel in its power many times, and have not hearkened unto the warnings and promises of God: You shall be left *alone*, ALONE, without light, without help, in dismay and fear. Your hearts shall sink within you, when the mighty billows shall roll and surge around you, when the terrible thunders shall crash, and the vivid lightnings shall flash through the heavens, and these rocks shall rend and crumble. My hand shall not protect you in the hour of peril unless you turn to Him who is mighty to save. Therefore turn to the Lord and do his commandments, and thus bring blessing and protection to you, saith the Spirit. Amen.

GWYNFA, LLANSAMLET, Wales, July 20, 1908.

Editors Herald: I have great pleasure once more to write a word or two to the HERALD respecting the latter-day work in this locality.

The Llansamlet Branch is in a fair condition at present; the officers and members are doing all they can to advance the cause of Christ in this place. The most of the members are faithful in attending meetings, and are blessed with the power of the gospel. The gift of healing the sick has been manifested here on many occasions; some of the members have received an immediate recovery from illness under the hands of the elders.

We have commenced preaching out in the open air at Llansamlet and Skewen, and we are having big crowds, and it seems that the people are becoming more interested in our doctrine than ever they have been before. We are having splendid attention, and I hope that much good will be accomplished by the preaching of the word.

I am longing to see the day dawn when the work of God again will flourish and grow rapidly among the people of Wales. The harvest is great and the workers are few at present. Let us ask the Lord of the harvest to send more inspired servants to the field. We require missionaries in Wales that can preach in the Welsh language to the people. That has been a difficulty in the past. The most of the missionaries from America were unable to preach in the vernacular.

The most injurious thing to the work here in the past has been the spirit of emigration. I hope that the missionaries will show their disapproval of the same. The Welsh people no doubt have been blessed with more gifts of the gospel than any other nation under the sun, and I think that some of my Welsh brethren and sisters that are at present on the other side of the ocean from here will confirm this statement.

The British Isles Mission conference is to be held at the city of Cardiff this year, commencing August 1, and we are hoping that we shall have a profitable time. May God bless the efforts of his children in advancing the cause of Christ among all the nations of the earth, is the earnest desire of your colaborer in Christ,
DAVID LEWIS.

SKEWEN, July 15, 1908.

Dear Herald: I have not yet contributed to your columns, but I feel impressed to write to-day. I am a young member in the church, but I have been blessed remarkably during the few months I have been a member. I have both felt and witnessed the power of God on many occasions.

But the power that I wish to tell you about particularly was in our Saints' fellowship-meeting held in the house of Sr. M. Collin, of the Llansamlet Branch. Sr. Collin had been unwell for a few days previous to Wednesday, July 8, and she suffered acute pain internally. There was a remarkable

power of the Spirit present, when Sr. Collin arose in meeting and explained her condition, and asked the elders to administer to her. She said that she had been healed before and she was sure that God's power was the same to-day. Elders D. Lewis and H. Ellis complied with her request by anointing her with oil and laying their hands on her. Bro. Ellis prayed over her, with the result that she was instantaneously healed. Every one in the meeting testified to the power that they felt. I, myself, have been endowed with the power of God on numerous occasions, but never more than that night. We should each one try to live our lives day by day, that we may in sickness adhere to the ordinances of the church and manifest our faith in our heavenly Father, that we may receive his blessings. I myself realize that there is a power and divinity with the Saints that I have never experienced elsewhere, although I have been associated with other so-called religious bodies.

I ask the prayers of the Saints on my behalf that I may be faithful and that I may be able to do something for the Master.

Your brother and colaborer for Christ,
3 Ormes Road. F. SIMMONS.

KEOKUK, Iowa, July 21, 1908.

Dear Editor: We are having fine weather and crops are good. Our little branch is still progressing. Four have lately been baptized. Two of these were Sr. Brown and daughter. Sr. Emma Brown is a daughter of old Bro. John Moore, who resided at Montrose for many years. Many of the elders will recognize the name, as it was one of the stopping-places. Sr. Brown's grandfather was one of the brethren who worked on the Nauvoo temple. When the Saints were driven from Nauvoo he came with his family across the river and located at Montrose.

We had almost given up Sr. Brown coming in, although she kept saying she was going to obey soon. Sunday, a week ago, her youngest daughter, Opha, came up to me and asked to be baptized. We arranged for the baptizing and it was easy to see her mother was having a struggle. After Opha was buried with Christ, the mother followed and her oldest daughter, Grace, was very nearly convinced to surrender, but said in the near future she was going to obey the heavenly call. Miss Grace is our Sunday-school secretary and we hope she will soon be added to our number.

Sr. Howell was a member of the Baptist Church, but became dissatisfied. Her parents were members of our church in Nauvoo. There have been four Utah elders there trying to convert her and presenting her with a Book of Mormon and other works. But the Lord gave her light.

The other one was my boy, who is eight years old. We were glad to see him wanting to be baptized at the proper time. My greatest desire is that he may always be ready to heed the Lord's command, but hope the Lord will not call him into the ministry. Not because the ministry is not a noble work, but because of the many things that are brought to bear. I fear he may not be able to withstand and bear the burden.

Last Sunday we noticed in our congregation Grandma Bogue and her grandson, Bro. Farmer, who has become famous as a singer. There is a long article in the paper as to his success and the indication is he will soon reach the highest notch. He will soon sail for Germany to finish his work and to make a tour of that country. Bro. Farmer was baptized at Park Bluff reunion several years ago.

We will soon organize a Religio here.

Bro. Roy Young has left for home, after being here about three weeks. The brother labored faithfully while here and in other places. We hope the time will soon come when he will be sent to proclaim the gospel message. But how many

useful men have to remain home because God's children fail to obey his law. May God speed the day when we will all be fully converted.

Your brother,

A. C. ANDERSON.

GOREVILLE, Illinois, August 5, 1908.

Editors Herald: I am traveling with our gospel tent and am having large, orderly, attentive congregations. The last three weeks I have been at Tunnel Hill, where I baptized seven, all grown people, and left others very near the kingdom. These make seventeen I have baptized since I came home from General Conference.

Monday, August 4, we came here, commenced meetings that night, and are having good crowds so far. This is where Elder T. C. Kelley and Daniel B. Turney held a debate some three or four years ago. We hope to hold forth here two or three weeks, or until it will be time to go to our Southeastern Illinois reunion to be held at Brush Creek from September 4 to 13.

We never felt better spiritually or more encouraged in the work. One thing only that worries us: the harvest is great, laborers few, and many calls for preaching. But wife writes, "I haven't a cent in the house, and haven't received my last two months' allowance. Am going on the third month." Other families are in the same condition. Our Bishop's agent's address is Thomsonville, Franklin County, Illinois. Saints, try to send in your tithes and offerings so he can receipt you and supply the families of the missionaries, who are solely dependent on you and him for their support, so we as missionaries may be free to go on in our work.

In gospel bonds,

F. L. SAWLEY.

BLISSFIELD, Michigan, July 23, 1908.

Dear Herald: To say you are a welcome guest at our home would not do justice to our feelings. We are more than pleased when you make your weekly visit, as the *Ensign*, *Glad Tidings*, and yourself are the only preachers here. It seems almost impossible to get the work opened up in this place; we can get a hall, but rent is so high, and only four here to pay it. If we could get a little help from the outside Saints we might have a two-day meeting, and that would give us an opening here. The hall will cost nine dollars from Friday night until Sunday. We can raise five dollars here among ourselves. I do not want the Saints to think I want to beg, but it is our duty to help the gospel along, and to open new places wherever we can, because we know that this gospel is the power of God unto man, and we may obey it as often as we can, and if we do not try to do our part as to sending it forth to the world, I wonder if we will not be found wanting at the last day. I wish to do all I can, and will whenever I have the opportunity. I want my husband to hear this gospel again so he will have a chance to obey it, as I know that is all that lacks in him. He was very much disappointed that he did not get to hear Bro. Scott when he was here last spring, but he was away from home and could not get to hear him.

Dear brothers and sisters, it is a great and glorious thing for us to say that we are in the church and kingdom of God, and we should be ever ready with heart and hand to further the cause to a dying world.

I wish to say to the sister who had a letter in *HERALD* of July 15, in Huntington, West Virginia, about a question she wanted the Saints to answer in regard to Paul's writings. You will find it in Paul's letter to the Corinthian brethren, 2 Corinthians 12:2-4, where Paul is speaking of being caught up to the third heaven, and again he was caught up into paradise. How glorious it is for us to say and know that we have something that the world has not, neither can

it receive it, and neither can it take it away, so the Savior said. We should rejoice, and so I do when I can say I know that we have the gospel law of God which has stood the test since the world began, and will stand the test when the earth is burned with a fervent heat, and the heavens come together like a scroll. Come, brethren, let us be more faithful in the future than in the past, doing whatsoever our hands find to do, so when the great change comes all will be ready to enter into the marriage feast of the Lamb, for it will be the greatest wedding we ever attended, if we live so as to be able to enter in.

Pray for me, brothers and sisters, that I may be one that will be at that marriage feast. Yours for the upbuilding of the cause of Christ.

MRS. C. B. TANG.

R. F. D. No. 4.

HARDIN, Missouri, July 21, 1908.

Editors Herald: Bro. Bootman and I came to this place yesterday. We expect to commence work as soon as the tent gets here, which will be in a day or two. Bro. Howard and family live here and will assist us all they possibly can in the meeting, for they are made up just that way. So far, I like this field fine. Have been kindly received everywhere I have been.

Bro. Bootman has baptized several since conference in this field and probably others will be baptized before the year closes.

We just closed a tent-meeting at Kidder last week, with not so much interest manifested on the part of the people as we would like to see. Yet we did what we could and will leave the result with God. The few Saints living in that vicinity took a deep interest and stood by us nobly in the effort.

Last Sunday week about sixty Saints visited us with baskets well filled with the good things of the land and we had "dinner all day and preaching on the ground" (a Southern phrase). We certainly had a fine time, Bro. Bootman and myself anyway. Saints were there from the branches at Kingston, Far West, Delano, and Cameron. Well, the sad part of such meetings is they come to an end and we have to part with the Saints who made it so enjoyable for us.

I spent the 4th of July at home, the first in ten years. I certainly had a good time. Sr. Henson and I took in the picnic from the first number on the program to the last. In our sixteen years of association this is the first picnic we ever attended together. Well, what of that? We have had sixteen years of picnicking together, that is, whenever I happened to be at home. But we are hoping for a thousand years of picnicking after a while without any break in the time.

What a wonderful time we are having in the world! I wish we had more power for good, and could hasten the completion of the work. We must be patient.

With a prayer for the welfare of the work, I am,

Your brother in Christ,

E. L. HENSON.

STEELETON, Sault Ste. Marie, Ontario, Canada,
July 24, 1908.

Dear Herald: I have often felt refreshed and blessed in spirit by reading the testimonies and fine articles from time to time in our church papers; and I feel like writing a few lines to your valuable paper at this time. I feel indeed that it is a privilege to serve God in our humble ways of life; for indeed our heavenly Father has been kind and merciful to me in the past and in the present.

To-night is our Religio meeting night; but I am under the painful necessity of remaining in the house on account of a spell of sickness, and I do think it a privilege to be able to

meet with the Saints in Religio, and to hear the fine stories of God's goodness read over, and talk of the people of this land of America. We have a good Book of Mormon teacher, Bro. McMindoe, who takes an interest in teaching. We also have a fine map to help us in our studies. The Saints here have worked hard in the past few years, have bought a nice lot, and are now building a church on it. Hope to be able to worship in it sometime this fall. The five families of Saints here have done well, although meeting quite a few setbacks. They are still plodding on, and even now quite a number of outsiders and friends are asking the question, "When will you be ready to open your new church? We are anxious to hear what kind of doctrine you preach." This shows us that, here as elsewhere, the laborers are few compared to the field which is white to the harvest. Men everywhere would be glad to receive this beautiful gospel of Jesus Christ, if only they heard it continually preached to them from time to time. Thus we believe that a great work will yet be accomplished in this town, and that God will yet bless the humble efforts put forth by the few officers of this branch.

All concerned in this glorious latter-day gospel, here, are doing their best to keep the gospel flag flying. We have long walks to place of meeting and Sunday-school; yet we are blessed with the sweet spirit of peace, and enjoy God's blessings for the effort made. Every time I enter the house of meeting, Sunday morning, at our Sr. Miller's, the beautiful words of the poet, "How sweet to my soul is communion with Saints," appeal to me, and make me think, If the sweet communion of Saints is realized in its fullest sense, when we are praising God in meeting on Sabbath days, and in prayer-meetings, how glorious will be the gathering of Saints at Zion, when Jesus will come to reign with us. May I and mine be found worthy to see that day, is my prayer. And my prayers are at all times for the ministry, and the children of God.

Yours for the truth,

MRS. P. WELLS.

POLLOCK, Missouri, July 13, 1908.

Editors Herald: We have no branch here at present. There was one here at one time, but it has been scattered. I have been preaching at different places in this part for some time. Yesterday I preached morning and evening. I have monthly appointments at the union church six miles west of my house, and a monthly appointment at the Aspach Schoolhouse.

My business has kept me from home the most of the time in the last three years, and when not at home I have been in Montana and Idaho. As my wife's people live near Princeton, Missouri, we celebrated the Fourth at that place. On arriving there on the third I learned there would be Latter Day Saint meeting there Sunday. I looked around and saw an advertisement to that effect, but it did not say "reorganized," but stated they had been sent out by Independence conference, so I sniffed Brighamites at once. Having no books with me, I drove five miles to my wife's brother, got the books needed, fixed for war, and when meeting-time came I was on hand. After one of seven elders that were there had preached, then my time came, and I asked to tell the people why they believed in polygamy, blood-atonement, and Adam-god theory, explaining what that heresy meant, and how they practiced it, using about thirty minutes' time. Then their spokesman got up and denied blood-atonement, and did not say why they believed in polygamy and Adam-god, and went on at a great rate about me not being a gentleman, and said that that was the way they had found all the Josephites. That was the way they said Elder White had abused them at Trenton, and falsified just as I had done. Then when he quit I again got up and told the people maybe they did

not know what it took to be a gentleman in the eyes of a Brighamite, and then read an extract from one of Brigham's sermons, where it said that they had elders that could cut the cards with the smartest shavers, and so on, and told the people that was a gentleman according to Brighamism. And as I read extracts from the *Journal of Discourses*, and commented on and explained, they got warm under the collar, and could not refrain from stepping up to me and in a round-about way tell me I had lied.

I enjoyed good liberty, and, at times, the people applauded me. It was my first attempt to meet that heresy, and I handled them without any trouble. May God be praised for aid and assistance. I heard such remarks as, "That man was on hands with the goods, and plenty of them"; and, "It was a God-send that that man was here." Some ladies sitting in a buggy a few feet away asked me to step over to the buggy as they would like to shake hands with me. I heard many favorable comments, and left the two Saints that were present rejoicing.

Now I was out of my district, the Northeastern Missouri, so will ask the man in charge of that district to excuse me if I was "butting in."

We challenged each other to debate, but as I could not write anything that they would sign, I do not believe they wanted to debate. The leader's name is John A. Crosby.

In gospel bonds,

F. M. BURCH.

OMAHA, Nebraska, August 9, 1908.

Editors Herald: After a sojourn of six months in different parts of the States, I start to-day for Australia via Vancouver. I had some difficulty in securing a berth, as all were taken two weeks before time to sail; but I managed to get one by paying ten dollars extra.

I have enjoyed my visit at different points very much, and only wish I could remain a little longer to attend some of the reunions in Iowa; but unexpected changes have recently taken place in the Australian Mission that need attention, and so I hasten away without considering my own pleasure. I hope to visit Bro. and Sr. Burton, but the boat fare is too high to go by way of San Francisco.

I find the work in these parts steadily onward in most places, with quite an advancement in the Sunday-school and Religio, and bright prospects ahead. Our progress seems somewhat slow, but when we see the awful division among the other religious people, and their rapid falling off in membership, our faith still keeps bright and our hopes still increase in the ultimate redemption of Zion.

I would earnestly request the Saints to remember the far-off Australian Mission, for our laborers are few and scattered, and the harvest is very great. We need more laborers now. Who will volunteer to come and help us?

Ever praying for the building up of Zion, I am still in the faith,

C. A. BUTTERWORTH.

DETROIT, Texas, July 23, 1908.

Editors Herald: We have moved into a new place where there has never been any preaching and we are trying with all our might to introduce the work into the minds of the people here. Bro. P. B. Bussell came to our rescue and gave us a few good sermons, which have opened the eyes of some, at least. Some say they never heard so much Bible preached before and it is hard for them to believe it is the Bible. Bro. Bussell is an able defender of the truth, though young in the ministry. The Lord is blessing him wonderfully in his work for the cause.

Best wishes for all.

M. M. AARONS.

Tennessee and Kentucky Reunion.

Editors Herald: Our reunion convened at Foundry Hill, Tennessee, July 25, 1908, at ten o'clock in the forenoon. D. E. Tucker and J. M. Stubbart were chosen to take charge, the latter to act as secretary. J. R. McClain and E. A. Erwin, of the missionary force, arrived after the organization was effected. C. L. Snow also came in during the week, but was not able to take part in the preaching, as he has not fully recovered from his recent illness.

The preaching was done by E. A. Erwin, J. R. McClain, D. E. Tucker, and J. M. Stubbart, with a couple of short sermons by M. McFadden. Grace Shupe was chosen organist and M. McFadden chorister.

Bro. Scott Shupe was present part of the time and assisted greatly with his family band. He and seven of his children play on different instruments. His little boy of eight years plays the bass drum.

The preaching was good and well received. The singing was fine and the music excellent. Many enjoyed the spirit and wept for joy. The gift of prophecy in exhortation was enjoyed. The best of feeling prevailed and all who expressed themselves said it was the best reunion ever held in that district.

There was a large attendance of Saints from the district, and at nights and Sundays there were a great many strangers present. On Children's Day there was a very large attendance, and a splendid program was rendered in the forenoon and afternoon under the able direction of Bro. Shupe and led by his band. I judge that over one hundred took part in the march.

The Sunday-school and normal work received due consideration. Two sessions were devoted to normal work, in which J. R. McClain gave a talk on the history and translation of the Bible, and J. M. Stubbart gave a lecture on the duties and qualifications of Sunday-school teachers and officers, and another on the names and authorship of the books of the Bible.

The reunion committee and the Saints at Foundry Hill did nobly in preparing for the reunion and making it pleasant for all who attended. It was decided to hold the next reunion at Foundry Hill, beginning on the last Saturday before the first quarter of the moon in July, 1909. Albert Galamore, Manassa Gore, Joseph Alexander, M. W. Seaton, and John Overcast were chosen the reunion committee for next year. The running of a stand or boarding-tent was left to their discretion and direction. The securing of speakers and music was also left to them.

After the sacrament on Sunday afternoon, J. R. McClain baptized ten who were confirmed at the night meeting. Another young lady was to be baptized Monday by Bro. Tucker, and Bro. McClain was to go some sixty or seventy miles as soon as possible to baptize a lady who attended the reunion, also her husband and daughter.

One young lady joined the church who had never heard a sermon before attending this reunion. She did not know whether she would be permitted to return home or not. It seemed providential that she came to attend with an aunt with whom she has been visiting. She is bright and intelligent and will no doubt do good for the cause of Christ.

J. M. STUBBART.

Extracts from Letters.

Bro. and Sr. Lyke, Brooklyn, Iowa: "We are among the isolated number and our papers are the only preachers we have. If any of the elders come this way, we would be pleased to have them stop here."

Bro. Joseph Arber writes that he is holding nightly meetings at Bartlett, Iowa, to crowds somewhat reduced because of heat. Rain needed. Prospects for crops not the best.

Bro. Bert W. Williams, Clarks, Nebraska, writes: "I have been here two years now and talked with the people quite a bit and I haven't found one that knew there were two organizations. They think that the Latter Day Saints are all from Salt Lake City and I doubt if any of our elders could do any good here, as there is a strong Methodist class here, and the people are the happy-go-lucky, don't care sort. Still, I would like it if one of the elders could come here. I would do all I could to help the work along. My house is open to any that come as long as they want to preach the gospel here."

Bro. Ammon White, Trenton, Missouri: "F. C. Keck and self have just closed a successful tent-meeting of twenty days at Trenton. Yesterday we baptized six and organized a Sunday-school of twenty-seven members, with J. D. Proffit, (one of those baptized), as superintendent. One lady, Sr. James Kelley, with her daughter, bids fair to lead others soon. Five others are seemingly at the door, and wept while the ordinances were being performed. The three sisters here (Proffit, Nellie Campbell, and Baker,) have certainly been energetic, and their lights have not been hid."

Bro. M. E. Worthington, Republic, Washington, writes that if there are any Saints thereabouts he would like to see or hear from them.

News From Branches**CHICAGO, ILLINOIS.**

No rain in Chicago and vicinity for nearly a month, which means great damage to crops in this country if the dry spell is not broken shortly. The parks in the city are drying up, likewise lawns and gardens.

Some time ago the South Side Branch began a fund to bring the district tent to the city and move it from place to place, holding services during the week. This has been delayed, from some cause, for the present, but as the idea is one that would be productive of so much good results, so far as getting the work before the people is concerned, it ought to be kept up, and enough money secured to purchase tent and outfit, and hold it as church property between the three Chicago branches. The writer has been an earnest advocate of this idea for the past few years, and grows the stronger as he observes the success of other denominations along this line.

The Saints on the West Side have a number of lots in view, either one of which they are now able to purchase at a cash down deal, and then float a loan on the lot, and proceed to erect building of whatever description may meet the favor of the majority. There is some difference of opinion: some favoring a regular church building, while others favor what is termed a business and residence building combined. A long, open hall, such as could be used for a store, and a couple of small flats in the second story. The flats would rent for fifteen dollars each, and leave us the hall for church purposes. This plan seems to have the strongest support, as it is the easiest to put through, and besides being a self-supporting institution to the tune of thirty dollars per month. Considerable difficulty would be encountered in getting a loan for a regular church building, while the other, above mentioned, would meet the solicitation of any loan company.

The work in the branches is progressing smoothly, and many are preparing for district reunion at Plano, beginning August 21.

J. H. CAMP.

2270 West Twenty-fifth Street.

No change in childhood's early day,
No storm that raged, no thought that ran,
But leaves a track upon the clay,
Which slowly hardens into man.—Romanes.

Miscellaneous Department

Conference Minutes.

VICTORIA.—The half yearly conference of the Victoria Mission convened at the Saints' church, Swan Street, Richmond, Saturday, April 11, at 2.30 p. m., and extended over the following day. On motion of President McIntosh, Bro. Haworth was chosen to preside, D. McIntosh was selected to assist him and J. McIntosh to act as secretary. Ministerial reports were received from the following: President D. M. McIntosh, Seventies Haworth and Jones, Elders Woolley and Kippe, Priests Hailey, Rowse, Manning, Eden, and Leyland, Teachers Rutherford and Carmichael, Sr., Deacon Carmichael, Jr. Branch reports were as follows: Queensferry 44, Hastings 70, Richmond 106. At the evening meeting, owing to the illness of the appointed speaker, Bro. Haworth preached a very instructive sermon on "Love." Bro. Walker sang a solo, "Near home." Bishop's agent's report showed receipts to the amount of 75 pounds, 17 shillings, 4 pence; expenditures, 73 pounds, and 19 shillings; in hand, 1 pound, 18 shillings, and 4 pence. The resignation of W. J. Wiffen, of Drysdale, as trustee of a portion of land willed to the church, was accepted. He wanted to purchase the block of land, and as he was one of the trustees it was impossible for him to buy it while he held that position. Notice of sale was given by the remaining trustees. The Sunday morning meeting was in charge of Brn. McIntosh and Eden. Bro. D. McIntosh preached from Genesis 4, Inspired Translation. From 12.15 to 2.30 p. m., a priesthood meeting was held in charge of Elder Haworth. At 3 the sacrament-meeting was in charge of Brn. Kippe and Rowse. There was a large attendance and the Spirit was felt in power, the gift of prophecy being in evidence. At the evening service Bro. Haworth again preached. Conference then closed. D. McIntosh was reelected district president. M. Kippe vice-president, and J. McIntosh district secretary. Next conference will be held at Geelong on Saturday and Sunday, 5th and 6th of September, 1908. J. H. McIntosh district secretary, 13 Richmond Terrace, Richmond, Victoria, Australia.

SPOKANE.—District conference met with the Spokane Branch, in Saints' church, corner Smith Street and Third Avenue, June 13, 1908, at 10 a. m. F. J. Chatburn and S. S. Smith were chosen to preside, with M. Fordham for secretary; the branch chorister and organist were chosen to fill these offices during conference. Statistical reports were read from Spokane, Roslyn, and Sagle Branches. Officers reporting: F. J. Chatburn, vice-president; M. Fordham, clerk. Elders reporting: I. M. Smith, S. S. Smith, G. W. Winegar. The auditing committee reported Bishop's agent's accounts correct, and the report was accepted as follows: Cash on hand at last report \$407.52, collected \$614.35, paid out \$886, balance due church \$135.87. Officers elected as follows: F. J. Chatburn, president; G. W. Winegar, associate; Margaret L. Fordham, secretary. W. W. Fordham was sustained as Bishop's agent. W. J. Brewer was ordained to the office of elder under the hands of I. M. Smith and F. J. Chatburn. Time and place of holding the next conference is Spokane, Washington, December 12 and 13, 1908, 10 a. m. The conference was largely attended and was one of the best ever held in the district. M. Fordham, secretary.

MOBILE.—District met in conference with the Three Rivers Branch at Escatawpa, Mississippi, July 11, 1908, at 10 a. m. F. M. Slover chosen to preside with W. L. Booker to assist. Edna Cochran chosen secretary with N. L. Booker assistant. A communication from Alma Booker in which he offered his resignation as president, also as chairman of reunion committee, was read and resignation accepted. A hearty vote of thanks was extended to Bro. Booker for his faithfulness in performing his work while holding these offices and for all other work done while in this district. Branches reporting: Theodore 76, Bluff Creek 92, Three Rivers 118. Ministerial reports: Seventy F. M. Slover; Elders W. L. Booker, S. Cochran, Oscar Tillman, F. P. Scarcliff, G. W. Sherman baptized 3, N. L. Booker baptized 7; Priests T. W. Smith, L. C. Goff, R. Mizelle, G. W. Bankester, Deacon Frank Hoover, Teachers David Goff, David Tillman. Bishop's agent's report: On hand last report \$13.48, received since \$79.40, paid out \$68.50, on hand \$24.38. The following officers were elected: W. L. Booker, president, N. L. Booker, vice-president, Edna Cochran, secretary. The following motions prevailed: "That the Bishop's agent be custodian of all funds for the district." "That we sustain Bro. W. L. Booker as Bishop's agent." "That we request our district president to

visit each branch once every quarter." "That the district defray the expenses of the president over the district once each quarter." "That the district support the president's family while he is out preaching." "That the president of each branch be requested to take a collection each month to defray the expenses of the president of district." "That the presidency of this conference appoint the meetings and those in charge of meetings during this conference." "That Bro. N. L. Booker act as member of reunion committee." "That we adjourn to meet with the Bluff Creek Branch at Van-cleave, Mississippi, September 12, 1908, at 10 a. m." Preaching by W. L. and N. L. Booker and F. M. Slover.

ALABAMA.—The Alabama District met in conference with the Pleasant Hill Branch, August 1, 1908, at 10 a. m. T. C. Kelley was chosen to assist the chair. Elders reporting: J. R. Harper baptized one, J. J. Hawkins, T. C. Kelley, F. M. Slover, F. P. Scarcliff, J. N. Hawkins, J. G. Vickrey, W. J. Booker, G. O. Sellers; Priests W. A. Odum, Moroni Hawkins, J. M. Patrick; Teacher G. E. Wiggins; Deacons L. G. Sellers, J. B. Parker. Bishop's agent, G. O. Sellers, reporting: On hand last report \$142.70, received since \$10.75, paid out \$63.00, on hand \$90.45. By motion the report was referred back to the agent, that he furnish the conference with an itemized report. Branches reporting: Pleasant Hill 212. Auditing committee reported agent's report correct, only the item of "cash on hand" was short to the amount of \$1.00. Adjourned to meet with the Flat Rock Branch on Saturday, November 7, 1908, at 10 a. m. M. S. Wiggins, secretary.

Convention Minutes.

CHATHAM.—District Sunday-school and Religio convention met at Ridgetown, Ontario, July 25 and 26, 1908, with a good delegation present. Saturday forenoon was devoted to Sunday-school business, Superintendent J. W. Badder being in charge. In the afternoon session W. L. Ross, president of Zion's Religio-Literary Society, Leslie Brown, and A. R. Hewitt, were in charge. The program consisted of Religio business, a model Religio session, and short addresses. At 8 p. m. a good entertainment was given consisting of songs, readings, short addresses on Sunday-school and Religio home class work, and a paper introducing normal work. A. Leverton acted as chairman. Sunday morning was occupied by prayer and sacrament-service and short addresses. At 2 p. m. a model Sunday-school was held in charge of district officers, J. W. Badder, J. L. Brown, J. C. Dent, and G. O. Coburn. After Sunday-school the first lesson in normal work was introduced by G. O. Coburn. At 7 p. m. preaching by A. Leverton, after which the convention adjourned to meet at Kimball, Ontario, January 30 and 31, 1909. G. Orlow Coburn, Secretary.

Third Quorum of Seventy.

Dear Brethren of the Third Quorum of Seventy: I take this means of requesting you, and any other Saints that may feel so disposed, to join us in a special effort of fasting and prayer in behalf of my wife, that she may be healed of her afflictions. We will begin the fast at noon, Sunday, August 30, to continue until noon, August 31. Will engage in prayer each hour from 1 until 9 p. m., August 30, and from 7 until 10 a. m. of the 31st. At the hour of 10 a. m., Monday, August 31, the administration will take place, at which time we ask the special prayer of all Saints who are interested in her recovery. Feeling that I can depend upon the hearty support of the brethren and Saints, I am, fraternally yours, W. Christy.

Change of Conference Date.

The Pittsburg District will convene at Fayette City, September 5 and 6, instead of August 22 and 23. Explanations will be given at the conference why it was found necessary again to make a change. C. Ed. Miller, president.

Conference Notices.

Conference of the Northeastern Kansas District will convene with the Netawaka Branch at 10.30 a. m., Saturday, September 5, 1908. Frank G. Hedrick, secretary, Fanning, Kansas.

The fifteenth semiannual conference of the Independence Stake will be held at the church in Independence, Missouri, convening at 10 a. m., Saturday, September 12, 1908, holding over Sunday, the 13th. The conference will not be held

at same time and place as the stake reunion. According to stake resolution all reports should be in the hands of the secretary not later than September 1. W. S. Brown, secretary, 2143 Belleview Avenue, Kansas City, Missouri.

The New York and Philadelphia District will convene in conference in Ivorites Hall, 126 South Main Avenue, Scranton, Pennsylvania, on September 5, at 7 p. m. R. E. Hockman, secretary.

Convention Notices.

The Eastern Iowa District Sunday-school will convene at Oelwein, Iowa, August 21, 1908. Morning session at 10.30 a. m. Cora E. Weir, secretary.

Reunion Notices.

The Western Iowa reunion will be held in the Little Sioux public park, beginning Friday, August 28, and closing Sunday, September 6. In addition to speakers of the near-by districts, we will have with us, Alexander H. Smith, E. L. Kelley, Heman C. Smith, and J. W. Wight. It is expected that J. A. Gunsolley will have charge of Sunday-school and Religio work. Rent of tents as follows: Common wall-tents 10 by 12, \$2; 12 by 14, \$2.50; 12 by 16, \$3.75; compartment tents, 6 feet wall, 10 by 14, \$4.25; 10 by 19, \$4.75; 12 by 19, \$6.25. For properly setting up a tent, 25 cents extra. Price of board and lodging in private houses, per week, \$4.50; board only, \$3.50; bed for two, per week, \$2.10; lodging, bed for one, \$1.05; per single night, 25 cents. Meals in boarding-tent, \$3.50 for 21, or 25 cents per single meal. Feed on sale for horses at reasonable prices, also pasture for a limited number at rate of \$1 per month. Trains will be met at River Sioux, and passengers taken to the campgrounds for 10 cents each. All baggage will be taken free. There will be no cots or bed-springs for rent. Please take notice: Those wishing lodging in private houses will please send in their order at once, and those wishing to rent tents will please send in their order, with the cash, to reach here not later than August 20. We can not promise satisfactory service or prices after that date. Saints and friends are invited to attend. Come and enjoy a season of refreshing rest and worship with us. George Megger, secretary. Mondamin, Iowa. 32-4t.

To the Saints of the Northeastern Missouri District: The reunion committee have had to change the date of the reunion. It will be held in Bevier, same place as previously announced, but instead of commencing August 28, it will commence September 6. District conference, instead of convening August 29 and 30, will convene September 12 and 13. Sunday-school convention as announced in last HERALD would hold on September 5. This is changed to September 11. Please take notice of the changes and be governed by same. W. B. Richards, secretary.

September 4 to 13 is the time for the sixteenth annual reunion of the Far West and surrounding districts, and Stewartsville is the place. Same grounds as last year. Meals 15 cents each or 7 for \$1.00. Board and lodging may be had in town if applied for in time. Tents 10x12, \$2.00; 12x14, \$2.50; cots at reasonable rates. Applications for tents and cots should be made to B. J. Dice, Stewartsville, Missouri, by August 25, as there may be additional charge should an extra shipment have to be made. Feed and pasture at the lowest possible figure. A good supply of talent, including one of the patriarchs, has been secured. All are invited. We can accommodate all. B. R. Constance, secretary.

The Southwestern Iowa reunion will be held in Hunt's Grove, Council Bluffs, Iowa, beginning August 22, closing September 1. Street-cars run to the grounds and give direct service to Council Bluffs and Omaha. In addition to our district appointees we have secured Heman C. Smith, A. H. Smith, W. H. Kelley, one of the Bishopic, and a partial promise from others of our prominent men. Tents can be secured by addressing Marion Lile. A large boarding-tent will be on the ground, conducted by the committee, but not for gain. Prices will be just as low as possible to serve the people with good meals. To the Saints of the Fremont and Pottawattamie Districts we say, Come and let us show our strength, and to those of the outside districts and of Omaha and Eastern Nebraska, we say, Come and help us to make this reunion a noticeable one. C. A. Riley, secretary committee.

Addresses.

S. S. Smith, Sagle, Idaho.

Ten-Day Meetings.

The Wray Branch wishes to announce that immediately following district conference at Wray, Colorado, September 5, there will be a ten-day meeting. Those coming from a distance will please bring covered wagons, or tents if convenient, as accommodations are limited owing to the scattered condition of the Saints. Coral E. Willis, secretary.

Two-day Meetings.

Saints of Northern Wisconsin, please take notice that the two-day meetings that you arranged for at your February conference will be held in the following order: Appleton, September 12, 13; Necedah, September 19, 20; Valley Junction, September 26, 27. We expect J. W. Wight to be with us. Come one and all, praying that we may have a spiritual feast. W. P. Robinson, president.

For the spiritual benefit of the Saints of Western New York, there will be a two-day meeting at Greenwood, September 12, 13, 1908. Let all come who can, and let us have a good time together. Those coming from Buffalo and Niagara Falls, come over the Erie Railroad to Canisteo. Thence over the New York & Pennsylvania to Greenwood. Those coming from Fulton, Syracuse, East Pharsalia, will do well to take the early morning train over the Delaware, Lackawanna & Western via Binghamton; thence over the Erie to Canisteo. We expect Apostle U. W. Greene to be with us. (Brother Greene, please note this.) Alma Booker, Greenwood, New York.

Died.

HATCHER.—At Lamoni, Iowa, August 5, 1908, Richard, son of Mr. and Sr. Elmer E. Hatcher, and grandson of Bro. and Sr. John Hatcher, aged 2 years, 7 months, and 26 days. This is the second little son that these parents have lost, and the trial is severe. The funeral-sermon was preached by Bro. H. A. Stebbins, assisted by Bro. John Smith, who also offered prayer at the grave.

BRIGGS.—Nebraska City, Nebraska, Edwin Ruthven Briggs. Born in Seneca County, New York, October 16, 1835; baptized in Nauvoo in 1845 and soon after ordained a seventy. United with the Reorganization at an early day. He married first in 1849, his wife dying the next year. He afterward married Edith Adelia Patton, a niece of David W. Patton, in Council Bluffs. She died February 12, 1876. He leaves a son, E. D. Briggs, and a daughter, Mrs. Charles McNamara, both of Nebraska City. Two brothers survive him, Edmund C., now in Utah, and Riley W., of Columbia, Missouri. He lived a zealous believer in the latter-day work and hoped to see the redemption of Zion. He was a constant reader of the HERALD since the first issue. Funeral at the home of his son by W. M. Self.

JOHNSON.—Trueman Roy, June 22, 1908, at Leavenworth, Kansas, aged 13 months. He was the son of Sr. Johnson who recently lost her companion. Funeral by James Buckley.

COOK.—William James, born in Grayveley, England, October 16, 1828, died July 2, 1908, at the home of his daughter, Mrs. John T. Beach, 19 South First Street, Council Bluffs, Iowa. The remains were placed in Garner Cemetery. The deceased came to the United States in 1848 and settled in Ohio, and in 1851 he came to Council Bluffs where he located permanently, and engaged in farming, which occupation he pursued until his death. On November 7, 1855, he was united in marriage to Harriet Ward, of this city, who preceded him in death about fifteen years. Deceased leaves five sons and two daughters, thirty-one grandchildren, and nineteen great-grandchildren, one brother and one sister.

PECK.—Jemima Peck was born April 24, 1818, at Paris, Kentucky. Died at the Saints' Home, Lamoni, Iowa, August 4, 1908. She was married to Hezekiah Peck July 1, 1840. Eight children blessed this union. Three preceded her to the spirit land, leaving five to mourn her loss. She united with the Reorganization May 11, 1868, at Salt Lake City, Utah, under the administration of Elder J. W. Gillen. Funeral from the Saints' church, conducted by Joseph Arber. Prayer at the grave by S. S. Clark.

DUNLAP.—Harriett Ann, born in Council Bluffs, Iowa, September 22, 1856, died June 15, 1908, at the home of her son, Robert L. Dunlap, 216 Harrison Street, Council Bluffs, Iowa. The interment was at Fairview Cemetery. The deceased was the eldest daughter of William J. Cook and Harriett Cook. Mrs. Dunlap leaves two daughters, three sons, an aged father, two sisters, and five brothers.

BLAKESLEE.—Marion Blakeslee, eldest daughter of Bro. Edwin A. and Mrs. Adeline G. Blakeslee, was born at Galien, Michigan, June 17, 1900, and passed out of this life at Galien, August 1, 1908. Funeral held at their home, August 4. A large gathering of friends and neighbors was present to pay the last tribute of respect on earth to the departed one, and to sympathize with the sorrowing ones, for Marion was loved by all who knew her. Sermon by Elder W. A. McDowell.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, some time, we'll understand."

JONES.—Watkin R. Jones was born in Merthyr, South Wales, October 31, 1839, and died at Taylor, Pennsylvania, July 22, 1908. He was baptized by Elder Henry Jones at Scranton, Pennsylvania, some thirty years ago. Funeral-sermon by William F. Hawkins, assisted by Richard Hawkins, of the Scranton Branch.

WOODS.—At Lamoni, Iowa, July 11, 1908, Sr. Martha Woods. She was born at Ayr, Scotland, February 2, 1832. Her maiden name was McLean, while in her youth (date unknown) she was married to Stephen Woods. Since coming to America they have resided in Utah, Nevada, and Iowa. They united with the church July 5, 1868, at Plainville, Nevada, being baptized by Elder E. C. Brand. Her husband died November 18, 1899, since which she has constantly longed for the change to come. Funeral-sermon on the 12th by Elder Heman C. Smith, assisted by Bishop William Anderson.

LLOYD.—At home in Englewood, near Independence, Missouri, June 17, 1908, Sr. Helen Marr, wife of Thomas E. Lloyd, aged 71 years. She was the daughter of Elder Richard and Sr. Betsey Savery; born in Pittsburg, Pennsylvania; baptized by Josiah Ells, April 26, 1864. She was married to Elder Thomas E. Lloyd, December 22, 1872; since 1884 has resided in Independence. One daughter, Sr. Nellie, the husband, and two sisters, Sr. M. E. Salyards and Mrs. Mary O'Dwyer, survives. She was a faithful Saint, esteemed by all. She bore her sufferings with Christian fortitude, and passed away with a smile. Funeral from the church, Independence, June 19. Sermon by W. H. Garrett; interment in Mound Grove Cemetery.

GODFREY.—George Washington, born September 29, 1833, in Ohio; died May 14, 1906, near Tryon, Nebraska. Was baptized June 1, 1893, by James Caffall, and was identified with branches at Cottonwood, Nebraska, and Delta, Colorado. He served under Sherman in the Civil War, contracting lung and bowel trouble that finally caused death. He was married December 31, 1858 to Mary Elizabeth Gravatt. To them eight boys and two girls were born; all are grown, and with their mother, who is partially paralyzed, survive. Eight children and the widow are members of the church. Funeral-sermon by J. A. Gunsolley, at the Western Nebraska and Black Hills reunion near Tryon, Nebraska, July 5, 1908.

MALLOY.—Sr. Frances, was born July 5, 1850, in Yorkshire, England, and died at Centerville, Iowa, July 15, 1908. She was married twice, first to Joseph Palfreyman. To this union were born four children, three dying in infancy. She was married the second time to Thomas Malloy, December 4, 1882. To them was born one son. She therefore leaves to mourn a loving husband and two children, Mrs. A. E. Roby and Charles Malloy, and five grandchildren. She was baptized in 1877 by G. H. Hilliard. She was a devoted Christian and passed away in the faith. Funeral held from the church July 19, sermon by J. R. Evans, interment in Oakland cemetery.

JACKSON.—Lewis Eugene, only son of Bro. and Sr. Fred F. Jackson, was born at Dow City, Iowa, January 14, 1902. He died at the home of his parents in Dow City, May 11, 1908, after a few months' illness which terminated in paralysis. Lewis was a bright, promising, lovable child. Funeral-sermon by C. J. Hunt, burial in the Gallands Grove cemetery.

PETITT.—Ezra Petitt, Sr., June 27, 1908, aged 75 years, 19 days. Bro. Petitt came to Utah in 1861, and leaves a wife and three children to mourn. Funeral by E. A. Davis.

SHUMWAY.—Alanson W., son of Edward and Sr. Mary Shumway, met an untimely death in a railroad collision in Oakland, California, July 4, 1908. Alanson was thirty years old, born and raised in Walnut Creek, California, and leaves to mourn, father, mother, two sisters, a grandmother, Elizabeth Dillon, of Lamoni, also one uncle, A. B. Shumway, of Lamoni, and a host of other relatives and friends.

McKEE.—John McKee was born in the north of Ireland, July 12, 1820. He was married to Miss Susanna Booth in 1846. Seven children were born to them, three sons and four daughters, five of whom survive him. He came to the United States in 1863, obeyed the restored gospel in 1865, being baptized by Elder J. W. Gillen, and became one of the charter members of the Fall River Branch. He possessed remarkable vitality, was well known in this part of the country, and was always ready to give a reason for the hope within him and to tell the gospel story. He died firm in the faith on May 25, 1908, and was buried from the residence of his son-in-law, Doctor John Gilbert. Elder H. W. Howlett preached the funeral-sermon, assisted by Elder Arthur Koehler.

HEMENWAY.—Harvey L., on May 26, 1908. Bro. Hemenway was born November 1, 1835, in Vermont. He answered to the call of his country and enlisted in the Civil War. For many years he has been identified with the gospel work in Southern California, and the gospel was his constant theme and delight. A man full of integrity, he was respected by all. To the last his faith remained bright and now at rest, he awaits the final summons.

WYLIE.—Sr. Margaret Wylie was born December 25, 1855, at the Island of Skye, Scotland, and died May 28, 1908. She was married September 21, 1883, to Mr. William Wylie; was baptized July 12, 1896, at Fall River, Massachusetts, and was a faithful member and follower of the Master until her death. Her intelligent testimonies and upright life will long be remembered by those who knew her. For several years she had been a patient sufferer and at last decided to undergo a surgical operation. While upon the operating table, under the influence of the ether, she sang that beautiful hymn, "Jesus, lover of my soul." The operation resulted fatally. She did not expect to go; yet was prepared to meet her "blessed Redeemer." She was buried with the flowers of the vale on Decoration Day, 1908. Funeral-services by Elder H. W. Howlett.

YERKS.—At his residence near Waterford, Ontario, Elder Matthias Yerks passed away on July 27, 1908. He was born February 9, 1837. He leaves to mourn, a wife, two sons, and two daughters. He was baptized into the church by Elder J. H. Lake in 1896. Called to the priesthood in 1899 and elected president of the Waterford Branch, which office he held until death. Funeral conducted by President R. C. Evans at Saints' church; interment in Greenwood cemetery.

MARDIS.—Mr. James W. Mardis, son of Sr. H. E. Mardis, on the evening of August 4, 1908, while returning home, and while about one half block from his home, was struck by a street-car and instantly killed. He was a steady, hard working boy, had supported his widowed mother since he was twelve years old, and his untimely death is a severe shock to his aged mother, who is an invalid. He was twenty-one years old and leaves mother, four sisters, and three brothers to mourn. The funeral was from the home on Eighteenth Street, Rock Island, Illinois, August 7, 1908. Interment was in the Riverside Cemetery; sermon by Amos Berve.

BADHAM.—Elda Delphine, daughter of Bro. Amazon and Sr. Melvina Badham, of Henderson, Iowa, died August 7, 1908. She was born at their present home, May 2, 1887, and was baptized when ten years old. Affliction laid its hand upon her several years ago, but she continued in her studies and work of teaching music until a short time before the end. Father, mother, two brothers, and three sisters, with other relatives and many friends, mourn. Services at the Saints' chapel near Henderson, August 10, in charge of Joseph Arber; sermon by Charles Fry.

WILLMAN.—Sr. Hattie, wife of Bro. G. E. Willman, after nursing her husband for two weeks, was taken down with the typhoid fever and after an illness of twelve days died on Tuesday, August 4, being 34 years, 2 months, and 11 days old. She leaves husband and one son, Howard, 8 years old, father, mother, three brothers, and two sisters to mourn. She will also be greatly missed by the Rock Island Sunday-school, where for some time she has been an active worker. The remains were taken to Canton, Iowa, her childhood home; here a large concourse of her old friends and schoolmates gathered on August 6, 1908, and paid their respects to one that was much loved and respected from childhood. Sermon by Elder Amos Berve.

FARR.—Hattie E., died August 1, 1908, at her country home near Packard, Iowa, of inward cancer, with which she had suffered for over two years. She leaves a husband, William H., one son, Elder Fred B. Farr, and one daughter,

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Sr. Crosby, other near relatives, and many friends to mourn her departure. She was baptized near fourteen years ago and has lived a consistent saint ever since. Her devotion and zeal knew no bounds. Funeral-services held at the Saints' chapel at Packard, Iowa, by Elder J. F. Mintun, who spoke words of instruction to a well filled house of sympathizing friends, many of whom followed the remains to the cemetery at Greene, Iowa.

Cleveland and the Monroe Doctrine.

Mr. Cleveland, first among any American Presidents, made the Monroe Doctrine, as it is called, a fact alive, to be recognized as a fact, though not officially, by the government of Great Britain. Officially mattered little. Actually, factually, mattered much. The long coquetry between American administrations and British administrations had only comprised the playful throwing of grass and disclaimers. President Cleveland forced a recourse to arbitration by Great Britain and Venezuela, by which the power, the right, and the recognition of the United States as a third party, in high and equal interest, were regarded. The territorial integrity and immunity of this continent were assured. The fact of this Republic, as the predominant partner among and over other American governments, was impressed, and while not officially admitted has always unofficially been admitted. From that has flowed the Pan-American alliance, with all its complimentary, diplomatic, sentimental, and spectacular consequences.—From "Grover Cleveland as a public man," by Saint Clair McKelway in the *American Review of Reviews* for August

The Dead Rameses.

Imagine the greatest figure in the world—such a figure as this Rameses was in his day—with all might, all glory, all climbing power, all vigor, tenacity of purpose, and granite strength of will concentrated within it, struck suddenly down, and falling backward in a collapse whose thunder might shake the vitals of the earth, and you have this pros-

trate colossus. Even now one seems to hear it fall, to feel the warm soil trembling beneath one's feet as one approaches it. A row of statues of enormous size, with arms crossed as if in resignation, glowing in the sun, in color not gold or amber, but a delicate, desert yellow, watch near it like servants of the dead. On a slightly lower level than theirs it lies, and a little nearer the Nile. Only the upper half of the figure is left, but its size is really terrific. This colossus was fifty-seven feet high. It weighed eight hundred tons. Eight hundred tons of syenite went to its making, and across the shoulders its breadth is, or was, over twenty-two feet.

But one does not think of measurements as one looks upon it. It is stupendous. That is obvious and that is enough. Nor does one think of its finish, of its beautiful, rich color, of any of its details. One thinks of it as a tremendous personage laid low, as the mightiest of the mighty fallen. One thinks of it as the dead Rameses whose glory still looms over Egypt like a golden cloud that will not disperse. One thinks of it as the soul that commanded, and, lo! there rose up above the sands, at the foot of the hills of Thebes, the exultant Ramesseum.—From Robert Hichen's "The spell of Egypt" in the *August Century*.

In the early days, when hereditary aristocracy was well recognized in America, it was customary in the older colleges such as Yale and Harvard, as soon as a new class arrived, to send around to the villages from whence they came and get their comparative social positions, and then, as you will see in the older catalogues, that down to 1774 in Harvard and 1776 in Yale, they were arranged according to the social position of their families at home and not alphabetically, as is the case now. It is rather interesting for one of a democratic turn of mind to notice in the early classes of our colleges how large a proportion of distinguished men were at the lower end of the class. Rhode Island down to the time of the Dorr rebellion was governed by a hereditary aristocracy of oldest sons of the owners of a certain amount of real estate. These instances show that the aristocracy of the grandfather once had a position in this country.—Thomas W. Higginson.

Provision is made at the Iowa State Fair for double entertainment. There will be the regular night show at the race track amphitheater. This opens with a Liberati grand opera concert and is followed by Pain's historic and thrilling spectacle "Sheridan's Ride." At the live stock pavilion there will be each evening a double show of prize winning live stock and an appropriate setting of high class vaudeville and specialties. Reserved seats can be secured for either of these evening entertainments as well as for the races. Because of the better fair and the reduced rates Secretary Simpson and other officials of the fair anticipate greater crowds than ever before. The railroads will have their special excursion rates on sale the 19th. The rate is a fare and a half for the round trip. Many special trains will be needed for the extra crowds. The fair begins Saturday, August 22.

A laugh is worth a hundred groans in any market.—Lamb.

"Stop thinking in the same old circle."

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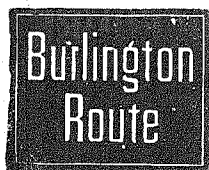
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

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NUMBER 35

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

JOSEPH SMITH, Editor
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Very few persons are adjudged and found guilty of crimes deserving of the punishment of excommunication, who are justified in charging the church with injustice. Some feel aggrieved with the course that may be taken with them when they transgress church discipline; but if they really have a desire to be saved they will, as soon as possible, retrieve themselves and return to right ways of thought and action.—Editorial, HERALD, March 15, 1874.

Punishment should fit the criminal, not the crime.

God grants no vacations in the life of right living.

Good will is the mainspring of virtue.

Editorial

A NEW CHURCH TO BE FORMED.

The Chicago *Daily Tribune*, August 14, contains a more or less sensational account of a proposed new church organization. The persons prominent in this movement, Albert and Jennie Blakely, united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1894. Jennie Blakely was expelled April 1, 1901. Albert Blakely was expelled January 15, 1903. Saints who were present at the late General Conference will recollect seeing Mr. and Mrs. Blakely in and about the church-building, distributing tracts and talking with the people. We quote from the *Tribune* account.

"Doubt and be damned," is the battle-cry of the new religion, according to Mrs. Jennie Blakely of 773 West Sixty-third Street, who, with her husband, Albert Blakely, is promoting it and who together comprise the "Kingdom of Heaven Church of the First Born."

The couple claim to have received a divine manifestation from out of the clouds fifteen years ago this coming twenty-ninth day of August, and they declare that ill will befall any newspaper reporter, the publication itself, and every one else who discuss it before its fifteenth anniversary.

Blakely is a carpenter. He has been looking after the repair of the street safety gates for the Chicago & Western Indiana Railroad for the last twelve years, and has been a close student of the Bible for a long time. He and his wife were formerly members of the Latter Day Saint Church and expect a large following from that creed and from among the Jews.

They filed their charter of incorporation in the county recorder's office yesterday, and, while it indicates that nine persons participated in the organizing of the church, Mrs. Blakely acknowledged that she and her husband are really the only ones who "acted," and that the others were merely "present."

Blakely is named in the papers on file as "ruler" and his wife as secretary, and the claim is made that the Almighty elected them. The objects of the church are given as follows:

To rule and refine.

To redeem Zion.

To set up the heavenly sanctuary.

To bind up the testimony and seal the law.

To work after the spiritual order of God in all divine ordinances.

To establish apostles, prophets, evangelists, pastors, and teachers with fundamental principles.

To gather in all Israel.

And said divine attributes and gifts, adopted as its corporate name, the following: Kingdom of Heaven Church of the First Born.

Mrs. Blakely was dumbfounded when visited by a reporter for the *Tribune* and asked about the new religion. She is of

small stature, with piercing blue eyes, and wore a pleasant expression and an old red wrapper. The reporter got no further than the front door.

"How did you learn about it? Did you have a revelation?" she demanded.

"No. Just a tip. The paper is on file in the recorder's office," explained the reporter.

It had to be produced to convince her, and then she grabbed it. Earnest pleadings brought its return, after which she looked the reporter in the face sternly and commanded:

"Young man, I warn you not to have the wrath of God fall upon you and your family by acting contrary to his desires in this matter. Do not dare to publish a word about it before the 29th. On that day my husband will issue his declaration. It will startle the entire world."

"But I am sent here to get the news," pleaded the reporter, "and while your case may be one of devotion to your religion, mine is devotion to duty, and I need the money. If my employer tells me to write it I will have to take my chances."

"Tell your employer that you found me all filthy; that I had on an old red wrapper; that I am doing the family washing and baking, and that I have refused to see any one."

"But that would be deception."

"Not when it is done in the service of the Most High. Refuse, young man, I warn you, for God will have no mercy on those who will not obey his commands. God will provide for your wife and family, and you'll get a better job."

"Will you get me a better job?"

"Perhaps my husband will. He makes from sixty-five to sixty-seven dollars and fifty cents a month."

"The city editor is the boss; call him on the phone."

"No, I will go down and see him. I will warn him and warn the paper that it will suffer. On August 29 every paper in the country will get the declaration except the *Tribune*."

"Do you expect to mesmerize the boss?"

"No, I just want to look into his eyes and convince him that I am telling the truth, and warn him against danger. I wish to impress upon his mind that he is likely to be damned, and also of what happened to Lot's wife.

"My husband, myself, and my daughter, Grace, who died five years ago, were in our room one night when we received God's manifestation to begin this new religion fifteen years later. My daughter has visited me twice in her celestial body. Grace was seventeen years old when she was married, and her little son, Shirley, now seven years old, has been adopted by me. Grace's husband was good, but a man of the world and was given to playing baseball.

"Doubt and be damned, I warn you. We won't have any big edifice, and there will be no collections or choir boys. We will not be freakish like Dowie. My husband will quit his work and become a regularly ordained minister of the gospel."

"But he won't have any papers to show for it," suggested the reporter.

"Well, you haven't seen the writing," she said. "One above is writing the declaration that will be issued on the 29th, but my husband is holding the pencil. My husband will be ordained through the visitation from on high and the visitation of Moses coming upon him. There may be a little spiritualism in our new religion, but I wish to say that the way spiritualism is now practiced it is a deception.

"We believe in healing by the laying on of hands to a certain extent. Our creed is patterned after the nine covenants. My husband will not be any Elijah or those silly things. He will continue to be plain Mr. Blakely. We have fasted for as long as a month at a time, but not in the way fasting is generally understood. We remained with the

Latter Day Saints only long enough to be baptized, for the creed has that power.

"Say nothing about this now. You can not, because you have taken no notes, and it is now beyond your power to remember our conversation, and don't try, because you will be trifling with the wrath of the Almighty and you will be damned. Come back on the 29th. We will revolutionize the world of religion."

NO SUCH REVELATION.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.— Doctrine and Covenants, page 219.

It is contended by the doctrinarians and pulpiteers of the Utah Mormon church that Joseph Smith received the pretended revelation, commanding the practice of polygamy; at Nauvoo, Illinois, in 1843. The laws of the state of Illinois at that time, for a long time previously, and up to the present time, declared and do declare the marriage of more than one woman to one man to be a crime against the commonwealth, and providing punishment for its commission. The revelation commanding obedience to the laws of the land, as now printed in the Doctrine and Covenants, is dated Jackson County, Missouri, August 1, 1831; the polygamous revelation being dated Nauvoo, Illinois, July 12, 1843—a matter of twelve years intervening.

So we have the Utah high priests asserting that the Lord deliberately reversed himself, permitting the contrary commandments to remain in the authoritative law book in evidence of inconsistency most rank and of impotence vastly pitiable.

But is it possible that the Utah Mormon controversialist will bring his usually "nervy" tactics into play and assert that his particular style of Lord is given to changing his mind between two States, and that it is nobody's business if he chooses so to do?

Let us explain, however, that polygamy is most dear to the Utah hierarchal heart, because it feeds on the lechery of men and fats on the virtue of women. And in support of this foremost devotion of their own, these Utah high priests would shame the Devil himself by making their God appear to the world as an inconsistent changeling, and a lackadaisical irresponsible. But the facts noted herein bear powerfully in support of the proposition that no such revelation as that on polygamy was ever received, or even claimed to have been received by Joseph Smith.—The Salt Lake *Tribune*, August 19, 1908.

There is a moral dignity in minding one's own business to which few can attain. Solomon says that he who meddles with business not belonging to him is like he who taketh a dog by the ears; whereas he who pursues a contrary course is like he who sits down to a good meal with no one to make him afraid.

NOTES AND COMMENTS.

Apostle C. A. Butterworth writes from Vancouver under date of August 15: "I am leaving here for Australia at one o'clock this afternoon. I preached for the Saints at Seattle last night. Weather here fine and sea smooth."

The South Wales *Echo*, August 6, contains the following on the divorce question: "The *Daily Telegraph* understands that the report of the committee of bishops, under the chairmanship of the Archbishop of Canterbury, on questions relating to marriage and divorce, will be issued this week. As most people are aware, the committee, which has been sitting for some time, has had before it a large amount of evidence from different parts of the world on the social and moral effects of divorce regulations; and the general tenor of the report, based on the evidence before the committee, will be in favor of greater rather than less, stringency in marriage contracts, and will emphasize the sacramental aspect of wedlock. Facilities of divorce and separation, especially having regard to the great increase of cases under the Summary Jurisdiction (Married Women) Act of 1895, will be emphatically condemned."

At last we are classified. The *Deseret Evening News*, August 20, has an editorial on atheism. It seems that a certain street preacher of atheism got into trouble with members of the Catholic Church while holding forth on the streets of Salt Lake City. The *News* gravely avers that so long as atheists do not indulge in unseemly language they should be given the same liberties as "Salvation Army members, Josephites, and Holy Jumpers."

Doctor John A. Clarke, an English physician, in a recent issue of the London *Chronicle* attacks the fresh air fad. He says, "It is the way of the world to run after new things or new fashions, and as the fresh air cure has been, rightly enough, very much boomed of late years, a large number of persons have come to the conclusion that fresh air is the proper remedy for anything and everything, regardless of circumstances and conditions, and that it is impossible to have too much of it.

"One result of this has been the evolution of what I may term the fresh air maniac. To all outward appearance he is a perfectly sane and harmless paterfamilias, but watch him carefully and you will observe several things. He is always opening windows which everybody else in the house wishes kept closed. He insists on his children being kept out of doors for hours together when they are quite unfit for it, the result being that materfamilias is never without a nursing job on her hands. But this in no wise turns him from his obsession. Whenever he

can possibly make other people uncomfortable or ill by the way he administers to them doses of fresh air he will not fail to do it. The more fresh air people have, he argues, the less sensitive they will be to chills. Salvation by fresh air is the gospel of his mission, and he is fully convinced that he is embarked on a wholesale life-saving effort."

The Herald Office has recently published an edition of memoirs of W. W. Blair, which is offered for sale in cloth binding at fifty cents. This publication covers the time of the rise of the Reorganized Church and contains the history of many events calculated to inspire faith in the latter-day message.

An interesting letter from Bro. T. W. Williams comes to hand too late for insertion in this issue. He says that the recent reunion of the Southern California District was "the most peaceful, harmonious, inspirational, intellectual, and spiritual gathering in the history of the district." During the reunion there were eleven baptisms. Elder Albert Carmichael was ordained a bishop in harmony with the action of the late General Conference. A quorum each of priests, teachers, and deacons was organized. Missionaries and their families were provided with tents and board free of charge. The dining-hall was run on the "cafateria" plan and proved a success. Elder Williams declares that the reunion people felt proud of their "Fredes." Fred G. Pitt is styled the "sweet singer of Israel" and has succeeded in winning the affection of the entire district. Fred A. and Fred M. Smith are commended for their lack of ostentation and show. Of the latter the writer says, "His sermons were broad and bristling with liberality. Whatever apprehension we ever held as to his policy we are sure no church or people are in danger of priestcraft or tyranny with a leader standing on a platform as outlined by our brother while here."

It will be well with all of us if, when we are called to leave this scene of action, we can do so with the feelings of charity and love for all mankind, which make the following peculiarly interesting. It is the last will and testament of an insane lawyer, an inmate of a poor-house in Chicago, and was found after his death. This coming into the possession of members of the Chicago Bar Association, upon resolution it was probated in due form and can be found among the records of Cook County, Illinois.

"I, Charles Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this my last will and testament, in order, as justly as may be, to distribute my interest in the world among succeeding men.

"That part of my interests which is known in law and recognized in the sheep-bound volumes as my

property, being inconsiderable and of none account, I make no disposition of in this my will. My right to live, being but a life estate, is not at my disposal, but, these things excepted, all else in the world I now proceed to devise and bequeath.

"Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement and all quaint pet names and endearments, and I charge said parents to use them justly, but generously, as the needs of their children shall require.

"Item: I leave to children inclusively, but only for the term of their childhood, all and every the flowers of the fields and the blossoms of the woods, with the right to play among them freely according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees.

"And I leave the children the long, long days to be merry in, in a thousand ways and the night and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

"Item: I devise to boys, jointly, all the useful, idle fields and commons where ball may be played, all pleasant waters where one may swim, all snow-clad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate, to hold the same for the period of their boyhood. And all meadows, with the clover blossoms and butterflies thereof; the woods with their appurtenances; the squirrels and the birds and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance and without any incumbrance or care.

"Item: To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music, and aught else they may desire to figure to each other the lastingness and beauty of their love.

"Item: To young men jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness, and undaunted confidence in their own strength. Though they are rude, I leave to them the power to make lasting friendships and of possessing companions, and to them exclusively I give all merry songs and grave choruses to sing with lusty voices.

"Item: And to those who are no longer children

or youths or lovers, I leave memory; and bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live the old days over again, freely and fully without tithe or diminution.

"Item: To our loved ones with snowy crowns, I bequeath the happiness of old age, the love and gratitude of their children until they fall asleep."

LAMONI ITEMS.

The event of the season is the stake reunion, now in progress. "Are you camping this year?" has been the common form of salutation for some time past.

The reunion opened Friday with favorable weather and every indication of success. The decline of interest that was predicted one or two years ago has failed to materialize. The interest seems better and the attendance larger than ever before. About one hundred tents are on the grounds. Many families attend who are not camping; they make the trip between town and the camp ground night and morning.

The stake presidency and the missionaries in charge were placed in charge of the reunion. Elder Paul M. Hanson, Bishop Hilliard, and Apostles W. H. Kelley and Heman C. Smith are present on invitation of the reunion committee. Arrangements were made for Bro. Leonard Scott to attend but at this writing he has not arrived. President Joseph Smith is expected in some time this week. Besides those mentioned there are several other elders whose homes are here who are in attendance, so that there is no lack of good speakers.

The committee has made extensive preparation, including the improvement of the grounds, building bridges, digging wells, providing rest tents for the use of visitors, etc.

An immense crowd was present Sunday at Sunday-school and at the three preaching-services. Elders W. H. Kelley, G. H. Hilliard, and Heman C. Smith were the speakers.

The auxiliary societies,—Sunday-school, Religio, and Daughters of Zion,—have charge of the morning hours, following the prayer-service, from Monday until Friday, inclusive. Business-meeting will be held Saturday. The stake council held their monthly meeting on the reunion grounds Tuesday afternoon.

There is no doubt that our annual stake reunion exercises a very favorable influence on the life of the community. Added to the pleasant outing and the opportunity for social intercourse there is a decided tendency to encourage serious thought along religious lines.

Misery is like opulence in that it has no patriotism.—Spargo.

The Straight Road

IS IT RIGHT TO TEACH DOCTRINE?

According to Webster "the doctrines" of the gospel are the principles of truth taught by Christ and his apostles.

Now while we admit that it is often harmful to teach speculative theories, or men's opinions, the evil is the result of human error and not because the doctrine of Christ is preached. Men's opinions are often errors, but the truth of Christ never.

Jesus sent his servants to teach all nations to observe all things he had commanded them. (See Matthew 28: 20.) All that he had commanded them would surely be doctrine. They had been so in touch with him that opinion had given place to knowledge. (See Matthew 13: 11; 1 John 1: 1-3.) Their doctrine was confined to the things that they knew, so all must admit that it was right for them to teach doctrine. But Jesus says of others (Matthew 15: 9) that to worship him, teaching for doctrine the commandments of men was vain, hence wrong, but of his apostles he says in Luke 10: 16:

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

But he said, Yea rather, blessed are they that hear the word of God, and keep it.—Luke 11: 28.

Speaking of himself he says in John 7: 16, 17:

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Also in John 12: 49:

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

Speaking to his apostles he says in John 20: 21: "As my Father hath sent me, even so send I you."

From the above we see, first, that Jesus was represented by his servants and required people to hear them; second, that Jesus taught doctrine and was commanded by God to do so; third, that he sent the apostles as he was sent, which would bind them to teach the doctrines he commanded them to teach.

Now we are claiming that we who are continuing the work of the apostles should be sent as they were sent. Having by the same revelation, through the Spirit of truth, knowledge of the things of God (1 Corinthians 2: 10), knowing that Jesus is Lord (1 Corinthians 12: 3), and that his doctrine is true (John 7: 16, 17), and that we should bear testimony to the truth or doctrine we know to be true, and as Christ only spoke as he was commanded, men are not authorized to go further than he did and teach vain theories of the truth of which they are uncertain. Where this is done it is not right to teach doctrine. Those who do so are false prophets promising future baptism and blessings upon conditions

that are not authorized of God. Such are most severely condemned. (See Matthew 7: 15; Revelation 16: 13, 14; 19: 20.)

Still, doctrine must be taught if understood and obeyed. (See Romans 10: 14-17.) It must be obeyed or loss and destruction will follow. 2 Thessalonians 1: 7-9:

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

As the gospel must be obeyed, obedience must refer to its truths or doctrines. John says in 2 John 9:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

The church of God must therefore have in it those who know for themselves the truth of the doctrine of Christ and who are properly authorized to teach it.

Nations unknown to the apostles in the days of Christ have arisen and the same saving doctrines must be preached to them, necessitating living ministers inspired by the same Spirit enjoyed by the apostles, men who can preach the same doctrine, otherwise the promises of Christ and his mission to earth can never be fulfilled.

The doctrine one teaches and its fruits are the criterion by which we are authorized to judge those who claim to represent the way to salvation, for if God has sent them they will speak the things of God. (See John 3: 34.) If they do not bring this doctrine we are justified in rejecting them, though they be men or angels. (Galatians 1: 6-9; 2 John 1: 10.)

In representing the church of Christ we have no right to add to or detract from the doctrine he under God established, but should declare his whole counsel fearlessly, so far as we know it to be true. Theories that are unconfirmed human opinion should never be given as the doctrine of Christ. We should teach doctrine, but we must be sure that it is Christ's doctrine.

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Men give some credit for genius. All the genius I have lies in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make the people are pleased to call the fruit of genius. It is the fruit of labor and thought.—Alexander Hamilton.



Do not stop to think—think going.

Original Articles

THE CONSTITUTION OF THE KINGDOM.

SERMON BY FREDERICK M. SMITH, AT LAMONI, IOWA,
JUNE 28, 1908.

(Reported by Leon A. Gould.)



FREDERICK M. SMITH.

If time permitted, this morning, I should be pleased to read as the lesson of the hour the fifth, sixth, and seventh chapters of the record of Saint Matthew. And if the few remarks that we shall make this morning shall stir you up to a desire to read these chapters more carefully than you have been disposed to do previously, I shall feel well repaid for the morning's effort.

If it be necessary for me to take a text this morning, I should prefer to take that portion which reads, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come." And with this I would associate that crystallization of the great law, "All things, whatsoever ye would that men should do to you, do ye even so to them." I may be pardoned this morning if I shall briefly trace the history of the Master as a historical setting for the lesson that we wish to draw.

The record tells us that Christ was many years in preparing for his ministry. And in these years we see him working as a child, a boy, a man beside his father in that most common of all trades, carpentering; and we recognize that this vocation brought him into immediate touch with people of all

classes, even with all the industrial conditions that existed in the nation of which he was a citizen.

Thus passing briefly over the long years of preparation, we read: "After many years, the hour of his ministry drew nigh."—Matthew 3:26, I. T. Recognizing that so far as his destiny was concerned, there was a time coming in his life when he should enter upon his specific life's work. I wonder if each one here has recognized the fact that sometime, somehow, the hour of his ministry will draw nigh? Have you found it? Are you looking for it?

Before the coming of the Christ, there came one called John the Baptist; and at least we Christians recognize that the mission of John the Baptist was to prepare for the greater mission of the Christ. In other words, John paved the way, and led up to the very hour, as the Scriptures say, when the ministry of Christ should begin.

"In those days," says the record, "came John the Baptist, preaching in the wilderness of Judea." And I wish to call particular attention to the cry that John raised, doubtless at the incipiency, or the very starting-point of his ministry. He came, says the record, "preaching in the wilderness of Judea." And what was the burden of his cry? "Saying, Repent ye." Why? "For the kingdom of heaven is at hand."

Referring again to the mission of Christ, we read: "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him." It is not necessary for me to call your attention to the details of this wonderful event in the history of both John and Jesus. Suffice it to say that Christ, in quieting the qualms of conscience manifest by John, says, "Thus it becometh us to fulfill all righteousness." In other words, it was right for the Master to be baptized of John, and hence he came.

After the baptism of Jesus the record tells us that he was led into the wilderness. And there he passed through that three-fold temptation that presents the Master before us as a character unique in history, and one of the strongest that ever lived. After he had been famished by a forty-day fast, and was an hungered, the temptation of turning the stones into bread was presented to him by the tempter, and he exclaimed: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Following that came the temptation, after he had been led up to the pinnacle of the temple, of trying the powers with which he was commissioned, or over which he had control. He was told to cast himself from the pinnacle, and the angels would bear him up. And he replied: "Thou shalt not tempt the Lord thy God." And the greatest of the three temptations, or the severest part of this three-fold temptation came when by some psychic power, or by some power known only to the tempter, there

passed before the Master that wonderful vision of all the powers and the kingdoms of the world; and recognizing that in him was the power to become the greatest in all of these, or to become greater than an Alexander or a Napoleon, the temptation was presented to him, Worship thou me, the prince and power of this world, and all these are thine. However literal or however figurative this may be, it was one of the crises of the Master's history. He replied that there was one, only one, to whom worship was due. And Satan left him, because he recognized there was a character too strong to be tempted by even that great picture.

The record tells us that after the Master had passed through the ordeal of this three-fold temptation he went to Galilee. "And leaving Nazareth, in Zebulon, he came and dwelt in Capernaum, which is upon the sea-coast." (Inspired Translation.) We see him thus going into various portions of the country which claimed him as a citizen or a son. And then the record says, "From that time Jesus began to preach,"—now note the burden of his preaching—"and to say, Repent: for the kingdom of heaven is at hand."

Does it not strike you as significant that the burden of the cry of this man who was sent to prepare the way for the Master and lead up to the very hour in which his ministry should be introduced, was the same as that of Christ himself, in going around among the inhabitants of Palestine: "Repent: for the kingdom of heaven is at hand."

The Jews were looking for a kingdom. Their nationality had been destroyed. Their kings had become subservient to, or had been abolished by, a greater power, and Rome was ruling the country by governors sent there to deal with the people as they pleased, so they sent tribute to Rome. And their national pride, and their economic conditions, their industrial conditions, their home conditions were so disturbed that they longed for the time when their nationality should be restored to them, and once more they should become a power among the nations of the earth. And hence there could not be raised a more startling or significant cry in all that land than this cry which was the burden of the preaching of John and of Jesus. "Repent: for the kingdom of heaven is at hand."

The Jews believed that this expected kingdom would be restored to them, accompanied by some peculiar manifestation of divine power by which they might recognize the kingdom for which they had been looking so long to come in all its majesty and glory, and at the head of which should sit a prince of the house of David. And here is heard the warning cry of each one of these men, raised with all the earnestness of firm belief: "Repent: for the kingdom of heaven is at hand."

And then the record tells us further that "Jesus went about all Galilee, teaching in their synagogues, and preaching." Preaching what? "The gospel of the kingdom." And this was after he had presented to the world that illustration of his peculiar methods of dealing with men when he had gone to the sea-shore, and had called from their nets two fishermen to become his disciples and representatives. He told them to drop their work and come immediately, and he would make them fishers of men. Some of the disciples had asked that they have time to bury the dead. He said, Let the dead bury the dead. And had called Simon Peter, James, John, and Andrew. And then he and his disciples went about Galilee preaching—note—the "gospel of the kingdom" still.

Following on down the record we discover that his fame became great, and great multitudes of people, we are told, followed him from Galilee, Decapolis, Jerusalem, and Judea beyond Jordan.

Now, when we remember that these Jews were looking for this peculiar announcement, and had been looking long for the signs that their restored kingdom was at hand, we can readily see why this multitude followed this man Jesus, particularly, who was preaching the "gospel of the kingdom," that they might understand, or might learn more of this kingdom he announced, that they might learn if what they were looking for was really at hand. His fame became very great; and he was followed by multitudes of people.

And then we read that Jesus, "seeing the multitudes, went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth and taught them saying,"—and then he presented to them that most wonderful of all sermons, known to-day as the Sermon on the Mount.

Now, let us remember that he had been preaching the "gospel of the kingdom." He recognized the conditions existing politically, economically, and otherwise in his native country; he knew the intense longing of the people, expecting the time that the kingdom of God should come, over which a prince of the house of David should rule. He knew that those before him expected some of the principles of this kingdom should be presented to them; to be told more of the details of this wonderful kingdom which had been promised, and for the coming of which they had been warned by the cry, "Repent: for the kingdom of heaven is at hand." And hence, as the Master Mind, he knew that when this multitude had followed him into the mountain, and there listened to the teachings that flowed from his opened mouth, they would expect that he would lay down there something that would be fundamental. And he did. He gave to the world what has been properly termed the "Magna Charta of Christianity," or, as one writer has spoken of it, "the consti-

tution of the kingdom of heaven." And because it is so fundamental to Christianity, and because it is the "constitution of the kingdom of heaven," we have desired this morning to call your attention to it.

After delivering this wonderful Sermon on the Mount, in a manner which even the Pharisees and the scribes recognized as having come with authority, he went again into the country preaching, preaching. And from that time onward, in every act of his life, in every sentiment that flowed from his mouth, every thought that originated in his brain and was given to the people, he exemplified, or he testified of, or presented to the world in some beautiful or striking form some one of the fundamental principles that he had announced in this Sermon on the Mount, which was the "constitution of the kingdom" that he came to found. And we have but to examine just a few of the incidents of his life to recognize the wonderful scope and magnitude of the adaptability of both the man and his mission to his work.

We call your attention to two or three, briefly. We will try to pick out two extremes. You remember at one time when he was a mere lad, his parents lost him. And with a mother's concern prompting her, Mary sought her son, and hunting for him found him—where? Found him in the temple discussing with the doctors. The doctors represented the very highest intellectual attainment of that land. They were men who had gone all through the schools of the land and acquired all the learning possible for them, and had studied the law—had studied the people, and were spending their time in contemplation of the law that God had given them through Moses and others, and the traditions of the people they represented, and the vast intellectual forces of the world, more particularly that nation as it existed there. And yet the Master, with all of the *power* and acumen of his great though then boyish mind, could, doubtless because of the exquisite learning imparted to him through the Spirit of God, discuss with them, even to their confusion, because he knew their philosophy even better than they.

The other extreme: We find him at one time surrounded by children, the little ones, those who were just beginning to learn the philosophy of this life, and to have the experience that should make them wise, perhaps, unto salvation. And we can imagine how some of the disciples, like some of us to-day, were disturbed by the chatter of little children, remonstrated, and attempted to drive the little prattling children away. But from the lips of the Master fell the beautiful words of rebuke: Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. He was at home among the children. As he had as a child among the

doctors felt at ease, so here he now, as a man felt at ease and at home among the children. It represents the great adaptability of his divine nature, that in the midst of the learned doctors discussing their philosophy or among the little children listening to and guiding their prattle, he was at ease. Between these two extremes are incident after incident that we might enumerate this morning to represent the wide range of human possibilities. Thus we can not but see at once that he recognized all conditions, and was equal and ready with his discussion and the application of his lessons in all the scales and gradations of human attainments and possibilities. Between these two extremes we might cite the woman at the well who represented people of the lowly walks, or we might cite the ruler who came to him to learn the way of life. He healed the rich, and yet in healing the wealthy, sick, or going among them, he passed not the decrepit beggar by the wayside.

If it demonstrates anything, my friends, it demonstrates his Mastership; that all the range of human conditions were within his reach or range. That the Christ, this Master Mind, fully appreciated the range of his work and his mission and his own power to adapt himself thereto, let his teachings in the Sermon on the Mount bear witness. It is the touchstone through which his wonderful world-philosophy comes directly in contact with every human individual. There is no condition existing in the world to-day—no human being has fallen so low, so far as the scale of moral ethics is concerned, and no individual has reached so high, so far as human attainment is concerned, but somewhere in this "constitution of the kingdom" of God there is something that touches him directly and brings him in contact with this great world-philosophy of the Master.

It will be remembered Matthew says Christ was preaching the gospel, the "gospel of the kingdom," and his and John's first warning cry was to repent, as a preparation for the coming of this kingdom of heaven.

In the Bible we have a large number of references to the kingdom; and should you take references in the Bible to the "kingdom" in its various forms, and analyze them, you will find that we have the "kingdom" spoken of as the "kingdom of God," and the "kingdom of Christ"; the kingdom of heaven is spoken of so many times that we can divide it into references to the state of the church under the gospel, in which blessings were to be bestowed; as the visible church preparatory to the kingdom of glory; and as the state of the church in the world by which the gospel is made applicable to us in our various conditions; and further as the place of eternal happiness and glory. We have the "kingdom of priests" spoken of, and even the "kingdom of men."

With all these numerous references to "the kingdom," without that Spirit of God, which guides into all truth, to help us to comprehend the things of God, there can easily arise confusion as to what "the kingdom" is. And we find that the idea of "the kingdom" varies much among the people of to-day. Hence we see the idea varying all the way from a peculiar ethereal something that exists in the hearts of men, but is not visible, can not be felt, can not be applied in a material way, to the most material kind of an industrial kingdom that shall exist in this world among the people and has to do largely with our industrial and economic conditions. There are other varieties between these two extremes.

But I believe, my friends, that in all these references to the "kingdom of God" and "of heaven" and "of glory" and "of Christ" and "of men" and "priests" there is the one *great kingdom* referred to; and because it extends until it reaches mankind in all his conditions, we have it referred to in these different ways. In other words these various kingdoms are simply phases of the one great kingdom.

With this view, that these references in the Bible to these various kingdoms are simply references to phases of the same kingdom, we can recognize a form of government on earth, the church visible, in which are priests, representing and working for the purposes of God. It is the "kingdom of Christ"; for he is its great head. It is the "kingdom of God," for Christ and God are one. It is the "kingdom of heaven," for one of its objects is the institution of heavenly conditions. It is the "kingdom of glory," or the church triumphant, for through the grace of God working among men in the church militant will the final or complete glory of God be made manifest. Does not that combined view harmonize the references, my friends? Does not that make it one magnificent whole, in which we recognize that the glory of God will be consummated, and the great purposes of the plan finally accomplished, and man shall be made free because he shall know the truth?

With this idea in mind, we look at this "constitution of the kingdom of heaven." It is true that the teachings of this constitution of heaven, or this Magna Charta of Christianity, are addressed largely to individuals. But I challenge you to show how the teachings of that "Magna Charta of Christianity" as applied to individuals can be applied in any other way than to individuals as component parts of society, or in other words, to individuals associated with other individuals. And hence it is bound to effect more or less, and regulate their conduct one toward another, as well as their attitude toward God, and their conduct toward their church.

The community mind represents or comprises the aggregate of individual minds, and hence the community mind can only be reached by addressing

oneself to individual minds. Christ was aware of this. As the Great Master Mind of the world he could not but know that there does not exist such a thing as the concrete community mind. He must reach the mind of the community through the minds of the people that were before him at the time of his preaching by reaching the individual minds thereof. And hence he recognized before him, as those to whom he was speaking, as said by one writer, this mechanic, that artisan, this fisherman, that housewife, and addressed himself to them in a way to be understood by them. And by reason of his great scope and adaptability, he found some point of contact by which he could reach directly each individual. He taught community progress by teaching that individual progress in its aggregate makes up the progress of humanity as a whole.

"The kingdom of heaven can only come as it comes in the hearts of individuals," said Bascom, in his work on the "Words of Christ." And perhaps it may be this way of expressing this truth that has been responsible for that illusive theory that the kingdom of God is a something existing only in the heart and nowhere else. Why, of course, the kingdom of God can only come into the hearts of men by reason of the fact that the preparation for the coming of the kingdom can only be made in the individual himself, and hence must reach the heart of the individual. In other words, preparation for the coming of the kingdom of heaven is made in the heart of each individual, and, as such, the kingdom of heaven does come into our hearts.

Now, with this idea still further in mind, let us examine just briefly some of the teachings of this constitution. Almost the very first words that the Master spoke in presenting this wonderful Sermon on the Mount were these: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." And if there is one lesson more than others that should be impressed upon Christian people, it is the lesson that is contained in this brief statement that individuals, to be of service in the kingdom of God or the kingdom of heaven as stated here, must be characterized by humility. In other words, there can be no disposition on the part of those who would have the kingdom of heaven to say, "I am great and mighty, and hence there is service that is beneath my dignity." And in this connection we remember a remarkable incident, a striking illustration by the Master of the lesson of humility. It was when he came into the room in which the disciples had been assembled, and were at supper, when they should have been brotherly and at peace. But as we look from afar back into that room we see they were angry, and were lowering at each other. What was the matter? They had been discussing the question, Who is greatest in the kingdom of God, or who

will be greatest when the Master goes? And because they had raised this question, they had each become puffed in his own dignity. They were prone to magnify their importance; and they had refused to offer to each other that peculiar mark of courtesy or hospitality characteristic of that country, the washing of feet. In that hot and dusty country sandals were worn on the feet, and sand working into the sandals chafed the feet, making them sore. And when a visitor, stranger or friend, came to the door, one of the first marks of hospitality was to bring water and a towel that the feet of the traveler might be relieved from the burning sand, and the chafing of the sandals.

And his disciples having come into the room to partake of the evening meal, were now quarreling with each other. They had refused to extend to each other that mark of hospitality. The Master, without question the greatest in the kingdom, coming into their midst, and recognizing the absence of humility, taught them the great lesson that has come down through all the world since then as one of the marked characteristics of the man. He took water, and girding himself about with a towel, washed their feet. The menial service of washing their feet was done by the Master as a lesson, not only to his disciples, but to all the Christian world, the lesson that any one who claims to be perfect must be humble, and be ready to extend service to men, and that there is no class of individuals too lowly to receive attention at the hands of those who would follow the example of the Master. We find him teaching the woman at the well, who was an outcast, teaching her how to live, and talking to her that he might thus elevate her and lift up. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

And then, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." It does not say that blessed are they that hunger and thirst after riches, after power, after worldly emolument, after worldly authority, or after position, to be placed higher than some one else. It says, "Blessed are they which do hunger and thirst after righteousness," or that good shall prevail, or that right shall obtain. These are the blessed ones. We are told that our desire should not be placed upon riches, or the acquisition of power, or self-aggrandizement; but that our desire and longing should be after righteousness, that justice might prevail. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled"; and, as remarked by one writer, "by that that they desire."

"Blessed are the merciful: for they shall obtain mercy." As was sung to you this morning, one of the great characteristics of the God all Christian people worship, is that of mercy or love. It is what

differentiates the God of the Christians from the gods worshiped by other peoples.

All through the life of the Master we find marks of the characteristics of mercy abounding in his life. We have illustration after illustration that the attribute of mercy was always present in his character, his teachings and his works. That it abounded in his life we have but to watch him as he passed into the great crucial test of his life, when he, the Christ, after he had passed through the Garden of Gethsemane, and had passed out upon Calvary, gave to the world his greatest example of mercy that it has ever seen. While he was there suffering on the cross, in agony of soul and body because of the contumely and abuse heaped upon him, the blood trickling down over his face from the wounds of thorns that pressed into his brow, in all the agony of his physical suffering, when he thought of his people, the people he would so gladly have sheltered 'neath his divine love, and yet they rejected him and now were killing him,—in the midst of all this suffering he exclaims, "Father, forgive them, for they know not what they do." I do not believe that physical suffering through which he was passing then compares in the minutest degree with the suffering of soul and the mental anguish he was suffering because he realized that the people whom he would have gathered beneath his wings, as does a hen her chicks, had rejected him,—their Savior, for whom they had been looking so long. The physical suffering was nothing as compared with the agony of soul that he underwent in the knowledge that this very people, his chosen people, the Jews, had rejected the Messiah, the Savior, that their prophets had told them of so long before, and who warned them against his coming. They had rejected him, and were putting him to an ignominious death; yet, in the midst of all the agony of his soul he remembered them, and his heart was filled with pity and mercy, and he exclaimed to his heavenly Father, "Forgive them, for they know not what they do." It is one of the most marked examples of mercy that the world has ever seen. And hence, when the Savior said, "Blessed are the merciful: for they shall obtain mercy," he but announced a precept that his every act exemplified and intensified, even in the supremest moment of his life's work.

"Ye have heard that it was said by them of old time," said the Master, "Thou shalt not kill." And then going down the list of all of the laws of Moses, he by his wondrous teachings, expands and spiritualizes the law. Instead of making it literal in its application, he broadens and widens its application, until the law of Moses has come down to us through the Christ, spiritualized and made alive, and vivified by the quickening power of his Holy

Spirit. In other words, the Master was teaching that it was the spirit of the law, not the letter that we should observe; it was the spirit of the law that maketh alive, the letter that killeth. The law said: "Thou shalt not kill." He told us further, "Thou shalt not injure in any way thy brother." And thus he examined the whole of the law of Moses and in his masterly way he gave us the new law, quickened and vivified with that peculiar munificent, grand Spirit of the Master which makes it one of the most complete codes of ethics that the world has ever seen or ever will see.

And as if to emphasize what has been apparent to the student, that the teachings of this great message is something more than merely individual in its application, he exclaims: "Agree with thine adversary quickly," etc. It is thus made to apply, by the Master, to our conditions or relations one with the other. And in his teachings always, can we but discover the real spirit and intent of them, we will find they apply to us as component parts of society.

And then that prayer that we are taught by the Master to say, or as an example or pattern of how we should pray; the very first declaration of that prayer, which we have selected as a text this morning: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come." And when we, on our bended knees in petitioning the throne of grace, utter the first words of this prayer, "Our Father," what does it mean? Does it mean that we are addressing some peculiar idol, or something that we have set up merely as a god? or does it mean what we say, and that we are addressing him as "our Father"? And if he is our Father, does it not carry with it the logical conclusion that we can not say, "Our Father," without saying to every man, "Thou art my brother"? In other words, if he is our Father, we are his sons. And if all mankind are the sons of God, then all men are brothers. And when an individual upon his bended knees, addressing the throne of God says, "Our Father," and then rising from thence, goes out into the world and treats any man differently than he would a brother, he in a way denies his statement that God is the Father.

"Thy kingdom come." Does it mean that we are waiting for that peculiar elusive something that only comes into our hearts, or do we pray for the coming of a literal kingdom, a kingdom that shall be so literal in its application, that the conditions with which we are surrounded shall be such that in it every man will act toward the other as a brother, and recognize themselves a part of the great universal brotherhood of mankind?

And then, as if to crystallize the whole of the teachings of his Sermon on the Mount, and to further impress the thought that God is the Father,

or the universal Father of all mankind, the Master exclaims thus: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." And then, as if to impress the importance of the law more firmly than ever upon them, he exclaims, "For this is the law and the prophets." In other words, he states that it is a crystallization of all the law that has been given to the people of God through all the prophets in all times. It is the keynote of what he had been teaching, the summation of his and all the prophets' teachings. It is the very spirit and genius of the constitution of the kingdom of heaven. "Whatsoever ye would that men should do to you, do ye even so to them." That is brotherly. "And where brothers are, there brotherhood will exist," exclaims one. And brotherhood does not exist when we do other unto others than we would have them do to us.

Surely, my friends, these teachings, so far as the application of this summation of the law that Christ has given to us, is nothing else than individual righteousness. You can not apply it in any other way. It certainly does apply to each individual as a member of society in their relations one to another. "Whatsoever ye would that men should do" is a criterion by which we can govern, and by which we must govern, says Christ, all our conduct to all our brothers. It is the crystallization of the teaching, too, that God is the Father; and that if God is the Father, then all men are brothers. And if we do unto our brothers as we would be done by them, or our neighbors, it means that we recognize every man as our brother, and hence we have filial obligations to him.

One writer has exclaimed that if we admit the parenthood of God, or the fatherhood of God, we must admit that all men are brothers, and sociological conditions, relations, or our gregarious tendencies are natural and not volitional. "Thus," says Doctor Gladden, "the very foundation of society is in religion." And this was said by him in opposition to some of the peculiar theories that are presented by the world to-day to the effect that economic conditions determine our social relations, thus relegating religion to an incidental position or place.

Now permit me to summarize briefly: The Scriptures are replete with references, in one form or another, to the fact that there is a kingdom of God, a kingdom of heaven, a kingdom of glory, etc.; they are, as we believe, references to one and the same great institution, calculated for the great emancipation of mankind, and the consummation or complete development of the plan that God had established from before the foundation of the world. And this kingdom extends so far in its scope, that it reaches all humanity, and contains ample provisions in its operations and in its principles for mankind, from

the very time that they shall enter into the world—yes, even before they come into the world—until they shall have passed from this life and have gone on into that great beyond, when, surrounded by the effulgence of the glory of God, they shall pass on and on, step by step, until they shall reach the perfection that is with God; in other words, until they shall become perfect as God is perfect. I believe that the kingdom of God provides for all. That God has made arrangements for all men in all the conditions obtaining between these two great extremes. And the law has been given to us which shall operate in that kingdom through all time. It is that crystallization of the Sermon on the Mount that the Savior has given, that summation he gave both on the mount when he was giving his beatitudes, and later when he was questioned by the lawyer and asked, Which is the greatest commandment in the law. In his answer, in few words he said the whole law was comprised in loving God the Father, and further that the universal fatherhood of God demands that we shall recognize that thus every man, not only our nearest neighbor, but every man, to the uttermost parts of the earth, becomes our brother, and hence is entitled to brotherly conduct at our hands. This is, simply and substantially put, the whole teaching of Christ. In fact Christ said that on that statement hung all the law and the prophets. And hence our duty is to manifest, in our every act, this great crystallization of the law. And when we go on our bended knees and repeat the words of the prayer, "Our Father which art in heaven," and then pray for the coming of "the kingdom," our next duty shall be, on rising, to do our part towards bringing that kingdom, and show that God is the Father, by manifesting by our conduct that every man is our brother, by treating him as such.

That is my faith. Is it yours?

Of General Interest

THE HOLD-UP ACROSS THE COUNTER.

It is really astounding what an amount of trustfulness there is in the human family, especially in that part of it inhabiting this country. It can be taken for granted that we credit things for what they seem. This is why unscrupulous ones wax rich and fat at the expense of the confiding persons with whom they do business. To realize the almost incredible amount of stupidity—no, call it trustfulness—that exists, it is only necessary to inquire into the doings of a comparatively recent addition to civic departments, the bureau of weights and measures in New York. Few cities have such a bureau. One or two have followed the example of New York, but the vast majority of towns have absolutely no check on the millions of small tradesman

who are doing business across the counter with the representatives of American families.

It is not necessary to embellish the tale. It reads sufficiently sensational as a plain recital of actual happenings. In millions of homes just now ice is being delivered. It is supposed to be sold by weight. The ice man weighs it, or appears to weigh it. Does he? Here is the story of the bureau of weights and measures man:

A regular raid was made one day on the ice deliverers. Out of five hundred and eighty-two examined one hundred and seventy-nine violators of the law were found. Eighty-five of these dealers were not even making a pretense of weighing the ice. The man was merely handing out as small a piece as he liked and no one had the sense to call him to account for it. In the other cases the scales used were "doctored." The driver of the ice wagon was using the ice that he thus stole from his customers to sell for his own account.

In the coal business the conditions were found to be even more remarkable. Some of the dealers had no scales at all on which to weigh the coal. They simply did not burden themselves with such unnecessary adjuncts to a profitable business. When a ton of coal was ordered they put up as much, or as little, as they pleased, sent it along, had it shot down on the sidewalk or carried in as circumstances or the wish of the purchaser required, and thought no more of it, until the inspectors descended on them and haled them to court. Now don't begin to pity your neighbor. Did you weigh the last lot of coal you had in? Did I? No, of course I didn't any more than you did. We both took it for granted that the dealer was giving us a square deal. Perhaps he was. But the inspection of all the dealers at odd times might be valuable to the community.

To continue the woeful tale: One coal dealer put up his coal in bags, each bag purporting to weigh a hundred pounds. On a ton load re-weighed twenty bags were found to contain but 1,670 pounds—a net shortage of 330 pounds, or more than one seventh of a ton. An excellent scheme for the coal merchant when coal is sold for \$6.50 a ton! The fact is we all accept any load that looks like a ton without question, and how many of us know what a ton of coal should look like?

But it was in the poorer districts that the cheating was found to be most iniquitous. A coal peddler was observed in the act of weighing out a supposedly hundred weight of coal upon a pan beam scale. It was noticed that the counter poise on the free end of the beam was missing, making the weight of the pan or scoop count with whatever article was weighed. It was also noticed that the four pound pea was set in the ninety pound notch, making, as was afterwards ascertained, a total steal of twenty-five pounds.

An interesting little scheme was unearthed in connection with one coal yard in which the deliveries were always taken for granted by customers. The wagon was first weighed, as is the case in all well regulated coal yards, and this weight deducted from the total weight when the loaded wagon passed on to the scales to be weighed for its contents before delivery. But observation and inquiry disclosed the remarkable fact that when the wagon was first weighed it was weighed without the driver. When it was weighed for the second time the driver sat on his perch, thus adding his weight to that of the coal. In the case of a man who happened to be on the wagon at the time the cheat was discovered the weight of the driver was 150 pounds and the customer was about to take on trust a load that was just that much coal short of the quantity he was entitled to. The trick was a deliberate attempt at theft.

Of the tricks discovered among the small grocers—and some large ones, too, it may be remarked—the most common was that of short weighing packages put up by the assistants during dull times in the store for use when a rush of business came. When the customer asks for three and a half pounds of flour the clerk reaches for one of the made up bags, hands it out, and the customer departs, well pleased at being served with such dispatch, carrying a bag that is several ounces under weight.

Sugar, tea, coffee, and other articles put up in packages during the time when the clerks are not busy have been found by the inspectors in innumerable instances to be grossly under weight. The customer has no opportunity of checking this swindle unless he or she weighs the package on the return home, and in how many households would such a thing be done? It is always taken for granted that the grocer is an honest man. One man caught at the short weight trick told the inspector that ninety-nine out of a hundred grocers did the same thing. He was doubtless speaking vindictively, as the man found out will do, but inspection is a highly desirable thing.

The number of butchers who have been found by inspectors to be using their scales as an avenue to an early retirement on a comfortable fortune is astonishing. Only on the assumption that the shoppers in this country are the most easily gulled in creation could the stories of fraud be believed. The indicators on the scales were found to be bent so that as much as a quarter of a pound would be saved to the butcher on each scale. The customer, it was explained by one grinning butcher, pleased with his own cleverness, never looked at the point from which the indicator started, but might glance at the point of its stopping to assure himself that he was getting his money's worth.

Most of the butchers whose games were stopped by the inspector did not take the trouble to bend pointers. They fixed the scale so that it never registered properly. One genius had sleight-of-hand salesmen who were provided with scales so delicately adjusted that the indicator wouldn't stop long enough for a customer to see how much his purchase weighed. The delicately swung pointer would dance up and down at widely divergent lines on the indicator. When it had danced to a point where the butcher had greatly the best of it, the sleight-of-hand operator would whisk the purchase off the scale, wrap it up and slide it over to the customer. There was never any complaint. It was all too bewilderingly rapid for the average shopper.

Of the number of articles used to make the purchase weigh more and thus give the storekeeper the benefit of the shortage it is almost impossible to speak in detail. Some storekeepers were found to have lumps of putty under the pan of the scale. Others had a handful of wire nails at the bottom of the scoop, kept from rolling around and disclosing their presence by a little cement, the cement of course also adding its weight to the amount that the customer paid for but didn't receive.

Most of the devices used, however, were not so badly fraudulent as these. No one would suspect an innocent looking package of paper hanging to the scales to be there to add to the weight of the purchase. It is used to wrap up the purchase, but its weight is on the customer's side of the scales always.

On one scale a seven ounce piece of solder was found on the pan. The storekeeper's excuse for weighing the customer's purchase with this solder was that there was a hole in the pan of the scales and he had placed the solder there because otherwise he would be cheating himself. This bar of solder is shown in one of the illustrations just as it was found.

So great a variety of hardware has been found on scales, in full view of the customer who was made to pay for their weight with his purchases, that it would take considerable space to enumerate them. The favorite is a hook or two, or three according to the nerve or rapacity of the tradesman. A hook looks like an innocent attachment of the scale itself and no one stops to inquire whether or not it is cheating him out of part of his purchase. The beauty of this addition of the weight of an iron hook to that of the customer's purchase is that the indicator registers correctly and the customer never dreams that the hooks hanging on the scale cause a short weighing.

One of the most ingenious of this variety of tricks was discovered recently by an inspector. The storekeeper had hung an electric light bulb over the hook of a scale. It looked like exaggerated honesty on the

part of the tradesman, in placing a light where the indicator could be plainly seen by the customers. No one but the inspector saw through a scheme that added two ounces to the weight of every purchase.

Of the small street peddlers found to be using crooked scales the number was legion. The easiest trick was to place the scales on the wagon or borrow at such an angle that a correct weighing was impossible.

The bureau has an interesting collection of seized scales and weights. In the museum are weights that have been bored into so that some lighter substance might be substituted for the metal, spring scales with the spring fixed so that a five pound test weight placed heavily on this scale registered five and a half pounds and if laid on lightly but four and a half pounds; weights light from half to four ounces, scales with the pointer broken off and a piece of wire tied on to the broken end with a rubber band, and butcher's scales with as much as three and three quarter ounces weight of hooks attached to the hook of the scale.

In only a few towns, as explained, are the weights and measures of the tradespeople examined systematically. From what has been discovered by this one bureau the prodigious amount of cheating that is going on all over the country may be imagined. The trust magnates are not the only robbers.—H. D. Jones in September *Technical World*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Lean Hard.

Child of My love, lean hard!
And let Me feel the pressure of thy care.
I know thy burden, for I fashioned it—
Poised it in My own hand, and made its weight
Precisely that which I saw best for thee.
And when I placed it on thy shrinking form,
I said: "I shall be near, and, while thou leanest
On Me, this burden shall be Mine, not thine."

So shall I keep within My circling arms
The child of My own love; here lay it down,
Nor fear to weary Him who made, upholds,
And guides the universe.

Yet closer come;
Thou art not near enough. Thy care, thyself,
Lay both on Me, that I may feel My child
Reposing on My heart.

Thou lovest Me?
I doubt it not; then, loving Me, lean hard.

—Selected.

Dear Readers: I will write you this once again from the South Sea Islands. The church papers of the last mail (May) brought the change of my husband's appointment from here to California; therefore we are looking forward with eager expectations to go to our dear native land, on the next mail boat, where we can mingle with Saints again; Saints whose very presence is cheering, and whose experience, conversation, and testimonies are like so many outstretched helping hands.

How eagerly we scanned the papers for conference news, but the effect was very much like that of reading or talking of music; the papers told *about* it, but did not convey the music, *i. e.*, the portion that satisfies. But while reading Bro. F. A. Smith's pastoral to the Saints of the Pacific Slope Mission, I was enthused with zeal for the work as in days ago, for I felt that we were of the people to whom he was writing, or soon would be; and I wondered what I could do in my settled down condition, to help the work in that mission. I know of one line of work, which is *duty*, in which the sisters can do much, all sisters whether young or old, rich or poor; although they may never bear a testimony or utter a public prayer, or talk doctrine to any person; and that is, if an elder calls upon you, make him welcome. And if possible with your household duties, even make a little sacrifice of the "Martha" part in life, and be a "Mary" for the time being, and listen to instructive conversation while the opportunity offers, whether your husband is at home, or whether he is not. And if it is anywhere near meal time, or time to commence preparing for it, be sure to ask him to stay and eat with you. And while you are making ready, leave him to himself. He will enjoy the hour of quiet, with books and church papers. Do not feel embarrassed because you may have nothing more to offer than a very ordinary meal, or perhaps not so good as you usually have; with a tidy looking table, and a good welcome he will be satisfied, and you will feel much better than if you had inwardly excused yourself because there was not anything good in the house to set before him, or because you were hurried with your work, could not sit with him, or did not like to leave him alone, etc., etc. Elders require time to think occasionally, and would enjoy being shut up alone in the sitting-room an hour or two. Do not excuse yourself either, by saying, O, well, he is staying at Bro. So and so's, and of course he will get his dinner or his supper there. Of course he might, or he might get it at a restaurant, or go without, and not be in a very good condition for preaching in the evening, not because of going without his supper, but from the apparent lack of appreciation; and consequently not in the best condition to draw from the spiritual storehouse for their benefit. We know not how far we sisters may be responsible for a dearth of spirituality among the traveling elders. If he is not cordially received in one house, he dreads to go to another, especially near meal time, and does not know what to do with himself, which is not conducive to spirituality. But when cordially received by the Saints, and even a few pennies slipped into the parting hand; and on his part, wisely directed conversation, and a fervent "God bless you," both are happy, and in a position to enjoy the good Spirit. How I used to look forward to those benedictions in the early days of our experience in the church! And who shall say their impress has not been felt all through the succeeding years?

Some portions of the "Pacific Slope Mission" have, in years, that are past, been the scene of as great a degree of faith, zeal, and spirituality as has been witnessed in the Reorganization. And I wonder if it was not largely owing to the Saints being so ready to welcome the elders to their houses; yes, almost ready to quarrel with any who presumed

to invite them more often than was their rightful share. There was no gossiping done in those days. The conversation was solid food. The faith of the Saints, and their eagerness to learn was an incentive to the elders to instruct. Faith produces faith. I will note one instance of the kind. Bro. D. S. Mills had been talking preëxistence to us. We had never heard it before, and were much interested in the subject, and wanted to hear more. It was then late in the afternoon; he was going to preach in the evening, and one of us, either my husband, or I, asked him to preach on that subject. He was taken by surprise, said he had never preached on it, neither had he looked it up. It was then my turn to be surprised, for in my uneducated faith I believed that he, or any other true servant of God could preach on any subject that pertained to the gospel without preparation, that the words would be given them in the very hour; and said, "If it is a true principle you can preach on it whether you have looked it up or not, and we would like to hear it from the stand." "Very well," he said; and I hastened to the kitchen to get supper. And he did preach on it to our entire satisfaction, and his own also. A good while afterwards he told us that the sermon was about as new to him as it was to us; that he then saw the subject as he never had before.

And now, dear sisters, we will all want to share in the reward for good works in the hereafter, will we not? So let us share in the good works here, and help to bring to pass a bright and successful year in the gospel work, and the reward will be sure.

We have not heard from Bro. and Sr. Lake since last writing. All Papeete are as busy as bees getting the town and the people ready for the 4th of July festivities. We hear that as many extra berths had been improvised on board the Mariposa as there was room for, and yet some had to be refused who desired to take passage this month. All are well at Taronā.

E. B. BURTON.

July 3, 1908.

Letter Department

Dear Saints: We often read articles on consecration and what the rich men should do. I would like to drop a few thoughts regarding the poor man. The Bible states that it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of heaven; but in the Doctrine and Covenants we find this statement: "Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, . . . whose eyes are full of greediness."—56: 5.

As I have always been numbered among the poor, I am not in a position to speak of the feeling of any but the poor and judge by my own feelings. Let us be honest with ourselves. "Be not deceived." But is there not often a feeling of covetousness or greediness? We may say, to deceive ourselves, "I am able to take care of myself, but I think those moneyed Saints should consecrate their money, so this or that poor Saint would get along better." Why worry yourself about "that" poor Saint? If you desire equality you can soon make them equal with yourself. God is able to care for all his children. We have all we can do to keep ourselves straight. The Doctrine and Covenants says, "He that watches for iniquity shall be cut off." It is not that we feel so bad for our poor brother or sister but that it hurts us to see them have more than we have. If any rich brother has taken anything from you unjustly, follow the law and have it made right.

No doubt but our well-to-do Saints are occupying better than we would if we were placed in their position, and we

have a work to do just where we are, or God would make a change. He is the ruling power; let us trust him more and have more love and charity for all, rich and poor, weak and strong.

Let us read Malachi 3, remembering that God is the same yesterday, to-day, and for ever. If the promised blessings are not received, the fault is with us, not with God; and I would say the same concerning the word of wisdom. Some hobby about tobacco, some coffee, some meat, while they are all equally important; but there is another point that I have not seen commented on: What about fruit *out* of season? I have just jarred eight quarts of apricots. Perhaps I am going contrary to the word of wisdom; as much so as my brother who drinks a glass of beer. We must remember the provision, "Keep my commandments." That does not mean simply to be baptized and have hands laid on us. We must live by "every word that proceedeth" from the mouth of God.

When I think of my many failings and shortcomings after receiving the many blessings I have received from my kind heavenly Father, I feel sad and think perhaps many in the world (or out of the church) have lived up to the light they have received better than I; and why should I censure them because they do not take kindly to the restored gospel? I do get discouraged sometimes when my neighbors do not care to talk on the religious subjects and I can not enjoy their association as I would that of the Saints.

I wish to express my appreciation for the HERALD. I would be lonesome indeed without it and the *Autumn Leaves* and *Hope*. I think "Success or Failure" is fine. I hope it will be published in book form. I would like to read it to my boys when they get larger. I can not keep my papers, for I am always giving them away.

I was reading the brother's letter on the Sabbath in last HERALD. I think his argument rather weak. I was a sabbatarian once. The same argument (that journey proposition) will apply to Sunday. I consider it the best plan to show them that the ten commandment law is not the gospel law, and I think they will find it hard to establish three laws. They have the moral law, or ten commandments and Mosaic law, yet where are they going to get baptism if the ten commandments are the "perfect law."

Well, dear friends, it is not easy to write and take care of babies. With love to all the household of faith, let me admonish you who are associated together, to remember that "if thy brother offend thee go to him alone." Do not try to deceive yourself into thinking you are not offended. Ever praying for the welfare of Zion and asking the Saints to pray for me, that I may let my light shine, and if unable to do any good at least I may be kept from injuring the cause we all love so well,

Your sister,

FLORENCE PROPST.

COLUMBUS, Nebraska, August 14, 1908.

Editors Herald: I am out trying to cheer up the members and also to see if we can gather in some tithes and offerings into the Lord's treasury. I have been successful, to some extent, and see the work looks brighter. Our district is large, in length and breadth, but has only a few branches in it, and there is a large number of scattered members, anywhere from one to twenty in a place. This makes it slow work in visiting them. I want to visit all the scattered Saints in the district if I can; but do not wait for me to come and see you. Send your tithes and offerings to my home address, Blair, Nebraska, and get your receipt.

Some wait until the end of the year to pay tithing. If all should do so, what would the families of the missionaries do? The only thing that would be left for them would be

to starve or have the husbands come home and go to work. You do not want them to do either, do you? For you get down on your knees and ask God to bless those who are sent out to call men to repent, and you also pray God to speed the day when we shall be gathered to Zion. How can God do these things when he has said we are to be workers together with him, and we fail to do our part? In that case we can be sure of but one thing: God will not be bound to do his part.

Did you ever think about this, that one tenth of all we possess belongs to God, and we will be held for it just the same as if we owed it to some man? We think God is very good and kind, that he will look over our debts to him; but what does he say? "Ye have robbed me in tithes and offerings." So how does this place us? It may seem a little harsh, but it says "robbed," and I have always understood that to mean the same as *steal*. And the book says, "Let him that stole, steal no more." And we are taught that when we know we have done wrong, we should repent. "Repent" also means to restore to every one that which belongs to him. Therefore, if one tenth of all we have belongs to God, we must restore it to him, or, as we speak of it, pay our tithes and offerings. If we fail to do so, then we are considered thieves and will be so judged. Let us take a warning from this and escape the wrath of God.

As an agent of the Lord in this part of the work, I ask you to give Him, as soon as you can, that which belongs to him, and if you do this because it is right, I can also promise you that he will be with you. Let me hear from all the scattered Saints in this Northern Nebraska District, and if I am able to visit you I will do so. I have found some good live members among those who are scattered, without a teacher or church; but God is with them and is blessing them day by day.

There have been some baptisms at Omaha lately. So a few are taking a step upward, being made anew. God has been with me, and I have felt to rejoice in him. Bro. Baker is making a good fight at Omaha, and we can see, under his care, (if the Saints honor him,) a more united advance made in Omaha against the sins of that city. He is a good and true soldier of the cross. Asking the prayers of the Saints that I may retain God's Spirit, I remain,

Your brother in Christ,

H. S. LYTLE.

NAYLOR, Missouri, August 7, 1908.

Dear Herald: These lines leave me busy in the Master's work. Elder A. J. Fletcher and I came in these parts about three weeks ago and have been engaged in tent-meetings ever since. We have baptized five noble souls. The Naylor Saints are wide awake. Elder Henry Braun is the presiding elder, and Bro. Tom Lucas the priest. These brothers do some missionary work also on the outside. The Saints are talking strongly of building a church house. They are willing to sacrifice.

Next Monday we set the tent in the city of Naylor. Preacher Hunt (Baptist) says we will not be allowed to preach there, but we are going to "sight" him. Some of them down here think the "Mormons" (as they call us) will not be protected.

The other Sunday one Mr. Hart lectured at the Taylor Schoolhouse against us. After he dismissed I called the house to order and commenced to reply. This so enraged Mr. Taylor that he came up to the rostrum and called for help to take me down. I did not think he needed much help. Five men came to his side. Taylor mounted the steps, but he knew where the line was, and did not step over. He was afraid to touch me, for the majority of the people were determined that I should have fair play.

After Mr. Hart had concluded his lecture he put it to a vote whether I should reply and I received a good majority. He was so unprincipled he would not announce me, but said he would lecture after dinner. However, his "clique" made so much confusion I had to postpone my reply and finish at the tent at night. We intend to prosecute those who disturbed the peace.

This seems to be a ripe field. Bro. Smart had to leave on account of poor health, Bro. A. J. Fletcher has volunteered to labor the rest of the conference year in Southern and South-eastern Missouri. Saints, remember him financially and also the tithing law. My home address is 2219 Kellett Street, Springfield, Missouri. The church needs your help badly. Just ask the question, "Am I in the faith?" and act accordingly.

In the conflict,

A. M. BAKER.

OTTAWA, Kansas, August 9, 1908.

Dear Herald: We are among the isolated ones, not having any privilege of meeting with the Saints at all. There are none in this part that we have heard of. We came to this vicinity last spring and have been trying to let our light shine to those about us. We take all the church papers and do not hardly see how any one could be a Saint and not take them. We have been letting our neighbors read them. Some seem to be interested. One of them, after reading Bro. W. A. Smith's sermon on "The union of churches" in the *Ensign* of August 7, said he thought that was sound logic and he would like to have an elder come here who could talk like that.

We would be very glad to have one come, so if any should see this that can come we will give them a home and get them a house to preach in. We live five miles southeast of Ottawa.

Your brother and sister in gospel bonds,

S. C. and GRACE ADAMS.

MCKENZIE, Alabama.

Editors Herald: The Alabama reunion is history. The Saints of the Pleasant Hill Branch met and organized Friday morning, July 31, with T. C. Kelley, F. M. Slover, and F. P. Scarciff as president; M. S. Wiggins as secretary; D. T. Parker chorister; and Eugenie Parker organist. Committee to select speakers: D. T. Parker, W. A. Odom, and L. G. Sellers.

The order of meetings was: Prayer at half past nine in the morning; preaching at eleven in the forenoon, and at fifteen minutes to eight in the evening. Speakers: T. C. Kelley, F. M. Slover, F. P. Scarciff, W. J. Booker, Moroni Hawkins, and William West. But right in the middle of the reunion, we lost one of our main speakers. Bro. F. M. Slover was called to his home in Independence to his sick family. We regret very much losing him and that he was needed at home; but it was beyond our power to prevent, and we hope that by this time they are well.

This is our fourth reunion, and I believe the most spiritual one yet, though there was less work done, there being only seven prayer-meetings and seventeen preaching meetings, and two business sessions. Still the prayer-services were soul-cheering and edifying, and the preaching was instructive, being presented with much power and great force.

There were fifteen baptisms, all children but one. We had fair crowds during the day and large crowds at night. It seems that the people are getting better acquainted with the work and we are gaining friends on every side. If the Saints would only live up to the light they have, there would be a great awakening in this country.

The committee digressed only a little from the regular routine, and gave us a very interesting musical and literary program on Friday night, giving new courage and life to the people. Such changes are productive of much good I think, and there should not be a reunion without more or less of this kind of work.

We had quite a number of visitors from the Florida and Mobile Districts and were very glad to have them with us, and so will give them an invitation to come back next year.

The reunion next year will be at same place, beginning July 30 and running ten days. The reunion committee consists of J. B. McPherson, W. W. Parker, and L. G. Sellers.

Ever looking for the redemption of Zion,

I am yours in Christ,

M. S. WIGGINS.

MADISON, South Dakota, August 7, 1908.

Editors Herald: Although I have not made use of "printers' ink" for some time, I have in no sense lost interest in the great latter-day work and its ultimate triumph. Neither have I been idle, but for other reason I have not availed myself of the privilege of writing in your valuable columns.

Leaving home and loved ones I started for my field of labor about July 8. A little late as will be seen, but the birth of a daughter in our home accounted for the delay. I made brief stops in Omaha, Council Bluffs, and Sioux City. I spoke to the Saints in the last named place on my way up.

Upon my arrival here I found my colaborer, Bro. E. Rannie, getting busy in making preparations for tent work. Everything was put in ship shape order for our opening, which took place on July 19. We had some booklets printed advertising the meetings, also made use of the two daily papers which granted us the use of their columns in notifying the people who we were, and other items concerning our meetings.

The first real gun was fired at four o'clock in the afternoon on above date by Bro. Rannie to a crowd numbering about thirty grown people. His subject was along the line of the history of the church, making a special distinction between us and the Salt Lake people. At night I spoke on Utah Mormonism and tried to point out the wide differences in the two churches. About the same number were present as at the afternoon service. From that time on for a few evenings we had a fair attendance, but after a while the crowds began to get smaller and now we are not crowded for room.

Prejudice in a prominent way has manifested itself, but some few have shown a marked interest and we are not at all discouraged.

On one occasion a minister attended our service, and at the conclusion, upon learning the fact that we believed that all men would be saved according to their works done in life, he became somewhat irritated and showered some of his criticisms at the writer. We answered as best we could between sentences, as he seemed to think that he was the only one worth listening to. I have a string of titles almost as long as the moral law. Among some of the names he thought we were deserving of are, "a wolf in sheep's clothing," "hypocrite," "fool, that can't read Hebrew, Greek, or Latin." He informed me that he was going to notify the people to stay away. I asked him if he considered the people did not have intelligence enough to think for themselves. To this question he replied that they had not, but afterward corrected his statement. Things have been moving slowly along since that time and I have not discovered any falling off in attendance, partially for the reason, perhaps, that the attendance was small then and is still small.

We expect to go from here to Huron in the near future.

Just how long we will be in that city will depend on the interest manifested.

We are expecting Bro. H. O. Smith to arrive to-day, and no doubt he will be able to give us some assistance. We hope to see Bro. W. H. Kelley, but so far have not learned whether he will find his way to this part of the mission or not.

We hope to reach several places in the district before the cold winter sets in.

In some respects I think this field is about the same as other fields where I have labored, but we have some things to discourage the missionary here that I have not found in other places. I am glad of one thing, however, and that is we have a number of good, honest Saints who are willing to sacrifice for the sake of truth and to assist in getting the gospel before the people. I am hopeful that some fruit may be laid up for the Master's kingdom, as a result of our labor.

In gospel bonds,

L. G. HALLOWAY.

FRAZEE, Minnesota, August 9, 1908.

Dear Herald: I have been a member of the church for a good many years and have received many blessings. I have also passed through many trials, especially during the past two years. Since I was called to the office of priest and later to that of elder I have tried to the best of my ability to perform the duties placed upon me, and have met with many temptations and trials. Satan has tried me and tempted me to turn back and give up the work, but I have prayed and struggled along in my weak way and now I feel that the Lord has blessed me.

We have Sunday-school and prayer-meetings at our house every Sunday and sacrament every four weeks with fair attendance. On last Sunday, August 2, after Sunday-school, five gave me their names for baptism. Most any elder can imagine how I felt, for I had never been called on before to baptize. But I was determined to do the will of the Father, so we all went down to the river, a few minutes walk from the house, and I baptized them in the presence of quite a crowd. I thank God that he gave me strength to do his will, and I am hoping that before long I can arrange my work so I can have more time for study and attention to duty placed upon me.

My wife's mother is living with us now. She, also, is a member of the church. My whole family now belong. I would like to have some of the elders come this way. I had a letter from Bro. Whittaker, but at the time we all were afflicted with smallpox, so we could not answer his letter. We are now well and I wish he would come and see us.

Asking an interest in your prayers,

Your brother in the gospel,

WILLIAM C. GRIFFIN.

SCRANTON, Pennsylvania, August 12, 1908.

Editors Herald: Feeling the need of spiritual strength and development, some of us here attended the eastern reunion at Highland Lake, Massachusetts. We received more than our expectations; God's power was present; all seemed to enjoy themselves very much. It was a spiritual feast not to be forgotten. Not only were the gifts of the Spirit in evidence, but the fruit of the Spirit was present also, making one feel that it was indeed a blessing to be a Saint.

It was our first time to have met our worthy and beloved President Joseph Smith, whose counsel and example I can assure you were commendable. Apostle J. W. Wight's presence was very much appreciated; his effective preaching and testimony made us feel in Zion indeed. Missionary in charge, Apostle Greene, W. W. Smith, the Sunday-school pedagogue, were alive to their work. Our business manager, F. B.

Blair, made friends for the college. The new Massachusetts bishop, M. C., cared for the outer man. J. D. Suttill, district president, and many others that took part in preaching and testimony, singing, etc., were to be complimented for the success of the reunion.

The New York and Philadelphia District conference will convene here September 5, for the first time. We should like to see Bro. Greene with us. Inasmuch as he has not been here, he may better understand conditions for the work. Scranton is the third city in Pennsylvania; is the commercial center for half a million people, its population in 1907 being one hundred and twenty-five thousand and still increasing. It has many diversified industries; sixteen banks, two trust companies, forty-one school buildings, two high school buildings, one manual training-school, twenty thousand pupils enrolled, and four hundred and sixty teachers. We have ten colleges, five public libraries, eighty-five churches, three electric railroads, four steam railroads. Over thirty thousand people find steady employment in shops, factories, mills, and mines.

There is therefore, I think, an excellent opportunity here for a good missionary to tell the Gentiles of the angel's message, answering their questions and writing articles of information and defenses in the daily papers.

There are now four or more Utah elders here, who seem to be laboring systematically. They tract, preach on principal corners, sometimes twice in one night. I heard one of them say he visited five thousand homes in Philadelphia.

I shall be glad to see the time when our elders sent here do a similar work, not because the Utah elders do, but because the true gospel shall be brought before the people; for I believe there are many people in this city that could be reached with the "proper" effort.

I ask an interest in your prayers that I may walk worthy of God's blessings in this latter-day work.

Respectfully your brother in Christ,

WILLIAM F. HAWKINS.

DES MOINES, Iowa, August 13, 1908.

Dear Herald: Since last correspondence I have been busy, but have been hindered much because of bad weather. I tried lawn-meetings for near three weeks, but no special interest was noticed. Saints did well most of the time in assisting. Many were hindered in doing what they wanted to do. Have held a week of grove meetings, but the people were very busy stacking and threshing, so that it was not thought wise to continue longer at the present time; but there was an expressed desire that I should return and hold a longer series of meetings when the farmers were not so busy, which I will try to do.

I baptized one promising woman since last correspondence, the wife of Bro. H. H. Hand. Her interest in the work grows, and she will be an influence for great good if she remains faithful. Three others have been baptized of late, one a son of Bro. W. C. Fetter, and the other two were Sr. Maude Marshall and son, all of whom have a bright future before them.

We had the visitation of Bro. J. A. Gunsolley when on his way home from his northern trip. His visit did us good, giving encouragement to the study of normal lessons, and his preaching was instructive.

Last Monday night at the regular business-meeting all the branch officials were reelected, showing the confidence had in them by the Saints. But little to disturb the spiritual development of the Saints at the present, and many of those who were wandering out of the way have felt the attractive force of the Holy Spirit, and have in humility sought the Father's forgiving favor, and with few exceptions the Saints

are in the way of life and struggling onward. The Religio is taking advanced steps of late, which makes us older Saints rejoice. The Sunday-school has largely recovered from its partially disorganized condition, and is gradually improving weekly. The library board has chosen as librarian, Sr. Orpha Emslie, who is bringing order out of confusion with the assistance of the board.

I find that the most effective work being done in the city is that done at the firesides. The Spirit of the Lord has blessed me abundantly in my public ministrations, and in my private labors, and some are becoming almost persuaded. The Spirit is opening up opportunities in a very satisfactory way, and the Lord is working with his Saints to minister the spiritual food needed, in some cases to their astonishment and joy, and the wonderment of their neighbors.

I start to the Eastern Iowa reunion to-morrow, and will return in time for the Des Moines District reunion. The preparation for the reunion of the district last mentioned is such that it should solicit the attendance of many of the Saints. It bids fair to be one of the best the district has ever held. The committee has left undone nothing within reason to add to the interest of those who will attend. The Sunday-school and Religio interests at these two reunions were left in my hands, by Bro. Gunsolley, and I hope to have the aid of every worker in the interests of these two auxiliaries to the church. We hope to see the normal work advanced, and shall do all in our power to that end. We urge all who have Sunday-school or Religio supplies, or Hurlbut's Normal Lessons to bring them to these reunions and come to make an active use of them. The district normal class of the Des Moines District will take up the work, and hold as many sessions as is consistent with the other exercises, during the reunion.

How often I feel my inability to do the things that lay nearest, and so few that have the devoted interest that leads them to seek to render the help that is within their power, that it places added responsibility on the few who will act! But how different now than it was years ago when there were but few who had any interest in the auxiliaries, and many were in opposition to them! I anticipate that the future is bright with prospects, and for this reason I labor on, hoping to give to the church those who will be more polished and effective helpers than I have ever been.

Letters from Australia and other distant fields indicate that the indifference so noticeably felt in Iowa is experienced there. The Spirit is being withdrawn from the people. A greater need of spiritual endowment is felt by all of God's servants in active service.

I am constrained to believe that too much stress is placed upon the children having money of their own, from which to give. It has had the tendency to increase selfishness in the home, and to divide the home interests in temporal affairs. I believe when tithing is paid by the father that all who are in the church of that family and not doing for themselves, should be included in those who have paid tithing. And I believe that all who are in the church of the family should be consulted in the giving, whether it be tithing or free-will offerings. I believe this would, to a large extent, unite all to save that the amount given would be larger. I have been led to think considerably along this line by some things that I have seen in the church publications. There are so many funds being raised that it is becoming a question of whether we are not overdoing things in the begging line. Nearly every Sunday there is a request to subscribe for something, and two and sometimes more committees are soliciting at times, and nearly all the time, for different objects, so that when the Bishop's agent or missionary comes along the members of the church feel that the burden is too heavy when they help, and if they do not, then the church

work proper suffers, and sometimes the Bishop's agent is urged to do more active work, and the missionary, at times, is thought to be a little slow about pushing the work. It is hard to push the work in cities without funds to pay for printing and the rent of halls, or the advertising that has of late been referred to as so beneficial to the spread of the work, and it is hard for the Bishop to supply the needs of the work when the purchasing power of a dollar is being minimized by the increased price of nearly everything used by the missionary or his family. A centralizing of effort along the giving line would, in my opinion, be better for the church, and each family in the church.

Looking forward to the redemption of Zion, and to a place with the redeemed, I am encouraged to labor on, trusting in him who doeth all things well.

In the one faith,

1205 Filmore Street.

J. F. MINTUN.

COTTONWOOD LAKE, North Dakota.

Editors Herald: After our late state reunion, July 11 to 20, the writer went with Brn. Hilliard and Gunsolley across country westward. Through the kindness of Bro. William Stowell we were conveyed by team from Dunseith to Bottineau, and there we took the train for Antler, arriving in time to hold evening meeting. Bishop Hilliard delivered a sensible address in which the practical duties of Saints were pointed out.

The next morning Bro. Frank Howery drove us across to my house when, after a few hours spent in rest, Bro. Martin Spaulding drove us to the town of Sherwood. A socialist meeting prevented us from holding religious services, and we spent an hour listening to an exposition of socialistic principles by a Mr. Brower, candidate for governor of Illinois. Some good ideas were presented, and were it not that we have the "more sure word of prophecy," we might have been wholly captivated; but as it is we are not prepared to receive "another gospel." Now, for fear some may think we are misrepresenting the socialists, I quote as follows from their writings: "It (socialism) is the very marrow of Christ's gospel. It is Christianity applied."

In fact the claims of this new reform party were so strong that after Brn. Hilliard and Gunsolley left the next day for Canada, I felt impressed to shed a little light on the subject from a Bible source, and so announced a street service for Sunday evening, subject, "Socialism from a Bible standpoint." The result was a large crowd for our little town, and I distinctly received the assistance of the Spirit in that part of the discourse in which I showed the dual nature of every man and the necessity of a new birth, even by water and the Spirit, before selfishness could be eradicated from the human heart, that legislative enactments are totally inadequate to effect the desired end. All attempts to effect this, in any other way than the God-appointed way, would inevitably result in disappointment and eternal loss.

The next morning I took the train for Minot, where I again met Bro. Gunsolley, who reported a good time at the Hal-brite reunion.

At five o'clock in the afternoon I again boarded the train for the west, arriving at Ray four hours later. Next morning I started out on a twenty-eight mile trip on a load of lumber and store goods, and such a time! A genuine hot, southwest wind was blowing, nearly a hundred in the shade, and no shade, no trees, and only a small settler's shanty here and there. One tire of the wagon early showed signs of parting company with its fellows, soon after leaving town, but by pounding every mile or two we kept it on. Then one of the horses, a nervous broncho, gave indications of breaking down. So at sundown we had covered about eighteen miles. I wanted to put up at a settler's house,

but the driver allowed that the horses, having been fed and rested, could make it in the cool of the evening. We started, and in a few minutes the tire came off. After much prying and lifting we got that fixed. Then came the mosquitoes in swarms. Through ravines and down steep hills we plunged, the driver evidently acting on the maxim that it is a poor horse that can not keep ahead of the wagon. When about two miles from our destination a sudden stop and a slight mixup with the horses and wagon decided the driver to unhitch and go the rest of the way on foot. I therefore arrived at Sr. Wheeler's at half past eleven o'clock.

Since then we have held meetings with good attendance and we fully expect additions to our numbers.

A few words of caution to Saints contemplating settling in the West. Do not go beyond the divide, that is, what is known as the "coteaus," or more fully, "plateaus du coteaus." It seems to be a natural division between where there is a reasonable amount of rainfall, and westward where irrigation seems to be necessary to success, unless you prefer ranching, which is a poor life for Saints and their children. Better study what the Lord has said about the gathering. I am afraid many are going west and will never return to take part in Zion's glory. Pray earnestly for the Spirit's guidance in all our ways, and we shall surely be led aright.

WILLIAM SPARLING.

EROS, Louisiana, August 17, 1908.

Dear Herald: We write you feeling that all will be interested in what we have been doing in the "sunny South," and the small measure of success we have had. Leaving home May 15, via the Kansas City Southern Railroad, I arrived at Dierks, Arkansas, where I met Elder James M. Smith, a bright and representative young man and a forceful and convincing speaker, as well as a pure and wise worker in the vineyard. We held three series of meetings in Arkansas, and on June 1 arrived in our field of labor, Louisiana.

We opened up at Benson, closed there and went nineteen miles to a place near Logansport on the Texas line or near it. Here we held a number of meetings, at the close of which we walked back a distance of nineteen miles and carried our grips. Fifteen miles were covered the first day, and at night Bro. James and self slept on the benches in an old forsaken church building of olden days.

At Pickering we stayed eleven days at the hotel (thanks to Bro. W. R. Pickering). Here we occupied energetically, Elder James M. Smith baptizing Bro. Alexander Jones. From there we made a long journey to Eros in the north central part of the State, where we have been for the last two months, speaking in three places, all within a radius of a few miles.

We both took the ague and fever here, Bro. James being unable to continue for one week and myself for two weeks. In fact, we preached one week when neither was fully able to stand, but the Father stood by us.

On August 16 we had the pleasure of leading two noble ladies, Mrs. Minnie V. Grant and Mrs. Sarah L. Morgan, down into the watery grave, and Elder Smith and I confirmed them at the water's edge, thus keeping the law. (See Doctrine and Covenants 52:3.) About two hundred people witnessed the event.

We must, at this point, speak of the kindness and sacrifice of the Saints here. They are truly generous and earnest Saints. Bro. Marion Fuller is a priest and their leader in their unorganized condition. We hope to see them all nicely united in a branch soon. They are all anxious to see Bro. I. N. White come this way.

We are in a difficult mission, and in the midst of the depths of error, confusion, and sin. Peace be to all, and blessing from on high.

EDGAR H. SMITH.

MADISON, Maine, August 17, 1908.

Editors Herald: I wish I could report a brighter outlook for our work in this State than I am able to do. The many agencies at work to uproot the work already planted, as well as those in force to prevent the seed sown from germinating, are legion.

Secret organizations, such as Masons, Knights of Pythias, Red Men, not excluding the Grange, seriously interfere with the growth and development of our people who are members or part of these organizations. Time, influence, and money are put in these orders, that should be used for the upbuilding and support of this greatest of all works,—the gospel.

I want to be placed on record as having both hands raised against these secret organizations as being right for, or beneficial to, the people called Saints. My experience here has strengthened my attitude as above expressed. The influence and associations attending these orders are not helpful to a spiritual, saintly life. It is the reverse in numerous cases. They seem to have a hold upon those who unite with them, that is fatal to spiritual interests, with very few exceptions. I think if some of our leading men who stand by these orders could see how fatal to our church interests they are, especially in Maine, they would be willing to exhibit the sentiment expressed by the great apostle in chapter 14, to the Gentiles in his letter to the saints at Rome. While extending liberty to all men to eat, drink, observe feast or fast days, etc., he would refrain from being a partaker in any of those things, where his weaker brother might stumble, or become weak. Does he not imply he would use his influence against those things? "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor *sitteth* in the seat of the *scornful*." Is it not a fact that the ranks of the order of Free Masons are largely generated by "men of cloth,"—ministers? Is it not a fact that among these ministers are the most bitter foes this latter-day work ever had and still have? Do they not treat this work with scorn and contempt? Are they the friends of God? When uniting with this order, do you not vow to become a brother to each member thereof? When joining hands with them, then are you not occupying a "seat with the scornful" in the truest sense of the word? Is that the place where the flag or banner of King Immanuel can be raised to advantage? I will answer a most emphatic *no* to these questions. "Come out of her, my people," surely applies to those who have affiliated with that which has the impress of mystery—Babylon—upon it.

Our blessed Master, the Christ, can not look for his friends among the ranks of men who dishonor his work and use their influence to crush it out of existence. There never was a time when sterling loyalty to Christ and his work had a greater demand upon those professing his name than the present. There was never a time when the means in the hands of God's people could be used to better advantage than now. There was never a time when we could less afford to assist in the building of institutions which must crumble and fall, because of their worldly character and glory, than now. Our Saints' Homes, our Graceland, our Sanitarium, our children's home, our church publications, in fine, the building of our beautiful Zion, call for all we have and all our Father may bless us with, to establish and carry on the institutions he has named and approved. Oh that we may hasten the day by our faithfulness and loyalty to God and his most blessed church, that when he speaks to us it may not be by way of continual warning and admonition, but by kind loving commendations and approval of our work and service of love to him, because of our separation from the world and the proof we manifest of loving him with all our mind, might, and strength! If our interests are divided between God's work and the institutions of men (or

devils as the case may be), how can our eye be single to the glory of God, our body be filled with light?

I believe our missionary in charge, Bro. U. W. Greene, had an experience in this State when being mobbed by some of the very order he had united with (if I am rightly informed), and when he used the sign of his order among his fraternal brothers, it passed by unrecognized. He finally withdrew from the order, after discovering the mistake he had made, and now has lifted a warning note against it. This to my mind is manly and right, and should go much farther as an argument against such orders or secret organizations than an exposition of the virtues and advantages claimed by those who prefer to remain with such organizations among the Saints of God.

I came here to labor in April last and applied for the use of a vacant building, the property of the Baptist Church. Of course the pastor to whom I applied had to confer with his church officers, with the usual result: I was denied the use of the building. After an interview of nearly two hours we separated, he to oppose any effort I might make in the interest of our work, I to engage a hall and do the best I could. He was true to his promise and the great day of accounts will reveal the results of my efforts. I opened up the work in a schoolhouse a few miles out, and a family named Read, well-to-do farmers (whose daughter taught school where I was preaching), were all deeply interested and all favorable to the work, when this Reverend McCaully made a house to house call, sending also one of his flock to warn them against this "Mormon monster." The result was a sudden change of atmosphere at my next meeting, and a chilly reception. My work was practically killed and no further invitation to occupy the schoolhouse. My audiences, also, in the hired hall fell off from thirty-five to five and six. I felt the Devil had scored a temporary victory through his true agents, both members, by the way, of the same secret order here in Madison.

I returned here a week ago, called upon a young man who has a tent fitted up for moving pictures. He said I could use the tent on Sunday. He would furnish electric light, etc., free of charge. I felt it was a good opportunity to reach a goodly number of people. My afternoon meeting was poorly attended, about eleven or twelve being present. I was offered some very fine slides on the life of Christ as a stereopticon display, which the young man was anxious I should use. I decided to use them, he to operate. But, alas, between afternoon and evening service, the same agents interviewed the moving picture proprietor; the result is the same as at the schoolhouse. I wonder, sometimes, why such characters are permitted to live to kill out the influence for good, brought about by hard service to God and humanity with prayers, tears, and pleading for success. I spent sleepless hours during the night trying to solve or unravel some of these peculiar happenings, when my mind was turned and directed to section 83, paragraph 16, of the Doctrine and Covenants. "He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And into whatsoever village or city ye enter, do likewise. Nevertheless, search diligently, and spare not; and woe unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me."

I believe I have rendered faithful service to God, the church, and the people of Madison. I advertised my meetings through the weekly paper, by posters in public places, by a large canvas notice, which could be read by any one, and delivered the message with all the power and plainness afforded me by the great and wonderful condescension of my

heavenly Father. I feel my work here is done, unless specially sent for by those who have been convinced of the truth of my message, and as I leave I shall do as enjoined by the Master in his council to us his servants, as a testimony against those who have so persistently misrepresented me and the glorious work intrusted to my care. I do it with feelings of pity and sorrow for those who will suffer for the gross injustice heaped upon the work of God. I have no feeling of resentment in my heart towards my enemies, but feel constrained to honor the counsel given us by the great head of the church.

This thought is forced upon me, as I write: The time is at hand when God's servants will be instructed by the Spirit to refrain from covering the same territory again and again, but by a systematic and earnest warning of the people where they go to labor, they shall tarry until their work of warning is completed and their mission to such city, town, or village is finished; then their garments and feet can be cleansed from the blood and blame of that place, and their testimony to the Father accepted. I can see before me at such times, the outpouring of God's judgments upon the wicked and rebellious and the gathering out of God's people, even as Lot and his family were hastened from Sodom ere the consuming fire of God's judgment fell upon that doomed city. May we stand in holy places so that the angels appointed of God to conduct his people to places of safety may find us waiting for their ministrations. Let Zion adorn herself for her coming King, is the desire of our heavenly Father, the heavenly hosts, the church triumphant, and the faithful among men.

Yours,

RICHARD BULLARD.

NEW ALBANY, Indiana, August 12, 1908.

Editors Herald: I am again compelled to call the attention of the Saints of the Southern Indiana District to the fact that we have no money in our treasury. I am getting calls for aid from the poor, and need also to help the missionaries in our field. Certainly we should not let the Bishop send us money. Many of you can and are able to pay tithing and you should do so. I hope I will not have to make another personal appeal. Some few have done well, but many others have not answered my letter. Surely the Lord will not be pleased with such.

In gospel bonds,

JOHN ZAHND, Bishop's agent.

Western Canada Reunion.

The fourth annual reunion of the Western Canada mission was held with the Weyburn Branch at the Delight School-house near Halbrite, beginning July 23, 1908, at ten o'clock in the forenoon. J. L. Mortimer and J. A. Gunsolley were chosen to preside, T. J. Jordan, secretary. The branch musical committee was chosen to act during conference. They were Srs. Hattie, Frank, and May Jordan. The chairmen appointed John Neil and Alma Jordan to act as ushers. The presidency was also authorized to take charge of meetings during the sessions of conference. At the close of the first session Brn. Mortimer and Gunsolley made short addresses which were well received. The eleven o'clock preaching-service was in charge of W. J. Fisher. Bishop G. H. Hilliard was the speaker and the effort was a good one. Sunday-school convened at one in the afternoon in charge of T. J. Jordan. Bro. Gunsolley was chosen to preside. His opening speech was excellent and was followed by short talks from the following: Brn. S. Tomlinson, J. McMicken, B. Bergersen, and C. B. Bergersen, Bishop Hilliard, J. R. Neil, J. C. Mortimer, T. J. Jordan, and Srs. Amanda Fisher and Rosa Neil Vasbinder. A model class was organized with Sr. May H. Jordan as teacher. Their work was very inter-

esting and instructive. Some criticism was offered at the close which resulted for the best good of all. Preaching at half past three in charge of Bro. McMicken, Bishop Hilliard being the speaker. The attendance was good and the effort splendid. At half past seven a Sunday-school program was given in charge of Bro. Gunsolley, consisting of vocal and instrumental music, recitations, readings, and some very interesting and instructive talks by Sunday-school workers.

On Friday, the 24th, morning prayer-meeting was in charge of Bro. Gunsolley. A good spirit marked this meeting. A feeling of unity and brotherly love prevailed. At eleven S. W. Tomlinson was the speaker, assisted by J. R. Neil. At one thirty in the afternoon there was a Religio session in charge of Bro. Gunsolley, which was very instructive. Preaching-service at half past three was in charge of William Fisher and Bishop Hilliard was the speaker, the Spirit of the Master blessing both the speaker and the hearers. In the evening again was preaching-service in charge of R. Broadway, Bro. Hilliard again being the speaker.

The branch business-meeting was held at half past eight, Saturday morning. The selection of officers resulted as follows: T. J. Jordan president, Florence Toovey secretary, C. B. Bergersen treasurer, R. Broadway priest, William J. Jordan assistant, J. McMicken teacher with Brn. B. Bergersen and Walstrom assistants, and C. B. Bergersen deacon. The Saints regret the resignation of Elder Fisher as president, owing to his moving away. J. R. Neil also resigned as deacon, owing to his early departure to attend Graceland College.

Prayer-meeting at half past nine in the morning was in charge of Elder Walstrom. A profitable time was had. Preaching-service at eleven was in charge of Elder Tomlinson, Bro. Gunsolley being the speaker. He talked interestingly on Graceland College and its mission. At half past one was a Religio service. General class work was taken up. The work was splendid and we hope for good results in the near future. At half past three there was preaching again, the meeting being in charge of Bro. Bergersen. Bishop Hilliard was the speaker. The time was taken up chiefly in "round table," and much information was given in regard to Zionistic affairs. This was plain teaching in a way we are all in much need of. Questions were answered to the satisfaction of all. Preaching at half past seven again in charge of T. J. Jordan. J. L. Mortimer was the speaker and his effort was commendable.

On Sunday morning was held a prayer- and sacrament-meeting in charge of Brn. Broadway and Tomlinson. The Spirit of the Master was present to bless. Preaching at eleven o'clock was by Bro. Gunsolley, which was a fine talk. The Sunday-school session in the afternoon was in charge of Bro. Gunsolley, in which regular lessons were taken up. At half past three preaching by Bro. Hilliard, assisted by Bro. Fisher. The house was full to overflowing at this meeting. At half past seven services were in charge of Bro. Mortimer. Bishop Hilliard was the speaker to a large crowd. This meeting closed one of the most successful and profitable reunions ever held in the West. We now have sixty-six members, and have been organized but four years. We have some excellent workers and the work is moving along nicely.

In the afternoon of Sunday, after the meeting, all repaired to the river near at hand, to witness the immersion of three candidates: Leala Nelson, and Mr. and Mrs. Retland. All were confirmed at the evening meeting, by Elders Tomlinson, Gunsolley, and Fisher. Surely it was a supreme delight to meet so many of the dear Saints. All did their part nobly. All of us partook of the great hospitality of the entire neighborhood. Bro. and Sr. McMicken turning over their entire house for the use of the Saints. We surely are indebted to Srs. May Jordan, McMicken, and Smith, who

spared no pains in looking after our temporal bodies. Brn. Walker, C. B. and B. Bergersen, and Mr. and Sr. Twicky were there with tents and many were recipients of their kindness. Many others, also, contributed to our welfare. The Methodist people gave way both Sunday morning and evening and offered us the schoolhouse, which we surely appreciate very much indeed. Surely, as we have planted, God will bring forth the harvest.

We have four Sunday-schools, Zion's Hill, Rumford, Delight, and Weyburn Plains; one Religio, one aid society, and all doing nicely. May God speed the time when we will have more and more of his good Spirit, for surely all need of his good Spirit to stand in the holiest of places, as we perceive the sifting time is nigh. We hope soon to be gathered home to Zion where God will fight our battles for us and none can molest nor make us afraid.

FLORENCE TOOVEY, Secretary.

McTAGGART, Saskatchewan, Canada.

Extracts from Letters.

Bro. Samuel A. Goodson, Venus, Texas, writes under date of August 7: "I am in the faith. We have closed a good conference. We had a splendid prayer-meeting Sunday morning. One Bro. Johnston testified that he was healed from terrible injuries received in a railroad wreck. He was given up by the doctors and was even placed on a cooling board. But the Lord healed him and raised him up. This was seven months before our conference, and he had come two hundred miles to attend. Brn. Aylor, Maloney, Hay, and Nunley attended and gave good sermons. Crops prospects good. Bro. Maloney had been preaching on the streets of Cleburne, with good attention."

Bro. James Eulitt, New Albany, Indiana: "I accepted this work thirty-one years ago, and find much comfort in the fact that I am a child of God, who has confirmed his promises to me."

Bro. Iver Carstensen, writes from Cordova, Illinois: "I am still holding fast that which is good, and I am trying to scatter seeds of good wherever I am. I try to show to the world that I am not of it. I have found some six or seven Saints here. Will some one let me know who our minister at Rock Island is? We want an elder to come and preach the word for us. I am hungry for it."

Bro. E. McEwin writes that Bro. and Sr. A. E. Burr lost their home and all household effects recently by fire, and they need assistance very much. Bro. Burr is needed in his ministerial work and can not be spared from it to rebuild. So what will the Saints do for them? Sr. Burr's brothers offer her a reward if she will leave the church, but she has stood faithful. Let all help who can. Send remittances to A. E. Burr or M. A. Burr, West Branch, Ogemaw County, Michigan.

News From Branches

FIRST KANSAS CITY BRANCH.

Our membership is scattered over quite a large portion of the eastern part of the city. Our opportunities for gospel work are very good, and we are making progress nicely. The attendance at our church is fair. Since last writing Bro. A. T. Atwell baptized two, Bro. Leeton two, and the writer two. Nearly all are heads of families. These are all converts through preaching at private houses and cottage prayer-meetings. Through the efforts of the Centropolis mission, Bro. Ashbaugh in charge, many are becoming acquainted with us for good; but we are getting acquainted with our neighbors in the vicinity of our new church very slowly.

Our stake reunion convened on the 6th, and closed on the 16th. The committee had selected a beautiful place on high ground, covered with large trees, so that the ground was nearly all shaded. A splendid spirit prevailed from beginning to end, and the preaching was of a high, godly order, by Brethren H. C. Smith, A. H. Smith, G. H. Hilliard, A. H. Parsons, R. May, and R. Archibald. The sociability of the camp seemed to be the best we ever had in the stake. At the close a committee was appointed for next year with instructions to purchase a permanent place for the future.

2424 Wabash Avenue.

F. C. WARNKY.

Miscellaneous Department

Conference Minutes.

SHEFFIELD.—Conference convened in the Saints' church, Clay Cross, Derbyshire, England, Saturday and Sunday, July 11 and 12, which was the sixteenth semiannual conference. There being sickness in family of President J. Austin, who would shortly have to retire, Apostle J. W. Rushton was chosen to preside. Letter convening conference read. W. Holmes was chosen deacon for the sessions, S. Holmes, Sr., organist. The chairman made a speech on the spiritual condition of the district. It was our duty to fill up the gaps death had made in our ranks. The Lord expects us to do so and if we do not live up to our duty all are losers thereby. Reports: 4 district officers and 3 branch presidents. Meetings attended 145, sermons 56, sacraments administered 4, sick visited 3, meeting Utah elders 2, officiated at funerals 1. This with a priesthood of 6 elders, 5 priests, 1 teacher, and 1 deacon who are alive to their calling. Treasurer's report: Income 1 pound, 16 shillings, 1½ pence; expended 16 shillings, 3 pence; on hand 19 shillings, 10½ pence. Audited by H. Taylor and E. Wragg. Secretary reported, records, etc., all straight up to date. Until further notice all tithes and offerings would be turned over to the mission president, and an appeal made for all to respond as nobly as in the past. Sunday services as follows: 10.30 a. m., sermon by J. W. Rushton, assisted by J. Holmes; at 3 p. m., fellowship meeting, 3 prayers made, 7 testimonies borne and songs rendered. Evening service at 6, presided over by J. Holmes and sermon by J. W. Rushton. The whole conference was marked with the good Spirit prevailing and large attendance on Sunday evening. George Gaydon, secretary.

Convention Notices.

The Sunday-school Convention of the Eastern Colorado District will be held at Wray, Colorado, Friday, September 4, at 2 p. m. Schools will see that credentials are properly made out and forwarded. F. A. Russell, superintendent.

Reunion Notices.

The Western Iowa reunion will be held in the Little Sioux public park, beginning Friday, August 28, and closing Sunday, September 6. In addition to speakers of the near-by districts, we will have with us, Alexander H. Smith, E. L. Kelley, Heman C. Smith, and J. W. Wight. It is expected that J. A. Gunsolley will have charge of Sunday-school and Religio work. Rent of tents as follows: Common wall-tents 10 by 12, \$2; 12 by 14, \$2.50; 12 by 16, \$3.75; compartment tents, 6 feet wall, 10 by 14, \$4.25; 10 by 19, \$4.75; 12 by 19, \$6.25. For properly setting up a tent, 25 cents extra. Price of board and lodging in private houses, per week, \$4.50; board only, \$3.50; bed for two, per week, \$2.10; lodging, bed for one, \$1.05; per single night, 25 cents. Meals in boarding-tent, \$3.50 for 21, or 25 cents per single meal. Feed on sale for horses at reasonable prices, also pasture for a limited number at rate of \$1 per month. Trains will be met at River Sioux, and passengers taken to the campgrounds for 10 cents each. All baggage will be taken free. There will be no cots or bed-springs for rent. Please take notice: Those wishing lodging in private houses will please send in their order at once, and those wishing to rent tents will please send in their order, with the cash, to reach here not later than August 20. We can not promise satisfactory service or prices after that date. Saints and friends are invited to attend. Come and enjoy a season of refreshing rest and worship with us. George Megger, secretary. Monday, Iowa.

32-4t.

THE SAINTS' HERALD

ESTABLISHED 1860.

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

Two-day Meetings.

There will be a two-day meeting at Savanna, Illinois, in Chestnut Park, September 5, 6. All who wish to attend will please write a card to Sr. E. Sartwell, R. F. D. No. 2, Savanna, Illinois, telling her when they will arrive. E. W. Voelpel, president.

A two-day meeting will be held in Traverse City, Michigan, on the last Saturday and Sunday in August (29 and 30). Saints who desire to attend will please take notice. The chapel is located at 805 Randolph Street. Burdickville will also have a two-day meeting, which will be held on the first Saturday and Sunday in September (5 and 6). All wishing to attend there will please bear in mind the dates. Good speakers will be present and a general refreshing time will be had. Anything that will assist the Saints in sustaining these meetings will be gratefully received. Jas. Davis, president.

Change of Conference Date.

The conference of the Northeastern Missouri District will be held September 12 and 13, instead of August 29 and 30. The change of dates is made necessary because of a change in dates of the reunion. See notice of reunion committee. William C. Chapman, secretary.

Rally.

A two-day rally picnic will be held at Flint, Michigan, September 5, 6, under the work of the Sunday-school. All Saints and friends are invited to join with us and enjoy these services. A good missionary force is expected to be with us. There will be preaching-services, one Sunday-school session, and one program entertainment. We would be pleased to have the Saints assist in the program, especially the schools well represented. Bring your lunch baskets well filled. Come and enjoy an old fashioned time together among the oaks. Those coming on the interurban cars can change to the city car at the D. V. waiting room; go north and get off at the corner of Mary and North streets. Train committee will meet all trains Saturday and Sunday morning only. Those coming earlier than Saturday may come to Brn. Burns and Tree, 326 and 328 West Ninth Street. George Burns.

Wanted.

If any one can furnish me with any of the following numbers of the HERALD, I would be glad to hear from them. Let me know what you can send. I will pay all transportation charges. If any one can send any older than the volume 39, I would be glad to get them also.

Volume 39, nos. 19, 23, 29, 39, 42, 49, 50; volume 40, nos. 9, 12, 22, 23, 39, 41, 42, 46, 47, 49, 51, 52; volume 41, nos. 1, 14, 15, 16, 17, 22, 34, 42; volume 42, nos. 2, 23, 24, 25, 26, 49, 50; volume 43, nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 23, 33, 34, 35, 40, 41, 42, 43, 44, 45; volume 44, nos. 4, 12, 32; volume 45, nos. 7, 32, 33, 34, 35, 41, 52; volume 46, nos. 1, 2, 10, 15; volume 47, nos. 1, 16, 22, 47; volume 48, nos. 20, 29, 30, 31, 32, 34, 36, 43, 44, 45, 47, 48, 49, 52; volume 49, nos. 8,

9, 10, 11, 44; volume 50, nos. 24, 33, 34, 35, 36, 38, 43, 44; volume 52, nos. 2, 9, 10, 39; volume 54, no. 2.

M. S. WIGGINS.

MCKENZIE, Alabama, R. F. D. No. 2.

Notice.

To the Louisiana Central District, Greeting: I have been notified that I was elected president of the district. I take this method to inform you that if I serve you my expenses must be paid. I have no permit to travel on any railroad, so if you wish me to travel and preach to you, send money to me at Cooks Point by post-office money order, payable at Caldwell, Louisiana.

August 16, 1908.

Yours in bonds,

E. W. NUNLEY.

Died.

LEVERTON.—Albert Leverton, born at Princeville, Illinois, December 6, 1861. Died June 29, 1908, of paralysis. Baptized November 29, 1891, by M. H. Forscutt. Ordained a teacher March 9, 1901. Married to Sr. Ella Oaks in 1890. Was a Sabbath-school worker, and was superintendent of the knobnoster Sunday-school at the time of his death. He leaves a wife, six children, one sister, four brothers, and a host of friends. He was a true Latter Day Saint and it can be said of him, "He hath done what he could." "Blessed are they which die in the Lord." Sermon by W. E. Haden, assisted by J. R. Sutton.

POST.—At Davis City, Iowa, August 14, 1908, Howard, son of Bro. Israel and Sr. Fanny Post, aged 4 years, 3 months, and 28 days. He was a great-grand child of Bro. and Sr. Moses McHarness. Funeral-sermon by Bro. H. A. Stebbins at Davis City.

HENDRICKS.—Orpha Hendricks was born February 7, 1885, near Henderson, Illinois, where she lived till her death which occurred on August 14, 1908. She was baptized February 3, 1907, into the church and remained a faithful member to the end. Funeral-services in charge of Elder O. H. Bailey.

Floating.

[The author of this touching poem, after many years of eminent professional success, was obliged, through illness, to give up all activities and lead a quiet life.—EDITOR.]

"Faintly as tolls the evening chime
Our voices keep tune and our oars keep time.

"Row! brothers! Row! The stream runs fast;
The rapids are near, and the daylight's past."

—Canadian Boat Song.

Yes, Brothers! Row! Row each his boat!
I row no more; I only float.
The stream, which long has been my road,
On which I hurried as it flowed,
And where the busy oar I plied
Or shaped my course from side to side,
Still strongly bears my failing boat—
I row no more; I only float.

I see the stream more swiftly run
Than when its course was first begun;
The rapids' boding voice I hear
Still drawing nearer and more near;
The noontide brilliance all is past—
Eastward the shadows long are cast—
But I no longer row my boat,
Or try to row—I only float;
Yet still find round me, none the less,
Abundant cause for thankfulness.

O Lord! Send Thou Thy peace to be
Still a companion unto me,
That I may have no shade of fear
Of unknown rapids drawing near;
That I may hear the distant chime
Of bells beyond the walls of Time;
That I may feel my failing boat
Still in Thy guidance as I float,
Till I shall reach the tideless sea,
The Ocean of Eternity!

—Robert Dewey Benedict, in August *National Magazine*.

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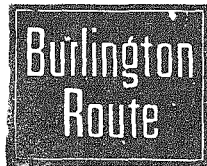
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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, SEPTEMBER 2, 1908

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JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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Editorial

PERSONAL EXPERIENCE.

No man can write, think, or talk intelligently about something he does not understand. That fact is none the less a fact because often ignored.

Even in the realms of fiction the most successful writer takes his imaginative flights from grounds with which he is entirely familiar. It is the rule that the most powerful works of fiction deal with characters, scenes, and modes of life that surrounded the author during the formative period of his life. No great book was ever written whose characters and events reflected the results of superficial observation or of information obtained at second hand. One of America's most famous short-story writers, Hamlin Garland, may be taken as an illustration. He was a product of the Middle West, and his early books, *Main Traveled Roads*, *Prairie Folks*, *Wayside Courtships*, etc., dealt with life in the Middle West. His types were living men and women, familiar to every dweller on the prairies. The reader came to understand their hard, unceasing, poorly-paid toil. With them he shared the summer's heat and the fierce winter storms. A thousand and one little details showed the author's intimate knowledge of the life of the prairie farmer. There was a reality about the whole that could be sensed by any one who had lived his life in Africa and knew nothing about the life of which Garland wrote.

Of late years Garland has essayed to work other fields, to him less familiar. He has written stories of the Klondike, stories of erratic cowboy life, stories of the precise East. His later books are flat, spiritless, and uninteresting. His characters are unreal and unconvincing. The author was never a part of the scenes that he attempts to describe. He stands outside the circle. He has never experienced the true inner life of the individuals and institutions of which he writes. He is not *en rapport* with his theme, and the reader quickly detects that fact.

If this is true of writers of fiction, whose work is more or less transitory, and written for the passing hour, how much more is it true of those who write along scientific or religious lines? There is a great deal of scientific writing, "falsely so called," current in newspapers and cheap periodicals that bears its own refutation in itself. And, at times, from the

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
Life's but a means unto an end; that end
Beginning, mean, and end to all things,—God.
—Philip James Bailey.

inner ranks of the learned, some theory is expounded that can hardly have been reached after a comparison with known facts.

It is in the religious world, however, that we find the most deplorable situation. Men preach and write about God, without having any serious conception of his character gleaned from personal communion. The result is a hollow misrepresentation that men suspect, even when they can not clearly discern it. Men preach and write about religion, without having any profound personal religious experiences. From the charmed circle of the higher critics come doctrines that show an ignorance of the great text-book of religion, as well as of the common needs of humanity and the will and purpose of the Creator.

It was not so in the olden days. Men wrote of the things that they knew, as they were moved upon by the Holy Ghost. Prophets retired into deserts and solitary places and communed with God for long periods. When they stood forth to interpret him they could do so convincingly, because they knew his character, his thought, and his manner of speech.

John touches upon the thought in his first epistle where he says,

That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life. . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. . . . This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

Christ had his personal experience of fasting, temptation, and triumph. He got close to God. So close did he get that when he came forth as a teacher his hearers marveled because he did not teach as other men, but spoke as one having authority. No one ever really doubted the sincerity of Christ. His words rang true. They were coined in the mint of living, personal experience.

His disciples also were enabled to represent him so closely to the line of reality that their hearers perceived that they had been with Jesus and had learned of him. They went forth with an assurance that, unfounded, would have been absurd. One of them was able to say, "We know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding."

Paul, who did not accept the gospel until after the death of Jesus, and so in point of time had no advantage over those who live to-day, said, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

Such was the testimony of those who lived in the early days of Christianity. And, contrary to popular belief, the primitive church never saw the sun

set on the day when immediate personal revelation ceased. They have been repeated in the history of the great latter-day restoration.

Sidney Rigdon and Joseph Smith testified as follows:

We, Joseph Smith, Jr., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord one thousand and eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God. . . . And, now, after the many testimonies which have been given of him [Christ], this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God.—Doctrine and Covenants 76:3.

Listen to the testimony of Oliver Cowdery:

Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it *all* into insignificance, and blots it for ever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease!—Church History, volume 1, page 38.

Of his own experience Joseph Smith wrote:

I have thought since that I felt much like Paul when he made his defense before King Agrippa and related the account of the vision he had when he "saw a light and heard a voice," but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, Why persecute for telling the truth? I have actually seen a vision, and "Who am I that I can withstand God," or why does the world think to make me deny what I have actually seen; for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation.—Church History, volume 1, page 10.

Nor are these isolated testimonies, for it is a matter of common occurrence in the prayer-meetings of the Saints to hear individuals testify that they know that this work is of God because he has revealed that fact to them. Of course, these experi-

ences and these testimonies vary as greatly as do the individualities of men and women. There was but one Paul in the early church, and but one man had Paul's experience. But the promise then was and now is, "The manifestation of the Spirit is given to every man to profit withal." God set no time limit on that promise. It still reads in the present tense. It always will read in the present tense, with an ever increasing fulfillment, until we come to dwell perpetually in the presence of God. It is inclusive. No man is barred who truly obeys the law. The manifestation is to every man.

On the day of Pentecost Peter declared,

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

That promise was as wide as the world and as unlimited as time.

The plea can not be made that God will not now grant personal experiences and testimonies to men. It is time, then, that more attention were given to their absolute necessity. When dealing with the eternal verities men speak most convincingly and intelligently when they speak from a rich personal experience.

Of course we can strengthen our convictions and enlarge our fund of knowledge by giving heed to the experiences and opinions of others. But what we feel, experience, and learn for ourselves must form the groundwork and center of our assurance. Nor can we in teaching go successfully far beyond our own experiences. No man can truly preach repentance who has never truly repented. No man can talk of love intelligently and convincingly unless he has loved God and his fellow man. No one can interpret the character of Christ unless he has come to appreciate Christ as a personal friend and Savior. And if those who have looked into the beyond find mortal tongue inadequate to explain its glories, what shall be said of those whose vision is wholly earth-bound?

ELBERT A. SMITH.

PRESIDENT SMITH IN DETROIT.

The Detroit *Free Press*, August 23, quotes President Joseph Smith as follows:

"I have had no quarrel with the Emmanuel movement," said President Joseph Smith of the Reorganized Church of Latter Day Saints, and son of the Prophet, last evening, after preaching in the little church on Fourth Avenue, near Hancock Avenue.

"The Episcopal ministers are all right as far as they go, and sometime they will go the whole way; follow the example set by the Mormon church, and practice the laying on of hands and the anointing of the sick with oil."

President Smith appeared really pleased when assured that some workers in the Emmanuel movement are already advocating these very things.

"Time will be when the whole world will come to us," con-

fidently said this son of the founder of Mormonism, apparently shaking off all the weight of his seventy-six years as he talked. "Were the teachings of the so-called Christian churches without error, there would be no differences among them.

"This morning we read of a move toward the amalgamation of the Protestant Episcopal Church and the Roman Catholic Church. The Methodist Church, north, and the Methodist Church, south, are endeavoring to get closer together. The natural tendency is toward consolidation. But perfect agreement will never come until the churches confess the truth as the Reorganized Church of Latter Day Saints has it. I have been preaching this for fifty-two years, and I will continue to preach it as long as I have strength."

The Detroit *News* gives space to a short report of his sermon at that place and comments on his personality. We quote:

"Our position is a monogamous one. The law of God as given in the Bible, and the law of God as given in direct revelation to us is the law of one man and one woman. During all the years of my ministry I have fought the doctrine of polygamy as taught by the Utah church, and I deplore the popular idea that the doctrine of Mormonism includes approval of plural marriages."

Thus spoke Joseph Smith, of Lamoni, Iowa, president of the Reorganized Church of Jesus Christ of Latter Day Saints, who is conducting all-day services for that congregation in this city, Saturday and Sunday. This distinguished son of the founder of Mormonism is returning to his home after a tour through Canada and a trip to Boston.

"My father was not a believer in plural marriages," he declared. "I was twelve years old when he died, and I ought to know. My mother was his only wife, and her children were his only children. He never claimed that his revelations included the teaching of polygamy. He did teach monogamy, and the false doctrine was introduced by Brigham Young and those who went west with him two years and eight months after my father was killed. Time and time again attempts have been made to prove legally that my father was a polygamist. They have failed. It has never been established as a fact."

Mr. Smith is seventy-eight years old and has been in ministerial work forty-eight years. His long face, with massive features, is lost in a snowy beard, but his voice and manner are vigorous and strong. He is accompanied by his second wife, perhaps thirty-five years of age and of remarkable personality. Her immense physique and strength make for a striking evidence of a wholesome type of beauty.

Reginald, aged six, the youngest son, accompanies him. The grandson of the Prophet is not a saintly youngster. This morning the entire household were thrown into panic because of his disappearance. The police was notified, and hasty searching expeditions organized, before he calmly strolled back to announce that he had been for a "car-wide." Joseph Smith has five other sons and four daughters. Besides his ministerial and missionary work he has edited the church paper for a number of years.

"And I'm proud to call attention to the fact that for all my long work I am a poor man," he said.

NOTES AND COMMENTS.

John A. Slescher, editor of *Leslie's Weekly*, in a speech made before the convention of the National Editors' Association, at St. Paul, Minnesota, August 19, declared: "The urgent need of every great

American city is for a daily newspaper that shall print less and better news; that shall exercise such censorship over its columns that no one's character shall be assailed, no institution's standing be discredited, no vested right be jeopardized, and no man or woman's motives pugned until the editor has justified his statements. Better less news and real news; better news a day late and right than a day earlier and wrong."

Apropos of editors, one of our subscribers sends the following to the HERALD Editors:

"When some high-minded editor shall go
From all the work and worry here below,
Thinking to dwell in fair elysian climes,
With surcease of bad stories and worse rhymes,
What if Saint Peter, at the golden gate,
Giving each comer his allotted fate,
Should, as the editor steps from the ranks
Of waiting spirits, say: 'Declined—with thanks'?"

LAMONI ITEMS.

President Joseph Smith, wife, and son Reginald reached Lamoni from Canada on Wednesday of last week and have been camping at the reunion grounds. President Smith preached to very large congregations Sunday morning and evening. They report a splendid time among the Canadian Saints and at the New England reunion. Brother Joseph says their trip down the St. Lawrence River was "the trip of all his days." He will soon give HERALD readers the benefit of his experiences. They resumed their homeward journey on Monday, having been joined here by their other boys, R. C. and Wallace.

Bro. Elbert A. Smith, associate editor, and his wife left last Thursday for Baxter, Iowa, to attend the Des Moines District reunion. From there they will go to Marathon, Iowa, where Bro. Elbert spent his boyhood days.

The Saints of Lamoni have enjoyed the opportunity of attending the stake reunion. Many have camped, and many have attended the various sessions from their homes. Several hack lines were in operation and all seemed to be kept busy. Elsewhere will be found an extended account of the reunion and should be of special interest to members of the Lamoni Stake.

The grand essentials to happiness in this life are something to do, somebody to love, and something to hope for.



The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.—Robert Louis Stevenson.

Hymns and Poems

Selected and Original

Immortality.

The author of this hymn, James Montgomery, lived in Irvine, Ayrshire, Scotland, and died only as late as 1854, at the ripe age of eighty-three years. There were twenty-two stanzas, originally, in this hymn, of which the following seems to be the best selection:

"For ever with the Lord!"
Amen, so let it be!
Life from the dead is in that word,
'Tis immortality.

Here in the body pent,
Absent from him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

"For ever with the Lord!"
Father, if 'tis thy will,
The promise of that faithful word
E'en here to me fulfill.

I hear at morn and even,
At noon and midnight hour,
The choral harmonies of heaven
Earth's Babel tongues o'erpower.

And then I feel that he,
Remembered or forgot,
The Lord, is never far from me,
Though I perceive him not.

So when my latest breath
Shall rend the veil in twain,
By death I shall escape from death,
And life eternal gain.

Knowing as I am known,
How I shall love that word,
And oft repeat before the throne,
"For ever with the Lord!"

The Spur.

Because of your strong faith, I kept the track
Whose sharp-set stones my strength had well-nigh spent.
I could not meet your eyes if I turned back:
So on I went.

Because you would not yield belief in me,
The threatening crags that rose, my way to bar,
I conquered inch by crumbling inch—to see
The goal afar.

And though I struggle toward it through hard years,
Or flinch, or falter blindly, yet within,
"You can!" unwavering my spirit hears:
And I shall win.

—Aldis Dunbar in the *September Century*.

One Soul.

Could any little lamp, though lifted high,
Lighten the void abysses of the sky?

Could a faint roseleaf, blown into the sea,
Perfume the oceans of immensity?

Could one chord sound in melody so far
That all space echoed to the farthest star?

And yet your soul, amid the infinite,
Makes all a fragrant harmony of light!

—Charles Buxton Going in the *September Century*.

Elders' Note-Book

FACE TO FACE WITH THE CITY.

St. Louis is a great city. I felt the spirit of the world present in power. It impressed me in three ways. First, an awe of its power; however right the gospel is, however pure, here was a great power that regarded it as a bubble. A great, well-dressed, rich, influential power also, that prided itself on being just exactly the realization of perfection, and if brought to notice us at all, by any means, would do so through its eye-glass in unmitigated scorn, or with that nonchalant curiosity that it would show over a specimen of fossilized lizard. Indeed I question if it would do so with the same interest. Here were *heathen*, but who dared speak to them? How *could* they be brought to hear our report? How like the breaking of a twig in the forest, that report sounded, or would sound amidst the bustle and stir of this great city! Here was Babylon, and here was a grain of sand.

It impressed me in another way. Alas! here was another Babylon. One sat in rich chambers, clad in purple and gold; the other, however scorned by her proud sister, is ever her haunted trouble, her untiring shadow, walking the street in every guise; evil, wretched, filthy, unclean, unclean, unclean. Hiding in noisome alleys or unholy recesses, under shadowing, moldy walls, where naught but black old piles of lumber, and tumble-down, decaying buildings met the eye.

Here was a great power also that might have been originated in the central pit of hell. Here were heathen; but who shall help them? Here was Babylon, from whose physical wretchedness and moral degradation one turned and fled as from a pestilence.

A shade, a picture arose in my mind, it was the form of the holy Son of God. Holiness, judgment, glory, clothed his form; and the vast city sank in power and appearance. The awe was broken. The grain of sand became a diamond, and was lifted above the whole city. A city with great excellence, but the gospel appeared more excellent.

It impressed me yet one more way. Here were stores of art, pictures of beauty and truth, carvings of delicate design and lesson. Here were enough pleasant and instructing sights to see, to last one a year, and cultivate his finer, better nature all the time. Here was the light that lighted "every man," shining in great clearness; but the higher light testified of the time when these things shall flow to Zion, when Christ shall reign, and Zion become the light of the whole earth.—David H. Smith, in TRUE LATTER DAY SAINTS' HERALD, March 1, 1872.

When all things are finally averaged, the moral will be found to coincide with the useful.—Halleck.

Original Articles

EQUALITY UNDER THE LAW OF CHRIST.

SERMON BY BISHOP E. L. KELLEY, AT INDEPENDENCE, MISSOURI, APRIL 15, 1908.

(Reported by Leon A. Gould.)

For our scripture lesson I invite your attention to the reading of the fiftieth Psalm:

The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds: for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof? Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God.

I judge there is no division of sentiment upon the question that equality is the law that should govern the household of faith, the church. It is taught in the Scriptures, due reference having been made in the Psalm that has already been read; it was taught by our Savior; taught by the apostles; and it is taught in the revelations of our own time.

From the latter I read:

Wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong to the church,

he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of the land.—Doctrine and Covenants 51: 1.

In connection with this I invite your consideration of paragraph 2, section 69:

And also my servants who are abroad in the earth should send forth the accounts of their stewardships to the land of Zion, for the land of Zion shall be a seat and a place to receive and do all these things.

You will notice from the reading that stewardships are not only the rule in the church in the land of Zion, but properly the rule outside; and we will try to refer, during the short time allotted, to some of the hindrances to the successful administration of the law of stewardships. In section 77, paragraph 1, we are directed as follows:

That you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

In section 98, paragraphs 1 to 3, we are instructed as to the direct cause of the disasters to the Saints in the early history of the church, and delay in entering upon the full administration of the law of equality:

I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, can not be sanctified. Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

The evidence shows clearly that it is the will of the Lord that equality shall exist among his people. And I suppose all will agree that that equality is the equality that is described in his law, too. It is not for the speaker, this evening then, to say what that equality shall consist of, except as he speaks in accordance with the law of Christ wherein equality is defined. The fact that men and women have not understood what the Lord's rule of equality is has led them to wrong conclusions in the church in the past, and leads them to wrong conclusions to-day. These misleadings, however, will not bring us nearer the goal that we hope to attain; but are the adversary's means of prolonging, or procrastinating, the time when we shall reach that hoped for condition.

If the Saints in 1833 so clamored over the questions of division and equality, as they understood them, that they actually transgressed to such an extent that they polluted the ground that God had

permitted them to enter upon, we ought to be careful that we do not make a like mistake in our time. If he did not tolerate this in them, he would not in us. Notice again the reading. It was not simply on account of the fact that some members would not contribute to the treasury, while others would; but rather because the people were not in a proper frame of mind and heart so that God could perform his work among them. They were clamoring to have their own ways and rule in the matter. I will read just what the Lord says of their doings:

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

Equality, then, is not to be attained by the clamor of the people in contradistinction to what God has spoken upon it. On the contrary it must be by, and in harmony with, his direction as contained in the law. This is further urged in the fourth paragraph of the same section:

Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion.

I refer to this, for sometimes it has been said if the Lord would only speak he could hush the clamor to a certain extent. Has he not spoken upon a like occasion? Did he not say for us to be quiet;—"be still"? Contention and clamor is not the way to attain to unity; to oneness; to equality; to anything that God will accept in the hereafter. And we can lose what is before us as easily as his children did in the past. We can lose, too, when we may think we are doing God service, because of being misinformed and misdirected. We often misjudge because we do not know what other men have done, or what they are doing. We are uncharitable enough to think that we are performing our parts of the work, and that every one ought to grant this; but we can not trust our brethren to perform their parts of the work and extend to them the same worthy confidence we ask for ourselves. Zion will not be built up in this way, neither will equality, as outlined in the law, be thus brought about successfully or even entered upon.

Reading again from the Doctrine and Covenants, section 58, paragraph 9, we are instructed as follows:

And now, verily I say, concerning the residue of the elders of my church, The time has not yet come, for many years, for them to receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For, behold, they shall push the people together from the ends of the earth.

This shows what a wide and extended work is

before us, and that we must not undertake to do something that will not meet the approbation of heaven, neither the commendation of wise and good men. For if we fall short of either of these attainments, we must fail, as others have failed in the past.

I have before me the article entitled, "Duties and responsibilities of the Saints," sent out by the Bishopric to the church January 18, 1902, and which was before some of the leading quorums for consideration at the time the Lord spoke upon the question the April conference following. The article states:

The full time having arrived under God's order and blessing, the Bishopric calls upon the Saints everywhere to yield full and complete obedience to every mandate of the law, with a free heart, willingly, and as the Lord has blessed every one, whether with much or little; and all to be used for the purposes designated in the revelation. The Presiding Bishop, therefore, will administer this law, take the testimonies and receive surplus properties and special consecrations of the Saints in every place according to the provisions of the law concerning the same. And the bishops in the stakes of Zion will proceed to administer the law of the Lord touching surplus properties and consecrations in connection with tithes and offerings in their respective stakes according to the rules and regulations furnished by the Bishop of the church, that there may be harmony and equality in the administration of the law among the people, making due report of the same to the Presiding Bishop. Bishops in districts, and Bishop's agents, will also carry out these provisions so far as the same are applicable, under the instruction and advice of the Bishop and his counselors. Thus the church will work unitedly for the building up and establishing of Zion, and her interests, according as the Lord has designated concerning stakes, and of churches outside, as provided by sections 58: 10, 11; 63: 8, 13.

I read this to show you the mind and purpose of the Bishopric in 1902, when it sent forth the article, "Duties and responsibilities of the Saints."

Then the question arose before the quorums upon this article as sent forth, What should be done with it? And the answer is what is found in the statement in the revelation, that the "application of the law as stated by the Bishopric should be acceded to." That is farther along the road towards equality than any resolution that you have passed during the present conference. Why have I, then, been opposing resolution upon resolution here? Because piling up resolutions does not help but often hinders us in our work. They do not help us; they are a hindrance to our progress; for people claim afterwards, that we pass a set of resolutions one year, and another set another year. Suppose that the resolutions are just in harmony with the law as we have it before us, what then? By piling up resolutions, have you strengthened the law of Christ, or have you simply weakened the effort to execute the law, on the part of those who are in charge? Men should be wise!

Now another thought with reference to the interpretation of this law by the Bishopric. Each officer

who is called upon to perform special work in the church is to decide for himself which is the proper way or manner under the law to perform that work. Some have contended there is an exception to this in that—the Bishop can not decide as to how he shall perform the work under the law. The thought is, We will tell him how to do his work! Now, can you not see how far that is out of line with the true way? You certainly could not make the Bishop the exception; and if not, then under such rule no individual can decide how he will perform his work. He would have to come and ask somebody else all the time. The true gospel theory is that when a person is sent out to perform a work for the church, Christ authorizes and instructs him by the divine Spirit, and thus qualifies him for the performance of that work. The Bishopric is no exception to this rule. And if Christ does as he promised to do, sends the Comforter with the promise that it shall direct or "guide you into all truth," why not let us trust him and move wholly in accordance with the law, instead of trying to execute by resolutions, and fostering the idea, often thoughtlessly thrown out, that we are altogether too far from the law in some things that we have done? For an illustration: I call your attention to a reference that was made by a member upon the floor during the conference to the tract entitled "An address to the Saints." I do this in order to show how far in our assertions we may get out of the way. The "Address to the Saints" is as much law to the church as the Book of Doctrine and Covenants is to-day. It was accepted and sent out by the Presidency, the Twelve, and Bishopric. The Seventy duly indorsed it. The High Priests indorsed it. The Elders indorsed it; and the lesser quorums indorsed it. Then it was brought before the General Conference, and the General Conference indorsed it as a law to govern the church, unanimously, with the exception of six votes. And yet somebody stands up here and says there is a great "loophole." This proves how far we can get out of the way. Is it proper for one to stand up here and attack the law as it exists, in order to carry out some special or pet idea? Certainly not; if one is dissatisfied with the law he must attack it in a direct proceeding before the courts, and not in a collateral way. The brother objected to the clause defining surplus, and read: "Whatever amount or kind of property can be spared by any person without injury to his business,"—that is as far as it was read. Why did he stop at a comma? If a party wants to attack a paper he should read the full statement,—present what is in the paper; then if he can find a loophole, it will be worth paying attention to. The paper reads: "Whatever amount or kind of property can be spared by any person without injury to his business, or

impairing his stewardship." What is his stewardship? His means of livelihood. Would this definition then injure any one or serve any one at the expense of another? Certainly not. But lest somebody might mistake the meaning, it is expressed in the same connection in a different way as follows: "In other words, it is that part of a man's property which he has more than he has need." Is not that according to the law? That is the "Address to the Saints." And it is correct, but the garbled quotation was not.

I proceed now with the main question before you, that of equality. I have already read from the law showing that in order to attain this we must have equality in both temporal and spiritual matters; which is quite right and proper. But what is equality? Let us approach that question as wise men, and see if we can not first decide what true equality is. We must have equality in temporal things as well as in spiritual things. How do we have equality in spiritual things? Does that exist to-day? If so, how does it exist? Here is a brother before me who simply holds membership in the church. Here is another who is president of a branch in the church. Another brother is president of a stake. And there is another brother over there who is the president of a district. Another one who is president of a mission. And we have the president of the church who presides over the entire church. Do they all have the same work? No. Is their work outlined in an equal quantity? No. Because one party is given to preside over a mission, is it a fact that nobody else is on an equality with him unless he is also given a charge to preside over a mission? No. Are we unequal because of these distinctions and differences in our work? Now there is not one of you who will say this makes inequality. Wherein does equality consist then? Equality consists in giving to each one opportunity and work according as he has talents and ability to perform, and permitting each one to operate according as his work shall be, to the interest of the church of Christ. Not every one doing the same thing. Not every one having the same thing; but each one performing the work that it is proper for him to do, and each one apportioned his work according to his calling and ability.

Now I believe that equality in temporal matters is approached in a like way; and that the individual who expects to approach it in some other way is patterning after the ways of the world, and not after the way of Christ. Did you ever hear tell of the world, in any phase of it, from the time of Adam to the present time, reaching the condition of equality after its ways? No! Then let us not pattern after the world.

Equality, as defined in section 81, paragraph 4,

Doctrine and Covenants, is as follows: "And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships." Who defines equality here? Christ. Is everybody willing to let him define what equality is? It has been said by some, Let us walk "according to the law of God." That is what I say. But it is not for everybody to jump up and tell what the law of God is on this or that, when the church has spoken, authoritatively, until he has in a direct manner attacked and overthrown the church ruling.

"Oh, well," says one, "the church might be wrong." But it is more likely the individual may be wrong than the church. The church is far more likely to be right; so we ought to forbear that kind of work. That is the reason there were jarrings, contentions and disputations, and lustful desires in 1833. Everybody said, "Nobody has a better right than I have to judge," and yet the Lord, when he was here, said, "Judge not unrighteously, that ye be not judged." Men and women may judge unrighteously. They judge from different standpoints. Every man and woman is entitled to his or her opinion. Nobody tries to question that in the church. But we say this: That it is proper to place things in their proper time, and proper order in our work and assertions, that there may be harmony in God's house.

In defining what equality is, then, the Lord says:

You are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just: and all this for the benefit of the church of the living God, that every man may improve upon his talent.

God has never instituted any means to put a limit upon the work of individuals who labor for him. That is not found in the law anywhere. But he has given greater opportunities by supplementing the abilities or talents of his children; and it is wisdom in him that each one shall be given an opportunity to develop what is in him, instead of restricting his power of doing good.

So you will notice that equality is brought about by offering to the people such a system as will bring about opportunities to all; like opportunities to every individual; equal opportunities to all. Suppose that you should give me a manufacturing establishment to manage, as my brother who sits with me to-night is managing one. I would not have the ability to do that. He has the ability, however. Should I say, There is no equality unless you take away his manufacturing establishment, because I could not manage that? You just as well say that there is no equality because we permit one of the Twelve to take charge of a mission, and set me to work in the affairs of the Bishopric; but you would say, I am not fit for

taking charge; my work is in some other direction. But are we not upon terms of equality in our work after all? What is equality? "You are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships."

And what is a stewardship? It is that which has been apportioned as the business or work of a member under the direction and counsel of those who are set to apportion stewardships among the people.

I know the thought often comes, If you permit a person to go out and use his talents and gather whatever he can, he will take everything. He will accumulate so much that nobody else will have an opportunity. Well, he will, in a sense, after the ways of the world. But he does not, after the way of Christ. Contrast, for a moment, the differences between the two. Under the law of Christ:

Every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

This is wholly unlike the rule of the world, and yet every one has full opportunity to do all he can, and be a helper of others instead of an oppressor.

Can there then be differences in inheritances, and yet true equality? Certainly; who in the audience will say there can not? I know sometimes the thought comes up, Why, here is a brother in Independence who has a fine residence. I would like to have that. And of another, it may be said, He does not have very much of a residence. I would not like that. Well, do you know, that never troubled me for a moment. By and by the inheritances are to be apportioned by lot to the Saints, and if I should have a fine residence to-day, and some other brother a very poor one, and I have not performed my part towards the church, and he has performed well his part, when the allotment comes he will be transferred to the fine residence, and I must take the one that is in keeping with my life and works. The brethren here of the stake know full well that I have told them time and again that so far as having a fine building, trying to be ahead of my neighbors, is concerned, it never entered my mind when I came here, before I came, nor since. And I have stated during the present conference, that I would prefer not to be where I live at present. Why am I there? Simply for the good of the church, not for my own good. Much better for me to be other places. And if sometimes some of you should be thrown in the breach and take the same place, you may be as much interested in getting away from it as was one of the Twelve when he owned it a short time ago.

Do not think that the person who is placed where the responsibilities come without cessation, is in the place that brings most peace and happiness in this world, except as he may have the peace of Christ with him. Now I hope there is no one here who will ever think of entertaining that jealous feeling in his heart that is spoken of by the Lord in section 98, without he first stops and examines himself, "what spirit he is of." Notice: "There were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires." That is what split the church up and rent it asunder. And the spirit is so far beneath true Saints that it ought never to be entertained for a moment in a single heart.

Equality is not brought about in this world through the kind of a house a man lives in; neither on account of the fact that he does or does not own as much land as another man. It may be brought about to a certain extent by the fact that he lives as closely to the law of Christ as others. That would, and should, make a difference in leveling distinctions and bringing about the rule of equality. For a person, whoever he may be, unless his heart is right, will not stand approved in the day of judgment, when the rewards are made up. First of all, a man's mind and heart must be right.

To bring about equality, is a work of great faith. Those who are afraid to trust God do not have faith in him. And those who are afraid to trust the church, ought not to go out to represent it. I would not represent it one hour, if I had not faith in the church, as well as in God. If I say I have faith in God, but no faith in the church, and yet hold membership therein, I misrepresent his church and that far at least misrepresent Christ. If it is his church, then it is to be regarded and sustained as referred to in the Ephesian letter. Christ has cleansed it with his own blood; he "so loved the church, that he gave himself for it," that it might be washed, be "without spot or wrinkle, or any such thing." When a person accepts the idea, and believes that it is the church of God, and yet without protest can hear it berated and for a trifle casts opprobrium upon it, he is falling down greatly; a distance down, too, that will never bring to him equality on a high plane. It could only bring that equality that men and women reach by going downward instead of upward.

"But," says one, "in bringing about this equality, how do you expect that it will be done?" Certain properties are referred to, here in the law of Christ, as being in the hands of individuals, as stewardships. I was pleased with one statement that the bishop of London made when he was in our country last year, which was: "That all properties held by the people in this world are held in the nature of stewardships; and all we have, we are stewards of it." That is a correct basis; and if there are any

Latter Day Saints who think that what they have is theirs absolutely, they should revise their ideas of ownership; for soon they will be called upon to answer upon the other side, if they do not answer here, for the use they have made of it. All we have in this world comes to us as stewards. Jesus taught this as recorded in the sixteenth chapter of Luke's gospel. In this he sets forth the work and duties of stewards, and that they should diligently occupy, and render, or give, an account of their stewardships from time to time. It was in this connection he commanded:

I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much.

Why does Jesus talk about one in his church being faithful in that which is least, and another one faithful in that which is much, if equality consists in the fact that every one has just the same? The equality view as set forth by many is simply an absurd idea. It is not found in any of the books. But Jesus continues:

And he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, [this shows we are stewards, does it not?] who will give you that which is your own?

We now have that which is another man's, Christ's, as taught in the fiftieth Psalm, "For the world is mine and the fullness thereof." You and I are stewards of whatever we have placed in our hands here. The question for us to settle is, How shall we conduct ourselves in this stewardship business? "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" is the language of Jesus. What we have then in this life and what we are approaching to, are two different things. Men are working to-day as stewards, but hoping for something by and by of which they are heirs and owners. It has been said here, that an elder who goes out and sees that others are drawing more from the treasury than he does, if he could not draw in proportion, he did not feel like going out at all under such administration as that. But I went out under just such circumstances as that, just such circumstances exactly; and I did not stop to inquire whether I could claim one cent from the treasury. But I had this promise behind me: Christ says, Go, and by and by you shall have houses and lands, and wife and children. When? When Christ promised it was to be given. He said, Go, and take no thought what ye shall eat or wherewith ye shall be clothed. Had I hesitated, whatever the church did, I could not have been accounted worthy of receiving as those who moved out in faith and performed their work.

The man who goes out to represent Christ, and his kingdom in this world must not stop and consider whether he is to have his inheritance to-morrow, or forty years from this time. Abraham looked forward all the days of his life, "for a city whose builder and maker was God." Looked forward in promise. And who am I that I should say, I will not go out unless I know that I am going to get the reward right away? It should not make any difference in my leaving home. And when I left my home and left it standing empty, took my family where I did not have any home, simply trusted in the Lord, I asked no conditions. After eight years in my new field of labor I had secured another home, partially paid for. But when the Lord advised that I leave that, I did not hesitate for a moment, but moved at once to a place where I had no home, and so far as my choice for a residence was concerned, it would not have compared with the one I was leaving. Did I do right? All of you will say, Yes! Who is it then that stands up and says, "Well, I must be sure before I am willing to count all things a loss for Christ's sake"?

Now I call your attention again to the fiftieth Psalm; because I do not want you to forget some of the things that we find taught there: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Who? Those who have made a covenant with him by sacrifice. No others. Any man or woman who will not make the sacrifice might just as well make up their minds that they have failed now; they will not be commended in the time of the gathering. So it should not be a question in the mind of any as to whether they will make a sacrifice for God's work or not. It is the rule to make it; and the individual who is not willing to make it can not move forward. "Well," says one, "that refers to the elders, does it not?" The answer is: It refers to anybody and everybody that expects to gather. *Anybody and everybody*. No differences of opinion among us in this regard; and this is the way that the Bishopric understand and teach the law. That there is to be absolute equality; but it is to be that reasonable, just, and sensible equality that agrees with the law of Christ.

Now, for one I do not like the use of the word *socialist*, in connection with our work, any more than I like the word *Mormon* in connection with our work. I never go by the name *Mormon*; never call myself that. We are directed in the law of Christ that we shall not do this. *Mormon* is the name of a man; and Christ taught, If ye call my church after the name of a man, it is not my church. We should call ourselves after the name or designation set forth in the law. And if the law clearly sets forth that we are Saints, let us call ourselves Saints; and if any-

body calls us Mormons, we can pity them because they are ignorant. They do not know what we should be called. We need not get mad about it, however; no more than the early saints because they were called Christians. Peter says, "If any of you suffer as a Christian"—that is, if they call you a Christian as a nickname, do not get mad, or be ashamed, is the idea. Do not quit the faith because they do that; but if you suffer as a Christian, just go on and attend to your work. And I say if any of you are called Mormons, do not desert the faith because they call you names. They called Christ our leader far worse names, and he suffered and sacrificed and endured to the end; and by and by he is to be the triumphant head. The head of whom? Those who patiently suffer and sacrifice for his cause, and who count nothing too good for them to throw in the balance, in order that the church of Christ may prosper.

But there are two ideas with reference to how the church might accomplish its work. One party says: Let us bring all that we have together, and divide it up, so that each one shall have just so much, and let us go to work that way. Our reply is, This would be a breaking down of those who now have stewardships, that is a means of livelihood, without the building up of anything. The theory of socialism in the world is to destroy our present conditions, but it has no reasonable law by which to rebuild. This theory can never be the rule of Christ's church. His law provides for the building up and classifying of the new conditions as the old disappear. Like the disappearance of the old man in the rite of baptism, it vanishes as the new man appears in a higher and better life; but to destroy the old without attaining the new, frustrates God's designs.

In the church of God the rule is individual inheritances for the Saints, and not community ownership only. Individual ownership is the rule in God's law. Individual ownership is not the rule in worldly socialist circles, but is just the reverse. That is the reason we can not use the term in advocating our faith without misrepresenting the church. It is like the use of the word *Mormon*. A word that is all right if correctly understood, but calculated to misrepresent the faith of Christ if used to apply to his work in instructing a people who have learned only the abuse of the word. The work of the church today, instead of severing ownership and title from the membership of the church, is just in accordance with the law that I have read; it is to see that all members have title and ownership to a proper stewardship and inheritance.

He shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of

the church, to belong to the church; and if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of the land.—Doctrine and Covenants 52: 1.

This direction is in accordance with the law of the land, too. Suppose that we would undertake to turn all the possessions of all the people of the church over to one common fund. You could not even pass the title. A lawyer in this city drew up a deed for me to accept last year, containing nineteen and one half acres of land. He drew it to me as trustee for the church. I said, "I do not think I could receive that deed." "Why?" "Well," I said, "that does not pass the title to me, nor does it pass the title to the church. Examine the statute and see if you do not come to the same conclusion." He said he would; and went and examined the statute. "Well," he says, "I guess it would not have passed the title." So I would have been paying for something when I didn't have any title for it. We must go according to the laws of the land and this is directed in the paragraph of the revealed law just read. We must be organized according to that; and if we are not organized according to the laws of the land we can not organize at all, in this country, and we ought not to want to. "But," says one, "can there not be a community ownership of a storehouse?" Certainly there can, and the church holds out this. Well, suppose you would get a million dollars in that? Well, I would like to have a million dollars in the storehouse. The law of the land permits that. Suppose you had two millions? All right, the law of the land permits this. For what purpose? For assisting this brother to an inheritance, if he can not furnish one for himself; and that sister to an inheritance, if she can not furnish one for herself; and so on, each one being supplied with a proper inheritance. Now, let me see if that is in accordance with the revelation, section 82; paragraph 2:

All children have claim upon their parents for their maintenance until they are of age; and after that, they have claim upon the church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances.

If their parents have not wherewith to give them inheritances, then the inheritances have to be furnished.

And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor.

"But," says one, "there are not going to be any poor, are there?" The Lord says in a prior revelation to this, that until the time when all things may be done according to the law, the Bishop shall travel and look after the poor. He limits the time with

reference to that, as you will find in section 44, paragraph 3.

Now here is where we are face to face with conditions. It is right and proper for people to own their own homes, and they are to own sufficient so that they are not dependent in their rights. If a people arrange to have all their properties in one common ownership, and the jurisdiction with just a few individuals, who are placed at the head, it would place them in a state little better than bondage. "Oh, well," says one, "we would not place it under the supervision of any one individual." Who would do it, then? "Well, the people, themselves, would do it." But the business supervision and control can not be carried on by the multitude, but a select few, and this few in such a community as that would be the governors or bosses of the affair, and necessarily all others in their operation and work subservient. No one can withdraw at will because there is no individual ownership but only a community ownership. Now if you want to build up an oligarchy, a trust the biggest the world has ever seen, just take (the law of the land permitting it) and transfer everything to a trustee to be held in common, and let the Bishopric, or the Twelve, or the Presidency, or the Seventy, or the High Priests, or all of them together, have charge, and see how long the liberties of the people will be safe. I would not advise my boy to go into an institution like that, would you? If he did not do just what somebody in there thought he ought to do, what rights would he have? The worst trusts that this world has ever known have been church trusts. Now, do not forget that. I am as much opposed to the church trust, as to any other kind of a trust; and I am opposed to all other trusts, too.

But I am in favor of equality among the people. But how is it to be reached? Oh, well, we were reading here from section 81, paragraph 4; and now I will present it as it is here. Each individual shall have a stewardship, so that his abilities may be brought out and that he may make good use of his talents. From time to time he renders an account just as he did when he received the stewardship. If he is a farmer, he renders his account; so if a merchant or a manufacturer. And if he has rendered an account at the beginning of the year, and he finds that at the ending of the year, by diligent use of his stewardship, he has accumulated to the amount of one thousand dollars, then what does he do? He has received his stewardship. "Well," says one, "he will have to turn over all of it into the treasury." Now that is only partially true. When a person has returned with his thousand dollars at the end of the year, and after the payment of the tithe, then the question of depreciation, or repairs of his stewardship would have to be taken into consideration, and

also as to whether it was necessary to enlarge or lessen the stewardship to any degree. And when this was determined that a part of that thousand dollars was necessary for this purpose, he would use a part of it for that. "But," says one, "maybe he would want to use the whole thing." Oh, no. He counsels with those with whom he counseled at the first; and it is all done under proper direction and counsel, so that there is no opportunity under the law of Christ of taking advantage of anything like that. But if he has a legitimate excuse for placing a part here, or an addition there, or it is proper to do so, he should have the privilege, so he may grow and build up in this world and do good. "But," says one, "he might extend so far that he would usurp the rights of others." No; he could not do that, for the reason that he has to render his account, just the same as he did at the beginning; and it is in counsel as before, and together it is determined whether the balance is turned into the treasury or used to repair or extend the stewardship, after that the tithe is paid. The first thing after a person renders his account at the end of the year, and it is found that he has gained a few dollars is, that the tithe be paid first. "Well," says one, "how does that come?" The answer is, That is the law as set forth in section 106. I do not know how to change it; so I will turn and read it, and let you answer what you will do.

Thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually.

So the first thing that comes along after having gained something is to turn over the tithe, a tenth, which is the Lord's. For it reads, "And this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord." Then the first thing to do rendering the account, is to pay the tithe. Then there will be nine tenths left to distribute in the proper place and the proper way. "But," says one, "I never knew that there was any tithe after that we had divided up, and begun with the surplus." This is the law. And no one has any right to change the law.

Now I read the second paragraph of section 106:

Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion.

So that rule is in force to-day. This followed when the stakes were announced by revelation; the organization being formed, the announcement was sent out by the Bishopric; and when we received divine light upon the question the Lord said: "The application of the law as stated by the Bishopric should be acceded to." "Well," says one, "won't it hurt somebody?" It will not hurt us one half as much to do as it will if we refuse to conform. Suppose it is a sacrifice; let us sacrifice then. But it is no more a sacrifice so far as the execution of the law of consecration than it is a sacrifice to pay the tenth; and we have done that. I remember twenty-five years ago, when even the eldership did not accept the tithing law; but I am standing now in a day when the churches on every side of me are accepting it. One Methodist church in Kansas City, at our doors, last year, adopted it as a rule to govern in their church. So I might mention many other churches.

The law of Christ provides a way for bringing about equality: Such a way as will not disinherit anybody. A way that will not injure your business. A way that will not tear down and impoverish, but will build up and establish. His rule will give homes to those who have no homes and protect the homes of those who have homes. It will curtail or regulate those who have more than they should have, or that they have need of, and wisely distribute to those who have less than they have need of. Such a system will give an opportunity to every boy and girl so they may receive equal advantages with others. It is only since this conference began that I was asked to assist a boy so that he could finish his education for the year in the college. It would take about fifteen dollars, and without the help he would have to quit school. Do you think we neglected to help him? Do you think we have neglected to help a great many of the children of this place who needed a better opportunity than their mothers could furnish them? I could mention a number who have been helped not only here, but in different States. Children in Knobnoster, Missouri, who would have had no opportunity for an education this past winter, if it had not been for the treasury. Children in Oklahoma and in Kansas the same way. Children also in Lamoni, Iowa. It is the opportunity that is being afforded them that will bring the desired equality.

Years ago, when we were discussing the necessity for an educational institution, it was claimed before the body that if you would furnish the means so that equal opportunities could be had by the young people of the church, that the question of equality would soon be solved. The poor boy in this world will make advances with the rich boy every time if you will give him the opportunity of climbing and do it in the right time. So that when you make com-

parison and say of the poor boy, "Oh, yes, he could not have come up, because the other one has had such fine advantages," do not forget that the rich son has stunted in great part his intellect, by a failure to use, or an abuse of the opportunities he has had, and the poor boy will overtake him. You may ask where is the law for giving every poor boy and girl in the church an equal opportunity with every other one? Let me read the law again to show you how the Lord would have it done, and the way the Bishopric are trying to do it.

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefits of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just.

Every one entitled to it. And the present year there have been many homes in this town, and a number in other places that we have had to save to the Saints by rendering this aid the past few months. And we have helped quite a number who have not been able yet to pay it back. Our treasury will be better off when they are able to do so. But we should help these persons; give them an opportunity. Our work is to build up, not to tear down. I again quote the statement of the revelation that I began with, because I have already detained you too long; where the Lord instructs his people, let us have no "jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires." If we will put that from us, we do not have a very long distance to go to reach equality; but if we can not do that, we can never be one. And in the midst of the selfish, covetous, envious clamor the Lord speaks and says:

Be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances.

Let us be quiet then; not talk so much until better informed. If the Bishop does anything that is wrong, it is very easy to prefer charges against him, and place them in the hands of the President of the church, who will call the High Council to pass upon the matter. And if he sends out a statement of the law, and that statement is contrary to the law, why not go to work legitimately, as the Lord says, and place the matter before the quorums of the church, and let the quorums decide whether that is the law or not, if we do not receive divine direction touching it; so that all things may be done in harmony and in order and contention and bickering may cease. If we will do this, Zion will yet prosper.

At the close this question and reply:

Question.—You referred to the deed that was made, to some property here, that was defective. Was it not because the Bishop as such could only hold a certain amount of property?

Answer.—Certainly. Parties undertook to deed more than the church could take under the statute, so the title would not pass. The church is entitled to so much; but it can not take title to what people think sometimes.

Of General Interest

MARRIAGE AND DIVORCE.

Last night was issued the full text of the encyclical letter, in which the bishops of the Anglican Church, assembled from all parts of the world at the Lambeth conference, embody the result of their deliberations. The bulky document touches upon a large variety of subjects of supreme interest to the church and to the entire religious public. The point of most interest for the moment is the action which the bishops have taken regarding the present state of the marriage law.

The resolutions at which their lordships have arrived bear out the forecast which was published in the *Daily Telegraph* some days ago, to the effect that the general tendency of their action was to tighten rather than relax the marriage tie, emphasizing as deeply as hitherto the sacramental character of wedlock.

What is, however, of as much importance as the resolutions themselves—of even more importance, perhaps—is the fact that one of the number, and that the most crucial of all, was adopted by a majority of only eighty-seven votes to eighty-four.

It will also be noticed that the thorny question of the effect of recent legislation on the subject of marriage with a deceased wife's sister is expressly left untouched.

The various findings of the conference on the subject of marriage and divorce are thus set forth:

The growing prevalence of disregard of the sanctity of marriage calls for the active and determined coöperation of all right-thinking and clean-living men and women, in all ranks of life, in defense of the family life and the social order, which rest upon the sanctity of the marriage tie.

The influence of all good women in all ranks of life should be specially applied to the remedying of the terrible evils which have grown up from the creation of facilities for divorce.

This conference reaffirms the resolution of the conference of 1888, as follows:

"That, inasmuch as our Lord's words expressly forbid divorce, except in case of fornication or adultery, the Christian church can not recognize divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party.

"That under no circumstances ought the guilty

party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the church on marriage.

"That, recognizing the fact that there always has been a difference of opinion in the church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the conference recommends that the clergy should not be instructed to refuse the sacraments or other privileges of the church to those who, under civil sanction, are thus married."

Their lordships then voted on the following resolution:

When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the church.

The voting was as follows: For the resolution eighty-seven, against eighty-four, majority for three.

The conference regards with alarm the growing practice of the artificial restriction of the family, and earnestly calls upon all Christian people to discountenance the use of all artificial means of restriction, as demoralizing to character and hostile to national welfare.

The conference affirms that deliberate tampering with nascent life is repugnant to Christian morality.

The conference expresses most cordial appreciation of the services rendered by those medical men who have borne courageous testimony against the injurious practices spoken of, and appeals with confidence to them and to their medical colleagues to coöperate in creating and maintaining a wholesome public opinion on behalf of the reverent use of the married state.

Subjoined is the section of the bishops' encyclical letter dealing with "marriage problems":

The purity of family life is the basis of all national stability; and it is the function of the church not only to bless the marriage itself, but also to guard the integrity of the family in all its stages. In pursuance of this function, it has been our duty to deal with evils arising from a low estimate of marriage, the unfaithfulness of married people to the vows by which they are bound, and the terrible increase of facilities for divorce. In the face of these and similar evils, we have felt it to be our duty to re-affirm the principles on the subject of divorce which were laid down by the Lambeth conference twenty years ago, and to assert our conviction that no view less strict than this is admissible in the Church of Christ. But we would lay especial stress upon the fact that it is in the realm of life more than in that of thought that evils of this kind are to

be fought and overcome; and we would impress upon all our people the necessity for the formation of a pure and upright public opinion amongst women and men alike, which will not suffer the evils of which we speak to go on unchecked with impunity.

We are aware that upon some of the questions which have been raised on the subject of marriage we are speaking with less decision than may be expected, and that there are questions with regard to which we fail altogether to give such guidance as in some parts of our communion is gravely needed. In so far as we have thus failed, it must be remembered that the conference is gathered from churches differing not only in the conditions under which they have to deal with these questions, but also in the formal canons, diocesan, provincial, or general, by which their action is ruled. In view of this fact we have come to the conclusion that these questions must be dealt with separately in the several churches of our communion. We have on this ground left without an adequate or general declaration of judgment the difficulty which has been constituted for the Church of England by recent legislation concerning marriage with a deceased wife's sister.

A further evil with which we have had to deal is of such a kind that it can not be spoken of without repugnance. No one who values the purity of home life can contemplate without grave misgiving the existence of an evil which jeopardizes that purity; no one who treasures the Christian ideal of marriage can condone the existence of habits which subvert some of the essential elements of that ideal. In view of the figures and facts which have been set before us, we can not doubt that there is a widespread prevalence amongst our people of the practice of resorting to artificial means for the avoidance or prevention of child-bearing. We have spoken of these practices and endeavored to characterize them as they deserve, not only in their results, but in themselves; and we would appeal to the members of our own churches to exert the whole force of the Christian character in condemnation of them.—*Daily Telegraph* (London).

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SOME TUNNEL BUILDERS.

Not all the bees one sees on the flowers are the busy little fellows who supply our tables with honey. Of course you all know that the great family of bees may be roughly divided into the social bees, those that live together in populous communities, and the solitary bees who live only one or two in a home.

Instead of building their homes of wax, some of these industrious little solitary fellows are tunnel-builders and excavate their homes in the earth. By no means is theirs a light task, and the amount of work sometimes done by a single bee is enormous

—almost beyond belief. It has been approximately calculated that the little blue digger-bee (*Augochlora*) digs such a tunnel in proportion to her weight that if a man weighing one hundred and eighty-five pounds would equal it, he must dig a hole four feet in diameter and twelve hundred and ninety-five miles deep. And this represents less than half the work done, for this computation takes no account of the branches and cells. Furthermore, it has been since discovered that this little bee digs two of these tunnels during her lifetime.

The tunnels of some of the solitary bees are driven horizontally in the sides of steep slopes, and others are sunk vertically from the surface of the level ground, according to the habits of the different species. Leading from the main passageway, there are short branches which terminate each in a widened chamber or cell. The whole interior of this cell is plastered with a cement that makes the walls smooth and waterproof and also hardens them so the earth does not fall in.

These little bees differ slightly in their opinions as to which is the best food and, consequently, some species store their cells with a pellet of pollen while others are sure that honey, with a little pollen added, is by far the best food for a young bee. In either case, an egg is placed on the food-mass and the entrance to the cell closed up. When the lowest cell is properly stocked and sealed, the next one above it is undertaken, and the next higher one, and so on toward the top. In this way the earth from each succeeding cell fills the passageway below it and so prevents access to the cells by the natural enemies of the bees.—From "Nature and science" in September *St. Nicholas*.

The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables; yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of plain working men, was perfectly sufficient. There is no book in our literature on which we could so readily stake the fame of the old unpolluted English language; no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed.—Macaulay.

Mothers' Home Column

EDITED BY FRANCES.

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The Mother of Bartimeus.

The Mother of Bartimeus the Blind—

She held her child to her breast,
And there came a sound like the rush of wind
Where three rode out to the West.
"Now who may ye be, and what do ye bring?"
And they made her answer meet,
"We be kings who ride to a greater King
To lay our gifts at His feet!"

The Mother of Bartimeus the Blind—

Full bitterly smiled she,
"And though He be greater than all kings born
Can He make my child to see?"

The Mother of Bartimeus the Blind—

Looked out in the middle night
For she heard the passing of human kind
And voicing of men's delight.
"Now who may ye be that ye fare so late?"
And they made her answer meet,
"We be shepherds who seek a prophet great
To cry our prayers at His feet!"

The Mother of Bartimeus the Blind—

Full scornfully smiled she,
"And though He be greater than prophets passed
Can He say my child will see?"

The Mother of Bartimeus the Blind—

She spake to her little son
"Now what dost thou hear and what dost thou find
That thou smilest, oh, saddest one?"
"Oh, mother, a voice as of one new born
From afar it spake to me;
This prophet and king thou dost mock and scorn
Will one day make me see."

The Mother of Bartimeus the Blind—

Think you that day knew she
That day by the gates of a walled-in town
Where the maimed and the beggared be,
Where the word was said and the hand was touched
And the blind was made to see?

—Theodosia Garrison, in the *Delineator*.

Evening and Old Age.

"O'er the hills the sun is setting,
And the eve is drawing on;
Softly fall the shades of twilight,
For another day is gone.
Gone for aye, its cares are over,
Soon the darker shades will come;
Still it's sweet to know at evening,
We are one day nearer home."

After the busy day of cares and toil is over, how sweet the coming of evening to the weary toiler! When the sun has for hours sent her scorching rays upon the earth with

all her burning fervor, and we feel tired and careworn, almost ready to faint by the way, but for the knowledge we have that just a little while longer and the shades of evening will fall around us, and the cool, soft zephyrs kiss our foreheads once more, and cool our feverish brows, thus bringing rest to our weary bodies, yea, and sweet peace of mind to those who can say, "One more day's work for Jesus, one less of life for me." If the day has been spent in doing deeds of loving-kindness, if we have helped to cheer the lonely, comfort the broken-hearted, if we have given a smile, a loving caress to some one who was early in life ill-advised, and has shipwrecked on life's stormy seas, one who has not maintained the standard of purity and virtue, as we who have had the blessed light of the gospel to illumine our pathway, also our saintly mother's counsel and advice to guide our feet, which otherwise might have gone more easily astray; yea, if we have brought hope and lightness of heart to one such soul, then the day may well be counted as well spent; for not even a sparrow falls to the ground without our heavenly Father's knowledge, and are not the souls of the children of men worth more than many sparrows? If we have been patient in times of trial when our young and giddy girl with her frivolous sayings and doings has tried us, if we have kept back the word of reproof and gave words of kindness and motherly counsel instead; and to our wayward boy gave a gentle embrace and kissed his cheek and said, Mother loves this boy if he is rude sometimes, and told him you are looking forward to the time when he will be a good and useful man; if you have done this, when you have felt tempted to scold, you have gained a victory for yourself, and have bound the ties of affection for you closer about your boy's heart.

There are so many small deeds of kindness to be done which will bring peace of mind to us at evening, if we are workers together with Christ in this last dispensation of time; for, dear Saints, it seems to me that this work of winning souls to him is not wholly intrusted to the elders. How very much we can do to prepare the hearts of those about us to receive the gospel when it is taught by those in authority, if we only try patiently and prayerfully to live the life we profess to live. Through the influence of one mother and wife, whose life was consecrated to works of loving deeds, who has taught by precept and example, many times whole families have been brought to a knowledge of the truth as contained in the gospel, and if we have felt the influence of the Spirit within us, inspiring us to live day by day as though it might be the last for us, then when the sunset side of life is reached, happy will we be if we *know* we have not lived in vain, if we, looking backward, can see where the seed sown with prayers and tears sprang up and brought forth more abundant fruit than we had ever even dared to hope for.

What is more beautiful to look upon than a beautiful old age? one who has grown old in the service of the Lord, when the hoary hair reminds one of a crown of glory that awaits the faithful and just? Those who have not been idlers in the vineyard of the Lord, who with the Christ the vineyard labor have tried so unselfishly to share. In the morning of life we are looking forward, but during the years from youth to old age, when often the rays of adversity are cast athwart our pathway, as the sun on a hot summer day, we may lose sight of the fact that others have cares and trials as great as ours, and perchance greater, and should not forget that there is no one so weak that can not give the hand that may help a soul to live and rise again from the sodden clay. Splendid achievements may never be yours, but the deed that for love's sake is done endures and will blossom for ever, from day to day. If we meet the trials of every day life as become the mothers in Israel,

then can we have the assurance as the Psalmist of old that "the Lord is my shepherd and I fear no ill." Then can we look forward to the gloaming with peace, and rejoice that the conflict is almost over, and that soon the sun will set for us to dawn in a brighter sphere, where friends and loved ones gone before will join to greet us;-

"For even the dead, our Master has said,
Will rise by the power that saves us,
To meet us again in the gathering when
We stand before his throne."

ELLEN SHERARD ADAIR.

Requests for Prayer.

Bro. P. T. Langdon asks the Saints to pray for his young daughter, Isabel, who is undergoing treatment for her mind. The doctor in charge has written to him that there is hope for her. He has faith in prayer and hopes the Saints will unite with him in prayer to God that he will quicken her intellect. The little girl in question has one sister and three brothers, all members of the church.

Sr. Warren, Wheatley, Michigan, asks that the first Sunday in September be set apart by the Saints as a day of fasting and prayer in behalf of her husband, that he may

Letter Department

INGHAM, Nebraska, August 12, 1908.

Editors Herald: On June 26 wife and I and our daughter-in-law started to the "sandhill reunion." We arrived at North Platte on the 27th. Teams were there, sent by the Saints, to convey us a distance of twenty-five miles to South Tryon. There were three teams, fourteen grown people, and several children, and we had a very pleasant trip, camping at noon for dinner. Sr. Barrett had her camera along and we had our picture taken while we were eating.

About six o'clock we arrived at the camp-grounds. Tents were up and everything in readiness for the meetings to begin. There were tents, bedsteads, springs, and provisions—all in abundance, for our comfort. The Saints had furnished all this, being helped, however, by some of their neighbors, Mr. and Mrs. M. C. West and Mr. and Mrs. Arthur Davidson. Not a cent was charged for anything, the Saints telling all to make themselves at home and take no thought of who was furnishing these things, and if there was anything wanted, to let them know and it would be forthcoming. Such meetings as these make one feel at home, so much more so than where everything is on a cash basis. And I feel that they should be that way. Bro. Prettyman was on the ground, working with all his might to get the new church-building inclosed, so it could be used for the reunion. They expect to finish it soon.

The speakers were Brn. Prettyman, Gamet, Kelley, and Gunsolley. Bro. Gunsolley's work was principally Religio and Sunday-school work, but between times it was preaching. He entertained us well. All the preaching was fine and the prayer-meetings were excellent. Bro. Gunsolley said his work was not so much to preach as along other lines, but we thought he did some fine preaching just the same.

All spent the Fourth on the ground and with an abundance of ice-cream, lemonade, and candy, we had an enjoyable time. We had also a short program; Judge Eller, of McPherson, county attorney, made us a good speech.

In all the ten days there was nothing to mar the harmony that prevailed among us. The young Saints took hold and did their part well. I must pronounce it the best reunion I ever attended, although the attendance was not so large

as in a thickly settled country. Peace, harmony, and the good Spirit were there, and to God be all the glory.

Your brother in bonds,
WILLIAM DODSON.

PLYMOUTH, England.

Editors Herald: I hope the inclosed cutting from one of our most reliable London dailies may prove of sufficient interest as to justify publication in the columns of our church paper. [See department "Of General Interest."]

Evidently this serious question of marriage, divorce, and remarriage is forcing itself on the attention of all the churches and organizations who have the moral and spiritual welfare of the people at heart. The prevailing indifference to the sacredness of the promise made by the one to the other, "to keep myself for the other alone and from all others until death do us part," is working such havoc in the domestic circle and undermining the foundation of our national character so universally that these prelates of one of the most influential churches in the world, and gathered from every part of the globe to the Pan-anglican conference, have faced the question and unswervingly place themselves by the side of the Master in the pronouncement of him who was so reticent regarding legislation, but on this matter was emphatic and inflexible.

It seems regrettable that our own church should be so slow and hard to persuade to trust the unerring Christ on this question of human need and felicity. Surely, it seems to me, as the "body" of Christ our identity lies in the readiness with which we respond and the completeness with which we accomplish the will of the Spirit whose habitation we are; and our lack of confidence, our refusal to respond to the manifest will of God, whose habitation we claim to be, must, in the light of physiology and pathology, be regarded with alarm as symptoms of a serious disease.

If I am not mistaken, when the body refuses to respond to the will of the mind and does not the thing the mind would desire, such a state is diagnosed as a most distressing form of paralysis, designated in the language of the *materia medica*, as *locomotor ataxia*.

I hope that the example of fidelity to the Master shown by these organizations, whose claims we have adversely criticised in the past, may be a stimulus to us and arouse within us a passion for our beloved Lord which will express itself in confidence and unflinching obedience to his command. May we never see the day when our church for whose sake blood, fire, and smoke have been braved, whose progress to the perfect expression of the mind of God has been sown with sacrifice and tears, shall be helpless in the paralysis of unbelief or rebellion.

JOHN W. RUSHTON.

HURON, South Dakota, August 19, 1908.

Editors Herald: The writer and Elders H. O. Smith and L. G. Holloway are in this city preparing to commence tent-work. Our tent is located on Seventh and Idaho Streets.

The State fair will be held in this city, commencing September 7, and closing the 11th, during which time the railroads will give reduced rates; and no doubt during that time some of our people will visit the fair, and we will be pleased to have them call on us.

Your brother,

EDWARD RANNIE.

SPOKANE, Washington, August 19, 1908.

Editors Herald: The hot wave from the East struck Spokane a few weeks ago, and since then we have been suffering from the heat and dust; but, as we usually have pleasant evenings and nights, we console ourselves with the thought that "it might be worse." Spiritually, we feel that we are gaining, slowly it may be, and that our gain is of a

kind that will endure; but there is still so much room for improvement that we have to sometimes stop and take our bearings before deciding as to whether we are really gaining in the divine life or not. When we look at the life of our Savior, so full of love and tender compassion, and then look at our own lives, so full of selfishness and harshness, the comparison is not at all flattering to us; but it is gratifying to know that, notwithstanding our many imperfections, he still loves us and blesses us with his Holy Spirit. So we take courage and press on, looking unto Jesus as the author and finisher of our faith.

Last Sunday, the waters were troubled again, when Bro. George Winegar buried four more precious souls in the watery grave, with their Savior, that they might rise to walk with him in newness of life. And so they continue to come, not so very many at a time, but as they are led by the Spirit.

Some sickness in the branch, the past few weeks, the result of the hot weather, I suppose.

Looking over the situation here, I see no cause for discouragement or discontent. True, everything does not go just as I should like for it to go; but that is not to be expected: I have not yet been able to make my own life just as I would like to have it, hence I try to have as much patience with others as I wish them to have with me. Let us strive to grow together in this work, helping each other over the rough places in life; for we all strike those rough places, sooner or later, and all need help.

Hoping, praying, and working for the victory,

In the faith,

ISAAC M. SMITH.

OMAHA, Nebraska, August 19, 1908.

Dear Herald: I thought some would like to know how we are getting along in our new field of labor in this part of the Lord's vineyard. Well, we got moved into our little home on June 18, and we found it rather tiresome trying to get settled and holding street-meetings at the same time. The street-meetings continued about ten weeks with the result of one Jew being baptized. Bro. Enge was holding those meetings when we moved and Bro. Baker has assisted him. Since then there have been four more baptized, three residing out of the city, and one Sunday-school scholar. The work is moving slowly, but we find plenty to do. The Council Bluffs Sunday-school had a picnic and invited the Omaha Sunday-school to join with them. They did so and chartered a car, and over seventy went. All had a fine time.

The Omaha Religio had a social the other evening and invited the Council Bluffs Saints to join with them, and for all the weather was rainy, there was quite a crowd came over.

My brother, C. A. Butterworth, was here for one week. He left for Australia on the 10th, by way of Seattle, and from there to Vancouver, expecting to sail on the 14th. He was not feeling well when he left and it made me feel sad to think of him taking such a long journey alone, and yet not alone, for the Lord had promised him he would be with him and that he would reach his home in safety. O 'tis "good to be a Saint in latter days."

We received word from our daughter a few days ago saying the debt was at last paid on the Sioux City church and now the church will be dedicated at the coming conference, the first of October. Only three and one half years ago we bought the church with a membership of about fifty and to-day the church is clear of debt and a membership of one hundred and fifty. Will some one show me a branch that has done better? Surely the Lord has blessed the dear Saints there, and to-day their church building is worth three thousand dollars. There is a move on foot here to get a better location or church building. A committee has been appointed and has gone to work. Bro. Baker has gone

to assist in erecting the big tent at Council Bluffs, as the reunion will begin there Saturday. Quite a number are expecting to go from here and tent, and may the Lord bless us all with his Spirit is the humble prayer of your sister,

In the one faith,

3015 Franklin Street.

JENNIE BAKER.

PITTSBURG, Kansas, August 18, 1908.

Editors Herald: Since coming to my new field I have found plenty to do, and the prospect is that good will be done. My first point of attack was Gross, Kansas, a coal-mining town, operated by Bro. Hisle and Mr. Jenkins. Bro. R. T. Walters and the writer were together. We arranged seats of lumber in an old store building. Our meetings were well attended. Several became interested, and in time we will get good results.

Next we met with the Saints at Sherwin, Kansas, for conference. Although it was stormy most of the time, all enjoyed the meeting, as it was a splendid one, and in all points above the average. The Spirit of the Lord in tongues and interpretation through Sr. Depew and Bro. Robertson, gave us encouragement and told all to become more active and he would bless us and the church with greater power.

After this conference Brn. George Jenkins, Walters, and I became interested in getting a tent that was for sale in Pittsburg, and by the kindness of the Saints in Weir City, Pittsburg, Scammon, and Bro. Connor, of Fairland, the money was obtained. The tent has already been used in Pittsburg and Scammon. There are so many places where it could be used that it looks like one is not enough for the district.

While at Weir City, Kansas, Bro. D. S. Crawley assisted in street-meetings. The brethren of the branch procured the use of the band wagon, and we preached to the people who could not be gotten out to the church. As to the good done, I can not say. In this, like in other missionary work, we leave it in the hands of God. But one thing at that place is worthy of note, the Saints old and young came out and stayed with us, showing their courage and love for the work.

Through the energy of Bro. Messil we preached at Daisy Hill. He procured the use of Miner's Hall, and we had a splendid hearing. Webb City, Missouri, was our next, and here we found a good band of Saints. Many of them we knew in our boyhood days, and it was solid comfort to see them still sound in the faith. Considerable advertising was done, and we preached for ten days in their commodious church. From here we moved to Purcell, Missouri, a lead-mining town having no branch organization, but quite a number of good Saints. They procured the use of the Christian church, they reserving Sundays and one night in the week. The weather was so warm it was difficult to get many out to meetings. The Saints are making an effort to get a place of their own,—the proper thing to do. Joplin was the next place, where we held meetings in Blendville Church over Sunday, and Monday evening we moved our meeting to the pavilion in the park. Bro. Thurman is president of the branch and everything seems to be moving along nicely. There is endless demand for work in this district. I am hopeful as ever in the cause.

J. ARTHUR DAVIS.

VENUS, Texas, August 19, 1908.

Dear Herald: I promised Bro. J. T. Riley I would write some of our experiences in Arkansas where we had some interesting times. I have been living in Texas for years, but my wife's health failed and for that reason we started on the move, like Abraham, not knowing where we would go, but seeking a country where conditions would be beneficial to

Sr. Sallie's health. And in the words of a Christian (Disciple) preacher, who is an enemy to the work there, "We had to come to the sparkling spring-water of Arkansas," and he also said this was proof that signs do not follow us. However, she regained her health there and we thank the Lord for it as also for all the other manifestations of his goodness to us; for we were blessed in our efforts while there.

We had been there but a little time when the Lord showed me that he had a people there and that I had a work to do. Being in the mountainous part of that country, about twenty-two miles west of Hot Springs, and having plenty of the very best water to drink, we were very well satisfied, except for the fact that, so far as we knew, there was not a Saint within many miles of us. So we said if we could make Latter Day Saints out of some of our neighbors we would supply that deficiency. The way opening up, we went to work talking and preaching, and were wonderfully blessed in our efforts, which soon proved to be effectual. The Spirit was poured out on the people wonderfully. They began to see visions and have spiritual dreams directing them. and I soon had the pleasure of baptizing seven souls into the kingdom, all heads of families and of the best people of the country. We became much attached to them.

But while the Lord had been doing a good work, the adversary and his agents were energetic, too. They tried to outtalk and outpreach us and failed. Once when Bro. J. T. Riley was preaching they tried to see what virtue there was in mob violence. Right in the middle of a very interesting discourse the people were startled by the report of guns. A shower of eggs and rocks caused the congregation to become excited. But that brave soldier of the cross, Bro. Riley, did not flinch or move and very soon brought the house to order and went on with his sermon. That night we received a letter as follows:

"Notice to Mormons and specially to Mr. Tom Riley don't you let the sun go down on you Sunday night in this part of the country we as sitersons don't aim to have iny sutch stuff preached threw this country. Mr. Riley Stanefer you must cut youre part out or we will tend to you and the rect if necessary we don't ame to have the children brought up under iny sutch Mr. Steve McGrew you must stop letting Mormons lay around youre place or we will tend to you in good shape Bud Colman you must stop that bunch of Smithites lying a round you or we will see after you Mr Roy Standefer you must cut your part out at once or we will tend to you White caps of Ark."

But the sun went down several times while Bro. Riley was there. He continued several days and baptized two. He made a good impression while there and we look for him to be back in September, with Bro. I. N. White, to organize a branch.

As for us, we are back in Texas, but we expect to return to Arkansas. We were there about ten months, and now there is a good opening that must be looked after. We want to say to the dear Saints in that part of the vineyard that we believe the Lord intends for us to go back and stay, for it seems that is the only place where my wife can have health.

In the work.

W. R. STANDEFER.

Extracts from Letters.

Bro. Hale W. Smith writes from Deer Lodge, Montana. In addition to regular duties he has managed to take advantage of the good fishing near there, and recently had captured some thirty mountain trout from the Rattlesnake, which is a mountain stream near by. He had also ceased other activities long enough to unite in matrimony one Sr. Mabel Jones to a Mr. Hoskyn, of Washington.

Northwestern Oklahoma Reunion.

The Northwestern Oklahoma Reunion convened August 7, 1908, near Freedom, Woods County, Oklahoma. Organized by choosing Bro. I. N. White to preside, T. W. Chatburn and Hubert Case as assistants, W. D. McKnight secretary, Amos Chase chorister, Sr. M. A. Etzenhouser assistant chorister, J. H. Baker janitor, Amos Chase policeman. Committee on finance: T. W. Chatburn, I. N. White, and James Yates. Order of services was as follows: Sunday-school at eight o'clock in the morning. Prayer-meeting at nine; normal work at ten. Preaching at eleven, and at half past two in the afternoon, and half past eight in the evening. The following took part in the preaching-services; I. N. White, T. W. Chatburn, Hubert Case, Lee Quick, James Yates, Amos Chase, J. H. Baker, J. E. Page, Brn. Durfey, and Marion Hancock. O. A. Bender and Henry Bivins assisted in presiding. The normal, Sunday-school, and Religio work was conducted by Sr. M. A. Etzenhouser, of Independence, Missouri. Sr. Allie Chase was organist. Bro. Moreland was assistant policeman.

The voice of the Spirit through Sr. Ina Bivins admonished the Saints to doubt not the power of God, to be more humble and patient, and the Lord would pour out his Spirit on them. The field is all ready to harvest. Thrust in your sickles and a branch will be organized in this place before long. Bro. Moore had a number of the Saints to sing and speak into his phonograph and the new records were put into use. Bro. Case preached on tithing.

Again the voice of the Spirit admonished the Saints to the study of the three standard books of the church and the coming to the unity of faith before gathering to Zion. Four children were blessed. The sick were administered to.

Voted to hold the 1909 reunion at Woodward, Oklahoma, on the Atchison, Topeka & Santa Fe railroad; A. V. Tregó, H. R. Kent, and W. L. Mikel, its committee. A vote of thanks was given those who assisted in making this reunion a success. A collection was taken up to help pay the missionaries' fares. The sacrament was administered to the Saints on Sunday. Bro. Clyde McAllister was ordained to the office of priest by I. N. White and T. W. Chatburn. In the Sunday prayer-meeting twenty-four testimonies were borne. Over two hundred persons attended the Sunday afternoon sermon preached by Apostle I. N. White on the subject, "What shall I do to be saved." Four persons were baptized during the reunion. Bro. Alvin H. Mooney was ordained to the office of priest. Bro. Chase was appointed to act as solicitor for Bro. Case, the Bishop's agent. Thirty-nine dollars and twenty cents were turned over to the agent as profits from the boarding-house by Bro. Chase, on Monday, August 17. Adjourned to meet as above, at call of missionary in charge.

SURPRISE, Oklahoma.

W. D. MCKNIGHT, Secretary.

Southern California Reunion.

Editors Herald: When the astute historian of the Southern California District has transferred his vision to canvas, I am sure Huntington Beach will stand out in bold relief compared with the various mountain peaks in the cluster which indicate the progress of the church-work in the Southwest. I can not tell you all the good things which happened at our late reunion. It was the most peaceable, harmonious, inspirational, intellectual, spiritual gathering in the history of the district. It lingers now in memory as a pleasant dream, a fertile oasis, a foretaste of the Zion to be.

Huntington Beach is an excellent seaside resort about thirty-five miles from Los Angeles. The committee was very fortunate in securing the Tent City concessions, which included a large, airy, modern pavilion with seating capacity

for fifteen hundred people, together with a commodious dining-hall completely furnished—all for fifty dollars.

The tents were furnished for the campers at reasonable rates, clean linen being continuously supplied on application. The camp lay about three blocks back from the ocean. The tents were arranged in blocks with streets running at right angles all through the camp.

F. M. Smith, F. A. Smith, and T. W. Williams presided over the reunion. Surely, we feel justifiably proud of our two "Fred's." Their deportment and dignity were commendable. There was no ostentation or show. No desire to impress the people with their position or place. Nothing to indicate that they were other than one of "us." Such actions go right to the heart of the typical Californian. We may be an unconventional people, but the way to win the confidence of the Californians is to be one with them. In associating with these two men one is conscious of power and strength on their part. You realize they are giving out rather than taking in. You take something away with you; you do not sense that they have drawn anything from you. They were willing to occupy where placed by the people, content if they but served the people and helped to make the meeting a success. We consider Fred A. one of us now, as he was here last year. Fred M. has the confidence of the people. His sermons were broad and bristling with liberality. They were intellectual treats. Whatever apprehension we have ever held as to F. M.'s policy, we are sure no church or people are in danger of priestcraft or tyranny with a leader standing on a platform as outlined by our brother while here.

For years I have been trying to impress upon the appointing powers the necessity for consideration and care of the work here. I am sure our brethren have had their eyes opened from personal observation and we can depend upon them for help in this direction. I have been in California ten years and, for the life of me, I can not see why some of our men have come to the conclusion that this is a "hopeless territory" and the people "pleasure-drunk." Californians are very little different from other people. In fact most of the people have come from the States the past few years.

I must not pass over our other "Fred," F. G. Pitt. Sweet singer of Israel, indeed! His voice rings out as clear and brilliant as a woman's. He has "fallen in love" with this mission and the entire district reciprocates the affection. "Ye easterners" will have to offer him some other inducement than cold winters and hot summers if you ever get him back again.

The speakers at the reunion were F. M. Smith, F. A. Smith, A. Carmichael, A. A. Ballard, F. G. Pitt, and T. W. Williams. Please pardon me if I have not mentioned each individual title. Here we respect a man's official position so much that we believe the inherent power within, which inures to him as a result of his office, will more fully impress the people than to constantly parade the office he holds whenever his name is mentioned.

During the reunion Albert Carmichael was ordained a bishop in harmony with provisions of last General Conference. The Spirit bore witness to his call and the ordination prayer was a characteristic dedication. Bro. Carmichael was admonished by the Spirit that trials awaited him, but was promised grace and strength for every duty. Something else transpired which is of special signification to our district. Priests', teachers', and deacons' quorums were organized. Each quorum starts out under auspicious and promising circumstances.

We adopted a new plan in feeding the people. We ran our dining-hall on the cafeteria plan. It proved a complete success. Eastern brethren say they never attended a reunion where everything was so convenient and their wants more fully supplied. In order that the people of the East may

know what a Californian reunion means let me capitulate: The missionaries *and their families* are all provided for without any cost to them. Tents for the missionaries cost twenty-two dollars and twenty cents. Meals for missionaries fifty-five dollars and fifty cents. Money supplied missionaries fifty-five dollars and fifty cents. Our reunion cost the district about two hundred and fifty dollars, and cost the Saints as a whole, including everything, over two thousand dollars. We paid all expenses and have over forty dollars as net profit. The results fully justify the outlay. Two preaching- and one prayer-service were held each day. Set hours were arranged for bathing. Nearly everybody went in in the early morning as this did not necessitate dressing twice. The bathing was exhilarating and the young people, while enjoying the sea, were loyal to the church and missed but very few services.

This was F. M.'s first experience with the ocean: He shipped considerable salt water the first time he went bathing and when first struck by a big "comber,"—well, Webster does not supply the words to describe the look on his face. He tried to burrow through the sea-bed, but his head was too hard, even though he effected a noticeable abrasion of the skin. He will recover.

There were eleven baptisms. A branch is to be organized at Santa Ana to-morrow night. This gives us two new branches during the year. All goes well here.

Yours in Christ,

T. W. WILLIAMS.

LOS ANGELES, California, August 19, 1908.

Eastern Iowa Reunion.

Since my last communication I have been in attendance at the Eastern Iowa reunion held at Oelwein, Iowa, which closed yesterday. This was the first reunion held in this district, and, as an experiment, proved satisfactory to all. The executive committee consisted of James McKiernan, L. E. Hills, and J. F. Rulon, with J. F. Mintun secretary. A set of very good rules was adopted, so good that they were so well observed there was no need of calling attention to them afterwards.

First service was held on the evening of Friday the 14th, followed by services each day at half past nine and fifteen minutes to eleven in the morning, and at half past two and fifteen minutes to eight in the evening, till the close. The services held were one business-session, three prayer, one sacrament, twenty-seven preaching-services, and five auxiliary sessions. One name was given for baptism for Sunday, but leaving in the afternoon I did not witness it. The preaching was good, the prayer-meetings were accompanied with the Spirit in power, in great power at one of them, and the auxiliary sessions were commented on by those present as having done much good. There were present of the missionary force, Elders James McKiernan, L. E. Hills, Amos Berve, J. B. Wildermuth, and the writer most of the time, and Elders W. E. Turner and F. B. Farr part of the time. Besides these was Patriarch C. E. Butterworth, whose presence and work were a great help to the success of the reunion.

The evening sessions were well attended, considering the prejudice that had previously been manifested there. Much prejudice was removed, some are near the kingdom, and many are investigating this wonderful work. The tent will remain at this point for some time following the reunion.

I am resting and preparing to attend the Des Moines District reunion, which begins next Friday, while trying to catch up with some of my correspondence.

I greatly rejoice to see the advancement of the work of God in the lives of so large a number of the Saints, so many who are becoming more humble, and to see the increased

manifestations of the Spirit by way of the gifts of knowledge and the wisdom of using it, and as much as for anything else I rejoice to see the spirit of jealousy and envy being eliminated from the hearts of those who profess to be the followers of Christ.

J. F. MINTUN.

DES MOINES, IOWA.

Lamoni Stake Reunion.

The fourth annual reunion of the Lamoni Stake held its sessions from Friday, August 21, to Sunday, the 30th inclusive. It was an all around success. The meeting was held on the reunion grounds, a fine grove located on a sloping hillside, situated one mile south of the center of the city of the stake. This property, consisting of forty acres, was leased from Sr. Anna A. Dancer for a period of five years, without charge, except the cost of incidental improvements necessary to the welfare of campers. The large tent was located on a shaded spot where stately overarching elms protected the assemblies from the sun's rays. Near by were the dining, refreshment, and rest tents; and, stretching away at various points along the hillslopes, were located the tents of the campers.

The grounds are splendidly located, well drained, and nicely shaded, the general arrangement being conducive to health, comfort, and enjoyment. During the past year the reunion committee, assisted by the generous efforts of brethren and friends, made numerous improvements. The grounds now are equipped with two tile wells, two cement bridges, well shaded hitch-racks, additional toilet buildings, with more camping space cleared. A first-class lighting system was purchased and installed, which provided abundant illumination without the smoke of the gasoline torch in the tabernacle. An independent phone line to central was also built.

The program consisted of prayer-meetings at nine o'clock; preaching at eleven; auxiliary society meetings—including the interests of the Daughters of Zion, the college, Sunday-school, and Religio—were held from Monday to Friday inclusive at half past two; preaching at eight o'clock in the evening. All meetings were well attended, hacks from town and private conveyances bringing many in addition to the campers. The prayer-meetings were good; they were quite well attended by the young people, needless to mention the older ones, as to attendance. The old people from the Homes got their share of enjoyment. The preaching, as a rule, was very good, some of it excellent, and on the whole, in advance of that of former years, indicating increased spirituality and growth. In addition to the local and resident ministry of the stake, President Joseph Smith, Bishop G. H. Hilliard, and Bro. Paul M. Hanson were present from abroad and helped very much by their efforts. President Smith spoke twice the last Sunday; Bro. Hilliard presented his department of the work; Bro. Hanson delivered one sermon, and on Friday evening delivered his lecture, "Around the world," to an audience which filled the big tabernacle and crowded the outer edges. Paul was himself, and gave entire satisfaction to his audience. The people were much pleased to have with them President Joseph Smith and family, who arrived on Wednesday, the 26th, from Detroit. They tented on the grounds and added to the social and general spirit of the gathering.

By no means least among the features conspicuous at this reunion was the spirit of friendly, social enjoyment. The Saints from all parts of the stake have become quite well acquainted with one another, as a rule; being brought into closer association, they have learned to understand and appreciate one another as members of one common family in the Lord. A spirit of peace and light, of friendliness and quiet restfulness, prevailed among the people. Such influences are normal and valuable. This feature means much for the people and for the cause. If any "middle walls" of social

position (?) have prevailed in the past, these reunions are helping to break down and to assimilate all as members of one common Lord. This prevailing sense of spiritual social consciousness has been awakened, and is developing quite satisfactorily, partly as a result of this annual opportunity to mingle together in both the spiritual and the social opportunities of the gathering.

This reunion also furnishes to many of the people of the stake—with others who came from other fields—about the only outing they have during the year. A busy people, who labor for temporal necessities, they look forward to the camping season with pleasant anticipations. They enjoy the gathering better than do those who make long, wearisome trips with the excitement attending the usual "excursion." Here, in the woods, they and their children enjoy spiritual and social pleasures free from harmful and distressing influences.

The young people have had a good time. They have, as a rule, assisted at the general services. Their pleasures have been innocent, reviving, and orderly. "Marshmallow" and "watermelon" parties, in season, have been features of their program. There are many fine young people in the Lamoni Stake.

People from the surrounding country turned out in large numbers, especially at the Sunday services. Many heard the gospel who would not otherwise have heard the word.

Quite a number from distant points were in attendance, Chicago, Independence, Detroit, St. Louis, and other places being represented.

The Lord recognized his people; words of instruction, admonition, and encouragement were spoken. Six were baptized.

At the business-meeting a committee was appointed to provide for the reunion of 1909. The stake reunion seems to have become an established factor, a necessity to the people. It is probable that the committee in charge will take steps to purchase its own tents, possibly to build a pavilion, as finances may warrant. The committee already possesses considerable reunion property, and future expenses probably will decrease.

The missionaries in charge and the stake presidency were in charge, Bro. and Sr. D. A. Anderson were in charge of the music, Bro. and Sr. J. W. Peterson did their usual satisfactory work in the dining and refreshment tents, Bro. Samuel Shakespeare was chief of police, and to the undersigned fell the work of acting as secretary.

R. S. SALYARDS.

News From Branches

ST. LOUIS.

Quite a number were added to the fold since last report. Through Bro. Tanner's efforts in Alton, Bro. Ashby was baptized July 26.

Much good has been accomplished through the tent-services in Lansdowne, as five were baptized last week. We are thankful that God has been with the Saints there and heard our prayers in their behalf. Bro. Beard baptized four on August 9.

God indeed has been good to our young Sr. Gladys Gall in restoring her from her serious illness. Special prayer was asked for Bro. Grainger, who met with an accident and is confined in a hospital here. Bro. and Sr. Holten's little babe was blessed by Brn. Archibald and Cooke and named Alpha Harold; also the sweet little boy of Mr. and Sr. F. H. Koste was blessed by Brn. Archibald and Roberts, named Francis Henry.

Good sermons have been delivered by Brn. Tanner and Archibald.

Bro. Archibald performed the ceremony which united in marriage Mr. Thomas Graham and Sr. Daisy Thomas, of Cheltenham.

Your sister in Christ,

2739 DeJong Street.

E. M. PATTERSON.

Miscellaneous Department

Conference Minutes.

SEATTLE AND BRITISH COLUMBIA.—District semiannual conference convened at Centralia, Washington, August 1, 1908, at 10 a. m., with President William Johnson in the chair, Frederick M. Smith and Frederick A. Smith being chosen to take charge and William Johnson to assist them, and Frederick W. Holman as secretary. Ministry reporting: Elders E. Keeler, J. D. Stead, D. W. Davis, Henry Stade, J. S. Rainey, S. P. Cox, P. W. Premo, and F. W. Holman; Priests Isaac McMullen, A. W. Gorbutt, and J. E. Rhoads; Teacher Thomas R. Davis; Deacons George Pearson and James O. Gregory. Branches reporting: Seattle 161, gain 7; Tacoma 37; New Westminster 26; Chilliwack 37, gain 1; Vancouver, Washington, 25, gain 1; and Nanaimo 11, loss 1; making, together with 40 enrolled upon old records of Castle Rock Branch, now disorganized, a total membership for the district, 337. Bishop's agent, Frank Holmes, of Roslyn, Washington, reported \$556.71 on hand February 2, 1908, receipts \$557.82, and a balance on hand, minus expenditures, \$554.28, July 31, 1908. Lewis B. Shippy was elected as member of the joint library board. Through the recommendation of the standing committee investigating Samuel Crum's case, same was referred to the missionary in charge, whereupon, per advice given, and after due recognition and proper reconciliation, said Samuel Crum makes request for rebaptism, which was supported by order of motion. Seattle was chosen as the place for the next conference, the first Saturday in February, 1909, being decided upon for the time. Attention is directed to all members now enrolled upon Castle Rock records (disorganized) that they may obtain letters of removal by application to the district president or secretary. Frederick W. Holman, secretary, 1202½ Seventh Avenue, Seattle, Washington.

WESTERN MAINE.—Conference met with the Little Deer Isle Branch, August 15 and 16, 1908, President J. N. Ames in the chair. Apostle U. W. Greene was chosen president of conference, J. N. Ames assistant, W. A. Small clerk, W. A. Small organist and chorister. Branch reports: Stonington 100, Mountainville and Little Deer Isle no change. Bishop's agent, H. R. Eaton, reported: On hand last report \$25.29, receipts \$68.16, expended \$16.00. Treasurer, Pearl F. Billings, reported: On hand last report \$4.57, received \$3.92, expended \$1.06. Above reports were referred to auditing committee, consisting of A. O. Candage and W. A. Small, who reported same correct. Letter of removal was granted Albert B. Hale from the West Surry Branch to the Philadelphia, Pennsylvania, Branch. Secretary's bill for expenses was allowed and ordered paid. The following officers were elected: R. Bullard, president; J. J. Billings and H. R. Eaton, counselors; W. A. Small, clerk; Pearl F. Billings, treasurer; H. R. Eaton, Bishop's agent. Order and time of all meetings were left with the presiding officers. Preaching by U. W. Greene and H. R. Eaton. Sunday morning prayer-meeting was a spiritual feast for all. Several were administered to by the elders present. At the Sunday evening service Pearl F. Billings was ordained to office of teacher by Brn. Greene and Ames. Adjourned to meet at Mountainville, November 7 and 8, 1908. W. A. Small, clerk.

Graceland College.

Graceland College opens September 8, 1908. Some students have already reached Lamoni and are completing arrangements for their year's work. Present indications warrant us in expecting a larger attendance this year at the opening than other years have shown.

I am privileged to announce that President Joseph Smith will be a prominent participant in the exercises of opening day. Special musical numbers from those in charge of the music department will also be features to delight those in attendance. At this time also the members of the faculty will be introduced to the public and will respond as they feel disposed.

It seems hardly necessary to speak of the mission of

Graceland, or of the hopes and desires of the founders and sustainers of this worthy institution. However, we do feel called upon to say this much: We are positive that the college is fulfilling an important and an imperative mission and that it is doing it well. We are further assured that the day of much greater things is upon us. We have been uplifted by the many encouraging words received from different sources and especially by assurances from God of his interest in and approval of the work.

Those of you who intend to avail yourselves of the benefits of advanced education and those who need better qualifications for life and its many changes should consider seriously the unparalleled opportunities afforded at Graceland. I seriously doubt the possibility of finding another educational institution so highly favored in point of faculty qualifications, healthful location, moral environments, and opportunities for spiritual growth. Parents having children are under obligations to do all they can for those placed in their care. Surely all Saints will be desirous of patronizing their own institution insofar as the desired courses of instruction are offered, other conditions being equal, or nearly so. If it is necessary or advisable to send your child away from home to be educated, do not be forgetful of the fact that school days come at a time in life when lasting impressions are made and when character and future activities are determined. Do not fail to make selection of a school, the environments and associations of which will conduce to a closer walk with God. This is the thing of greatest importance to the young.

During the past year we have been able to furnish employment to many young people, thus affording them an only means of educating themselves. We are putting forth every effort to make it possible to greatly increase facilities along this line. At present we are making an earnest effort to secure sufficient funds to provide another dormitory. We have been reasonably successful thus far and have strong hopes of being able to build this fall. We are determined to avoid indebtedness and hence are waiting for the full amount to be subscribed. It is estimated that the building will cost five thousand dollars. We lack about fifteen hundred dollars at present of having the required amount. We are laboring under disadvantages because of lack of room. This dormitory would relieve the congestion and make a good home for many students who are now unable to be with us. Can you not be one to assist in this cause? Come, let us labor together. Send me your subscriptions immediately.

Yours in a worthy cause,

D. A. ANDERSON.

Conference Notices.

Nauvoo District will convene with the Rock Creek Branch, near Adrian, Illinois, October 3 and 4. Let all statistical and presidents' reports be sent to the secretary before convenings. M. H. Siegfried, secretary, Nauvoo, Illinois.

Two-Day Meeting.

There will be a two-day meeting at Prescott, Michigan, September 19 and 20. All are cordially invited to attend. George W. Burt.

Addresses.

J. C. Clapp, Myrtle Point, Oregon.

Died.

HADEN.—August 9, 1908, Stewartville, Missouri, John Haden, born December 10, 1840, in Haroad County, Sweden. He united with the Utah church in 1862. After working as a missionary for three years, he emigrated to Utah, and was married to Ellen Swensen the same year. He soon found that he had been deceived. He underwent many hardships there, and in 1868 he and companion again heard the true gospel, it being preached by Elders Larson and Alexander McCord. They were baptized by Alexander McCord and confirmed by W. W. Blair. They afterward moved to Iowa, lived there about six years, and then moved to Missouri. He leaves wife and ten children and many friends to mourn. He was a loving husband and father and was always faithful in his testimony to the truthfulness of the gospel.

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Startling Decline in the Number of Students for the Ministry.

A western minister says, in the September American Magazine:

"The startling decline in the number of students for the ministry is causing alarm in all branches of the church. In fifty-eight theological seminaries the number is over seven hundred less than twelve years ago, though the population has increased eight million. In one leading denomination the loss has been thirty-three per cent, while the membership has increased over two hundred and fifty thousand. Historic Andover Seminary, with seven instructors, a library of fifty thousand volumes, and an endowment of eight hundred and fifty thousand dollars, has but twelve students.

"Statistics gathered by H. D. Williams, of Boston, show that of American farmers, ninety per cent come from farmers' families; of lawyers, forty; doctors, thirty; bankers, forty-two; ministers only eight per cent. Ministers' sons are turning largely to other callings, and they are probably doing so because of conditions within the churches."

"Then the writer goes on to describe some of these conditions. What he says about the inadequate support which the church gives a minister is particularly interesting:

"After spending ten years' time and enough money to have set himself up in business, a minister gets on the average

less than six hundred dollars a year. He is expected to furnish his talents at a discount of from thirty to sixty per cent because he is a minister; and pious people generally figure religion on a charity instead of a business basis. The inadequate salaries are materially reduced in the long run, as short pastorates mean time lost, expense of moving, etc. So in many cases the church is starving to death the goose that lays the golden eggs."

Our Trade with Guatemala.

The most important results from the opening of the transcontinental line will be the increased American trade with Guatemala and the developments sure to be brought about in that republic. Guatemala is the most populous, and in many respects the richest and most highly developed, of the Central American countries. It has an area of about forty-eight thousand three hundred square miles, just about that of New York. No State or country of anything like similar area is by nature richer or more promising. It has vast areas of fertile agricultural land, a splendid climate, great forest and mineral wealth, and is rich in scenic and historical attractions. Nearly all the products of both the temperate and tropic zones grow to advantage. Wheat, corn, barley, and hemp flourish. Coffee of a superior quality and sugar cane are great staple crops. Fine cotton is raised, and the country seems ideal for stock. Over one hundred fruits and vegetables are grown, including all the common ones of our country and many tropical edibles we do not know. The banana is the principle fruit cultivated, and with coffee, mahogany, and rubber makes up the principle exports of the country. Only a small portion of the available area has been developed agriculturally. Little has been done with the forests and the mineral resources. From the mountain streams can be developed a large amount of power, and a wide range of industries should be successfully established, where at present there are scarcely any outside of the sugar factories, a single cotton-mill, a few small tanneries, and the salt works at San José.—From "Guatemala's transcontinental route," by M. A. Hays, in the American Review of Reviews for August.

The September Century's leading article is the first popular account given to the public of the Wright Brother's aeroplane, written by themselves and liberally illustrated with pictures from photographs supplied by the authors. Their experiments—which are among the most interesting and important now being carried on in the scientific world—place these men at the head of American aviators; and their article is of special interest in view of the fact that they have contracted to deliver to the United States Government a machine, the trials of which are planned for late August.

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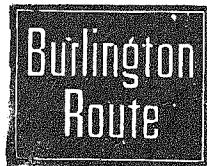
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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, SEPTEMBER 9, 1908

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JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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Editorial

SENIOR EDITOR ABROAD. ✓

We take pleasure in reading with the Saints, readers of the HERALD, after our summer's absence from home in visiting Ontario, the reunion at Boston, and the reunion at Lamoni. We report excellent feeling among the Saints wherever we have been. Our visit at Toronto and the suburb, Humber Bay, Owen's Sound on Lake Huron, north from Toronto some one hundred and twenty-two miles; Garafraxa, where we spoke in the little church erected by the Saints some years ago, and to the little band at Stratford, and the congregation at Detroit, Michigan, gave us to understand that the same spirit prevails everywhere among the Saints, that spirit one of desire for unity and progress.

There has been advancement among the line of the churches in Ontario and they are as a rule in an excellent condition spiritually.

The congregation at Toronto is growing numerically and they are meeting their obligations incurred in building with a determination to overcome a seeming difficulty and pay what indebtedness may have occurred. We understand that the annual payment due July 25 was in hand to be paid over in due season.

We found the church at Garafraxa much too small, making it difficult for them to invite their neighbors to meet with them, as the smallness of the church would prevent many who otherwise would attend under the idea that visitors would crowd the members.

The congregation at Toronto is under the charge of Bro. Archie McLean, who has in Brn. Gillett, Bennett, Wilson, Marchmont, and others of the officials excellent help and are doing an excellent work.

The congregation at Humber Bay is doing excellently, though the house is also getting small, and it will not be long till it will be necessary to have larger quarters.

We found the branch at Stratford, in charge of Bro. David Smith, few in number. We preached to them in the little church on Brunswick Street when about all in the village were present. A child of Bro. Bell was quite sick at the time, but a letter from Bro. Daniel McGregor received at Lamoni

The operation and results of wireless telephony and wireless telegraphy are types or shadows of the conditions that obtain, when the divine receiving instrument within our being is in tune with the infinite transmitter at the throne of truth.

J. C. GRAINGER.

stated that she was out of danger and rapidly recovering.

We met with the Saints at Detroit on Friday, the twenty-first day of August, and stayed with them until Tuesday, the 25th, speaking to them and their friends twice on Saturday, the 22d, and twice on Sunday, the 23d, having good audiences at each meeting,—quite commendable under the circumstances of their wide dispersion about the city and the difficulty of meeting together often. We found a disposition to progress and there is certainly necessity for it. The congregation numbers somewhere between two and three hundred, a good many of them engaged in active labor for the things that perish, but having a desire for the onward march of the truth. They are meeting in quarters which they hold by frail terms, the land belonging to a railroad company, the building erected by some church organization which moved to other and better quarters. It is made of wood and is rapidly going to pieces by the gnawing tooth of time, and soon will be untenable if their term of occupancy is not terminated by the railroad company's owning the land, in which case they will have to remove the building from the premises. They have an opportunity of purchasing an excellent building in a better location for very much less than the building cost when erected, as also for much less than they could build a similar building not nearly so good. Our advice to them was if they could be sufficiently united in purpose and could reach the purchase, to secure it.

We found Bro. R. C. Evans busily completing his residence in Toronto, to which place he has been induced to remove, intending to continue the services begun some four years or more ago in the Majestic Theater. He had an offer from a prominent citizen for the use of a large skating-rink which could be used in the summer season, but all this spring and a large portion of the summer was too cool for a meeting in a place of the kind. In each place we visited we found a feeling of regard and spiritual esteem and a decided appreciation of the work which Bro. R. C. has been doing. We were gratified by this, as it was more or less indicative of the safe basis upon which the work of Bro. Evans had been done. His work in charge of the affairs of the Bishopric has been quite marked with success. Rumors have been scattered abroad that he had erected a large and expensive building in the city of Toronto. This is a mistake. He has built a comfortable but not large building, and it is not in an expensive part of the city of Toronto. The rumors which have been in circulation in regard to it are erroneous, and tend to discredit Bro. Evans unnecessarily, whether intended to do so or not. We know, for we have visited Bro. Evans and were

privileged to eat with himself and family at the first meal partaken by them in their new quarters, and that before their furniture was distributed. The finishings and furnishings of the house and its accommodations, though modern, are not of the expensive kind.

At Stratford we found Bro. Daniel McGregor quite sick of an old complaint. Bro. George Lindsay was with him and together we administered to him, through which act he received relief, and the next morning was up and about as usual, except suffering from a gathering in his right ear, the result of a cold taken while on a trip east upon an excursion trip with others.

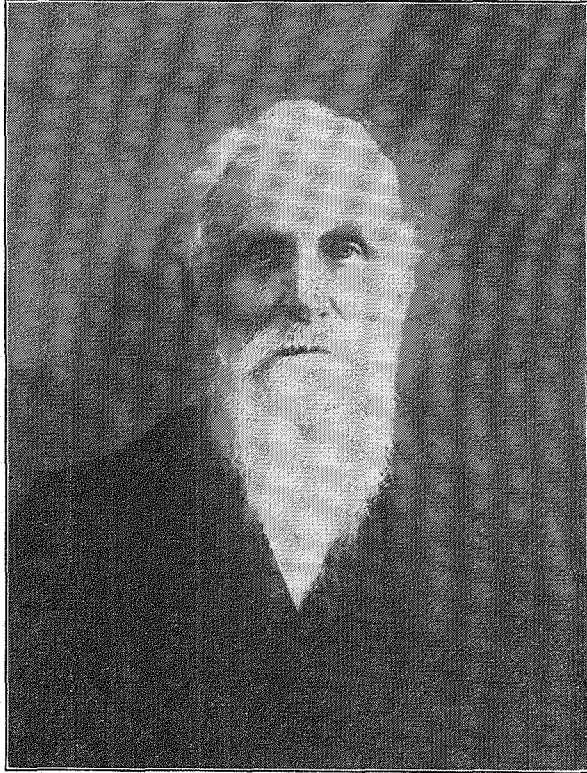
Stratford was named after the Bard of Avon and is supposed to be located on a small stream called Avon. The city is unique in this, that it has a population of fifteen thousand, is quite an active manufacturing center, and is built around a triangular square; that is, there is a triangular building in the center, and the three sides of this building present fronts on streets following the triangular lines with the lines of business houses built on the opposite side from the center building. Streets radiate from the center in such a way that each part of the city is about equi-distant from the business section of the city where the court-house, city hall, post-office and other city buildings are located, thus making it equally easy for the dwellers on those streets to reach the center without the intervention of a trolley line. By the kindness of Bro. McGregor we were permitted a pleasant ride round the city, including a visit to the Old Folks' Home. A large manufacturing plant pushed by St. Louis, Missouri, men and money, makes furniture.

At Owen Sound, we found also a city of supposed fifteen thousand, largely in the lumber business, and what seemed quite strange was the fact that one of the largest, if not the largest of the lumber plants is an American institution, the word *American* standing for the United States.

The meetings at Owen Sound were held in the city hall which the brethren had secured. Here we found Bro. U. W. Greene in charge, with others of the missionary force, and the Saints gathered from around the country. The spirit of the meetings was excellent. Bro. R. C. Evans accompanied us and we had the pleasure of listening to discourses by him, Bro. U. W. Greene, and Frederick Gregory, and were also privileged to address the Saints upon the occasion.

Some seem to have flung away all the golden grain of practical wisdom, which they had enjoyed so many opportunities of harvesting, and most carelessly to have stored their memories with the husks. —Hawthorne.

IN MEMORIAM.



WILLIAM LEEKA.

Bishop William Leeka departed this life at his residence near Thurman, Iowa, on the eighth day of July, 1908, at the age of seventy-eight years and twenty-four days. Bishop Leeka was born June 14, 1830, in Clinton County, Ohio; was baptized and confirmed by Joseph Ball and Truman Gillette into the Church of Jesus Christ of Latter Day Saints at Bentonsport, Van Buren County, Iowa, March 12, 1840. He united with the Reorganized Church in 1871, was ordained an elder November 14, 1875, by Apostle T. W. Smith. He was ordained a high priest April 18, 1898, by W. H. and E. L. Kelley and M. H. Forscutt, and ordained a bishop August 26, 1900, by President Joseph Smith and Patriarch Henry Kemp at Shenandoah, Iowa. For many years prior to his ordination as bishop, Bro. Leeka had acted as Bishop's agent for the Fremont District of the church, and continued to act as agent for that district after the ordination until the time of his death, fully and wisely fulfilling the duties of his office.

Bishop Leeka was of German descent. His parents emigrated to Virginia at an early time. In November, 1848, he came to Fremont County, Iowa, with his parents, and has resided there since that time. August 28, 1873, he was united in marriage to Miss Rachael S. Seward, of Van Buren County, Iowa. To this union there were born six children, all of whom are living, to wit: Roy Bismark, Madison, Clarence Oliver, Lorena, Sadie, and Jay D.

Except Roy Bismark and Clarence Oliver, all reside in or near the old homestead, Thurman, Iowa.

Funeral at the Leeka church near his home, attended by a large gathering of neighbors and friends as well as Saints. The remains were interred in the cemetery on the bluffs overlooking his former residence. Funeral in charge of and discourse by Bishop E. L. Kelley.

The church in the death of Bishop Leeka loses one of its energetic and faithful members. He was widely known and of good repute among Saints as well as among those with whom he dealt in the world.

MONEY AT FIVE PER CENT.

The manager of the Herald Publishing House would like to borrow of some of the Saints a few hundred dollars for which he is willing to pay five per cent interest. This money is not to increase the indebtedness of the Herald Office, but to replace money which is now borrowed at a higher rate of interest. The debt of the Herald Office will be very materially reduced by February 1, 1909. The office has done more in getting out new books during the last year than in the past five years, and it will take time to sell these books.

This affords an opportunity to some to accommodate the publishing department. Address F. B. Blair, manager, Lamoni, Iowa, in reference to the matter.

THE SANITARIUM.

On returning to Independence, Monday, August 31, I learned by conversation with Bro. G. H. Hilliard, of the Bishopric, that the Sanitarium is very rapidly approaching completion. With the exception of the lighting-plant and water connection it is about finished. These are finished except making the proper connection, and the fact that it is so far completed makes it an object to the Saints that those who have not yet handed their mites to the general fund for the erection of the Sanitarium, would do well to take the matter under consideration and see if they do not feel that they would like to have a part with others of the Saints who have been subscribing liberally to this institution which has been directed to be built by divine appointment.

We learn incidentally that the estimate still needed made in the last HERALD, will be a little too small; that it will require some five thousand dollars to put it in a finished condition. There surely must be a sufficient number of those who have not sent in their help to furnish this amount and more. When the institution is completed it will be an asylum for the reception and care of those who can not otherwise be properly cared for, either in body or spiritually, and which can be reached by care and attention.

We desire not to offensively urge the necessity upon the Saints; but the great desire that the whole church shall be personally interested in so excellent an establishment for so good a purpose, makes us think it wise to present the matter as we have learned it as to its condition to the better consideration of the readers of the HERALD. There will be an opportunity when the rooms are completed for those who may choose so to do, to furnish stated rooms in the building for the care of patients in a similar way as rooms have been furnished at the Saints' Home.

NOTES AND COMMENTS.

Bro. John C. Grainger, though confined to a hospital, is not idle. He has supplied the editors with many interesting items and quotations. He sends us a copy of the first issue of the *Flame of Fire*, published at St. Louis, Missouri. From its editorial page we discover it is "the organ of the People's Pentecostal Church," and under the caption, "The church not founded by men," is the following: "The People's Pentecostal Church is simply the name for a band of believers who, by reason of their having been born of the Spirit, are now members of the 'general assembly, and church of the first-born, which are written in heaven.'—Hebrews 12: 23. The 'Church of the first-born' was founded by Jesus himself two thousand years ago. Individuals become new branches of the true church when they are born of the Spirit, John 3: 5, whether their names are put upon any denominational church record or not, making not the slightest difference."

Bro. W. A. Doty, Baxter Springs, Kansas, sends us a copy of the *News-Republican*, of that city, which is the official paper for an old soldiers' reunion held there every year. Under the heading "Prophets," is found a reproduction from the HERALD for November 23, 1889. Bro. Doty says: "I had this put in the reunion daily, thinking some would read it that otherwise would never hear of it." It contains Joseph the Seer's prophecy on the Rebellion, a Reverend Akers' prophecy on the same, and comment on the latter by Abraham Lincoln. For the benefit of HERALD readers we will use this in the near future.

It is said that the next great European war will cause an expenditure of blood and money that will make all previous wars seem insignificant. General Blume, an eminent military expert, in making a report to the German general staff, states that if war broke out next year or next week, Germany could put in the field 4,750,000 troops. A war fought against another European power would cost Germany at least one billion, five hundred million dollars a year as long as hostilities lasted, while the

indirect loss, through financial and commercial stagnation, would be far greater. As the nation or nations at war with Germany would suffer in at least the same proportion, the drain on the resources of Europe would be appalling. Appalling, too, would be the losses of armies killed and wounded. General Blume estimates that the casualties would exceed the twenty per cent recorded on the Japanese side of the late war.—The *Lookout*.

The *Sword of Laban*—such is the latest ebullition from R. B. Neal and fellows at Morehead, Kentucky. The *Sword* is to flourish monthly at ten cents per stroke, one dollar per year. Their "Foreword" begins: "This monthly will be *authority* on the Mormon issue," which statement quite naturally implies that their other periodicals have not been or are not authoritative. We almost thought Bro. Neal had forsaken his mightier pen for the sword until our eye encountered the following: "We have at our command the best pens of the nation," which we take to be but a figure of speech only. Unfortunately the names of these "best pens of the nation" have not been given for our information, and so we will be interested in learning what additional talent they have enlisted in their cause. While the significance of their use of this name is understood, we suggest that they exercise care, for they may bring ruin to themselves through a reckless use of this new-found sword. The men who were intrusted with it in the Book of Mormon times were men of God. The best we can wish for R. B. Neal and his "best pens," is that this latest venture will measure up to the standard attained by the *Helper* and other similar efforts. If they can see where they can correct any great wrong in the actual living and application of pure Latter Day Saint doctrines, they should be calling attention to them. Otherwise their rehashing of old, threshed-out, and threadbare stories represents but a huge waste of time and futile effort.

LAMONI ITEMS.

Evening services at the Brick Church were resumed Sunday (6) after two months of park meetings. These open-air meetings have been well attended and we believe were productive of good.

The speakers last Sunday were Elder John Garver in the morning and Elder E. E. Long in the evening.

All weekly prayer-meetings are set for Wednesday evening. Heretofore they have been held on several different nights. The sacrament-service on Sunday was well attended, the church being filled almost to crowding. The interest of the Saints in this monthly meeting is commendable and should be extended to other services.

The Straight Road

ETERNAL JUDGMENT.

Judgment is that spirit of wisdom enabling to know right from wrong. Judgment is also the sentence or decision of a judge. The approach to perfectness in the sentence must be measured by the degree of wisdom resident in the judge. Man is finite and imperfect, hence his judgment is finite and uncertain, hence not eternal; for all things finite must have an end. God is absolutely and superlatively perfect; not only in wisdom, but in power, and love, and justice; hence his judgments must be of the same nature, perfect, and his sentence just, and eternally the same.

Eternal judgment is, therefore, God's judgment; because God is eternal, and his ways and judgment are eternal. Peter says, "The word of the Lord endureth for ever." The Lord says by Isaiah, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." An infinite God would have a wise and loving purpose, and would so "think" to do for the best for man, the only creation in his own image.

God's purpose in the creation of man was that he might be happy; and it is to be supposed that it was beyond his wisdom to so arrange that man might not be finally happy. Standing on what we do know of God's judgment, and looking off into the immensity of the unknown concerning the same, we conclude we know but very little. All of God's judgments are not revealed; but what are revealed testify to his love and mercy and wisdom and justice. God's laws are like himself, perfection. The wise man stated, "God shall bring every work into judgment, . . . whether it be good, or whether it be evil." The standard of judgment will be his perfect law. The good must be rewarded according to their good, and the evil according to their evil. This is in harmony with, "For the Son of man shall . . . reward every man according to his works."

A judgment and sentence implies an examination, the hearing of evidence; and this implies degrees of right and degrees of wrong. And, as God's wisdom is such as to enable him to determine all this perfectly, the sentence must be commensurate, whether in punishment or reward. As there are bounds and degrees to the good or evil, there must be bounds and degrees to the penalty; and if so, how, in justice, could a sentence be pronounced, and a penalty inflicted, which has no bounds or limitations, the magnitude of which can not be measured—*an eternity of eternal punishment?*

The object of punishment is reformation, not to appease wrath or satisfy vengeance; but that through discipline man may learn to obey the law

of life and happiness. "The law of the Lord is perfect," and "he that keepeth the law, happy is he." Man is alienated from God because of transgression of this law, and is it not a reasonable thought that, in the eternal judgments of God, finally "every knee shall bow, every tongue shall swear." (Isaiah 45:23.) The Lord hath so sworn and purposed.

Jesus went and preached to the spirits in prison, among whom were the antediluvian sinners, who had been there since the flood, in the prison-house, as prisoners of hope, undergoing a discipline that made them, or some of them, ready to accept deliverance; for Paul said Jesus "led captivity captive." Paul says, also, to Timothy, that God "is the Savior of all men, especially of those that believe." The execution of God's judgment was placed upon the shoulders of Christ the Savior. Isaiah says, "The government shall be upon his shoulder, . . . Of the increase of his government and peace there shall be no end."—Isaiah 9:6, 7. And Paul says, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death."—1 Corinthians 15:25, 26. This fits nicely with Isaiah's testimony that of the increase of his government there shall be no end. As in Adam all die, so all are made alive in Christ, "but every man in his own order." God's eternal sentence upon mankind will require "orders" to answer the end of justice in meting out commensurate rewards, whether of good or evil. In God's justice and wisdom it is very apparent that he has provided a "special" salvation, "prepared" a special place for—promised a high glory to—his little flock, his jewels—his martyrs, his faithful witnesses—those willing for the gospel's sake to pass through "great tribulation."

Paul illustrates this by the glory of the sun, and other and inferior glories by that of the moon and stars, which it seems is provided for those who, neglecting their opportunities in this life, have passed the disciplining ordeal and received such punishment as to satisfy justice, when by the blood of the covenant Jesus shall say to the prisoners, Go free. When we contemplate the wondrous works and judgments of God we are constrained with good, old, patient Job to say concerning him, "Which removeth the mountains, and they know not; . . . Which shaketh the earth out of her place, . . . Which commandeth the sun, and he riseth not; and . . . spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south."

How marvelous and great is this being whose love is as great as his power, in whose habitation is found justice and judgment! As we approach him in obedience to his perfect law, we become more like him in all his attributes. David said, "Teach

me good judgment and knowledge; for I have believed thy commandments. Before I was afflicted I went astray, but now have I kept thy word."

Let us so live and work that when the judge of all the earth shall come, his sentence may be, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."
J. M. TERRY.

Original Articles

"I STAND AT THE DOOR, AND KNOCK."

SERMON BY PATRIARCH ALEXANDER H. SMITH, AT LAMONI, IOWA, JULY 5, 1908.



PATRIARCH ALEXANDER H. SMITH.

I have selected for my reading-lesson this morning a portion of the Revelation of the Lord Jesus to John, third chapter of that book, beginning at the fourteenth verse:

And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried with fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock; if any

man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

That portion of this reading-lesson which seems to have been presented to me for thought, upon which to converse with you, is found in the twentieth verse. I have often used this text, and have often heard it used; but never has it been presented to me in like form as it has been presented upon this occasion. I have used it in making the application of the mercies of our Lord and Savior Jesus Christ in presenting the gospel to the children of men. I have heard it used along that direction. But this morning it has struck me from the reading that it is an address made by the Spirit to the church—to one of the churches organized early in the history of the preaching of the gospel. And when I read it, it may be possible that my hearers may see some reason for the application of the language to the present time, under the organization of the church in the present age:

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Do you note the promise that is made here, when the answer is made to the voice of Him that knocketh? How easily we can apply this language to the preaching of the word! How easily we can make the reference that might be found in the language: "Go . . . preach the gospel to every creature. He that believeth and is baptized shall be saved." But when we ask the people to recognize the voice of our Lord and Savior in this call, and promise salvation, we call attention to the fact that the Lord is knocking, knocking, knocking at their hearts, asking the privilege to come in. And we make the application that when the voice of the Lord is heard, he that heareth and yieldeth obedience to the commandments, comes to the door of the church, and enters through baptism into the door of the church, is fulfilling that which is found implied in the text. He is coming in! We are opening the door! He is coming in! Where? Whence the echo that rises in the heart of him that is seeking indeed the coming of the Lord Jesus? "I will come in to him, and will sup with him, and he with me." We like to call the attention of the people to the statement made in the commission as recorded in Saint Matthew, where he commands his disciples to go preaching, teaching "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to *observe* all things, whatsoever I have commanded you: and, lo, I am with you *always*"—"ALWAY, even unto the end of the world."

Now can we glean in this language, can we glean in the promises of the Savior, anything that would lead us to locate the time understandingly, when the promise of the Lord may be fulfilled to us? One of the apostles has written, exhorting the people to entertain strangers, to be careful to entertain strangers, for some have entertained angels unawares. Be careful to entertain strangers; for peradventure (that is, it may be possible) our experience may be of that character that angels may come to us, that we may entertain them. Now is this a figure of speech? Does it mean that when we shall have labored and lived, and borne the heat and burden of the trials of a long life here in this mortal experience, and pass from this stage of action, that we shall entertain strangers on the other side? Does it mean that? Or does it mean that the Lord, in his loving mercy, in the carrying out of his divine will in the preparing, has prepared a people who shall have kept his commandments to that extent that they shall be worthy, *worthy* to have the angels come and dwell with them, or abide even but a short time? Ah, we know how our hearts are thrilled, softened, and made tender, when our children come, our loved ones come to visit us and stay for a time—come in to sup with us. The joy of reunion, the joy of communion, the joy of the presence of our loved ones is such that we are filled with happiness, peace, and joy; and our entire effort is to make those loved ones that have come to visit us in this life, to make them happy, to cause them to feel the joy that is swelling within our hearts; and we rejoice in association, and are glad in the communion of loved ones in this life. That is actual; that is real; not a figure of speech in this. We understand that. Now is it possible that figurative language relative to the coming of the Lord Jesus is of such a character that it means anything; or that, if it means anything, it is so far away in its fulfillment that we can not grasp and lay hold of the influences of love that should swell in our hearts at the entrance of the Lord Jesus, our Master, to sup, and dwell with us but for a short time, for a season only?

What should be the business, the chief business of a child of God in life? We are promised that if we are obedient to the commandments of the Lord Jesus Christ, and are baptized, we shall be saved. And oftentimes I think that this seems to some to be the acme of all that is commanded, and that as we progress in life, and obey so far, we have no need of any further than that, because the promise is that we shall be saved. Do you believe that? Do you believe that the promise follows simply upon the outward obedience to the commandment to enter into the waters of baptism and be saved? We are now engaged in building, in building the house of the Lord. Now this may be used as a figurative

speech, for we are growing in numbers as a church. We recognize the church as an organization to represent the building of the house of the Lord: We are growing in stature. That is, the building is spreading out. The foundations have been laid, and the structure is being reared; and we are growing in knowledge. We are growing in knowledge relative to the administration of the system, in the execution of the law of the Lord. We are growing in knowledge; are we growing in grace as a church?

I want to call your attention to some things that have been the burden of my thought of late when looking upon the work as it is spreading and growing and becoming immense—because it is becoming immense—as I can behold it permeating the various countries, nations, and societies to whom the gospel of the Lord Jesus goes, who accept and receive it. It is growing, becoming an immense work. Why, once, in my early ministry, when I went out to preach the gospel, I believed that I knew something relative to the gospel and its promises. I thought I did. And it seemed perfectly easy to convince those to whom I went to talk relative to the truth of the gospel, because it seemed so plain to me; and because the results, the culmination of the efforts of the ministry of Christ seemed so near. It seemed to me that I could grasp with my understanding the nature of the results of the preaching of the gospel. But as I grow older, and as the work presents itself to me, as my thought goes out and studies the nature and character of it, it is so much grander that what I had understood relative to it in the past, sinks into insignificance, comparatively speaking.

I have talked about the redemption of Zion. I have sought to understand the nature of Zion's redemption. Sometimes I have found fault with our brethren, some of them, because they have said that we did not want a brick and mortar Zion. There will be no brick and mortar Zion. The Zion and the only Zion that we may anticipate and expect is the Zion spoken of in the promises of God in the land of the East as a material Zion. But I have reflected that the promises given to the individual that obeys the commandments of God is of that character that if the people lay hold of the commandment and work to the achievement of the result designed, there will be a Zion; the pure in heart. And the gathering of Zion will be the gathering of the pure in heart; and the redemption of Zion and the household of God will be the redemption of the pure in heart.

I want to call your attention again to the revelations of the Lord Jesus found in the twenty-second chapter, the last chapter of the book of Revelation. "Blessed are they that do his commandments, that they may have right to the tree of life, and may

enter in through the gates into the city." Is that a figurative speech? Is Zion, the city of God, with the beautiful pearly gates, and the streets paved with gold, simply a figure? Think you it is simply a figure? If it is a figure it represents something. What does it represent? Fact. It represents something designed in the mind of God, the Creator. It represents that which has been declared by the true and faithful witness shall take place, shall come to pass, shall be the result of the operation of the gospel of the Lord Jesus Christ. It will not be the result simply of the outward act of the ordinance of baptism (however, that is essential and necessary); but it will be the result of the obedience of those who obey the commandment to be baptized, and who live in keeping with the rules of life revealed of the Lord Jesus Christ to prepare them to enter into the city through the gates, the means by which God hath ordained that men and women shall be prepared to come into his presence and be worthy.

What if we should prove ourselves unworthy to enter in? Whose fault is it? Is not Jesus standing knocking at the door of every heart? those who are in the church as well as those who are out of the church. Is not the presence of the influence of that Holy One with each child of the covenant, that when each child of the covenant doeth that which is wrong, is there not a witness in the heart of the individual that the Lord is there, knocking at the heart, asking but the entrance, that by the entering the evil may be rebuked, and stand rebuked?

I ask the question, What should be the principal business of the child of the covenant, one who has covenanted to keep the commandments of the Lord Jesus? The principal business of that individual is to make himself pure in heart; not simply the conforming to the outward ordinance. That is an easy compliance as compared with the watchcare that should be in the mind and heart of each individual to govern him every day, night and day, all the time, sleeping and waking, at his business, at his play; always, always there should be the intent in the heart of the child of the covenant to correct every error he discovers in his character, in his living. Some years ago there was published in the HERALD a vision. One of our brethren beheld a beautiful temple of God, and beautifully describes what he saw. He saw those coming and approaching the temple and coming into the temple. He himself approached near enough to discover that the temple's entrance was guarded. There were swords that dropped across the door that prevented one who was not worthy entering into the temple of God. And the vision of the temple was of that character that he that saw the vision examined himself to see if in his heart there was any spot of earth that would bar him from entering the temple.

Can you place yourself in that condition, each individual, in imagination or thought, before the beautiful temple of God, and realize that within the temple of God are found those that are recognized as the children of God, realize that in the temple of God are found all the joys and comforts that are promised of God to the redeemed and ransomed, and in your heart is the feeling of passionate, earnest desire to go into that beautiful temple, and yet perceive those swords as they tremble with power, closing the door to you? Can you think of a condition of this kind, and not realize, then, that there is imposed upon you the duty to make yourself worthy, so that when you approach the beautiful temple of God you need not fear that the swords will drop to hinder your entrance?

What is the business of the children of the covenant? The business of the children of the covenant is that they watch every minute, every hour of their lives, every day, that nothing stands between them and their God. And it is not enough for us to eschew the evil alone; but we are commanded to shun the very appearance of evil. Oh, think! think! I have tried to think; I have tried in my mind to see a people like that. I have tried to see a people which are pure in heart, in my mind. We are approaching to that degree of perfection. And yet, it seems so far, oh, so far. I have passed my seventieth birthday. In my early efforts in the ministry it seemed to me that I could see the morn of the coming of the Lord Jesus, and it seemed to me that if I lived right, agreeably to his commandments, I would live to see his coming, that I might be among those who should welcome him when the sound of the trump of God should announce his approach. I had that hope. I had that ambition in my heart, to so live that I might be worthy, that, should the call come, it might not take me unawares. And yet, to look back over my past life, all these years, I tell you plainly if I had my life to live over, with no better knowledge than I had in the beginning of it, I do not believe that I could better it. But if I were permitted to live it over, with the knowledge that I have received in the influences of the Spirit of God, I could better it. I know I could. Feeling this way, then, I look into the future, and ask myself, Can I make my future like that that I would hope to be if I were permitted to live my life over again? I ask you, my hearers, to take this matter to yourselves. And if in your thought you have had this same vision of the past presented to you, seek to make your time that remaineth with you so much better than your lives have been in the past that God may come in and sup with you. He may not come in person, tangible as another man would come, in the mortal flesh; but I want to tell you that he will come; if you accept his command-

ments, and live so that you are pure in heart, he will come and be with you.

I ask my hearers to ask themselves the question, when they have sat down to their table to partake of the nourishment necessary to this mortal life, and then ask their Lord and Master to bless their food, did they never feel the coming in of a third person to partake with them as they partake of the nourishment of this present life? If you have never felt the coming in of a third person, the influence of the presence of the Lord and Master in the partaking of the food of this natural life, how can you expect that you can always feel, or ever feel the coming in of the presence of the spiritual Christ into your spiritual life?

If the gospel of the Lord Jesus Christ means anything, it means everything. If it means spiritual salvation beyond this present life, it means present salvation in this present life.

It is not hard for the man who reasons on this subject to come to the conclusion that if individuals obey the commandments of the Lord Jesus Christ from the time they come up out of the water and receive the laying on of hands for the reception of the Holy Spirit, if they live in agreement with the covenant they then and there make, it does not take one with very strong reasoning powers to understand that their salvation there and that moment begins. It is not a matter that is put off until this body lies in the dust, but it is a matter that begins when they pass through the door. It is a matter that begins when they invite the Lord in to sup with them. And let me tell you, the evidence of your salvation will be with you all along the pathway of life, and the evidence of your acceptance with the Lord will be with you, if you are seeking to make yourself perfect as the Father which art in heaven is perfect. Perfect in your sphere of action! You all understand that. God does not expect you to be perfect as God; he expects you to be perfect as a man; he expects you to be perfect as a woman, a woman in the Lord, keeping the commandments of the Lord with heart pure and holy before him. He expects his children, those who are obedient to him, to so live that their lives may reflect this fact, that they are of the kingdom of God, they are the blessed people, and they are the ones that God depends upon in these latter days to correct the errors that are found in the world relative to the wickedness and sin that are found in the world. And how can they do it if they give way, and in their own persons and bodies do those things that the Lord has commanded should not, and will not be done in the kingdom of God?

I have tried in my weak way to look beyond the borderland. Sometimes I think that I am presumptuous, that I have been presumptuous when I

have tried to look across, across and between, across that gulf that seems to exist between this life and the life beyond. I can not separate the two. I can not separate them when I look for the results that are promised of the Lord Jesus Christ. I can not put off till the next world that which seems to me so fitting in the world that now is—that would be so grand.

Oh, would it not be a grand sight to see the people keeping all the commandments of God, worshipping God under the influence and by the power of his Spirit, all moving together upon that high plane of perfection that is represented as essential and necessary, and will be found by and by? When the Lord Jesus shall come, it will be found.

Did you ever feel in your hearts that you were ready, that you were willing—did you ever feel in your hearts that if the Lord Jesus should come to-day, that you would be ready to meet him? Did you ever feel that way? Have you ever asked this question, Am I ready? am I willing? am I willing to give up all that I have and am to see the coming of the Lord, to be with him when he does come? It is a natural hope. It is a natural anticipation, when we take into consideration the promises that are made in the gospel of the coming of the Lord Jesus Christ. The hope was found in the hearts of those who listened to Paul and Peter, and to the other apostles of the Lord Jesus Christ. The hope was found in the hearts of the apostles themselves, that they would live to see the coming of the Lord Jesus, that they would be in this present life at the coming and establishment of the reign of the Lord Jesus, when Jesus should sit upon the throne of David, and rule in righteousness, and actually reign among the righteous people upon the earth. That hope was found in their hearts. That hope was found in the hearts of the first who accepted the angel's message in the latter day; and many, oh, how many, died in despair because that hope was withheld from them, and they were not permitted to see the coming of the Lord Jesus Christ, in mortality. That hope is found in your heart. That hope is found in my heart. But I have been made to believe that the coming of the Lord Jesus is of that character that it matters not to me whether I sleep or whether I am awake and in this life when he comes. If I live righteously before him, and keep his commandments, I have his promise that he will bring me forth, and that I will be among those who shall meet him at his coming and reign with him. And while I have this promise, I realize that it is possible for me to lose that. So have you the promise, and it is just as possible for you to lose the reward at the coming of the Lord Jesus as it is for me to lose it.

(What matters it to you and to me whether we

sleep in the tomb, if, when the trump shall sound, and the graves shall be opened, we are among those that shall come forth at the sound of the trump, to meet the Lord at his coming? Why, sometimes I have been carried away so in thought upon the possibilities of the enjoyment that will be in the heart at the coming of my Lord and Savior, that I have almost heard the tramp, tramp, tramp of the coming host, when the sound of the trump shall be. I have seen, in my thoughts, the flashing of light from the east, as it showed the presence of the coming of the Lord, as it passed o'er hill and vale, and through the world. I have seen in thought the people arising and going forth to meet the Savior when he shall come to reign as King of kings and Lord of lords.)

There is another side to the picture, unfortunately. The side that is represented in the declaration of the prophets, that there shall be those whose hearts shall be filled with fear—*fear*; and they will be calling upon the rocks to fall upon them and hide them from the face of the Lord. And I wonder, I wonder if Zion in latter days, I wonder if the Saints of God who are in the main making a profession of faith in the Lord Jesus Christ will feel that fear at the coming of the Lord Jesus. I know I am not afraid now. Under the influence of the Spirit, I am not afraid; I am not fearful. But there are times when I am almost; when realizing my weakness and the passions of mortality, I am afraid. Oh, I am afraid. But I hope, I pray earnestly that the Spirit of our God may be given to us as a people, that we may live before the world so that we may prove to them that we are the pure in heart.

Do you want an inheritance? What is an inheritance? What does it mean? I have been thinking over that subject—the subject of an inheritance. What does it mean. If I have a thousand dollars, and move into the land of Zion, and buy me a little home, is that home my inheritance? Do you think it is? As we commonly understand the word *inheritance*, it means a possession that has descended to us from our parents. If we are made a child of God, and are the children of God, we shall receive an inheritance from God. But if we are not children of God, we are not promised an inheritance. Did you ever think of that?

Now I have heard, often heard the effort made to make it appear that all the human family are the children of God; that the great fatherhood of God is of such grandeur in its nature that it could embrace and did embrace the whole human race; and because we are of the human race and thus sons of God, all of the race are our brothers. When I hear that effort made from the pulpit, I ask myself the question, Where is the necessity for the law of adoption? Where is the necessity for the law of

adoption if I am a son and heir naturally by reason of my creation? Why should I be adopted into the family of God? I am there already.

Again, there are some words of my Savior that strike me with terrible force when I hear this thought impressed upon the minds of those who are listening. The words of the Savior: "Ye are of your father, the Devil." I know it is hard language; but it is not mine. There are, then, those who may be recognized as the children of God. There are those who may be recognized as the children of the Devil. It is easy for us to understand this. "To whom ye yield yourselves servants to obey, his servants ye are." If you yield yourselves to obey the Devil, you are servants to the Devil, and become sons of the Devil. How can you explain it otherwise? But if you yield yourselves servants of God, and do his will, and obey his commandments, you are the children of God. Then are you entitled to an inheritance. It does not matter how many acres of land a man has in this present life. It does not matter how many dollars he has. If he is a millionaire a thousand times told, and yet is not obedient to the commandments of the Lord Jesus Christ, he is not a child of God, nor an heir to an inheritance in the celestial kingdom of our God.

Listen to the reading of our lesson to-day, where the Lord tells the church through the angel of the church (that we understand to be the president of the church to whom the Spirit is talking). We understand there the statement made that this particular branch, or this particular church, in the lesson that we read to you, said they were rich. They said they were rich, and wanted for nothing. And yet, the Lord tells us that they were poor, miserably poor, destitute, and naked in the presence of God. We may be recognized as the church of God by the world; but to be the church of God, and to be clothed upon with the riches of God, we should keep his commandments, and should live each day in such a manner that we may retain that remission of sins obtained by reason of obedience in going down into the waters of baptism—live each day so that we may retain that remission.

Do you not know that the lesson is taught by him that goeth down into the waters of baptism, coming up out of the waters of baptism, that the old man in that act dies, and the man is born again; that he comes forth a new man, a babe born into the kingdom of God? Then his life begins, a new life—it should be a new life. And those things that he has done heretofore, thinkingly or unthinkingly, that are not in keeping with the commandments of the Lord Jesus Christ, he must cease to do. We may deceive our fellow men. We can not deceive our God nor his Christ. We may deceive our fellow

men by living a life seemingly pure, our sins hid from every eye. But to live a life that is recognized of God, that entitles an individual to an inheritance in the kingdom of God, we must live from our hearts that degree of purity that shall enable us to mingle with the angels of God. And blessed is he that keepeth the commandments of the Lord; for he shall enter in at the gates.

What is outside of the gates? Did you ever read what is outside of the gates of the beautiful city? "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Now I am not saying that any of you have done any of these things. Do not understand me that. You, in your homes, in your domestic life, close the door upon characters that are represented in this statement. You, in your domestic life, will forbid the entrance into your houses, into your domestic circle, those men that you know to be murderers, that you know to be thieves, that you know to be whoremongers, those that you know to be liars, unfit for the association of the righteous of God. You would do that? And do you not suppose God will do it also?

Now, our duties are, as the people of God, each one, to keep the commandments of the Lord Jesus to work righteousness; for in working righteousness we clothe ourselves in white, in the raiment of the ransomed and the redeemed, in the city of God. It behooves us, it is our business, our chief business, as a people, to make a success of our covenant, and so live that God will recognize us as his people; and by and by when the trump of God shall sound, his people shall be prepared to meet him. Look, look for righteousness. Look for good. Look for the good that is in thy brother. Look for the good that is in thy sister. Look for the good that is in those all around thee. Stop looking for evil. Stop looking for the word, to make thy brother an offender; stop looking for that. It will be seen prominently enough without looking for it. Each one seek to find the good, emulate the good that is in your brother. Each one seek to represent the character of your Lord and Master; and, my word for it, when the inheritances are given, and come from the Master, even Christ Jesus, you will receive your inheritances. Jesus says, "He that overcometh shall inherit all things." All things!

Now let it be your abundant duty, your work, in the future, to overcome. Do that and you will find your inheritance in the city of God. May God bless you.

Every morning comes the light, and a fresh chance of doing better. Is it not the sheerest folly and ingratitude to let yesterday spoil the God-given to-day?

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER L. G. HOLLOWAY.

I was born November 20, 1876, in Hamilton Township, Harrison County, Missouri, about ten miles from what is now Lamoni, Iowa. Here I resided with my parents until I was about five years of age, when my parents removed to a small farm they had purchased some five miles away. We there resided for some five years and then moved to a place near where I was born. Here I spent my boyhood days, working with my father on the farm.

When I was a small boy my parents heard the gospel and accepted it and it was taught me by them. However, it did not have much influence with me until I was near sixteen years of age. At that time I began to be moved upon by the Spirit, which made an impression on my mind. On many different occasions I would seek some secluded spot and there pour out my soul in prayer, asking God to enable me to do his will. I always received assurance that my prayer had been heard and that which I now recognize as the Spirit would come to me in such a manner that I would rejoice under its influence.

One evening after retiring for the night I had a dream in which I was permitted to see the second coming of the Savior. I dreamed that the sky was darkened and all kinds of birds, beasts, and people seemed to be moving to one central place. A personage came to me and said, "Come with me and get the Book of Mormon." I accordingly went with him to a place where it was and there it was given to us. I was told at that time that there was a part of that record that had never come to us as a people (which I did not know before), and that it was time now for it to be brought forth. As we were returning with the sealed part of the book I looked and the heavens were enveloped in fire, and at the same time I was caught up into the air and was told that this was the coming of the Savior. I asked myself the question, "Will I be permitted to be where Christ is?" I was answered, "If you are permitted to be caught up to meet the Savior, you will be permitted to be with him." At this time it had never entered my mind that we would be caught up to meet the Savior when he came. The dream had a wonderful effect upon me and I began to think that if the Master would come he would find me on the outside. So I began to reflect very seriously on my condition, and on one occasion I promised the Lord that on a certain date I would comply with the law and be baptized. When the day came I could not get the consent of my mind to go and do as I had promised the Lord I would do, if he would spare my life until that day. I did all I could to dismiss the subject from my mind, but it seemed impossible for me so to do. However, I did not go, but kept putting off the very

thing that I knew would bring relief. Each day the feeling grew stronger, and again I promised the Lord that on a certain date I would be baptized. When I made this resolve in my mind I felt somewhat relieved, and day by day, as the time approached, I began to dread it, as I had on the former occasion. Finally the day arrived, and I got up in the morning and I really wondered if I would do as I had promised. There was no human being that knew of the struggle that was going on within me. I went to the barn lot and caught a horse, preparatory to my starting for the elder whom I wished to baptize me. I did not mention to my parents where I was going. Something I had never done in all my life was to go away from home without getting their consent. I would bridle and then I would unbridle the horse, and time and again I did this. One power persuaded me to do that which I knew to be my duty, and the other power said, "No, you won't." I finally got on the horse and started, and, strange to say, my parents did not ask me where I was going. If they had I would never have gone. On the way over to where the elder lived, this controversy was going on within me.

I arrived at the elder's home and found him and his son there. Bro. C. H. Jones was the elder, and those that know him will testify to the fact that I needed not to mention religion, as he would do that. Soon we were talking on religious topics. I sat and listened to him for nearly two hours. Still I lacked the courage that would enable me to tell him what I wanted. Finally I looked at a small stream not far from the house and ventured to ask him how deep it was. Upon this question he looked at me in a peculiar manner, as if to say, "What a foolish question!" He replied, "I don't know. Why?" I replied that I wanted to be baptized if it was deep enough.

We soon repaired to the water and there on the nineteenth day of March, 1894, I entered the kingdom of God. Then I did not care if the entire world knew that I was a Latter Day Saint; in fact I wanted them to know it. I took pride in the fact that I was a member of that organization known as the Reorganized Church of Jesus Christ. On my way home I heard music than which nothing could be sweeter to the ears of man. I knew, as well as I knew that I had a being, that what I had done was pleasing to my heavenly Father, and the angels were rejoicing because of my obedience to the principles of life.

Soon after I had entered the church I concluded to take up the work of a salesman for pianos and organs. Therefore, for a short time I worked with Bro. C. D. Hammer. After a while I concluded to try it myself, and went to Western Iowa, stopping in Red Oak, which was a thriving town, but after going to every dealer in that city I could find no one

that wished to give me employment. Staying there over night, I concluded to go on to Hastings, a small town some twenty-five miles farther west. Here I had an uncle living, and I concluded to try it on the farm again, after my unsuccessful attempt at selling pianos and organs. I then hired to my uncle at fifteen dollars per month.

The first week passed away slowly, as it was my first trip away from home. On the next Monday morning we had to market a carload of hogs, and at the early hour of three o'clock in the morning we were loading our first load of swine. This was taken to the station and at eight we were loading another. After my team was loaded and all were about ready to start for the station again, one team becoming frightened soon my team was unmanageable. I was thrown from the high wagon upon the tongue; one horse kicked me and I fell under the front wheel of the wagon which passed over my body at the waist line. The hind wheel passed upon my body. When the team turned suddenly to the left, the coupling pole split, and box, hogs, and all were thrown off on me. I got up as soon as liberated from this condition, but everything was dark and I began to throw up immense quantities of blood. My uncle helped me to the house. A physician was immediately called (contrary to my wish, however), who, after making an examination, said there was no hope for my recovery. My parents were notified and all began to watch for the end to come. I was in such great misery that I asked the physician to give me something that would ease the pain. He administered morphine in such quantities that it would have been fatal to any ordinary person, but the drug had no effect upon me. What was I to do, among entire strangers (with the exception of my uncle, who was not a believer in any religion)? Was it possible that the end had come! It seemed that every limb could have been torn from my body without making the pain any more severe. While in this condition I heard a voice that said to me, "You shall not die, but live and declare the words of the Lord." Never did words come to mortal that were more cheering than those words were to me. It gave me such great faith that no person could make me believe that I had to die. I immediately began to grow better, to the astonishment of all, and in a few hours all pain had ceased, and in three or four days I was able to walk around the yard. My father having arrived, in response to a telegram, I concluded to return home with him. I here wish to state that no medicine was given me except the two doses of morphine, and that never affected me in the least.

After my arrival at home I made some foolish ventures in the mercantile business that proved to be detrimental to my good. I began to lose the spirit

of the gospel, going from bad to worse. In the month of August, 1896, I went to Southern Kansas, and on down into the Indian Territory. I well remember the first time I took the name of God in vain. It seemed smart to me to use such language and soon the habit was acquired that was hard to correct. I also took to gambling and to drink, and many hours have I spent in the gambling-room. I will state that I do not wish any who may read these few lines to think that I take pride in relating these dark scenes in my life, but I only want to show how the Lord feels after those who are in darkness.

I returned to my home in the month of December, after an absence of four months. The following spring I went to Western Iowa, the place where the accident happened to me. I remained here only a short time and went on to Nebraska. Here I worked a short time and returned home. During the following winter I spent my entire time in the gambling-room.

My friends began to leave me and I realized that I was respected by no one. I would then resolve in my mind to try to do better, but temptations were too strong for me and I allowed myself to be drawn into things that my very soul would despise at times. Many times there would come to me the words I had heard while suffering as the result of the accident, which were, "You shall not die, but live and declare the words of the Lord." I would say, Is it possible that I will yet reform and preach the gospel? For that was what I understood it to mean. I still believed those words were true, and had it not been for that fact I hardly believe I would have ever taken up the work again.

This condition of affairs continued for about three years. During that time I passed through the darkest scenes of my life, on one occasion facing death because of some who were my bitter enemies as a result of stories circulated against me, which, however, were not true. I lost all the money earned at gambling, and my credit was so impaired that no one would trust me to one penny's worth of goods.

The officers of the branch were kind to me, and on one occasion, as they were visiting me, one brother asked me to pay him and his family a visit. This came as a surprise, as I thought I was so far beneath the notice of good, respectable people that none would care to have me visit them.

Never was an invitation more gladly accepted than this one. I rejoiced to know that I still had a friend who, although I was unworthy to mingle in his society, was willing to lend a helping hand in the hour of need. This brother (who was Price Mc-Peek) always showed an interest in my welfare, and had it not been for him I seriously doubt whether I would ever have become interested in the gospel again. I went to the brother's home on one Saturday

evening and spent the night with him. On the next morning he had his son and daughter take me to church, and from that day to this I have been a regular attendant at the services of the Lord.

I immediately began to correct the many mistakes I had made, and found I had friends who were willing to do all they could to help me break off from my former associates, who did all they could to get me to follow in the old beaten paths of vice and crime. On many occasions they would beg me to take part in some game and, when I would refuse to do so, they would say all kinds of things about me and say, "You will never quit, so come on." Those who have never tasted of this kind of life can not realize how hard it is to give up those bad habits. Neither can they know how hard it is to resist the pleadings of those who insist upon your doing that which your conscience tells you is wrong. However, step by step, I was able to correct my errors, and soon I found that the temptations were not so hard to resist.

After a short time I was made president of the Religio, and was also superintendent of the Sunday-school. On the eighth day of February, 1903, I was ordained to the office of priest under the hands of Heman C. Smith and Columbus Scott. It was told me in the ordination that I would be blessed in my ministerial labor, but I should not think that it came from mortal man, but to give credit to the great Giver of light for that which would give me help in the discharge of my duty. I labored in a local capacity for nearly two years, preaching at different places in the Lamoni Stake, and assisting in whatever I found to do.

I felt impressed to place before the Quorum of Twelve a willingness to work, if in their wisdom they thought best to give me an appointment. At the conference held in Lamoni in the year 1905, I was appointed to labor in the Seattle and British Columbia District. On the eleventh day of May I started for my field of labor. On the sixteenth I arrived in Seattle, Washington. While there I made my headquarters at 1202½ Seventh Avenue with Bro. F. W. Holman, president of that branch. I labored alone for some time, but the Lord abundantly blessed me and I got along very nicely for a beginner. I well remember my first series of meetings. After preaching for some ten nights I quit, as I thought the people had enough gospel. Although they were coming out well and seemed very much interested in what I was telling them.

After laboring in several different places I went to a small town near Seattle and there I had a presentment that I shall never forget. The people were members of the Lutheran Church and had been baptized in infancy. Several asked me if I was going to preach on that principle, stating that if I did

they would leave and not attend any more. I felt sure that if there was anything really needed it was a sermon on that subject. One old gentleman asked me to baptize his nine-day old baby, and when I refused he did not seem to like the answer that I made him, which proves how inconsistent some are.

I took the matter to the Lord in prayer and I received what was to me evidence that it was wisdom for me to preach on that topic. On going to the schoolhouse I asked the Lord to bless me with the same degree of the Spirit that Moroni had when writing upon it in the Book of Mormon. When I arose to speak the Spirit came to me in such a degree that I was seemingly lifted from the floor, and for nearly an hour I was blessed as never before in my life. Those who had said they would leave me seemed to forget what they had said, and not one of them moved from his seat. I tried to show them that infant baptism was not right and was displeasing in the sight of God. After going home I had a vision in which I was permitted to see Satan and was made to realize the great power that he possessed. I will not take up space to relate this experience, but will simply say that there is no pleasure in being in the presence of the Evil One.

During this year I labored a short time in the Spokane District, but returned to the Seattle District later on in the year. While preaching in a small town in the southwestern part of the State, Hump-tulips by name, I had a manifestation of the Spirit that will remain indelibly stamped upon memory's tablet. It was on this wise: I had been preaching for several evenings, together with Bro. N. C. Enge, and we had baptized several. Among them were a lady by the name of Patridge, her two daughters, and a son. The husband and father was well pleased at first, but later on he found fault with some things that we presented, and became very bitter against us.

On one occasion I was going to the schoolhouse to visit the school and as I was about half way there a voice asked me, "Where are you going?" I replied, "To the schoolhouse." "Why are you going to the schoolhouse?" I replied, "Because I was invited to visit the school and I thought I might do some good." The voice then said, "Don't go to the schoolhouse, but go to Mr. Patridge's." I was at the time going in a northwest direction and it was necessary for me to turn and travel in a southwest direction to reach the place where I was told to go. I immediately turned in that direction and after walking about a quarter of a mile I came to the place. I went to the door and rapped, but no response came. I began to reflect: Was it possible that I was deceived? I felt sure that it was the Spirit that had commanded me to go, but now it seemed that I was deceived. However, I walked down into the barn lot and there I found the brother (or the one who afterwards be-

came a brother) and another gentleman in a religious talk. After a few words there was given me by the Spirit a question I propounded to him, and no doubt it had weight upon his mind, as in a few days he came into the church. He several times had declared that he would never be rebaptized, saying that his former baptism was all right; he was at the time a member of the Baptist Church.

Many other things I could mention that enabled me to do the will of Him I try to serve, but this will do for the present, as it will enable the reader to see the means that the Great Framer of the universe has of directing those that are laboring for the advancement of the Master's cause.

When the appointments were read at the close of 1906 conference, held in Independence, Missouri, I found that I was to labor in the Rocky Mountain Mission. After a visit with home folks I again started for my field of labor. During the year I labored in Wyoming, Montana, Idaho, and Utah, laboring with Bro. Isaac M. Smith in Montana. During this year I had several manifestations of a similar character to those already mentioned, but will not take time and space to mention them. I returned home on March 16 and on the next day I was married to Miss Blanche Henderson, of Seattle, Washington, whom I had met on my first missionary tour.

I was again appointed to labor in the Rocky Mountain Mission, and was assigned to the Montana District to labor with Bro. Edgar H. Smith. I had been laboring as a priest, but before starting for my field of labor this time I was ordained to the office of elder under the hands of Heman C. Smith and Frederick A. Smith, on May 21, 1907.

In conclusion, let me say that some may criticise me for the mistakes I made. To such let me say, I have had no disposition to conceal the truth, and while the things I have related are unpleasant, and many times I have suffered pain to know I have made so many mistakes, yet I can now see that the guiding hand of a loving Father has been over me all the days of my life, although I have not done as I should. I keenly feel the loss of time that can never be recalled, that to a certain extent has left a shadow that can never be removed. I say to the reader, profit by the mistakes of others. I have found that doing good to our fellow men is the greatest pleasure man can be engaged in.

I have related things that were of comfort to me, as well as things not pleasant, and I sincerely trust they may prove to be of value in making some better fitted for the presence of the Great Judge when he comes to reward the children of men.

L. G. HOLLOWAY.

It's a great satisfaction to many people when they can not have things their own way, to spoil the plans of others.

Of General Interest

AERIAL NAVIGATION.

If there has ever been a "dream of the ages" among men of science and invention, not mentioning dreamers and Darius Greens, it has been the achievement of actual flight through the air. Balloons are well known, but they are bound to go where the winds take them, not subject to any control whatever, except as to the height of flight. Today the world is really beginning to see that flying-machines and dirigibles are going to be successful, in fact are successful.

There are two classes of airships just now being exploited, dirigibles, in which buoyancy is acquired by means of gas-filled bags or balloons, and aeroplanes, which are heavier than air and must raise themselves mechanically as well as propel themselves. Count Zeppelin has been very successful with the former in Germany. Mr. George H. Guy, in a comprehensive article in the September *Review of Reviews*, has the following in regard to Zeppelin's work:

"The air-balloon has always been associated in the public mind with the idea of a passenger-carrying craft of the air. Zeppelin gave it length and great size, making it into a steerable ship. A balloon of the large dimensions of his designs needs a rigid structure, or frame, whereby its shape can be preserved under all conditions, and especially when it is being driven rapidly through the air. Zeppelin saw that such a frame should be rather a part of the balloon itself, than be suspended below it, and so retard its propulsion. This frame he supported in the air by a number of small balloons carried in the "hold" of the airship, and he thus gave these balloons, or gas balloonets, as they are called, protection from the sun's radiation and other influences. Underneath the elongated aerial hull he attached two large watertight aluminum cars, containing the motors, steering, and other apparatus, connected by a long passageway with cabins in the center. From these cabins ascended a flight of stairs through the body of the ship to a small platform on its upper side, which gave an unobstructed view of the sky for astronomical or other observations.

"In the fourth ship named after him Zeppelin embodied the improvements suggested by his construction of three consecutive ships of this type. He was about to demonstrate by its agency that a commercially useful means of air transportation had at last been attained, when it came to its untimely end at Echterdingen, partly through inexperience in handling it,—in the air as well as on the ground,—and partly from the weak points of inadequately tried machinery. The ship measured four hundred and thirty-five feet, with a diameter of forty-three

feet at its greatest width. She could carry twenty-five passengers. The direction of travel was controlled by a series of planes, and the ship had four propellers, driven by two one hundred and ten horsepower motors. In her last trip, in which she sought to secure the prize of five hundred thousand dollars offered by the German Government for the ship remaining in the air for twenty-four hours, she had already been out twenty hours, and had traveled a distance of three hundred and thirty-five miles.

"Zeppelin has, however, demonstrated that the power-propelled balloon will eventually equal in speed practically any other vehicle man has ever employed for useful locomotion."

In America Captain Baldwin has done the most toward flight by means of the dirigible, and his recent experiments have resulted in the United States Government accepting his ship for government work. Of Baldwin's work Mr. Guy says:

"The foremost name connected with dirigible work in this country is that of Captain Thomas S. Baldwin, who has recently met successfully the conditions of the test established by the Government. The balloon had to have a speed of twenty miles an hour in still air, to be designed to carry two passengers having a combined weight of three hundred and fifty pounds, and be capable of carrying in addition one hundred pounds of ballast, to compensate for the increased weight when operating in rain. The gas-bag of Captain Baldwin's balloon is eighty-four feet in length with a maximum diameter of eighteen feet and a minimum diameter of sixteen feet, and a capacity of eighteen thousand cubic feet. The frame is sixty-six feet long. The twelve-foot propeller, placed on the forward end of the frame, has a speed of four hundred and fifty revolutions per minute. The distinctive feature in the provision for the handling of the ship is a number of box-kite planes near the forward end, operated by the aviator for lowering or raising the ship, and keeping it on an even keel all the time. The ship is driven by a twenty-horsepower Curtiss engine. The type of this airship is distinctly American. While in some features it strongly suggests that of Santos Dumont, it is just what a ship would be which embodied all the points of the Zeppelin on a very small scale. For instance, the frame is almost as long as the gas-bag, and is attached closely to it by means of a fine strong netting. The operators are carried in two cars, and the plan of vertical steering is identical. Moreover, the shape of the hull of the Baldwin greatly resembles that of its enormous prototype.

"Those who know Captain Baldwin as a man as well as an aeronaut never had the slightest doubt that he would fulfill the requirements of the Government tests. He has made three thousand ascensions, and he has never received a scratch."—*American Review of Reviews* for September.

The *Scientific American* for August 29 says:

"After its preliminary trials to determine the speed, . . . the committee which had charge of the testing of the Baldwin airship superintended the test for endurance on August 15. In flight the previous day an average speed of nineteen and sixty-one hundredths miles an hour was maintained. The requirements were that in the endurance flight the airship should maintain an average speed equal to seventy per cent of this and that it should fly continuously for two hours. The test was not started until eighteen minutes to seven in the evening. The same four and one eighth miles course from Fort Meyer to Cherrydale, Virginia, and return was used as was followed the day before. The speed obtained was somewhat higher in one direction owing to a strong cross wind. The airship rounded the course seven times, and then flew about a mile out and back in order to complete the two-hour flight. It was in the air two hours, one minute, and fifty seconds, with the motor running continuously, and in this time it traversed a distance of nearly twenty-eight miles. As it fulfilled all the conditions, it has been acquired by the War Department, and Captain Baldwin is at present engaged in instructing the officers of the Signal Corps in its management. A considerable number of short flights have already been made."

Along the line of aeroplanes the Wrights alone hold the attention of those interested in this subject. Wilbur Wright has been making flights in France, while Orville Wright is in America making flights for the benefit of the Government. The Wrights tell their own story in the *September Century* and it is well worth any one's time to read it through. The following is an excerpt:

"In order to show the general reader the way in which the machine operates, let us fancy ourselves ready for the start. The machine is placed upon a single rail track facing the wind, and is securely fastened with a cable. The engine is put in motion, and the propellers in the rear whirl. You take your seat at the center of the machine beside the operator. He slips the cable, and you shoot forward. An assistant who has been holding the machine in balance on the rail, starts forward with you, but before you have gone fifty feet the speed is too great for him, and he lets go. Before reaching the end of the track the operator moves the front rudder, and the machine lifts from the rail like a kite supported by the pressure of the air underneath it. The ground under you is at first a perfect blur, but as you rise the objects become clearer. At a height of one hundred feet you feel hardly any motion at all, except for the wind which strikes your face. If you did not take the precaution to fasten your hat before starting, you have probably lost it by this time. The operator

moves a lever; the right wing rises, and the machine swings about to the left. You make a very short turn, yet you do not feel the sensation of being thrown from your seat, so often experienced in automobile and railway travel. You find yourself facing toward the point from which you started.

"The objects on the ground now seem to be moving at much higher speed, though you perceive no change in the pressure of the wind on your face. You know then that you are traveling with the wind. When you near the starting-point, the operator stops the motor while still high in the air. The machine coasts down at an oblique angle to the ground, and after sliding fifty or a hundred feet comes to rest. Although the machine often lands when traveling at a speed of a mile a minute, you feel no shock whatever, and can not, in fact, tell the exact moment at which it first touched the ground. The motor close beside you kept up an almost deafening roar during the whole flight, yet in your excitement you did not notice it till it stopped!"

The *Literary Digest* has this to say concerning the subject of mechanical flight:

"The average man does not know that mechanical flight is no longer a mere aspiration, but a mighty serious reality," says Byron R. Newton, writing in *Van Norden's Magazine*, of the marvelous progress the Wright brothers and others have made in aerial navigation. 'It is just as certain,' says one inventor, 'that aeroplanes will soon be built to carry four or five persons two or three hundred miles as that men will live to build them and ride them.' And Peter Cooper Hewitt, going even further, declares that in the next decade he 'expects to see air craft crossing the Atlantic with perfect safety.' These prophecies, coming as they do at the time when the United States Government is making its official trials of the Wright flying-machine for practical army work, lend added interest to the experiments."

The *Scientific American* gives an account of Wilbur Wright's latest flights in France:

"On account of the small race-track near Le Mans, . . . and also because the great crowd of spectators somewhat confused him, Wilbur Wright made arrangements to fly above the military field at Auvours. . . . After waiting several days before he was able to use the field, Mr. Wright at last, about six o'clock in the evening, on August 21, was able to resume practice and to make two excellent flights of one minute, forty-six seconds, and two minutes, eighteen seconds respectively. During these flights, which were made in a seven-mile wind, the aeroplane described a figure eight and made other complicated curves at a height of from ten to fifty feet above ground. . . . Some German military men who witnessed them expressed great admiration of the ma-

chine and its aviator. When going with the wind in the second flight, Mr. Wright estimated that he attained a speed of practically fifty miles an hour, which was a greater speed than he had ever reached before."

In view of the foregoing, is it too much to believe practical and safe navigation through the air is a thing to be realized in a very few years? With ballooning a greater altitude must be maintained for safety. With aeroplanes or dirigibles great height will not be necessary. On the contrary, it will be avoided for the same reason of safety. With a perfect guiding system and experience in driving it will be necessary to fly only high enough to avoid houses, trees, poles, or other obstructions. Thus in case of accident, no great fall can result so far as distance is concerned. Aeroplanes and dirigibles of no great size will skim over fields, rising above obstructions when encountered and stay close to the ground wherever free from them. Without tracks or trolleys its limitations will be on the ground side only.

While gasoline-engines are now used, with the completion or perfection of the wireless transmission of electric energy, a material lessening of weight will result. There will be nothing left for our sky pilot to worry about other than the scuttling of some other navigator, sending all hands on board down to a hard bump, or the dodging of wireless telegrams.

I. A. S.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Sunday Reveries.

I am so weary; mind and heart have failed me;
My trembling lips can scarcely frame a prayer.
Father, stretch out thy hand, protect and save me
From the abyss of doubt and fell despair!

I have been foiled in all my best endeavors,
My earnest efforts for a higher life;
False friends have led me into deeper errors,
That filled my heart with bitterness and strife.

Is there no "balm in Gilead" for thy daughter?
No cooling stream midst pastures green and fair,
That I may lave me in its healing waters
And find relief from all-consuming care?

O, pitying Lord! if I might only borrow
A brief respite from care and every pain;
Might sleep and quite forget, until the morrow,
I would take every burden up again.

—Selected.

The Moon's Lesson.

BY PRISCILLA.

One night when all the household was wrapped in slumber except one whose nerves suffered, and who could not find relief in the sleep that the weary body needed so much, and after hours of sleepless, restless tossing on the bed of pain, she crawled to the couch by the parlor window where she could watch her "old friend," the moon, who had been the sharer of so many of her midnight vigils of sleepless, suffering nights, and who indeed seemed like an old friend. To her had she cried out her bitter heartache with no fear of betrayal.

To-night the sore heart can find no relief from the pain that is fast destroying the body, and the still worse pain that is drinking her very heart's blood, till her only longing is for the rest that knows no waking to pain and sorrow.

But as she lies here, the dear friend rises and looks smilingly in on her, and slowly rises upward, till a small cloud stops, as it seems, its progress. But no, up it rises above the cloud, and glides gently on. Again a larger cloud stops it, and again it rises above it, still smiling, and still rising higher. But the invalid sees the clouds are fast gathering, and feels that soon the "old friend" must disappear for the night; but again it comes from behind the clouds with the same old persistence, and till the wee, small hours of the morning did the invalid watch the struggle, and at last the "old friend" came out conqueror, for all the clouds disappeared, and the glorious light of the moon flooded the earth with its brilliancy. The sufferer reviewed her own life with its storms and tempest, the battles and failures, hope and despair, and learned a lesson from the moon's struggle and victory, that even though clouds, storms, and tempests may come with cruel blast, though friends forsake, and loved ones prove untrue, though the body may be racked with pain, God is above all, and if we fight our battles bravely, with a smiling determination not to be crushed down, he, our great, loving Father, will not let us suffer more than we are able to bear; for he will give us strength for our day and trial, and at last when the clouds have passed away, and we see his smiling face, we shall then know and understand why we, as well as the moon, must have these clouds to obscure our light for a time, that we may rise above them, and with the peace this lesson brings the invalid feels to say as the little poem,

NOT SHUT IN.

"Shut in," did you say, my sisters?

Ah no! only led away
Out of the dust and turmoil,
The burden and heat of day.
Into the cool, green pastures,
By waters calm and still,
Where I may lie down in quiet,
And yield to my Father's will.

Earth's ministering ones come around me,
With faces kind and sweet;
And we sit and learn together
At the loving Savior's feet;
And we talk of life's holy duties,
Of the crosses that lie in the way,
And *they* must go out and bear them,
While I lie still and pray.

I am not shut in, my sisters,
For the four walls fade away;
And my soul goes out in gladness
To bask in the glorious day.
This wasting, suffering body
With its weight of weary pain,

Can never dim my vision,
 My spirit can not restrain.
 I wait the rapturous ending,
 Or rather the entering in
 Through the gate that stands wide open,
 But admits no pain or sin.
 I am only waiting, sisters,
 Till the Father calls, "Come home,"
 Waiting with my lamp all burning,
 Till the blessed bridegroom come.

Hymns and Poems

Selected and Original

The Bible in Rhyme.

The following poem is from the parish paper of the church of the Holy Apostles, Philadelphia. It is a concise summary of the contents of the books comprised in the Old Testament:

In Genesis the world was made
 By God's creative hand.
 In Exodus the Hebrews marched
 To gain the promised land.
 Leviticus contains the law,
 Holy and just and good;
 Numbers records the tribes enrolled,
 All sons of Abraham's blood,
 Moses, in Deuteronomy,
 Records God's mighty deeds:
 Brave Joshua into Canaan's land
 The host of Israel leads.
 In Judges their rebellion oft
 Provokes the Lord to smite;
 But Ruth records the faith of one
 Well pleasing in his sight.
 In First and Second Samuel
 Of Jesse's son we read.
 Ten tribes in First and Second Kings
 Revolted from his seed.
 The First and Second Chronicles
 See Judah captive made;
 But Ezra leads a remnant back
 By princely Cyrus' aid.
 The city walls of Zion
 Nehemiah builds again,
 Whilst Esther saves her people
 From plots of wicked men.
 In Job we read how faith will live
 Beneath affliction's rod,
 And David's Psalms are precious songs
 To every child of God.
 The Proverbs, like a goodly string
 Of choicest pearls, appear.
 Ecclesiastes teaches man
 How vain are all things here,
 The mystic Song of Solomon
 Excels sweet Sharon's Rose,
 Whilst Christ, the Savior and the King,
 The rapt Isaiah shows.
 The warning Jeremiah
 Apostate Israel scorns,
 His plaintive Lamentations
 Their awful downfall mourns.
 Ezekiel tells in wondrous words
 Of dazzling mysteries.
 Whilst kings and empires yet to come
 Daniel in vision sees.
 Of judgment and of mercy

Hosea loves to tell.
 Joel describes the blessed days
 When God with man shall dwell.
 Among Tekoa's herdsmen
 Amos received his call.
 Whilst Obadiah prophesies
 Of Edom's final fall.
 Jonah enshrines a wondrous type
 Of Christ our risen Lord.
 Micah pronounces Judah lost,
 Lost, but again restored.
 Nahum declares on Nineveh
 Just judgment shall be poured.
 A view of Chaldea's coming doom
 Habakkuk's visions give.
 Next Zephaniah warns the Jews
 To turn, repent, and live,
 Haggai wrote to those who saw
 The Temple built again.
 And Zechariah prophesied
 Of Christ's triumphant reign.
 Malachi was the last who touched
 The high prophetic chord;
 Its final notes sublimely show
 The coming of the Lord!

Letter Department

CARDIFF, South Wales, July 1, 1908.

BISHOP E. L. KELLEY,

INDEPENDENCE, Missouri, U. S. A.

Dear Brother: In accordance with the advice of Bro. Rushton, we have located here. I have as yet visited but three branches; found them in very good spirits. They appreciate what the late General Conference has done in appointing three missionaries for this field. They gave us a warm reception. There have been some able young men added to the church this last year, and I believe they will be of much value to the cause. Already their voices are heard upon the highways in the presentation of the gospel. I am very pleased with their zeal and effort, and believe that the good Master is standing by them.

The British Isles conference will be held here the first Saturday, Sunday, and Monday in August. Bro. J. W. Rushton is already on the ground, getting things in shape, such as looking for a hall, making preparations to advertise in the papers, having two or three missionaries hold open-air meetings some weeks before conference, and have about ten thousand circulars printed, with the time and place of conference on one side and "What we believe" on the other, with an earnest invitation for all to attend the services. These are to be distributed at the various homes; not pushed under the door, but placed in the hands of some member of the family, the husband or wife if possible. We are in hopes that such an effort will bring out a large attendance to the services.

Myself, wife, and daughter Ruth are well. We had a very pleasant voyage. The sea was a little rough for a few days, but the good ship Carmania did well. She is a very steady and pleasant boat; not so fast as some others, seven or eight days is usually the time. In conversation with some that have been on the Mauretania and Lusitania, they said that they would not again go on those ships. The powerful machinery causes so much vibration that it is very unpleasant for the passengers; they prefer to be two weeks on the Carmania than one on the Mauretania or Lusitania. They were built for speed and comfort, but only accomplished in the first. If you ever come to this land, get a ticket by the

Carmania. The rooms in the second-class are extra large, much more so than on the Campania or the Cedric. By the way, I have heard that you intend to pay a visit to the British Isles soon. If you do, please call at 137 Severn Road, Canton, Cardiff.

In my judgment, Wales should have a bishop. I believe that the work from a financial stand would receive more support from members here and in the States. As the customs have been, the agents here received tithes and offerings and forwarded to the bishopric in England. The missionaries and families receive their allowance from England. If we had a bishop here, when short of funds, he could deal directly with the general Bishopric of the church. As matters now stand, we have to appeal to the Bishop's agents, and they to the bishopric of the British Isles, and if they had no funds, matters would be very discouraging. It might be said that the Lord will care for the appointment of the bishop in due time. I read that we are workers together with him, and it is not always necessary to be commanded; but should move out in doing what good we can for the advancement of his work. The instructions are already given in the law, and I believe a suggestion along this line is timely.

Your brother,

WILLIAM LEWIS.

ALBION, Idaho, August 20, 1908.

Editors Herald: I suppose all who write for publication in the HERALD aim to give information or to edify. For these reasons I read your pages, and if I chance to miss any numbers of HERALD, or *Ensign*, I am glad to find missing papers among the Saints where I may roam. Editorials and letters are specially skimmed. If "cream of the wheat" is to be had, I rather expect it there, under "Editorials." Of course, letters tell me what is "doing" in the fields during the seed-time and harvest. I find excellent notes in Sunday-school, Religio, and Mothers' Home Columns. How we read, and why we read, depend on our interest in the matter.

The gospel of Christ admits of the theoretical and practical, and as we are not "crowned except as we strive lawfully," so if our practice is in harmony with our theory, it is conclusive that our theory must be in harmony with the truth as it is in Christ, or our practice will not lead us to the perfection of the fullness we hope for. The intellectual faculties must blend, with the spiritual in the lead, or in control, to keep the body in perfect control. So it occurs to us that editorials are closely scanned to learn the trend of sentiment of those intrusted to lead out in teaching the law of the gospel,—not only editorials, but all who write or preach on doctrine. If we hunger and thirst after righteousness, it is only to be filled with the Holy Ghost, the bread from heaven.

With a correct understanding and practice, and the mind staged on thoughts elevating as advised by Brother Paul, in Philippians 4:8, undue criticism of others, personally, or on their writings, should be avoided as pernicious. Yet it is not good to allow the personal conduct or written thoughts of any one to lead us to swerve from the truth as the Comforter gives it to us. Not all Saints search the scriptures, or pray as earnestly as needful, and so are liable to be tossed to and fro by the conflicting logic of others.

We are all children for a season of development in the new childhood in Christ. Some stay longer in the kindergarten than needful, and possibly all of us do; but all have not the same advantages which come by reason of use of our senses, to "discern both good and evil," and the true and false. Along this line I have wished very often that "our writers" would use the Inspired Version of the Scriptures instead of mystifying quotations from the "common."

It must be known that I have the floor just now, so no

one may call me down ere this reaches the editor's sanctum, but it might be supposed I accept *all* the crumbs from the table of the sanctuary, if I never speak my thoughts. I claim an aversion to quibbling, as well as other Saints, and only assert my right to the Holy Spirit as a "guide into all truth." It is stated in what is written, "The flesh lusteth against the spirit, and the spirit against the flesh." Fleshly appetite has no conscience, but is an inveterate gainsayer and quibbler. If we "be led of the Spirit," we are free from all bondage,—the Lord's freemen. The problem to be solved by Saints is as to what is the will of the Spirit versus the flesh. "This is the will of God, even your sanctification," "that every one should know how to possess their vessels [bodies] in sanctification and honor." The true marriage is a type of this sanctification. Love sanctifies. The true spiritual mind judges all conditions, at least so far as it has to do in worldly contact.

I came here on the 20th of June, among other reasons, to see my little flock of children and grandchildren, over forty in all. I expect to return to Langworthy, Iowa, in September. I visited among the Saints very agreeably, to me, at Center Junction, Green Valley, Baldwin, Joinerville, and Chattanooga, while there in the spring. I only wish "all the world would remember and turn to the Lord" and be truly Saints, thus ending the contention as to what to do to be saved.

For Zion, hopefully,

CHARLES ALBERTSON.

DELTA, Colorado, August 21, 1908.

Dear Herald: What comfort you bring, and what pleasure to read your columns! But sometimes, like a true friend, and all unconscious of it, you cause a pang, for instance, we hear of an elder coming over the range, or of one going to stop at Delta. To look through your much loved columns only to find he has not come over, or like the priest or Levite, he has passed on the other side! Before General Conference Bro. Fred A. Smith stopped long enough to give us two sermons which were, as one brother expressed it, "the two best sermons" we ever heard. Surely it was a feast to our hungry souls. I am not finding fault with HERALD or the elders, but where the fault lies I do not know. If it is ours I am sorry, but one thing I know: the people need help here. The sheep need feeding and, sorry to say, the lambs are starving. Can we not have some help? As the tears are dropping from my eyes I write this and a prayer is in my heart, Oh Lord, send us some good Samaritan to bind up the wounds!

Towards morning of July 14 I had a dream. It seemed like there were a good many people around. A young woman lay before me. They said she was dead and they were preparing to bury her, and tried to get me ready. But I contended she was not dead, and as I looked, her face began to move. She smiled and turned over. I stepped up towards her and said, "I knew you were not dead." Then speaking to the people I said, "I knew she was not dead." This is as near as I can remember to write it. The dream worried me. As I had been thinking of cleaning the church house here, I and my youngest son, Warren, went up that afternoon, and were working hard and hurrying to get through. It was almost night and sprinkling rain. While cleaning the chairs at the door of the church, and thinking how I would like a blessing, Would the Lord approve of my work? Would he send me some sweet dream? the interpretation of the dream I had that morning came to me in force, with these four words: "It was the branch." Joy and comfort it gave me. I went home and told the folks I had been well paid for my work.

A few of us are still keeping up the Sunday-school. I

ask an interest in the prayers of the Saints in our behalf, and may the Lord bless the church and all its officers.

Your sister in the faith,
MRS. MELISSA B. WOODS.

SHERWOOD, North Dakota, August 24, 1908.

Editors Herald: This morning finds me at the home of Elder William Sparling, where I arrived at a late hour last evening. Bro. Sparling and I held meeting yesterday afternoon and evening in Mohall, a town about ten miles from here. We preached in the evening on the street to a large and attentive audience. I have not had much confidence in street-preaching, but must confess that if all such efforts could have as good audiences and attention as we have had, I believe it is profitable labor.

Bro. and Sr. Sparling had a very bad accident about a week ago. They and Bro. Alonzo Whiting were driving to their home from the town of Sherwood where they had been holding preaching services. Their team took fright at a dog which ran out at them, and ran away across the prairie. The buggy was upset by new breaking and all were thrown out on the rough sod. Bro. Sparling had his right arm and two ribs broken, and Sr. Sparling had her right arm and left leg broken, both receiving severe bruises in addition. However, both are improving as fast as could be expected. Sr. Sparling's case is the more unpleasant, as she is so very badly crippled with rheumatism.

We had a very successful reunion at Dunseith this year, and the best attendance and interest we ever had. Brn. Hilliard and Gunsolley were very successful in their lines of labor. We believe the Saints of North Dakota, though somewhat widely scattered, are progressing along gospel lines. There are quite a number of devoted, earnest workers.

Quite a number have been baptized this year, and the field of mission work is widening each year. Harvest is now on here and there is but a medium crop in most parts of the State, and not even so good as that in some sections.

The writer is visiting some of the small branches during the busy season, and expects to visit other places when gospel labor is more favorable.

Your brother in gospel bonds,
LEONARD HOUGHTON.

HAILEYVILLE, Oklahoma, August 27, 1908.

Dear Herald: The little town of Haileyville is in mourning to-day; twenty-nine precious souls are lying dead in the morgue from an accident in Mine No. 1 of this place. This was caused by three half-barrels of black oil, which was used for oiling the cars, catching on fire at the bottom of the shaft. The flames were in the main air-way from the shaft to the men's working places, and when the smoke reached them they tried to escape, but the smoke overcame them and they perished in the slope, not more than two hundred feet from the fire and the shaft.

The work of rescue was hot and dangerous because of the roof falling at intervals and because of the intense heat and smoke. I hope it may never be my lot to see and to assist in such a sad, heart-rending sight.

I was in the mine at the time with two more Latter Day Saints, but all of us got out without a scratch, for which we are thankful to our God.

I was called to go back as a rescuer. We found in a space of a hundred feet, eight mules and twenty-two men dead, and in the next two hundred feet, eight more mules and five men, the rest being covered up, but were found afterwards.

The work of rescue is ended and the work of burying the dead is now on for to-morrow. Over a thousand cars of rock fell, and it will cost some two or three thousand dollars to get the mine in working order again.

The accident happened at twenty-five minutes of nine o'clock on the morning of August 26. Part of the men escaped unharmed. The number that escaped is not known exactly, but all of the Saints are all safe and well. Among the dead there were twelve Americans and twelve Italians, and the rest were Russians and Slavs. I ask the Saints to remember us before our God.

In bonds of love,
Box 403. JOHN S. WHITE.

PAWNEE, Missouri, August 30, 1908.

Editors Herald: I feel to write a few words from this part, hoping that others may still be encouraged in the work, and also to let many friends know of my whereabouts, and that I am still laboring as circumstances permit.

Notwithstanding I have been very busily engaged in the mercantile business for two years, I have tried to let no opportunity pass, either temporal or spiritual, without making some effort to do something for the work. Of course, all know when we are employed to labor for others that our time is theirs or nearly so; but so far I am glad to say of my employer that he exacts no time I lose when I am called out to attend to the duties in the work, although he is a member of the Christian Church, and I am proud to say he is well thought of by all who know him.

I am glad to say I am disposed to do what I can for the work. My labors since I came here have been principally with the people of Evergreen, Pawnee, and at the Lone Rock Branch. I have been in attendance at Lone Rock now five Sundays out of six, preaching seven sermons, one being a funeral-sermon. And I had the pleasure of baptizing eleven, six young ladies, one young man, and four children. Several others tell me they will be ready soon for baptism. So we feel the good Spirit is still striving with the people. May God speed the work.

T. J. BELL.

SULPHUR SPRINGS, Texas, August 25, 1908.

Dear Herald: We never see anything from these parts, as there are no Saints here except ourselves, and we feel to write. Our preachers have never been here, except one visit by Bro. E. A. Erwin. We need some elder to come here and preach the gospel of Christ to this community. If any see this and can come we will take care of them as long as they wish to stay.

There is a Christian preacher who desires to debate, having challenged anybody and everybody to debate with him. I also have two daughters who want to be baptized. I make this appeal to the elders of the Northeastern Texas District. We live in Hopkins County, eight miles south of Sulphur Springs, R. F. D. No. 5, Box 84. So if any can come between now and Christmas, write and let me know when to look for them.

We ask the Saints to remember us in their prayers, as we are far from others of like faith, that we may remain faithful to the end. None but those who have lived in an isolated condition know anything about how to appreciate meeting the Saints.

Your brother and sister in the one faith,
C. L. AND C. B. WEBB.

Southern Wisconsin Reunion.

This reunion of Saints and friends has now gone into history. The camp of Saints was upon the beautiful shores of Lake Monona. Here we met Saints from all over the State, some from Illinois, Michigan, and Iowa. It was with hearts of joy and gratitude that the Saints met each other. Organization was effected Saturday afternoon as follows: For presidency: J. W. Wight, W. P. Robinson, J. O. Dutton;

G. J. Brookover, secretary; Nettie Stevens, organist; W. L. Dennis, chorister; for policemen, W. A. McDowell, W. P. Robinson, W. L. Dennis, C. C. Hoague.

We are very much pleased to note that these little (?) brethren were not called upon to exercise their authority. O. M. Carpenter and W. L. Dennis acted as ushers, and G. J. Brookover, J. W. Wight, and Julia Dutton as press committee.

The speakers during the reunion were J. W. Wight, J. J. Cornish, W. P. Robinson, W. A. McDowell, Lester Wildermuth, J. O. Dutton, G. J. Brookover.

Quite a number of non-members attended these meetings, especially in the evenings.

There were twenty-six tents pitched, most of these being large cottage tents. The average attendance daily was about one hundred. We can say that this was one of the best reunions ever held in this State. We consider that much good was accomplished. G. W. BROOKOVER.

Spokane District.

The weather has been quite hot here of late. Many of the city folks have sought the cool recesses of the mountains to fish, hunt, and gather berries.

Sr. Effie Benedict and son Plat, of Helena, Montana, worshiped with the Saints at Spokane Sunday, while on their way to Seattle.

Bro. F. J. Chatburn, of the missionary force, who has his family located at Sagle, Idaho, passed through Spokane Thursday, the 13th, for Colville and Myers Falls, Washington. Bro. and Sr. Gordon live at the latter place and we are told Bro. Gordon has bought Bro. Chatburn's ranch in the Big Bend country, and will move to Mould, Washington, some time this fall. The infant son of Bro. and Sr. W. J. Brewer died at Spokane, Saturday, July 18. Funeral-sermon by I. M. Smith, pastor.

The Spokane Sunday-school voted five dollars for the Sanitarium, which surely is not a misplacement of funds.

Bro. F. A. Smith, minister in charge of this northwest mission, preached two excellent sermons Sunday, June 26, at Spokane chapel. On Tuesday following, President Frederick M. Smith edified the Saints at the same place. Both left for coast points on the Wednesday following.

The Spokane Sunday-school picnic in Liberty Park, July 30, was ideal, and all enjoyed the outing splendidly. About one hundred attended.

Bro. and Sr. Nathan Powell are the latest arrivals at Spokane, having transferred their residence from Sagle, Idaho. We understand he is to engage in the wood business. He has bought Bro. Lamb's property.

Sr. M. Fordham's two sisters, of Santa Ana, California, have concluded to try Spokane climate and opportunities.

Sr. S. S. Smith and two babies arrived at Spokane August 1, from Independence, Missouri. They have located at Sagle, Idaho, temporarily. A free wood-pile together with free rent are among the attractions there. The cool mountain air is to be considered inviting this hot weather also. Bro. Fry, please take notice, Spokane is objective point for one missionary at least. Bro. I. M. Smith has come to Spokane to stay.

Bro. George W. Winegar baptized four in Spokane River at Spokane, Sunday the 16th.

Bro. F. J. Tripp has a large automobile carrying about a dozen passengers, and is making a success of showing strangers the city of Spokane.

Bro. S. S. Smith passed through Spokane last week on his way to Nez Perce County, Idaho. He reports conditions there not very favorable for missionary labor. In the country threshing of the abundant harvest is in full blast. Wheat is going from thirty to forty bushels to the acre.

It might be well for the Blue Rapids Branch of Kansas to take notice that some of their scattered members are at and near the vicinity of Lewiston, Idaho. J. S. Goble and wife, as well as their two sons, Don and Will, are there.

Prospects for the work are fair and we confidently look for progress and development for Zion's redemption here, as well as elsewhere.

August 24, 1908.

Correspondent,
W. W. F.

Extracts from Letters.

Bro. A. J. Layland writes from Raymond, Idaho: Elder W. A. Brooner and I have been traveling together in Idaho and Wyoming for about two months, trying to get the people interested in the gospel; but so far we have not been able to accomplish much. We hope for better results in the near future."

Bro. J. R. Hacker, Big Cabin, Oklahoma, desires Brn. Closson and Smart to come to his place and hold meetings any time this month. He lives six miles southeast of Big Cabin, between Long View and Midway Schoolhouse.

Bro. Hale W. Smith writes from Deer Lodge, Montana, that he had held a two-night discussion with Elder J. C. Fullmer, of the Utah church, with a fair attendance.

News From Branches

OMAHA, NEBRASKA.

A special business-meeting was held on August 5. Bro. J. M. Baker, the missionary appointed to Council Bluffs and Omaha, was chosen to succeed Bro. F. R. Schafer, the latter having resigned the presidency of the branch. It was decided to discontinue the street-meetings at Jefferson Square.

Six persons have been baptized into the Omaha Branch during the month of August. It is interesting to note that the baptism which was brought about by the Jefferson Square meetings was that of a Hebrew, the first Jewish member of the Omaha Branch. He bore witness that he came not of his own will, but because the Spirit sent him. It may be hoped that this Hebrew convert may spread the truth among many of his brethren.

It was voted to suspend all services at the Omaha chapel from Sunday, August 23, through Sunday, August 30. The Omaha Saints are thus being enabled to attend the reunion at Council Bluffs.

The Omaha Religio held a social at Hanscom Park on Thursday evening, August 6. The Council Bluffs Religio and Sunday-school were invited. Owing to threatening weather the attendance was not very large, but the occasion was nevertheless very enjoyable.

The Ladies' Aid Society gave a social at Hanscom Park Friday evening, August 14. All present enjoyed themselves and a small sum was cleared.

3315 Hamilton Street.

E. I. McCAIG.

I have seen

A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell:
To which, in silence hushed, his very soul
Listened intensely—and his countenance soon
Brightened with joy; for murmurings from within
Were heard, sonorous cadences! whereby,
To his belief, the monitor expressed
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of faith.—Wordsworth.

Addresses.

R. C. Evans, 35 Huron Street, Toronto, Ontario.

Miscellaneous Department

Conference Minutes.

SOUTHERN WISCONSIN.—Conference met August 22 and 23 with the Oregon Branch, with most of the members located at Madison. J. O. Dutton presided, with J. W. Wight associate. G. J. Brookover was chosen secretary, Sr. Nettie Stevens organist, W. L. Dennis chorister, Randal Robinson and J. C. Edgington ushers. Visiting brethren and sisters were given the privileges of the conference. Branches reporting: Excelsior, Janesville, Wheatville, Oregon, Buckwheat Ridge, Flora Fountain. Bishop's agent's report: Total receipts from February 22, 1907, to August 22, 1908, \$1,279.96; paid out, \$805; on hand, \$474.96. Treasurer reported: From February 22, 1907, to August 22, 1908, total receipts, \$34.44; disbursements, \$28.60; on hand, \$5.84. Reunion fund: From February 22, 1907, to August 22, 1908: Total receipts, \$14.02; disbursements, \$14.02. Thier reports were audited and found correct. Officers elected: J. O. Dutton president, G. J. Brookover vice-president, G. J. Brookover secretary, E. W. Dutton treasurer. Time and place for holding next reunion are Madison, August 27 to September 5, 1909. Reunion committee: J. O. Dutton, Randal Robinson, W. L. Dennis, Theodore Spease, O. M. Carpenter, H. D. Stevens, and Sr. Nettie Stevens. The Northern Wisconsin District was granted the use of said district tent for holding their reunion next fall. Upon proper motion, Evansville was the place chosen for next conference. A vote of thanks was extended to those sacrificing in caring for this reunion; also to Mrs. Miller and others holding an interest upon the ground where reunion was held. Saturday evening at 8 o'clock an entertainment was rendered, and a very profitable and pleasant time was enjoyed by all present. At 8 a. m. Sunday, five were baptized. Preaching during the conference was by W. A. McDowell, J. J. Cornish, W. P. Robinson. G. J. Brookover, secretary.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints of the Fremont, Iowa, District: The death of Bishop William Leeka leaves a vacancy in the office of bishop, and thereby, the place of Bishop's agent in the above district, both of the counselors of Bishop Leeka having removed from the district.

Until further notice and appointment of an agent for said district, Sister Lorena Leeka, who has transacted the business of the office for the past two years, during the sickness of her father, the bishop, is hereby duly authorized to transact and carry on the work of Bishop's agent in and for the said Fremont District, and to perform any and all work usual to Bishop's agents. Sr. Leeka is duly authorized to receive and receipt for funds as agent of the Bishopric and we ask the Saints and friends of the Fremont District to be forward to help her in her work in the office.

It is with sorrow and regret that the Bishopric are called upon to chronicle the death of Bro. William Leeka. He was ever faithful in his office and helpful in the Lord's work in the district. His services greatly aided the general work of the Bishopric and we can not but note that what has come to us and the church as a loss is to him great gain. It will be well for us each and all to remember the lesson of his life, and be ready when the call shall come to us. Address all communications to the agent, as follows: Miss Lorena Leeka, Thurman, Iowa.

In behalf of the Bishopric, I am, very respectfully,
E. L. KELLEY, Presiding Bishop.

COUNCIL BLUFFS, Iowa, August 31, 1908.

Sanitarium Notice.

All parties having money to send for the Sanitarium, or who wish any information regarding the institution or its management, or who wish to file applications for positions, etc., will please direct all correspondence to Bishop E. L. Kelley, and not to me. This will save much time and trouble. I do not expect to have anything to do with any feature of the business management. If I have any part in the institution it will simply be to look after the sick after they arrive. Only the medical work and church ordinances for their benefit come under my attention as the one in charge. I do not know when the place will be equipped for general work—it may be several months yet. I am not able to answer the numerous correspondents, hence take this method of directing the same

to where it belongs, and where there are clerks and stenographers enough to give attention properly to the matter.

Very truly,
JOSEPH LUFF.

Conference Notices.

London District will convene with the Port Elgin Branch on October 3. Elders, priests, teachers, and deacons are requested to send report for the past year. Railroad rates have been secured; purchase a one-way ticket and get a certificate. Secretaries should send in branch reports promptly after September 1. We hope to see every branch represented at this conference. J. Hannah Leeder, secretary, Port Elgin, Ontario.

Owing to the busy season of the year and by consultation with Apostle F. M. Sheehy, the Utah District conference will be postponed until September 26 and 27. The Sunday-school and Religio conventions will be held on Friday before the conference. The church at Ogden, where the conference will be held, is located at 1509 Washington Avenue. Bro. F. M. Smith, of the Presidency, will probably be present. J. F. Curtis, president.

The conference of the Eastern Michigan District is hereby called to meet with the St. Clair Branch, October 3 and 4, 1908. All ministerial reports should be in the hands of the president, William Davis, of Ubly, Michigan, before that date. We hope for a full report from all the ministry. F. O. Benedict, secretary.

Convention Notices.

As the Religio convention of the Central Michigan District is drawing near, it is our duty to arrange the program. We want to hear from each local, informing us what has been prepared for this meeting. Let us know, please, before October 1. Address Miss Elsie Janson, Rose City, Michigan. W. E. Harder, Bentley, Michigan.

Notice.

I shall be pleased to correspond with any Saint or friend of the Western Nebraska and Black Hills Mission wishing the services of a missionary. Address Bayard, Nebraska, or Lamoni, Iowa. Elder James Edmund Kelley.

Corrections.

In HERALD for August 12, in news letters from Omaha, the number of baptisms as a result of street-preaching at Jefferson Square should have been given as *one* instead of *three*.

Died.

SNEAD.—George Snead was born in Gentry County, Missouri, May 24, 1860; died August 8, 1908, near Lone Rock, Missouri. He joined the Baptists in 1884, and in 1887 was married to Sarah Allen. To them were born six children, who mourn with the mother, seven brothers, and four sisters. Like many others he was opposed to the church and doctrine up to a few months before his death, but he became more favorable, and a few days before demise had given his consent to his wife and children to be baptized. The two oldest daughters have done so, and others are near. Funeral from the Lone Rock church, sermon by request of the deceased was by T. J. Bell, assisted by Price McPeck.

LAVERY.—At Ionia, Michigan, August 26, 1908, Arda D., daughter of Bro. and Sr. Jerome Lavery, passed into that peaceful rest, aged 4 years, 5 months, and 18 days. This little one was a great sufferer nearly all of her life. All that could be done by loving hands was done by her parents and her sister and husband, Mr. and Mrs. Guy Glazer, all of Ionia, Michigan. Sermon by Elder Samuel Stroh, of Coldwater, Michigan.

The proposition to build a magnificent road from Washington to Gettysburg as a memorial to Abraham Lincoln is the theme of an attractive article by the Hon. J. T. McCleary in the September *Review of Reviews*. Mr. McCleary has served as a special representative of the Lincoln Memorial Commission appointed by Congress, and after spending some time in Europe in search of ideas, came to the conclusion that a beautiful and permanent roadway would be a more fitting memorial than any form of shaft, building, arch, or bridge. The arguments that he advances to sustain this view are both interesting and instructive.

THE SAINTS' HERALD

ESTABLISHED 1860.

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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The Land of Worship.

Prayer pervades the East. Far off across the sands, when one is traveling in the desert, one sees thin minarets rising toward the sky. A desert city is there. It signals its presence by this mute appeal to Allah. And where there are no minarets—in the great wastes of the dunes, in the eternal silence, the lifelessness that is not broken even by any lonely, wandering bird—the camels are stopped at the appointed hours, the poor, and often ragged, robes are laid down, the brown pilgrims prostrate themselves in prayer. And the rich man spreads his carpet, and prays. And the half-naked nomad spreads nothing; but he prays, too.

The East is full of lust, and full of money-getting, and full of bartering, and full of violence; but it is full of worship—of worship that disdains concealment, that reckns not of ridicule or comment, that believes too utterly to care if others disbelieve. There are in the East many men who do not pray. They do not laugh at the man who does, like the unpraying Christian. There is nothing ludicrous to them in prayer. In Egypt your Nubian sailor prays in the stern of your dahadiyeh; and your Egyptian boatman prays by the rudder of your boat; and your black donkey-boy prays behind a red rock in the sand; and your camel-man prays when you are resting in the noontide, watching the far-off, quivering mirage, lost in some wayward dream.

And must you not pray, too, when you enter certain temples where once strange gods were worshiped in whom no man now believes?—Robert Hichens in the *September Century*.

The *Technical World Magazine* reaches us each month and is full of interesting things. The September issue contains the following leading articles: "Mexico puts vast falls to work," detailing some great engineering work in our sister republic; "The hold-up across the counter," which deals with scales and tricks whereby the purchaser is defrauded; an article on shotguns; shoemaking; warships; "Country of natural bridges"; and numerous other subjects of much human interest. The magazine is profusely illustrated and is very readable indeed.

"The most beautiful queen on any throne' she has long been called." Kellogg Durland thus begins his marvelous life story of the Tsaritsa of Russia in the *September Woman's Home Companion*. "She is tall and stately; her hair is luxuriant and rich in color. Eyes that some call blue and some call gray look out through long, dark lashes, and in them lies a great sadness, an appealing wistfulness touched with regret, a silent melancholy. Yet as a child she was known as 'Sunny.'

"The life story of 'Sunny' has never been told in English. This is curious, because there probably is not a person in the world who would not like to hear the wonderful romance of how a poor little German princess became a great sovereign, the co-ruler of one of the vastest empires on earth, the mistress of a fabulously rich and bewilderingly extravagant court, and perhaps the most powerful woman in Europe. 'Sunny' was the childhood nickname of this poor little princess, and after a quiet girlhood, where there was a constant struggle to maintain appearances, she was courted by

a wayward gallant who was heir to a mighty crown. 'Sunny' lost her heart to the royal wooer, and he, putting aside the less noble loves of his reckless, youthful days, pledged himself to her—persistently courted her against wide opposition—turned a deaf ear to the counsels of emperors and queens who tried to discourage the match, and after years of battling with diplomatic intrigue and personal restraint he carried his purpose, married the German princess, who was truly the bride of his heart, and raised her from the obscurity and poverty of her own home to the rank of empress. This is the story of Princess Alix of Hesse whom Nicholas II made Tsaritsa of Russia."

Quite the most interesting bit in the alluring pages of the September *St. Nicholas* is the story of how that dearest of all children's classics, "Alice in wonderland," came to be written, told by Helen Marshall Pratt. It is a charming tale of the friendship of a quiet, reserved, bookish young lecturer at Christ Church College, Oxford, and of three dear children, daughters of the dean of the cathedral.

Boating on the river, with tea on the banks, and story telling along the way, was the favorite play of these four comrades; and of the many stories told on these outings the adventures of "Alice in wonderland" were written down to please little Alice Liddell, second of the children, later finding their way into print.

"So little did the author understand what a wonderfully ingenious and fascinating book he had written, that he did not expect the first edition would ever be sold. But the two thousand books were very quickly disposed of. Every one wanted to read 'Alice,' and to have his friends read it. Not only little children, but grown people enjoyed it, and edition after edition has been printed and sold, and to-day it is even more sought after than when it was first published. It has become a classic and holds a place on children's book shelves with 'Robinson Crusoe' and 'Hans Christian Andersen.' 'There is not a spot in the civilized world, not a library with any pretension to literature where the Jaberwock and the Cheshire Cat are unknown.'"

The frontispiece of this September issue is a reproduction of Elizabeth Sparhawk-Jones's "Roller Skates," which was exhibited at the one hundred and third annual exhibition of the Pennsylvania Academy of Fine Arts.

Practically every one knows that the United States Government maintains a standing army of nominally one hundred thousand men and under stress of emergency can muster ten times that many on short notice. But there are comparatively few who know anything of the life, the daily routine, of the regular soldier either in time of peace or in time of war.

Within recent years it has become a part of the war department to assemble regular troops at different war stations once a year for the purpose of indulging in mimic war. Still later the experiment of ordering large detachments, including every branch of the service, to assemble at favorable points for the purpose of public exhibitions, showing the daily life of the soldier in time of peace, the drills, marches, and training that fit him for the activity of war on short notice.

The first of these tournaments was held in St. Joseph, Missouri, in September last year. So eminently satisfactory was this first tournament to the war department that a second and larger military carnival was ordered to be held in the same place again this fall and it is considered not at all unlikely that the military tournament will become an annual feature with the war department.

The variation from the monotony of life in forts has a salutary effect upon the men, and the prizes hung up afford a stimulus to them to strive for excellence in the various feats which are called for from them.

The coming tournament will bring together five thousand men who will be in camp about a mile from the scene of the carnival performances and the camp life of the regular soldier will afford one of the interesting features of the week of September 21-26 in St. Joseph.

"To prevent salt in saltcellars from becoming damp and lumpy, when filling them put in ten to twelve pieces of rice," says *Woman's Home Companion* for September. "This will not come through the holes in the cover of the saltcellars, but will break the lumps of salt and gather the moisture; thus the salt is always dry and fine."

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, SEPTEMBER 16, 1908

NUMBER 38

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

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ISRAEL A. SMITH, Assistant Editor

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JOSEPH SMITH AND KIRTLAND BANK.

The Saints as a whole will be interested in what we present taken from one of the published journals of the day with reference to the banking system of the United States at the time that the Kirtland Bank was instituted, which bank, according to articles of agreement when organized, was called and known as the Kirtland Safety Society Anti-Banking Company.

We have seen quite a number of the bills issued by that famous Kirtland Bank, which by the animosity of those who were at war with the faith and in consequence with the church because of its faith, succeeded in making it notorious. We have wondered why the words *society* and *banking* were divided by the word *anti* inserted between them, as a title of the bank; but in a special published in the *Chicago Tribune* of Friday, August 28, we learned how that might have occurred. There would appear from this article coming by wire from New York under date of the 27th, that there had been a sort of legislative guarantee given for the stability of banks which extended from 1830 to 1840 or 1842, the subject-matter for government by the following abstract from this article.

The facts as to the law's operation are clearly set forth in a work entitled *The History of Banking*, by John J. Knox. It was called the New York safety fund system, and the bill passed by the legislature in 1829 provided that all new banks and such others then existing as might be willing to avail themselves of the law by rechartering pursuant to its provisions should pay into the state controller and treasurer one half of one per cent on their capital stock annually until a fund of three per cent was created.

Out of the fund, as created, the losses to depositors in failed institutions were to be paid, and when the fund was reduced below the standard three per cent on the capital stock of all the contributing banks, it was to be made good by further assessments.

The bill provided further that the bank safety fund should be the subject of special supervision, and to this end three banking commissioners were appointed with power to make regular examinations at intervals of four months and special examinations whenever they saw fit. All told, the measure was considered the acme of perfection, as indicated from this statement of the Senate banking committee in reporting the measure:

"The committee flatters itself that it has hit upon a measure that will possess the valuable recommendations of creating a complete and infallible security to creditors and that will impart a solidarity to the currency and to the bank paper of the State not equaled by any in the world."

But these bright hopes were not realized. The first result

Some people are so careful about casting their pearls before swine, that they neglect to cast their bread upon the waters.

of the bill was a speculative craze for starting new banks subject to its provisions, which was made easier because the stocks of such an institution found a ready sale throughout this State and elsewhere among investors who had heard of the wonderful safety fund scheme. Agencies were organized throughout the country to promote the sale of these securities, and "melons" were cut for the political and personal friends of individuals engaged in the speculation.

Next came an era of contests for the control of institutions so established. The commissioners appointed under the safety fund law became alarmed and remarked that the new incorporations exceeded the limits of reasonable investment.

As early as 1832 the bad effects of the scheme became felt. A large increase of currency followed the establishment of the safety fund banks, which encouraged overtrading and was considered one of the causes of the financial crisis of 1834-5.

In 1836 specie payments were suspended and affairs speedily went from bad to worse until 1841, when ten out of ninety safety fund banks failed and revealed the fact that the fund accumulated was notoriously insufficient to pay the debts of the suspended banks. The law was repealed the following year, and it was not for fifteen years afterward that the situation was straightened out.

We do not insert this with any degree of reference to any political significance which may attach to it, but merely as an item of interest and as furnishing a possible basis for a legal defense of those who may have been interested in that unfortunate venture, the Kirtland Bank. It is evidence that it was one of the banks that followed after. By the adoption of this "legal guarantee" the safety of the funds of the depositors was sought to be assured to the depositors. It is a fact which every reader knows who has taken any notice of economic controversies in reference to the financial conditions that have been prevalent in the United States for the period of time between 1830 and 1840. Apparently the Kirtland Safety Fund Bank was begun under the sanction of the law; that it was not begun without a proper consideration of the legal enactments of the State, and that it failed, not because of any fraudulent intent of its projectors, but for the same reason which resulted in the failure of numberless banks all over the United States during the same period; that its failure was not a matter of intention, but a matter of misfortune and resulted for the same reasons that other banks of a similar character failed. It is usual to infer that when men do things which have to be done under statutory enactment they do them with proper intentions and not to avoid just conclusion of the law.

The word *anti* may have been inserted between the words *society* and *banking* to designate the individuality or nature of the institution or company, or to distinguish it from other banks, those not operated under the guarantee law; but as to that we can not say. We simply give the matter as a subject with the saying, "for what it is worth."

"Doing" religion and "talking" religion are different matters.

QUESTIONS AND ANSWERS.

We are asked the question whether it is right to use Zion's Praises in our public preaching-services. The answer to this question is obvious. It is just as proper as it is to use the Hymnal or the Harp if those officiating choose to use it. It is a collection of excellent hymns and songs, some of them written by our own people, though the majority of them better fit the service of the Sunday-school and Religio. That is no reason why they may not be used in public meeting-service.

We have frequently answered the question whether it is right to administer the sacrament to those of other denominations and the question now comes up again. We answer no. They are not members with us, are not amenable to our rules, do not have the same perception of the validity of the sacrament as we do. They do not understand the matter of discerning the Lord's body as we do and therefore it is quite improper to administer the sacrament to them. We have no control over the members of other churches and have no authority to administer to them the sacrament or the Lord's supper.

We are asked to answer the following: Is it proper in blessing the bread for the sacrament to say "His broken body"? If we accept the formula of words given in the Book of Mormon, book of Moroni, and in the seventeenth section of the Book of Covenants, paragraphs 22 and 23, as governing the case, it would not be proper; for there is plainly written the formula of words to be used. The expression is incorrect, anyway, as not conforming with direct prophecy and in the fact that in the crucifixion neither his body nor his bones were broken, though the flesh was marred by the nails in his hands and feet, and the spear thrust in his side, and the thorny crown placed on his head. The expression, "his broken body," is a figure of speech quite unnecessary in the formula of blessing the bread.

It is improper for missionaries temporarily sojourning in a branch to change the time of branch services, either the preaching- or the prayer- and testimony-meetings, without the knowledge and consent of the officers of the branch through consultation with said officers, unless there is grave disorder in the branch and the officers will not consent to proper inquiry and prevent the proper discharge of the missionaries' duties. We are charged to respect each other in the respective offices to which we are called. Common courtesy demands that officers chosen by the branch and holding office without charges of misconduct should be officially regarded by the missionaries of the church who may be laboring in their midst. If we, ourselves, do not respect

those who are called to office, how can we expect the Lord's Spirit to respect those same officers?

Many questions arise as to the rightfulness or wrongfulness of doing labor on the Lord's day, Sunday, the day of rest. The rule of its observance given in the Book of Covenants by revelation makes it clear that unnecessary labor ought not to be done on the Lord's day. It is a question of propriety in many instances rather than of absolute right or wrong. There are professions and avocations followed that may sometimes require labor to be done on the rest day, for instance, in farming and gardening there may be at times crops maturing that must be looked after or the products will be ruined and lost to the one who raises them. In such case it is right to take care of the perishing material, but it is far better for those who toil on the farm and in the garden so to time their work that there will be no chance for loss by the occurrence of the rest day.

There are some occupations in which some of the Saints are employed and in which they are required to labor on the Lord's day, they being engaged in laboring for others than themselves; for instance, persons employed in hotels, in the keeping of which work must be done for guests who require ministering to for food, shelter, etc. We lately met two daughters of a Saint's family who are employed in a station restaurant which necessarily is kept open on the Sunday, and these young sisters being employed there are required to give their services on that day. They do not control their own actions in this regard, as their employment is necessary for them, and if they did not serve they would necessarily be out of employment.

There are some other occupations in which we think the persons employed therein could arrange it so they would not have to labor on the rest day, such, for instance, as catering to the public, as photographing, where the proprietor owns the establishment and does the work for himself. Employment of a similar character might be mentioned, such as hack-driving, livery-driving, hotel-keeping, saloon and eating-houses, and numbers of others.

The large cities of a better class are striving to regulate with regard to Sunday and these make a discrimination between the classes which cater to the public in the way of necessities of food and medicinal shops which are allowed to prepare and sell a number of classes of food that may be termed luxuries and yet are considered essential to the comfort of the citizens of the city.

We are of the opinion that the stricter the day of rest be kept within the line of the rule found in the Book of Doctrine and Covenants that on this the Lord's day the Saints should do no other thing, the better it will be for them.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer."

We are of the opinion that the better keeping of that quietude and observance of the rules, the greater will be the blessing. Too loose living and disregard of the requirements of the Lord's day is productive of a loss of spiritual enjoyment and should be avoided. If a man desires to set a good example to his fellow man he should so arrange his affairs of labor and business that he is at liberty to keep the Lord's day in accordance with its provisions.

Our experience of many, many years has shown us beyond contradiction or doubt that ordinary labor performed on the day of the Lord is productive of loss to the one who does it. Years of experience in farming confirms this opinion and we have known numbers who have sought to harmonize their allegiance to the church and failed. We believe it will be the result in almost every case where the service of the Lord's day is unrecognized. It is especially unfortunate to the church where an elder, either local or traveling, is disregarding of the right of the Lord's day. We should by all means try to honor the Lord in this as in other things.

A branch rule provides that nomination of branch officers shall be made by ballot. In order to facilitate matters a motion was made to suspend the rule and declare Sr. _____ elected as secretary. Is it necessary to first have a motion to suspend the rule and then another to declare the sister elected, or does the one motion cover the whole ground and is it in order and proper?

Yes. The rule requiring nomination by ballot having been made by formal vote and action must be in like manner set aside by like vote of suspension before the declaration of appointment could be properly made. This is parliamentary.

GRACELAND COLLEGE.

Tuesday, September 8, was opening day for the year 1908-09. The college opens with very bright prospects. Enrollment of students shows greater attendance than for any year in the past. The faculty is larger and better equipped to look after the needs of the students than ever before. President D. A. Anderson starts the year's work with enthusiasm.

Graceland is growing and winning friends daily, and the time is coming when all will recognize its mission. Many things could be told about the sacrifices of some of the students now enrolled which

would dispel every doubt as to the place Graceland is occupying and is to hold in the life and work of the young men and women of the church.

DETROIT SAINTS PLAN TO BUY NEW CHURCH.

Bro. John Henry Shippy, of Detroit, a son of the veteran missionary, Elder John Shippy, and his wife have been visiting their relatives and friends at Lamoni, and incidentally enjoying the Lamoni Stake reunion. He hands us the following from the *Detroit News Journal*:

Members of the Reorganized Church of Jesus Christ of Latter Day Saints, Fourth and Hancock Avenues, are negotiating for the purchase of a German Lutheran church on Hendrie Avenue, just off Woodward. The exact purchase price has not yet been fixed, but it will be in the neighborhood of twelve thousand dollars.

The church in question was originally built for the Presbyterians about twelve years ago. After several years the congregation split, one part going farther out Woodward Avenue and the other coming down town. The structure is of brick and is one of the best buildings of its kind and size in the city. The lot is of sixty-five foot frontage.

The building occupied by the Latter Day Saints at present is a wooden structure. It has served them for the past four years and the congregation, which at present numbers more than three hundred, has outgrown it. Another reason why a change is desired is the fact that the lot belongs to the D. U. R. In its new quarters the organization will be independent.

About two months ago Bishop E. L. Kelley, of Independence, Missouri, paid Detroit a visit and looked over the new church. He expressed his opinion that the structure was just what the congregation needed. Then it was announced that Joseph Smith, president of the Reorganized Church was coming east and the congregation tendered him an invitation to visit Detroit. Negotiations for the purchase of the church were under way at the time, but several of the members, including Elder Franklin N. Liddy, suggested that the purchase be held up until Reverend Smith inspected the church, which he did Friday. President Smith, however, is reserving his opinion, but every indication points to a favorable decision before he leaves the city the first of the week.

Reverend Smith addressed a fair sized audience Saturday night. He is an interesting speaker. He is seventy-eight years of age and has been preaching for the past forty-eight.

"It is a wonder to me how a person can misconstrue the scriptures in such a manner as to start new religions," he said Saturday night. "But it is true that men do that and get a certain band of followers. They claim they are in the right and lead people away from Jesus Christ by their teachings."

NOTES AND COMMENTS.

We have noticed several press items concerning a number of women converts to the Utah church being imported from Europe. Just what the truth is about these immigrants we do not know. Some have evidently made hasty conclusions, but we prefer to know more about it before forming any opinion. The following is from the *Anaconda, Montana, Standard*, August 25:

"BOSTON, August 24.—The local board of immigration inspectors held a special session to-day and

further investigated the cases of about one hundred Mormon women converts who arrived yesterday on board the steamship Republic. As a result of today's examination forty girls were held for further inquiry and Margaret and Catherine Roe will be sent back to their father in Liverpool, England.

LAMONI ITEMS.

New sidewalks is the "slogan" with Lamoni citizens at present, and at the rate cement walks and crossings are being put in, our town is likely to be in excellent condition by the time of our next General Conference. The most important improvement is a six-foot concrete walk past the city park where Sunday night services were recently held. For this we are indebted to our energetic park commissioners.

The fall attraction here is our Harvest Home Festival, which is to be held on Thursday and Friday of this week. There is great local enthusiasm in this fair, exhibits and contests being along the line of "stock, poultry, grain, fruit, vegetables, fancy work," cooking, and art. We think this festival commendable because it creates a lively interest and a friendly competition in things of vital importance to the growth and development of this section.

Elder Richard J. Lambert was the speaker at the morning service at the Brick Church, and presented features of the Lord's financial plan as outlined in the direct teaching of Jesus Christ contained in New Testament record. Elder George W. Blair occupied in the evening on the subject of Paul's work as a minister for Christ and the gospel as given in his teachings.

Whooping-cough is still popular in Lamoni, but is slowly losing ground for lack of victims. All the patients are pleased when it is over and glad to know they won't have it again.

I was recently quite startled by this expression: "Nothing pays better than prayer." But I said to myself, "After all, is there anything that pays better than to hold the mind perpetually turned toward the ideal, always facing the sun, with hope, cheer, and expectation?" "Trusting God with our desires," holding the mind open to success and happiness, to the light, and refusing to face the darkness, certainly ought to be a good investment. There is nothing truer than "According to thy faith be it unto thee," or, "According to thy doubts and thy fears, thy lack of faith be unto thee."—O. S. Marden in *June Success Magazine*.

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All pain is blessed, because it gives warning of the presence of evil, and induces the return of good.

• * •

Strong drink makes weak men.

Elders' Note-Book

SATURDAY NIGHT MUSINGS.

"Let your light shine."

Another wave rolled in from the ocean of time—another week's record sealed for His opening—another week's march toward the beautiful beyond—another Saturday night!

There are weary ones all over the land to-night, who are glad for the beautiful Sabbath of rest that follows so closely each Saturday night. The toils and hardships of the week have been cheerfully borne, for they that labor have been earning, to spend for the good and comfort of those who share with them life's cares and joys.

There are aged ones, those whose locks have been whitened by the frosts of many winters, who are glad that another week has been snatched from time and given to the accumulated years of eternity; because they are thus brought nearer the fruition of their hopes, that are based on a well-spent life.

There are those, too, who have heavy trials, great crosses, strong temptations to bear and resist, who are glad that another week's striving here has added to the triumphs *over there!* And there are many who are young, upon whom the sun of prosperity has just begun to shine, who are glad to be so much nearer the goal of their ambition. How is it with us, brethren and sisters? Are we, too, glad that 'tis Saturday night? The sky is overcast with dark and murky clouds; the wind sighs and moans in fitful blasts, making us realize how great are the blessings we enjoy. The warm fire, the bright, cheerful light, from the lamp trimmed to our liking; the soft carpet under the feet, the cozy room—pictures on the walls, books, magazines, and last, though not least, the sympathy of warm hearts—the presence of those who give kind words, who are glad we are at home and not a wanderer in the outer darkness of this Saturday night, are all blessings from the All-father, for which we should feel very grateful and strive to be, what I hope we have been in the past, worthy.

The darkness now hanging over earth is dense and deep; so that the belated traveler is scarcely able to pursue his journey. He can barely discern the outlines of objects, while they are not sufficiently distinct to give him confidence to proceed. To advance is dangerous—remain he *must* not! In this condition, how great a blessing would be light; how true a friend who would guide to a place of safety!

Brethren, there are many who are wandering in spiritual darkness, more deep and dense than the darkness of this Saturday night! They desire light,—the glorious light of the gospel. They need some *friend*, who is familiar with the way, to point out the landmarks; to tell them something that will be a sure guide—a kind of "Star of Bethlehem"—for the end they seek is a Savior's love and pardoning favor.

Said our Lord: "*Ye are the light of the world!*" How many are there, sitting in their comfortable homes to-night, perusing the columns of the HERALD, who have let their light shine during the week for the benefit of those who are thus groping their way through spiritual darkness, and the mists that hang over, and around the road of life?

Having escaped the dangers hidden under the smooth surface of false theories; having eluded the tempting glare of false lights, and turned a deaf ear to the flattering cry, "Lo here" and "Lo there"; having escaped the rocks upon which others have stranded, who have attempted to build upon other foundations than that he has provided, have you forgotten that there are others exposed to danger? That there are thousands at sea who are unacquainted with the perils which surround them, and which threaten their destruction?

Some are drifting towards dangerous rocks; some have stranded upon hidden shoals, while others are "tossed to and fro," their course uncertain, having no compass and the night is coming on! They realize that there is danger, and are straining their eyes in the hope of discerning some beacon light which shall guide to the harbor—the haven of rest.

Brethren and sisters, for *these* "let your light shine," for they are they who are "carried about with every wind of doctrine"; they are they who need our kind offices—our guidance—the benefit of our better light. This is a duty which belongs to every true Latter Day Saint, for thus do we show forth our faith by works—"good works" which, when men see, they glorify our Father which is in heaven. It is meet that we follow the example of Jesus. He says in that beautiful prayer, recorded in John, seventeenth chapter: "I have glorified thee on the earth. . . . For I have given unto them the words which thou gavest me." To-night, do we thank him for the glorious words of promise which he has given us, and for bringing to our knowledge the divine truths of the gospel—the beautiful plan of salvation—the *sure faith* which in the "evidence" of the greater blessings in store for those who are faithful *doers* of the *work*; and which are kept for us until we shall be "called from labor to refreshment"—until the day of awards and recompenses—the resurrection of the just.

Shall we then withhold our aid from those who are seeking the treasures we have found? Shall we, miser-like, hide away our talent, or shall we remember the admonition of our Savior—"Freely ye have received, freely give?"

Let every brother, every sister, answer, "We will choose the better part!" "Having anchored our barks safely within the harbor, we will let our light shine; a beacon to those who are struggling against adverse winds and counter currents."

When I look out into the darkness, of this night, my heart swells with gratitude to God for his mercies, and I breathe a prayer for those who know not "the way," and "the life," and the hope of the Christian. On such a night as this those beautiful lines of Bro. David's come with force to my mind:

"Thank the Lord for the plan he hath given,
That will render us pure as a child;
That will change this cold world into heaven,
By his Spirit so holy and mild.
And the hope of a portion in Zion,
Shall cheer us till trials are o'er,
Let us anchor our barks in the center,
And be safe from the rocks on the shore."

To those who are wandering in darkness, let me say, Do not despair. Trust in God; there is light for you, and the harbor is nigh. But there is but *one* entrance and the way is narrow. There are many pilots, crying, "Go here," or "Go there"; but beware of them, for not all have certificates from proper authority. Make yourselves familiar with your chart—the Bible—and you will be better prepared to detect any variation from the true course. Be watchful, be faithful and earnest, and you will discover light that will guide you safely into the haven of rest, where you will receive the recompense of reward for your striving, and where there will come to you, nor any that are his, another Saturday night.—Jerome Ruby, in SAINTS' HERALD, April 15, 1870.

Original Articles

HISTORICAL LECTURE BY ELDER HEMAN C. SMITH,
AT THE NAUVOO REUNION.

It affords me some gratification to witness the interest that is taken to-night, I am persuaded, not in me, but in the subject that has been announced for presentation. I feel the weight of responsibility when speaking upon historical subjects, and when writing upon them, as much or more than I do upon any other subject that I am called upon to treat. Man may think, he may plan, his motives may be good or bad, they may be poor or the reverse, but of this the historian has nothing to do. But immediately, when man acts, it becomes the property of the historian, and to be an impartial historian is an effort that I fear none of us have ever succeeded in fully. To carefully examine, to investigate, to determine what the facts of history are, and to record them without giving expression to our feelings and ideas, sometimes to our disgust, is a difficult task. But the impartial historian may tell what has transpired, whether he indorses it or not, he has no more right to withhold praise from the man to whom praise is due, or to censure unjustly the man that is opposed to the historian's view, than has the judge upon the bench to render an unrighteous verdict because of his prejudice.

So to my mind, the office of a historian is one of the most responsible positions in which a man can be placed.

To-night, I would avoid as far as I can practically, giving my opinion in regard to what has happened, giving utterance to my disapproval of the acts, or my approval of them. What I desire to do, so far as I may be able to control myself, is to present to you the best result of my researches as to what was done by the parties that I may be in sympathy with, or by the parties that I may be opposed to. The subject of the church history is a broad one, even though it may be applied to the Latter Day Saints, and I would not be able to-night, to speak to you in regard to even the general features of the history of Latter Day Saints from the beginning, much less to go into detail, and I am under the embarrassment, in order to meet the occasion, to speak of a section of the history not the beginning or the end, but taken, as it were, from the middle, and speak to you in regard to the history of the church so far as it relates to Nauvoo, and the surrounding country. But in doing so, it will be necessary for us to go back a little farther, and to speak of the causes that led up to the settlement of this place by the Latter Day Saints, of the things that transpired immediately before they came here, but in doing so, I shall not undertake to present before you the doctrine believed by them. That has nothing particularly to do with this subject. Suffice it to say, that the Latter Day Saints have proved by their conduct that the theory they advocated was, in their conviction, true. They have suffered enough by the world to convince the world that they were sincere. Further than that, we have nothing to say in regard to the theory they espoused, the doctrine they suffered for, the hope they had in the future life, or as applied to the life that now is.

In the winter of 1838-39, one cold, bleak day, there might have been seen standing on the banks of the Mississippi River, opposite Quincy, Illinois, a woman hardly having arrived at the years of her full development, but a mother, and around her were clustered four children. Friends she had many, but these friends were in just as destitute a condition as she was. Her natural protector was languishing in a Missouri cell, and by the orders of the Executive of Missouri, she had been banished from her home. Standing there without means, desirous of crossing the mighty Father of Waters, the river having frozen, she, with two of her children in her arms, the other two clinging to her skirts, crossed upon the ice. Finding a friendly shelter upon this side of the water, she waited for the long-expected time when her husband would be released from what she considered a condition of bondage, and he be permitted to come and care for her and her children. That

woman was Emma Smith, whose honored remains lie within the precincts of your city. The children that she carried in her arms were Frederick, who also lies here within the holy ground that marks their resting-place, the other, one whom you all know, whose familiar figure you see upon the grounds, Alexander H. Smith. The two that clung to her as she walked across the ice of this majestic river, were President Joseph Smith and an adopted daughter, who has also departed this life. So that three of the five have gone on to their account, the other two fast approaching the shore beyond. I simply mention these because they were prominent characters in the history of the work. But they were no exception; thousands of people crossed the uncultivated, largely uninhabited soil of Missouri, and I am told that they could be tracked by the blood from their feet. In destitution, in poverty, they came to the friendly shores of Illinois.

Now, while I do not care to express an opinion as to the causes that brought about these troubles, I think it is my duty as an historian, to present to you what the consensus of opinion was, or at least, what the different opinions were in regard to this trouble. I have read in some books, some periodicals, that these people were a very immoral people, that they were a people that were making an effort to displace their neighbors, that they believed it was their right to possess that soil, and that all others must depart; that they were so out of harmony with the people surrounding them that they could not live together in peace. I have read the claims of misdemeanors it is said they were guilty of, and while I ask you to read these things, and to give them the weight that ought to be attached to them, as every lover of true history must do, I would also ask you to see more than one side, and to take into consideration the fact that this testimony is not universal.

In doing so, I would not introduce the people mentioned who were in question, but I desire to introduce some testimony from the public prints of that time, which may have been forgotten, that present the other side of the picture, and give us to understand that there were many who did not believe these people to be worthy of such treatment as this, but who thought that the persecution to which they were subjected was unjust. I quote a few of these passages to-night for your consideration, lest you may have lost sight of them, for it has been the work of the historian generally, outside of those who are in sympathy with the church, to present the other side before the people, and these things have been lost sight of, many of them, years and years ago. We have taken the privilege of preserving a few of them and will now ask you to listen to the statements that are made in regard to the right

and the wrong of this persecution, and this trouble that arose in Missouri that caused the Latter Day Saints to come to Illinois.

The Democratic Association of Quincy, Illinois, on February 28, 1839, after inviting other citizens to meet with them, passed appropriate resolutions, which were signed by Samuel Leach, chairman, and J. D. Morgan, secretary.

Resolved, That we regard the rights of conscience as natural and inalienable, and the most sacred guaranteed by the Constitution of our free Government.

Resolved, That we regard the acts of all mobs as flagrant violations of law, and those who compose them individually responsible, both to the laws of God or man, for every deprecation committed upon the property, rights, or life of any citizen.

Resolved, That the inhabitants upon the western frontier of the state of Missouri in their late persecutions of the class of people denominated Mormons, have violated the sacred rights of conscience, and every law of justice and humanity.

Resolved, That the Governor of Missouri in refusing protection to this class of people when pressed upon by a heartless mob, and turning upon them a band of unprincipled militia, with orders encouraging their extermination, has brought a lasting disgrace upon the State over which he presides.

About the same time the Quincy *Argus* for March 16, 1839, contained this statement:

We give in to-day's paper the details of the recent bloody tragedy acted in Missouri—the details of a scene of terror and blood unparalleled in the annals of modern, and, under the circumstances of the case, in ancient history—a tragedy of so deep and fearful and absorbing interest that the very life-blood of the heart is chilled at the simple contemplation. We are prompted to ask ourselves if it be really *true* that we are living in an enlightened, a humane and civilized age—in an age and quarter of the world boasting of its progress in everything good, and great, and honorable, and virtuous, and high-minded—in a country of which, as American citizens, we could be proud—whether we are living under a constitution and laws, or have not rather returned to the *ruthless* times of the *stern Attila*—to the times of the fiery Hun, when the sword and flame ravaged the fair fields of Italy and Europe, and the darkest passions held full revel in all the revolting scenes of unchecked brutality and unbridled desire?

We have no language sufficiently strong for the expression of our indignation and shame at the recent transaction in a sister State—and that State MISSOURI—a State of which we have long been proud, alike for her men and history, but now so *fallen* that we could wish her star stricken out from the bright constellation of the Union. We say we know of no language sufficiently strong for the expression of our shame and abhorrence of her recent conduct. She has written her own character in *letters of blood* and stained it by acts of merciless cruelty and brutality that the waters of ages can not efface. It will be observed that an organized mob aided by many of the civil and military officers of Missouri, with Governor Boggs at their head, have been the prominent actors in this business, incited, too, it appears, against the Mormons by political hatred, and by the additional motives of plunder and revenge. They have but too well put in execution their threats of extermination and expulsion, and fully wreaked their vengeance on a body of industrious and enterprising men, who had never wronged nor wished to wrong them, but on the contrary had ever comported themselves

as good and honest citizens, living under the same laws and having the same right with themselves to the sacred immunities of life, liberty, and property.

You will observe then, that the opinions at that time were not all one-sided. Even those who were not in sympathy with the so-called Mormons were outraged at the conduct that was exhibited by their neighbors. I have many such extracts as that, but I have not time to read them to-night, but I will give you an extract from just one more. Many others, if you desire, I can produce for you, but I read from a letter written from the neighborhood from which the Latter Day Saints were expelled in Missouri, but one not in sympathy with either party, and you will see what his description of the two classes of people were. You will discover by the very first statement he makes that he is not in harmony with Latter Day Saints, yet you will discover that he is far from being in sympathy with the other class. He wrote to his friend in the East and the letter was published in the Boston *Atlas*. After speaking of an inquiry in regard to the trouble, he says,

The Mormons, I need not say, are a weak and credulous people, whose chief fault is the misfortune of having become the dupes of a villainous impostor. They have an excess of that as to which the world at large is exceedingly deficient, *i. e., faith*. They have been misled; and they are to be pitied. But I have yet to learn that their faith taught them immorality. I have yet to learn that it encouraged disobedience to the laws or encroachments on the rights of any fellow citizens.

The Mormons were in truth a moral, orderly, and sober population. They were industrious farmers and ingenious mechanics. They were busy about their own affairs, and never intermeddled in the concerns of their neighbors. They were exceedingly peaceful and averse to strife, quarrels, and violence. They had established schools, they encouraged education; and they all had the rudiments of learning, taught under our school system at the East. They had begun to open fine farms and put their lands in a high state of improvement. Many of them were surrounded by numerous comforts, and some with even the elegancies of life.

In all these respects their condition presented a broad contrast to that of their neighbors. Of these neighbors, many had been there for years—much longer in fact than the Mormons—and had made few advances upon the Indians they had displaced. Mud hovels, a “truck patch,” hunting, and buckskin breeches were their highest aspirations. Letters they despised as much as they did the conveniences or comforts of life. Bold, violent, unscrupulous, and grasping—hating all who differed from, much more who excelled them in the art of living, the relations between them and the Mormons may readily be inferred by any man who has read a single chapter in the history of human strife.

The *Anti-mormons* (for I must distinguish this horde of demi-savages) are exceedingly intolerant. They are refuse Kentuckians and Tennesseans, intermixed with Virginians of the same caste, in whom the vice of sectional pride, which marks these people, and a prejudice against all others, especially those belonging to the free States, whom they indiscriminately brand as Yankees—is exaggerated to the highest pitch. Such persons, if they could do it, would incorporate into the constitution of Missouri a provision to prohibit emigrating thither of anybody not belonging to their own “kith

and kin.” They have also personal pride to an excess, which leads them, however, not to emulate a rival’s exertions, but to envy his success and hate his person. They have, however, a grasping disposition, which stimulates them to acquire; but not industry and enterprise enough to lead them to acquire honestly. They prefer plunder to fair means, if they can only conceal the knowledge of their foul play; because rapine gratifies their propensities to force, indolence, and acquisition. They are bold, crafty, and when inspired by revenge, energetic and persevering beyond any other race of men.

This reading shows him to be out of harmony with both parties, but he gives a little description of both. I present this simply to show you that at the time the people came to Illinois, there were different opinions in regard to the trouble that brought them here, and coming here, they found a place of rest for a time, after having been driven from the shores of Missouri. Of those that were languishing in dungeons, including Joseph Smith, the merits or demerits of the circumstances which placed them there, I am not discussing to-night.

They came to Illinois, and on May 1, 1839, there were two large tracts of land bought in what is now the city of Nauvoo; one containing one hundred and thirty-five acres, was purchased of Mr. Hugh White, the other of Isaac Galland. For the White property they paid five thousand dollars, and for the Galland property they paid nine thousand dollars, or gave their obligation to do so, and immediately afterward, Joseph Smith, then president of the church, moved into the log house built by Hugh White. It stands to-day, having been remodeled to some extent, and is known as the “Old Homestead.” He moved his family into that on May 10, 1839. At that time there were only ten houses upon the flat, six in what was called Old Commerce, and four farther south and east upon the flat. And from this small beginning in 1839, there began the building of a city. I have not the time to-night to enter into all the details. Some of these things you may know, and some of them you may think you know, and I do not doubt there are many opinions in regard to what transpired in those days, and I have been rather amused than otherwise since I have been in this place, to hear the different things that have been told by those who claim to know, and even the different places that have been pointed out by those who know in regard to where a thing transpired, or where such an individual resided. Perhaps it will be well for me to read a brief description of the city at the time they came here, as dictated at the time by Joseph Smith to his scribe, James Mulholland, doubtless the man for which your business street here is named.

Tuesday, June 11, [1839]. I commenced dictating my history for my clerk, James Mulholland, to write. About this time Elder Theodore Turley raised the first house built by the Saints in this place; it was built of logs, about twenty-five or thirty rods north northeast of my dwelling, on the north-

east corner of lot 4, block 147, of the White purchase. When I made the purchase of White and Galland, there were one stone house, three frame houses, and two block houses, which constituted the whole city of Commerce. Between Commerce and Mr. Davidson Hibbard's there were one stone and three log houses, including the one that I live in, and these were all the houses in this vicinity, and the place was literally a wilderness. The land was mostly covered with trees and bushes, and much of it so wet that it was with the utmost difficulty a footman could get through, and totally impossible for teams. Commerce was so unhealthy, very few could live there; but believing that it might become a healthy place by the blessing of heaven to the Saints, and no more eligible place presenting itself, I considered it wisdom to make an attempt to build up a city.

It was not a very inviting place to build a city, but future conditions have shown that it was a good place to build one, and as we have before said, it might have been one of the leading commercial centers of the world, if conditions had been right for it.

Shortly after this, they purchased twenty thousand acres of land upon the other side of the river, including the town of Nashville, and people began gathering, not only those that were in Missouri, but they gathered from other parts of the world, and began building a city, taking measures for its future government, some of which I want to point out to-night, and I want you to remember them, because you will hear, no doubt, and have heard how bigoted they were, and how impossible it would be for others to live in their midst under the conditions that would exist where they had control. I will pass by some items of interest that I would like to talk about.

Soon after they came here, they organized what is known with us as a stake, an organization believed to be the best for the discipline of the church, and for its developments. We have not time to describe or explain its workings to-night. They built a stone boarding-house near where the steamboat landing is now, for the purpose of entertaining those who should come by water. They appointed a committee of delegates to go to Washington City, composed of Joseph Smith, Sidney Rigdon, and Elias Higbee, to present their grievances to the general Government, the wrongs that had been inflicted upon them in the state of Missouri, and ask for redress. They went and made the effort, and it was upon this occasion that those words were uttered by Martin Van Buren that found their place in our history, which gives the key to the whole situation. At the time when they had an interview with the President of the United States, and presented their claims, he said, "Gentlemen, your cause is just, but I can do nothing for you." I leave you to think about that, and simply record the act that was done, and the words that were said. Leave you to determine whether the words said by the President of the United States at that time, were in accordance with the rights and liberties guaranteed to the people

of this Government under the Constitution of the United States. I leave you to judge whether there is power in this Government to right the wrongs of every citizen or not, without expressing an opinion as to whether they were unjust or not. I make these remarks based upon the expression of Martin Van Buren.

Late in 1839, about November of that year, a publication was started here in the interest of the church, edited and controlled by Don Carlos Smith and Ebenezer Robinson. That publication continued for six years, then was discontinued at the time of the expulsion of the people from this place. A charter was granted by the state of Illinois for this growing city, and they were given special privileges under that charter. Some of the things that have been practiced under that charter have received adverse criticism. Whether they were wise or not is not our privilege to state, but I give to you their reasons for incorporating, and I presume the same reasons were taken into consideration when the legislature of the State granted them.

This charter was granted on December 16, 1849, signed by the Governor. After speaking in the charter in regard to such other duties, prerogatives, and privileges generally granted to citizens, we call your attention to one or two clauses that have brought about some criticism. One of these which has not been criticised was the privilege of organizing a university in the city of Nauvoo (see the twenty-fourth section of this charter), but in the twenty-fifth section we find the authority for organizing what was called the Nauvoo Legion, a military body of men. I have heard it expressed by many that this was a church organization. The charter granted by the legislature of the state of Illinois provided for it, and made it a part of the State troops. I will read to you that clause:

The City Council may organize the inhabitants of said city, subject to military duty, into a body of independent military men to be called the "Nauvoo Legion" the court-martial of which shall be composed of the commissioned officers of said legion, and constitute the lawmaking department, with full powers and authority to make, ordain, establish, and execute, all such laws and ordinances as may be considered necessary for the benefit, government, and regulation of said legion; Provided, said court-martial shall pass no law or act repugnant to or inconsistent with the Constitution of the United States, or of this State; and Provided, also, that the officers of the legion shall be commissioned by the Governor of the State. The said legion shall perform the same amount of military duty as is now or may be hereafter required of the regular militia of the State, and shall be at the disposal of the mayor in executing the laws and ordinances of the city corporation and the laws of the State, and at the disposal of the Governor for the public defense, and the execution of the laws of the State or of the United States, and shall be entitled to their proportion of the public arms; and, Provided, also, that said legion shall be exempt from all other military duty.

You all know, that were acquainted with those

times, that every able-bodied citizen was required to do military duty. And here they were granted, by the legislature of the state of Illinois, their right to organize a legion, and to do what the law required, made subject to the State, and the defense of the Government. Now in connection with that, I want to call your attention to the statement made by the First Presidency of the church about the purpose of this legion, as well as the purpose of other things. They made this request of the State legislature, which was granted.

The Nauvoo Legion embraces all our military power, and will enable us to perform our military duty by ourselves, and thus afford us the power and privilege of avoiding one of the most fruitful sources of strife, oppression, and collision with the world. It will enable us to show our attachment to the State and Nation as a people, whenever the public service requires our aid, thus proving ourselves obedient to the paramount laws of the land, and ready at all times to sustain and execute them.

Mark you, the law required military duty, and profiting by the scenes of the past, they avoided coming in contact with those who were not in sympathy with them, and organized a legion here, subject to the authority of the Government, where they could do their military duty by themselves, and yet be subject to demand by the State for defense when necessary. Was there any harm in that? I leave you to judge in regard to it.

In regard to the moral standing of this community, it can be best understood by the legislative acts; the legislative acts are generally the result of the demands of the people, and express largely the conditions that exist at the time, and I will invite your attention to a city ordinance passed in those early days in regard to the vending of intoxicants. You may see what kind of a condition would have obtained here, if the people then in control, all or nearly all of them being members of the Church of Jesus Christ of Latter Day Saints, had continued; what would have been the condition in regard to the sale of intoxicants:

Be it ordained by the City Council of the City of Nauvoo, That all persons and establishments whatever, in this city, are prohibited from vending whisky in a less quantity than a gallon, or other spiritous liquors in a less quantity than a quart, to any person whatsoever, excepting on the recommendation of a physician duly accredited in writing by the "Chancellor and Regents of the University of the City of Nauvoo," and any person guilty of any act contrary to the prohibition contained in this ordinance shall, on conviction thereof before the Mayor or Municipal Court, be fined in any sum not exceeding twenty-five dollars, at the discretion of said Mayor or Court; and any person or persons who shall attempt to evade this ordinance by giving away liquor, or by any other means, shall be considered alike amenable, and fined as aforesaid.

This ordinance was aimed at the suppression of the retail business. It has been claimed that when this ordinance was passed it provided punishment for any one who retailed liquor except Joseph Smith,

the mayor. Do you see that in the ordinance? It provided that any person, it made no exception, that was engaged in the retail of intoxicants, should be subject to punishment. There is no ground for the statement made in some histories, that it provides that the business shall be left in the hands of Joseph Smith. I present this and other things of like character, simply to show you what might have been, if these conditions had continued in the fair city of Nauvoo. I do not care to make a contrast between what might have been and what is; you can draw your own conclusions.

You have heard, no doubt, of the religious intolerance of these people; how, that if they had continued in power here, no one else would have dared to erect a place of worship, that they would have deprived any one from worshipping God according to the dictates of his own conscience except themselves. I want to present an ordinance upon that subject by the City Council, in the interest of truth. I want you to understand what was the condition, or what was the prevailing opinion as expressed in the legislative acts in the City Council of Nauvoo:

Be it ordained by the City Council of the City of Nauvoo, That the Catholics, Presbyterians, Methodists, Baptists, Latter Day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations, whatever, shall have free toleration and equal privileges in this city; and should any person be guilty of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this city, he shall on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

It is hereby made the duty of all municipal officers to notice, and report to the Mayor any breach or violation of this or any other ordinance of this city that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with or without process.

This ordinance to take effect and be in force from and after its passage. Passed March 1, A. D. 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder."

Does that look like religious intolerance, that they would not have permitted other denominations of Christians to come in here? Even the church named for Mohammed is mentioned in the ordinance; not only Christians, but no matter what their religion was, by this ordinance of the city of Nauvoo, they were granted equal privileges, and no one was permitted to disturb them in their religious worship. They were so strict as to say that a man would be amenable to the law and punishable for the offense if he ridiculed them, which might have been a little too strong for some, but it was none too strong for intolerant men. So the idea that has gone abroad in the world and has found place in some things

called history, viz, that they were intolerant, that no one else could live with them and enjoy religious liberty, is without foundation in fact. Religious liberty is provided for here by those who controlled the city, and most of the members of the council were members of the Church of Jesus Christ of Latter Day Saints. There would have been nothing to prevent, if they had remained here and acted under that ordinance, erecting the spires that now mark the spot where you people reside, they could have been erected here then as well as now, if these people had remained here and exercised their idea in regard to toleration and religious liberty. That is the history for the years they were here. We can not say whether or not they would have changed their minds, but we have evidence that they did not change them as long as they lived here.

The Nauvoo House, called the Nauvoo Mansion, was erected by an incorporate body for that purpose, and there has been a criticism made in regard to some things that transpired in connection with that. It has been said that partiality was shown to the family of Joseph Smith, because it was provided in that, that there should be a suite of rooms in it that they were to occupy for ever, giving them a place and securing to them rights and privileges not secured to other people of the church. Now I want to tell you how these rights and privileges were secured, and I think you will admit it is just about the same provision you would make for your children if you had an opportunity. Let me read to you what has been said in regard to it. This charter was also granted by the legislature of the State.

And, whereas Joseph Smith has furnished the said association with the ground whereon to erect said house, it is further declared that the said Smith and his heirs shall hold, by perpetual succession, a suite of rooms in the said house, to be set apart and conveyed in due form of law to him and his heirs by the said trustees, as soon as the same are completed.

Why was it? In consideration of the ground being given by Joseph Smith that suite of rooms was to be deeded to him and his family. Would you not make a provision of that kind if you could, and have the contract made that in consideration of real estate or some other value transferred to an incorporation, that you and your family should receive benefits therefrom? It was a consideration made in law, not a special favor bestowed upon them, or a gift, but a remuneration for value received, the land being furnished with that consideration.

On April 6, 1841, the corner-stone of the temple was laid here on the block adjoining where we stand to-night, a magnificent building was erected there, we need not go into the details. Contributions were made, not only from the people round about the city and throughout the United States, but from foreign lands also, so that this building was being pushed

to completion, when the trouble began. Right here, let me say, that here, as in Missouri, there are different stories told in regard to the cause of the trouble. That there were arrests made for pocket-picking, theft, conterefting, and other causes is well known. That is part of what is called history, and we have a statement which we might read here, to the effect that they recognized the fact that such characters had found place in their midst, that they were rendezvousing here—this they admitted, but they claimed and proclaimed to the world that they were anxious to rid themselves of this class of society. That was the other side. I will not present the statement made by the Saints, however, but I will take time to read another statement of the governor of your State, Governor Ford. He makes the statement in the history of Illinois, that some of those who were anxious to get rid of the people here, and to deprive them of their public rights, drove cattle and took other property and left it within the precincts of Nauvoo, so that it would be found there, that they might have a pretext for driving the Saints from the place. I do not say that was true. There are two sides to the question; but Thomas Ford made the statement, whether true or not.

The agitation having begun, it continued, culminating finally in the destruction of the temple, in persecution, in bloodshed, and on June 27, 1844, in the bloody tragedy at Carthage, when two of the leading men of the church were assassinated, brought home to their loved city of Nauvoo, still in death. When they were brought here, this same woman that I told you about in the beginning, after having suffered so much, gathered her children about her, and after allowing the multitude to pass by and look upon the silent form of her loved one that lay here in state, looked upon his face, unwilling to say anything that would arouse feelings of revenge, simply said, "My husband, O my husband, have they taken you from me at last." She lived here in this city most of her life, and many of you knew her, and know whether it would have been in harmony with her character, and her disposition, to have been faithful to the last in defense of such a man as Joseph Smith was represented to be by his enemies.

But this did not end the trouble. Ah, I have wished that conditions had been otherwise than what they were. But differences arose among the people called Latter Day Saints; no longer did they present a solid front against the enemy, but there was discord among them; unwise men aspired to the leadership, and on the 8th of August, 1844, a meeting was called here, somewhere on the ground near where we now stand, by Sidney Rigdon, who was counselor to Joseph Smith in his lifetime, where he claimed he was by right the guardian of the people. Brigham Young, who was president of the Quorum of

Twelve at that time, seemed to take charge of the meeting, though it was called by Sidney Rigdon, and then and there arose a difference; conflicting statements have been made in regard to them, and in regard to the events that transpired. In the character of historian, we have no right to say which was right and which was wrong. In the character as an advocate of the church, I might say, but as a historian, it is my place to say what was done.

There was a division made between Rigdon and Young in regard to this office, the majority sustaining Brigham Young; eight of his quorum stood with him, making a division not only in the church but in his quorum. He took the reins of government in his hands. As an individual I might express an opinion, as a historian, I can not; but I tell you that there was a condition of things ripening here between the church and between its persecutors, and among the different factions of the church, that brought about the dismemberment and aroused the populace against them. Without argument as to which was right and which was wrong, these people who had come here and undertaken to build up a city, had succeeded wonderfully until they had made their city the most popular in the state of Illinois. Had proclaimed religious liberty to the people, had secured by charter a provision for the erecting of a university, where they hoped to educate their children, and those who might come to them in quest of education. All these things had been established. They perished because of conditions at Nauvoo, as a result of the church being divided. Brigham Young and other members of the Quorum of Twelve claimed it as their right to be presidents because they were members of the Quorum of Twelve. Those who adhered to Sidney Rigdon believed, because he was a member of the First Presidency, it was his right; and James J. Strang claimed that an angel came to him and appointed him on the day that Joseph Smith died, to be his successor. These three gathered the most, they warred among themselves, they disputed in regard to conditions that should obtain among them.

There were also a few, and among them members of the Quorum of Twelve, two of them at least, who maintained that under the law of the church, the right of presidency should descend to the son of Joseph Smith. It was but a feeble voice, comparatively, that was raised upon this issue, however, but it grew in volume until it culminated in the reorganization of the Church of Jesus Christ of Latter Day Saints, and to-day are assembled members of the Reorganization in this city under this canvas to-night. They came here for the purpose of presenting to you the faith of their fathers, a faith that was strong for religious liberty and the rights of men, according to this ordinance we have read

in your hearing. If there have been wrongs committed by members of the church, we have no defense to make. If there have been errors, death's hand has been laid upon those who committed the error. But now as a representative of that faith, not simply as a historian, I take the liberty to represent that faith, and to say that we come to you for the purpose, therefore, to have you understand, that so far as past difficulties and troubles have been between the citizens of this place and us, we come to bury the hatchet, to say to you, Let the past be past; let all the bitterness and trouble that has been engendered between our friends pass away; and let the same religious liberty that was preached in the ordinance we have read to-night, which gave equal rights to every one with the Latter Day Saints, be enjoyed by all in the city of Nauvoo and elsewhere; and let the spirit of our faith be proclaimed far and wide over this town and other towns, until the spirit of liberty shall be known and felt among all nations, and we may dwell together as brethren, and live together as fellow citizens, and enjoy the rights guaranteed to us under the Constitution of these United States.

May the benediction of God's peace rest upon you. I would like to say more upon this subject, and read more of the things that transpired at this time. We come without any feeling of enmity, without any bitterness, laying aside the prejudice of the past, and ask you to meet with us and stand upon one platform. We implore the God of heaven for his help. We ask that the divine influence of the Holy Spirit be shed abroad in our hearts until we all arrive to a oneness with Christ, until we stand before him by whom all wrongs that have arisen between us can be adjusted. We are not competent to judge.

When those men plead with the Government for redress, and came back here without it, they made a solemn resolution to appeal to the court on high.

Let me say to the Latter Day Saints, we have taken an appeal, it is in the courts, we have appealed to that court, the highest tribunal, and let me advise you not to try the case out of court. Wait until the final judgment, and in the meantime, do all you can to exemplify the teachings of the Master, join hands with everything that is good and truly noble among men, and try to bring about conditions that will be grander and better than they have been in the past. May God's blessing rest upon all, and in the spirit of our fathers who preached religious liberty to all worshipers of God, we say to-night, Let the benediction of God's peace rest upon you, whatever your faith may be.

Most men would be willing to acknowledge their faults,—if they had any.

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It's a waste of time to pray for the heathen, if you are not on speaking terms with your neighbors.

LEAVES FROM LIFE.

LIFE AND EXPERIENCE OF ELDER J. E. BOZARTH.

I was born in Perry County, Illinois, February 4, 1870. Early in life I became interested in religion, and as my parents and almost all of my brothers and sisters had died, of course this created a greater desire in me to be prepared to meet them in heaven; for the preachers said that they were there, and if I ever wanted to see them again I must be religious. And as all my father's folks were Baptists, I of course thought that was the church. I attended their revivals year after year and went to the mourner's bench and sought earnestly for religion; but it was not there. By and by I changed communities and became acquainted with the Methodist Episcopal Church and attended Sunday-school and preaching some four or five years. I found them to be just as good as the Baptist people, and had just about made up my mind to unite with them, on condition of their taking me in as a full member and baptizing me by immersion. This they refused to do.

At this time I had heard but one sermon preached by the Saints, and I had given it no thought; but the parties that went with me to hear those they pleased to call Mormons preach seemed to be very much interested and told their wives what a wonderful sermon they heard. But they never did accept it, and so I had the pleasure of preaching to these same people in after-years. Just after I had decided to unite with the Methodist Church on the above conditions, Elder J. M. Smith began to hold grove-meetings in the community and I went to hear him, and followed him in scriptural references. At first I thought he certainly had another Bible, but when I went home and began to look for my scripture I found it all in my old Bible, that I had read so long, and the same old book that the Baptists and Methodists preached from all these years. As I began to read the references that I had gleaned from the discourse, the old book, though shelf-worn and torn by use, seemed indeed like a new volume, and when I would read such scripture as the great commission given to the apostles, in Mark 16: 15 and Matthew 28: 18-20, and as he began to reason on the unchangeability of God and show that he was no respecter of persons, the light began to come in upon my soul. My wife was a great help to me in the investigation of the angel's message. Though she did not belong to the church, yet she was a strong believer.

We lived close to the Methodist preacher by whom I had been instructed and who was a special friend of mine. He and I worked together a great deal that summer, and at the noon hour he would raise the subject of religion. Of course his ideas of the plan of salvation and those of my wife differed, and she would get the best of both of us in the argument. I

could see very plainly that if a girl could so completely tangle a preacher who had preached for years that he could not get out, his creed must be faulty.

My wife never once hinted that she ever expected to unite with the church. Her parents belonged to the church and when we would go there, of course her father and I would talk on the subject of religion and would read with a different meaning, as he would glean its pages of the references referring to the organization of the church, and the gifts and blessings that were enjoyed in the ancient church, in 1 Corinthians 12; Ephesians 4. Of course there are other scriptures on this subject that he did not read that I found later, such as Luke 6: 12-16; 9: 1-6. I then learned of the law of adoption by which men and women become citizens, and of the governmental law by which characters are developed in adopted citizens; Hebrews 6: 1, 2; John 3: 5; Acts 8: 17; 19: 5, 6. I began to rejoice that I had found the glorious gospel that was taught in former years, with all its gifts and blessings so full and free, and my soul is thrilled with gladness and my fears are banished since the precious angel message came to me.

At this juncture I went to the Methodist church again and the preacher came to me and said, "Well, John, we have made up our minds to take you into the church and go to the creek and baptize you." I said, "I think I have found something better; I believe I will investigate further." In a short time Elder T. C. Kelley came to the same grove and began to preach, and I was thoroughly convinced from a biblical standpoint that these men were preaching the gospel. They told the people they could test the matter for themselves, for Christ's promise was on record, if any man would do his Father's will he could know of the doctrine, whether it be of God. (See John 7: 17.) I had long desired to know God, and to know him is life eternal. I made up my mind to put it to a test, and so I and wife were baptized by Bro. T. C. Kelley.

I think it was in the fall of 1891, but before I was baptized, this Methodist preacher told me that if I ever united with the Mormon church and would say there was anything in it, he would have to believe it; so in a short time after I united with the church I went to his house on business and he asked me about what I knew. I told him that I knew it to be the work of God. Of course he began an argument and as I would wind him up on one point he would jump to another, until he finally landed on Joseph Smith. Said "old Joe Smith" was not a prophet of God, so when I told him we were to judge a tree by the fruit it bore, and if we should judge Joseph Smith by the religious or spiritual fruit he bore, the Bible would warrant us in saying he was a prophet. I

began to show him that through the agency of Mr. Smith the church had been restored with all the officers that were placed in it by Christ eighteen hundred years ago, with the same gifts and blessings and signs to follow the believer, as did anciently; and the same plan of salvation that was begun to be spoken by the Lord and was confirmed unto that generation by them that heard him (Hebrews 2: 3). That men had again been clothed upon with authority from high heaven to preach that gospel and to induct men into the kingdom of God; that the Father recognized their work by sending the Holy Spirit through the ordinance of the laying on of hands, as in the case of Philip's preaching. (Acts 8: 5-17), also in Paul's case (Acts 19: 1-7; Hebrews 6: 1, 2). The woman stormed out, "Such doctrine as that can't be talked in my house," so instead of him believing what I said in regard to the truthfulness of the latter-day work he turned against me; and whereas they had been my warmest friends they now became my enemies. I could tell many more such experiences, but for fear of being too long will not.

In 1898, on the tenth day of February, I was ordained teacher and was chosen by the Parrish, Illinois, Branch as presiding teacher, and filled that office as best I could until March 3, 1901, when I was ordained an elder. I was then elected president of the Parrish Branch, and served as pastor of that branch four years. As it was a country branch, we had preaching only on the first Sunday in each month. The other three Sundays I would go with Elder F. M. Davis, who was ordained the same time I was, from six to twenty-five miles on horseback or in a buggy and preach after working hard all week. We would start Saturday noon and many times ride home after night service on Sunday; and sometimes not get in till Monday noon. But for our pay, the sweet influence of the Spirit of the Master would fill our souls, and we would be made to rejoice in delivering the angel's message.

Some time in the summer of 1901 I visited my sister, who lived twenty-five or thirty miles away. On returning home I called on my wife's brother, who lived some five miles off the main road and about fifteen miles from my house. He was in the store business. There I met a Freewill Baptist preacher, and we had quite a scriptural talk; and he wanted me to preach that night. Said he would send some boys over the country and get me a congregation. I could not stay that night, but I told him I would come back on a certain Saturday evening, if he would let us have the church and announce our meeting. This was agreed to and he promised in case he failed to get the church he would fix seats in the grove; so everything was all right. When the time came Bro. F. M. Davis and I went down. Meeting had been announced, but they refused us the

church and no seats were fixed. There was a schoolhouse just across the road from the church, but my brother-in-law said there was no use in trying to get it, for he had tried and failed. Pretty soon a gang of men gathered in front of the store and the Baptist preacher was among them. I went to the door and passed the time of day with them and said, "Gentlemen, you know our business here; the meeting has been announced and no place for the people to gather. We have no team to haul lumber, so we need some assistance." No reply was made.

Bro. Davis began to look gloomy and pretty soon said we had just as well go home. I said, "No, the people will come here to-night and we must preach to them." The Spirit seemed to come over me, and I said, "Come on and let's go see the trustees of the schoolhouse; I can get it." We went to one and he said he did not care, but said one of the others would not let us preach in the house. I said, "I believe he will." He said I could go and see him; "he has the keys, but I don't think he will let you have them." We went and approached the old man. I introduced myself and also Bro. Davis. We talked a few minutes and I told him our business. "Well," said he, "you men don't look very dangerous; you don't seem to have harm; I don't know as it would hurt the house for you to preach in it." "All right," I said, "let us have the keys, so we can have the house cleaned up a little." He did so, and the house would hardly hold the people that night, and we were blessed in preaching and in our social talks with the people while there. This gave me courage always to do my part and trust God for the results.

I would love to tell more of my experiences, but space will not admit. I hope the readers of this brief little story of my religious life will take courage and

"Don't give up and say forsaken,
Don't begin to say I'm sad;
Look, there comes a ray of sunshine,
Catch it quick, it seems so glad."

Dear reader, when this gospel found me, I was weak and sickly. I was thought to have consumption. I had not been free from pain in my breast very long at a time, for a number of years. So one time I had been looking for a little place that I could buy, had been out two or three days, got in home late with the sick headache and worn out. We had company that night, and I stayed up until the rest of the folks had gone to sleep. I knelt down and prayed and asked the Lord to heal me of the headache, which he did before I got up, or at least my head got easy. I went to bed, dropped off to sleep, and pretty soon I awoke; the house was light to me as could be and a personage was standing looking over the foot of the bed at me, and said, "If you will go and have Brn. Curtis and Morris administer to you, your lungs shall be healed." These brethren were preaching at

the Saints' church about five miles away. The next day I went, was administered to, and my lungs have been apparently good ever since. May the Lord have the praise and the glory for it. This was Emsley Curtis and J. A. Morris, in the fall of 1893.

One other testimony and I will close my story, for fear of taking up too much space. After I was ordained an elder, the first thing when any of the children would get sick I would administer to them, in harmony with the Bible (James 5:13-15), with no doubt in my mind but that they would get well, and so they did. In the summer of 1900 our baby boy, then about three years old, was taken very sick while I was away from home. On my return my wife sent word for me to come in quick, but I thought I would put my horse up first. She sent again and told the boy to tell me to come right away, that Andrew was awfully sick. When I entered the house I could see that he was very bad, but I thought the Lord would heal him, and so I anointed him with oil and prayed for him. He dropped off to sleep and I thought he was all right, but he looked so bad it seemed to scare my wife. She said, "John, something will have to be done for that child." That seemed to scare me and I said, "Well, what do you want done? Do you want the doctor?" She said, "Something will have to be done." So I went for the doctor. When I returned with him the child was still asleep. The doctor examined him and said the child was not much sick, but he roused him and gave him some medicine. The child began vomiting again and just kept it up. He doctored him several days, but the child got no better, and I became very much worried and doubts began to come in my mind in regard to my call to the ministry, for the first and only time. Being tired and worried, both in body and mind, the boy was asleep and wife and I went to sleep. The light was left burning, and of course the room was light. Pretty soon, for some unknown reason, I woke up, raised my head, and was looking over the room, when I heard a voice speak these words: "You are engaged in a good cause, go on." These with many other testimonies have been a source of pleasure and comfort to me, and I can say with the poet,

"Now for celestial glory in the presence of the Lord,
I will work and watch and humbly bow the knee;
No longer faith, but knowledge in true and sweet accord,
Which the precious angel message brought to me."

I came to Knobnoster, Missouri, April 7, 1905. Was chosen by the branch before my letter came, to preside as pastor, and have been elected from time to time ever since. We have a lot of good Saints here who are helping to keep the camp-fire blazing.

Let me say in regard to the sick boy referred to above, the next day after I heard these words, "You are engaged in a good cause, go on," I sent for Elder F. M. Davis. We administered to the lad, and he

wanted to get up and eat. His mamma tucked him up, gave him his dinner, and he was all right.

In conclusion, let me say,

"How dear to my heart is the story of old,
The story that ever is new;
The message that saints of all ages have told,
The message so tender and true.

"It came to my heart when all fettered by sin;
I sat in the prison of doubt:
Like angel of old, the glad story came in
And led me triumphantly out.

"It comes to my soul when the tempter is nigh
With snares for my way weary feet;
It tells of the Rock that is higher than I
And leads to its blissful retreat.

"When sorrow is mine, and on pillows of stone
My aching head seeks for repose,
This story brings comfort and peace from the throne,
My desert blooms forth like the rose.

"When down in the valley of shadow and death
I enter the gloom of the grave,
I'll tell the old story with life's last breath
Of Christ and his power to save."

"J. E. BOZARTH."

KNOBNOSTER, August 3, 1908.

Hymns and Poems

Selected and Original

The following strong hymn was written by Joseph Stammers (1801-1885), who was a lawyer whose avocation was literature, and is the only one of many which has survived.

BREAST THE WAVE.

Breast the wave, Christian, when it is strongest;
Watch for day, Christian, when night is longest;
Onward and onward still be thine endeavor;
The rest that remaineth endureth for ever.

Fight the fight, Christian, Jesus is o'er thee;
Run the race, Christian, heaven is before thee;
He who hath promised all faltereth never;
O, trust in the love that endureth for ever.

Lift the eye, Christian, just as it closeth;
Raise the heart, Christian, ere it repositeth;
Nothing thy soul from the Savior shall sever;
Soon shalt thou mount upward to praise him for ever.

By so much as we have received the earnest of our inheritance in our Father's kingdom, by so much as we delight in the communion of his saints, by so much as we love to enter his presence in prayerful intimacy by authority of Christ who revealed him to us, by so much it is our noble duty to make known our Father's plan of exaltation, to make known his system for the evangelization of the entire world from the time of Adam until the end of time.

• * •

Be charitable to the living, as the dead are not in a position to appreciate costly monuments.—St. Louis *Humorist*.

Of General Interest.

SITUATION IN TURKEY.

No nation probably has been more misunderstood of recent years than the Turks. The hateful outrages which have been perpetrated in Armenia and in Macedonia have given the impression that the Turks as a nation are a wild, fierce people, governed only by violent passions which manifest themselves in massacre.

Nothing is further from the truth. The Turk is a peace-loving, law-abiding man who has a peculiar passion for patriotism and strong family attachments. That which was brutal and lawless was banded in the hired assassins who have constituted the army, and in the wild tribes of Kurds. The racial feeling in the nation is strong enough to overcome the differences between Christians and Mahometans, and nothing is more striking at this moment than the way in which the combatants in Macedonia have thrown aside their arms and the contending parties have exchanged amicable embraces.

All this and much more gives us some understanding of the amazing scenes which are now taking place at Constantinople, where men are dancing in the streets for joy, and, like released captives, are singing loudly and waving flags, and cheering almost day and night. The whole thing reads like an Eastern fairy tale.

Here is the Sultan, who has worn a coat of mail, hidden away in his palace at the Yildiz Kiosk, lurking in a protected shelter, unable to face his people. Now he stands before a vast crowd of over one hundred thousand men of all races—Arabs, Armenians, Kurds, Greeks, and Turks. He thanks them for their confidence in him, reiterates that he means to abide by the new Constitution, and prays God to guide him aright for the best interests of his empire. But behind the Sultan there is an army of officials who are practically doomed, and two at least will pay with their lives for an almost life-long betrayal of a trust. Izzet Pasha has already taken refuge in the German Embassy on the banks of the Bosphorus, but I question whether he will escape his fate. Nine hundred and fifty common criminals were released from the Turkish prisons. This act, which emanated from the palace, has however, been badly received, and it is thought that it is the work of the reactionaries, who propose to form a Black Band with a view of provoking disorders. The freedom of the press now will tolerate no more intrigue, and the things which have been whispered in corners will be proclaimed from the housetop.

Prominent among the young Turks who have brought about this millennium is Santo Semo, a young man who has been brought up in French colleges in Paris, under the influence of Prince Sabaheddine, a nephew of the Sultan, and grandson of Abdul

Mejid. When this young patriot visited the Hague he gave a lecture which produced a great sensation among the Turkish delegates, "The Ottoman Empire of to-morrow." He was a true prophet, for, although his words seemed wild and reckless, every prediction has since been fulfilled. "We have insisted," he says, "on the complete clearing out of the palace clique, the removal of a garrison of twenty thousand Albanians from Yildiz Kiosk, and the introduction of young Turkish ministers into the cabinet."

"What is the alternative," asked a correspondent, "if you do not get your terms?"

"The Sultan must be deposed, and the heir, Mahomet Rec-had, will be placed on the throne."

"But this reform will not end with Turkey; it will extend to Persia."

So prophecies the young patriot, and indeed facts prove that he is no dreamer of dreams. Two hundred and sixty-five newspapers have been established in the last week in Turkey as the result of the suppression of the censorship.

"We are going to make a clean sweep of the Ali Baba, the four hundred thieves," is the motto of the young Turk, who addressed multitudes in the streets.

—Lady Henry Somerset in Chicago *Examiner*.



TESLA'S AMAZING PROPHECIES.

The recent prophecies of Nikola Tesla, our famous electrical magician, are straining our faith to the breaking point. He declares that wireless telephony around the world is a feat easy to any expert. He tells us that future warfare will be carried on by the use of electrical waves. Mr. Tesla continues:

Even now, wireless plants could be constructed by which any region of the globe might be rendered uninhabitable without subjecting the population of other parts to serious danger or inconvenience.

But his next statement is the most astonishing of all. Indeed, it is the most amazing statement ever made by a man of science:

It appears, then, possible for man, through the harnessed energy of the medium and suitable agencies for starting and stopping ether-whirls, to cause matter to form and disappear. At his command, almost without an effort on his part, old worlds would vanish and new ones would spring into being. He could alter the size of this planet, control its seasons, adjust its distance from the sun, guide it on its eternal journey along any path he might choose through the depths of the universe. He could make planets collide and produce his suns and stars, his heat and light; he could originate life in all its infinite forms. To cause at will the birth and death of matter would be man's grandest deed, which would give him the mastery of physical creation, make him fulfill his ultimate destiny.

Astounding prophecies! Still, they seem not impossible to me, for I believe that man is destined to penetrate the locked mystery of nature and to exercise an incredible dominion over the world-forces.—Edwin Markham, in June *Success Magazine*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

When the Children are Away.

When the children are away we forget the noise they made,
We forget the sighs for peace that escaped us while they played;

We forget how much we longed to be free to leave it all,
And how lonely we become when the night begins to fall!

When the children are away, moved to no more murmurings,
We forget the piercing shrieks and the marred and broken things.

And the clock so loudly ticks as the night falls, still and black,
That it seems as if it tried in its grief to call them back.

When the children are away ghosts of pleasures that are fled
Seem to hover in the rooms and around each little bed;
Home is but an empty word, and how distant seems the day
That shall bring them shouting home—when the children
are away!—S. E. KISER.

Patience.

Dear Ones of the Home Column: This beautiful afternoon as I have been meditating upon the responsibilities and cares which devolve upon mothers, I thought to say a word to you who are younger, whose hands are "tied" as it were, with the care of little ones; for it does seem monotonous, at times, as many know.

Not long since a sister whose home is blessed with little ones, the youngest being twins, said to me, "It seems to me that a mother who has no babies—no small ones—is so free." And indeed in one sense we are free. Free from physical worry and tire. Free to sleep at night if we are not worrying over those same babies who are no longer babies, but men and women, no longer playing about our feet, or tucked away in their cozy little beds next room to ours, if not beside our own bed. Sin is abroad in the land; trials and temptations are upon every side. Only those who have been called home to the Father's house of many mansions are secure. It is only of those you can say of a surety, "I have no need to fear."

While we are rearing our little ones, let us try to let patience have her perfect work within our hearts and homes; for an impatient mother is next to a failure. If we have been partakers of his Holy Spirit, let us strive patiently to overcome the errors of our past, and it may be a very hard struggle to do so; but we have the promise that no trial so great shall overtake us but his grace shall be sufficient.

In looking back over the past years, I see many times where it would have been far better had I experienced greater patience in the management of my children. And again, I remember many beautiful lessons they taught me while I was trying, in my weakness, to teach them. The fact of my being an invalid for many years is known to many of you, and mothers whose health is poor, and who have the responsibilities resting upon them that make stronger ones sometimes feel unequal to the task, can realize how impatient one feels sometimes.

One little incident I shall relate. I needed my little girl

so much one morning, as I had no other help but my children, and her father sent her across the fields on an errand for himself, and I told her to hurry. But she stayed so long I was all impatience, and a sharp rebuke was intended for her heedlessness and disobedience. Finally she came, face flushed, perspiration running down her cheeks, the bright eyes aglow with a joyous light as she held out a bunch of flowers, some field lilies, some morning-glories, and one belated dandelion, and she said *so proudly*, "I hurried just as fast as I could to gather them for *you* because I know you love the flowers so much."

I took them, unable to say only "Thank you, dear little girl," for a great lump in my throat was choking me, and I placed them in water, and said, "Oh, that I might be more patient!" But the unkind word was not uttered, and I remembered Paul's words while speaking to the Hebrew brethren, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Although far from kindred or Saints, let us remember that,

"Before our Father's throne
We pour our ardent prayers;
Our hopes, our fears, our aims are one,
Our comforts and our cares.

"We share our mutual woes,
Our mutual burdens bear,
And for each other flows
The sympathizing tear."

Few mothers but at times have felt themselves unequal to the task of rearing aright the little ones intrusted to their care, more so if they be Christian mothers; for they will feel how great the responsibility of leading and guiding aright the immortal beings intrusted to their care. Let us strive patiently and faithfully, for we have been told that our Savior was tempted as we, yet was without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in every time of need.

Lovingly your sister,

ELLEN SHERARD ADAIR.

Request for Prayer.

Bro. J. G. Morgan, Harbor Beach, Michigan, asks prayers in his behalf that he may be healed of nervous prostration with which he has been afflicted for twelve years.

Sr. Addie Dotton, Stonington, Maine, requests the prayers of the Saints for her nephew, Raynolds Sylver, who is afflicted.

There is the aristocracy of origin, the aristocracy of the grandfather we may call it. There is the aristocracy based on wealth, the aristocracy of the dollar we may call that, and then there is the higher aristocracy of wisdom and virtue of having no relatives hung or whom you particularly wish to have hung. Abraham Lincoln predicted that the third form would control in time and that education would be so general that everybody would be included. That is undoubtedly the highest form, but it must be reserved, I am afraid, to future times and imaginary places. Up to this time the aristocracy of birth and the aristocracy of money have divided the world between them.—Thomas W. Higginson.

• * •

"Religion is not a little, fenced-off inclosure, within which all is sacred, and outside of which all is secular and profane. There is no such distinction to be drawn. Religion is life, character, conduct; it reaches up to heaven, and down into the smallest details of daily duty; it covers everything."

Letter Department

ITHACA, Michigan, September 3, 1908.

Editors Herald: This date finds me at the above point, and at the end of a sixteen-day effort here on the streets of Ithaca. The attendance and interest have been varied, sometimes large crowds, and at other times few listeners. Cool nights have been against us, so cool now that it is most too cool for open-air meetings. Quite frosty here this morning. There are seven Saints here, all zealous in the work, and eager to do what they can toward the forwarding of the truth. Very little interest is shown by outsiders, although two or three have shown some disposition to consider our message. We are repeatedly reminded that the time is at hand when the Devil "hath great wrath because he knoweth he hath but a short time."

At last word Bro. Scott was at Williamston with the tent. We go to Belding to-morrow to attend the two-day meeting to be held there on the 5th and 6th inst. We expect to meet Bro. Scott there. Then on the 12th and 13th we are to be at Grant.

This is a large field (Southern Michigan and Northern Indiana) and only two ministers in the active field, which makes it hard to reach all the points where work might be done. My work so far has been at New Troy, Galien, Buchanan, Hartford, Grand Rapids, Alto, Lansing, Howell, and the present point. Have been kindly received by Saints in all these places, and though we have passed on to other places, the kindness shown by those among whom we have labored, as we passed along, is by no means forgotten.

We were favorably impressed by the zeal of the little band of Saints at Lansing during our short stay there. Also while there we had the privilege of meeting our old Holden, Missouri, neighbors, Bro. W. P. Buckley and family. It is good to meet those who were near to us in days gone by. Bro. Buckley resides in Jackson, and his love for the work seems unabated. May God bless all his children is my prayer.

Yours in gospel work,

H. E. MOLER.

SHARON, Pennsylvania, September 1, 1908.

Editors Herald: I wish to tell the Saints of the good done for the work by Elders R. C. Russell, Richard Baldwin, and Jonathan Hollibaugh in Sharpsville, a small town three miles northeast of Sharon.

It was the first time the gospel was ever preached in Sharpsville; and Brn. Baldwin and Hollibaugh had to endure much opposition in securing a lot for the tent, and were pestered by a little Methodist preacher, who, through his very efforts to keep his "flock" away from us, only aided in their becoming interested in our work.

If ever the Spirit of God was with a Latter Day Saint elder, it was with Bro. Baldwin in all his sermons. Words spoken with power from on high in Bro. Baldwin's grand, deep-toned voice stirred many to the knowledge of the truth of our teachings, and also awakened us Saints to a fuller sense of our responsibilities and made us rejoice that we had taken up this glorious cause.

Especially good was his answer to the aforementioned preacher's disgusting sermon "exposing Mormonism." It required two discourses for this reply, as he was requested to preach Sunday afternoon for the benefit of two hundred mill men. At this service and in the evening the tent, the lawns about the tent, the sidewalks, and the porches of the houses in the vicinity were crowded with people eager to hear our side of the story.

After the Hamburg reunion, Bro. Baldwin was joined by our eloquent Canadian missionary, R. C. Russell. Too much can not be said of Elder Russell. He very quickly won

his way into our hearts by his happy, kind-hearted, religious nature. His sermons are marvelous and at the same time are told in good plain English. He is a wit by nature and he pleased his audiences by his humorous sayings and beautiful manner of telling the gospel story.

His last sermon, which was based entirely upon an argument he had had with a Methodist lady before the meeting commenced, was great. Words were put in his mouth that astonished and held spellbound his very attentive congregation, and, when he had finished and asked who wanted to embrace the work, many of the people, who now had heard of our way of presenting the gospel of Jesus Christ for the first time, could hardly restrain themselves from arising and giving their names for baptism, and they have resolved to investigate our doctrine. It is indeed with sincere regret that we see Elder Russell leave us to take up other duties.

Five new members have been gained for the Master, two more are to be baptized in the near future, and many in Sharpsville and surrounding places are seeking light.

Yours for progress,

ELEANOR G. JONES.

ST. JOSEPH, Missouri, September 1, 1908.

Dear Herald: 'Tis with a feeling of joy we know we have the gospel, and to read the official paper of the church, the HERALD; for how can any Latter Day Saint get along without it or fail to peruse its columns? While I have never helped fill its columns, I thought perhaps there were some who would like to hear how the Second St. Joseph Branch is getting along. Now when I say "branch," I do not mean the gospel, for we know the gospel will always get along all right, for it is right; but how we are individually and collectively as a branch.

We are now a little over a year and a half old, and not unlike the experiences of other branches, we have rough and rugged hills to climb, for now and then the hills rise in the valley. But climb them we must. After renting halls for about eight months, we purchased a church-building from the Christians, they having built a larger church just a block away. Well, so much for the building. Let us turn our minds to the branch. Yes, God has blessed us in our efforts and the efforts of Bro. W. P. Pickering and Hale W. Smith, who were with us last fall and held a series of meetings when several were baptized, and through the efforts of Brn. Ammon White and F. C. Keck, who did both indoor and outdoor preaching for two weeks, which resulted in nine being baptized. This makes about eighteen baptized since our organization, besides a goodly number coming and renewing activity who were on the scattered list, so to speak. But I must not forget to say the efforts of all were and are appreciated.

While Brn. White and Keck were with us, I am informed later, the ministers at this end of the city advised the people to stay away from us, as we were trying to explain the mysteries of God. One minister, after learning that we had baptized one of his members, went to her house and told her that she had made a mistake and he feared that if she did not come back to his church she would be lost, as we did not teach the Bible, but taught false doctrine; and that the Book of Mormon was not fit for her to read. This was more than I could stand without saying something, so I wrote him the following letters without even a reply:

"July 26, 1908.

"REVEREND S. W. HAYNE,

"Pastor of Gooding Methodist Episcopal Church.

"*Dear Sir and Brother:* I am informed that a few days ago you called on one of the members of our church, who had just been baptized, and made a statement that we were

false and did not teach the Bible, and that you feared that if this individual did not change and come back to your church, she would be lost. Now, if this is your honest thought, you ought to try to see others of like faith, including myself, and show them the error of their way, for we teach to accept truth wherever found, on Christian or on heathen ground. Now as you have made the statement above mentioned, I, with my congregation, will throw down the bars, if bars there be, and give you an opportunity to show us the error of our way, and present unto us your faith and doctrine in our pulpit, and give me the same privilege of using your pulpit to present our faith and doctrine. Now, dear brother, if we are false, as you claim, and you have the truth, you certainly will not hesitate to accept this proposition; for truth has nothing to fear. Now as you made the statement that we teach false doctrine, you, a minister of a gospel, will certainly be willing to prove your statement.

"Yours for truth."

(Signed.)

The second letter to him was as follows:

"August 2, 1908.

"Dear Brother: As yet I have received no reply to my letter of July 26. So I now write asking for a reply, as certainly you are willing to prove your statement when given an opportunity, as I offered you my pulpit, and in exchange asked the privilege of occupying yours. Now, if this is an obstacle, I will waive the use of your pulpit and use ours instead, for our creed includes a free pulpit and an open Bible, and we are willing and anxious to explain and defend the doctrine we teach at any and all times and in the open field. So I now invite you to use my pulpit to show us where we are wrong and present us the doctrine you represent and I in return to do likewise. Come, 'let us reason together.'—Isaiah 1: 18. 'Be always ready to give an answer to every man that asketh you a reason for the hope that is in you.'—1 Peter 3: 15. Hoping to receive an early reply, I am as ever willing to accept truth wherever found."

(Signed.)

As yet no reply, but the gospel still wends its way, slowly but surely. Will she surmount every obstacle that comes in her way? Yes, truth will triumph. Let us push it along by reading the HERALD and *Ensign* and all church publications in connection with other good books, etc.

Yours for the work,

JOHN L. BEAR, JR.

211 Harvard, Station D.

WILLIAMSTON, Michigan, August 31, 1908.

Editors Herald: The two-day meetings appointed at various places in this district have so far been quite successful. Ithaca, Howell, and Lansing have contributed to give opportunity for the spread of the latter-day message.

At the latter-named place, the services were conducted in a tent pitched on the "state lot" in the midst of thirty-five thousand people, but few of this vast number "knew of the things which pertain to their peace." Saints were edified, encouraged, and strengthened for renewal of the conflict of life. The great mass of the people moved right along. They were informed of the effort by poster and newspaper advertisement, and "how often would we have gathered them" into the tent, and into the fold, "but they would not." Quite a number of the world attended, but in comparison to the population of the capital city, only a few.

Saints attended from Howell, Flint, Webberville, Williamston, Oak Grove, Dimondale, Jackson, Coldwater, and Bath, Michigan; also from Little Rock, Arkansas, and Indianapolis, Indiana. Bro. H. E. Moler and the writer were the speakers. Bro. Buckley, of Jackson, was installed at

the organ, and kept "his post with sleepless eye," while Brn. Dexter and Barss as "privates out on picket, guarded against the least surprise." Two reporters were present, at as many times. The *Republican*, morning, gave a very fair write-up; the *Journal*, evening, gave us a manifestly unfair report. We waited on the latter and succeeded in getting in their columns a tardy and meager correction. It was a correction, though the plaster did not show up as large as the wound, even if we did cut it to cover.

Services were excellent, and a very pleasant spirit pervaded, both in preaching and in social sessions. One feature of the preaching-services which took well, was a male quartet, consisting of Elders Buckley, Scott, Moler, and Dexter. Billhorn's sacred chorus book was used, and all thoroughly enjoyed the rendition. Everything nice, and grand and noble, seems to fit exactly into the latter-day work, and finds its appropriate place very lovingly. The great temple of truth is beautiful in its building, but through distorted vision, how few see the divine symmetry!

We are here in tent-work. Have held about eight services. The attendance has been quite fair evenings. Saints here say the interest is better than they have ever known it. Bro. Joseph Dexter has been assisting and has conducted some nice street-services. We seek to sow the seed by the side of "all waters."

Bro. Moler is at Ithaca in street-services, and writes us of large audiences and interest. We go to Belding September 5, and from thence to Grant, where meetings are announced.

Hopefully yours,

S. W. L. SCOTT.

COOKES POINT, Texas, September 9, 1908.

Editors Herald: I want to call your attention to the strongest point against polygamy in the Bible, Book of Mormon, or Doctrine and Covenants. You will find it in Genesis 4: 19: "And Lamech took unto him two wives: the name of one was Adah, and the name of the other Zillah." Here was where polygamy began: In Adam's family, away in the land of Nod, with not a single good man among the Cainites, and no prophet of God sent to them; so that if Lamech got a revelation to take a plurality of wives it was from the Devil or man, for it is evident that it was not from God.

Yours for truth,

E. W. NUNLEY.

SEARSBORO, Iowa, August 5, 1908.

Editors Herald: I have been reading some of your church literature of late, and after having been carried about with every wind of doctrine for a number of years, have at last found the true doctrine of the church of Christ, and, I believe, directed by the will and Spirit of God. Having been led into the light unexpectedly, for a considerable time past I have been studying and reasoning with the word of God on the line of the Spirit, taking up such passages as, "It is the Spirit that quickeneth, the body profiteth nothing." Then again, "God created man after his own likeness," and after his own image; "God is a Spirit, and they that worship him must worship him in Spirit and in truth." But I now see how that God must deal with us literally, in order that we may get into or put on Christ, in order that we must receive his Spirit that will guide us into all truth. First get into his church by submitting to his commands, walking in his precepts, that we may be guided by his Spirit.

I am writing for information. I would love to annex myself to the church, but just how I am at somewhat of a loss to know. There is no church nearer than Lamoni that I know of, no members of the church in all the country. It seems I had to go to Oklahoma to find out the way of life;

at least, while there last May, I came in contact with a member who gave me a good talk and literature that got me on the right road. I afterward sent to the editor of *Zion's Ensign*, Independence, Missouri, who sent me several pamphlets, which I read and reread carefully and with much interest. There are two churches here, Methodist and Quakers, which I attend alternately.

Yours in Christ,
J. M. ROBERTSON.

Reunion of the Des Moines District.

The reunion of the Des Moines District, held at Baxter, Iowa, closed Sunday, September 6. This is about the tenth annual reunion to be held in the district; the first to meet at Baxter. The attendance was good considering the scattered condition of the Saints. The meetings were spiritual, order prevailed during the entire time, and the Saints enjoyed themselves and were blessed and strengthened.

Elders M. H. Cook, J. F. Mintun, Wardell Christy, and Elbert A. Smith were present and presented the word at the preaching-services. Elders Cook, Christy, and Smith were chosen to preside over the reunion, the last named brother also being elected to act as secretary.

The reunion was held in a fine grove adjoining the town. The citizens of the community paid all the expenses of the grounds and a balance of two dollars and fifty cents. Their courtesy and good will were much appreciated and speak well for the good repute of the Saints who live in that part of the country. The people of the town treated us with uniform courtesy and those who attended services gave close attention to the speakers. The reunion grounds adjoin the baseball park and the baseball managers voluntarily postponed their Sunday games (although they had been advertised) in order to not interfere with the services.

The Des Moines District has many excellent Saints with whom it is a pleasure to meet. Their missionary force is limited, only three men, and one of these confined mostly to the city of Des Moines, yet they are fortunate in one way; their missionaries are fine spirited men with whom it is a pleasure to work. So far as we learned they labor together without friction or jealousy, in humility and gentleness.

Four afternoons were devoted to normal work, Bro. J. F. Mintun in charge. This was a profitable feature of the meetings and most of those in attendance availed themselves of the opportunity to get an insight into the normal work.

E. A. S.

An Awakening in Wales.

CANTON, Cardiff, South Wales.

There are certainly golden opportunities before us in the little land of Wales. Privileges that hitherto were few and far between are now many. I believe I am safe in saying that not in the history of the Reorganized Church in Wales have there been such opportunities to place before the people, through the columns of the various periodicals, our faith, as now. In all civilized lands the press is acknowledged as a power which has no equal; no other medium can bring before the public any matter in such a short space, as the press.

The people in Wales have been poisoned by the abominations of Brighamism, and because of this it was a difficult task to get them to hear and investigate. Even the press, with a few exceptions, would not publish anything in favor of the Saints; hence it was an uphill work to get the public to understand that Latter Day Saintism is not Brighamism, and not until they are convinced of that fact can we, with consistency, look for progress.

On July 28, Bro. J. W. Rushton succeeded in getting into the columns of the South Wales *Daily News*, published in Cardiff, a very valuable article setting forth in plainness the

claims of the Reorganized Church and the departure from the faith of the Salt Lake Mormons. The *Daily News* has a very large circulation, and is one of the leading morning papers in Wales. Other papers copied very extensively from this article. The British Isles Conference was also mentioned, which convened in Cardiff, August 1-3. During its sessions the reporters for the *News* and the South Wales *Evening Echo* attended, and gave us a valuable write-up. The *Echo* is published by the same firm as the *News*, and has eight editions daily, and has an average circulation of one hundred and sixty thousand copies per day. The claims of our church were presented in plainness, and were doubtless read in thousands of homes that hitherto knew nothing of us. Prior to the convening of the conference ten thousand bills were distributed by Brn. Thomas Taylor, of Leeds, England, Thomas Jones, of Nantyglo, Wales, and the writer, at the various homes in Cardiff, which is one of the leading cities in Wales, with a population of about two hundred thousand, and I am pleased to say, is one of the cleanest cities that I have ever seen. The time and the place of the conference with the epitome of our faith was the message of the bills. Two weeks prior to conference, the above brethren held open-air meetings, and Bro. Taylor and the writer continued for three weeks after the conference. We also had the assistance of Bro. Thomas Gould, president of the Cardiff Branch. Some interest and considerable excitement were aroused at these meetings; as to what the result will be, time will tell.

Mr. Thomas D. Evans, reporter for the Rhondda *Leader*, sent word if we would furnish him with items of interest concerning the conference and our faith, he would see that it was published. The president and secretary of the mission, Brn. Rushton and W. R. Armstrong, wrote a good article, which was published in full. Bro. Pickton, of the Aberdare Branch, a young man in years and in the church, has had a hearing in the Aberdare *Leader*, also in the *Cambria Leader*, of Swansea. We have several promising young men that have come into the work in the last twelve months, that we hope will be able defenders of the work in this land. Bro. Henry Ellis, of Llansamlet has had several short and plain stories in the Swansea *Post and Leader*. The writer has also been heard in the *Post and Leader*, and in the *Llanelly Mercury*, besides reporters and editors of the *Post and Leader* and Swansea *Herald* (the latter Welsh and English publication) have presented the difference between us and the Utah faction in unmistakable language. So, in my judgment, the way is opened up as it never has been before in getting our faith into the homes of thousands.

The Anti-mormons, of Swansea, interrupted our people at Llansamlet, Sunday evening, August 9, in an open-air service. Messrs. J. W. Perry and T. Dalling, president and secretary of the society, were very bold and made use of some harsh language. They distributed bills, the heading of which was, "Wholesale robberies and murders by the Mormons or Latter Day Saints." They asked the several hundred people present if they wanted Mormons in their community. Some answered, "No." "Then clear them out," they cried. The brethren explained that they were in no way connected with the Utah Mormons, but Mr. Dalling knew better and promised that next Sunday evening, August 16, they would be present to prove that all Latter Day Saints were Mormons and believers in the abominations of Brigham Young. Our people agreed to meet them and discuss the matter. Brn. D. Lewis and H. Ellis requested me to be present to assist them in the defense of our faith.

Saturday, in company with Bro. Rees Jenkins, we went to Swansea, called on Messrs. Perry and Dalling, but they were not home. We left some literature in hopes they would

see their mistake, and set us right before the people on Sunday evening.

According to promise they were present and a chairman was chosen, who proved to be a gentleman, notwithstanding he was classed as an agnostic. I had said to some of the Saints that I did not believe that Perry and Dalling would try to class us with the Utah Mormons, after reading the literature which we had left at their homes, but that they would try to persuade the audience that Joseph Smith taught polygamy. In this my prediction was fulfilled. We had three speeches, fifteen minutes for the first two, and ten minutes to close. Mr. Dalling had the opening speech, and to the surprise of all, he never referred to the two churches, just as I had predicted, but asked several questions: First, When and where was Joseph Smith born? Second, When did he receive his first revelation? Third, Was he not tried before the court of the land for teaching polygamy? Fourth, Where was he killed and why? With this he said, "After Mr. Lewis answers these questions I will speak," and sat down, and had only occupied about half his time.

I stated that I presumed that many were surprised at the course Mr. Dalling had taken, as he had promised to prove his assertion made the Sunday evening previous. Still, I would cheerfully answer his questions, from memory. After doing so I proceeded to show that we were a separate and distinct organization from that of Utah; that we were the lawful successors to the original church of Latter Day Saints organized in the year 1830. Mr. Dalling then tried to prove that Joseph Smith taught polygamy and was summoned before the court of the land. But, in justice to Joseph Smith, he said, he was acquitted, and was prevented from putting into practice the doctrine of polygamy by being killed. I quoted the law on marriage from the three books, and stated that during the lifetime of Joseph Smith the law was honored and respected, and is still honored and respected by the Reorganization. I further stated that if it could be proved that Joseph Smith, Jr., taught polygamy, he was a transgressor of the law of God and of the land, and that I would reject him and the evils as quick as I had Brigham Young and his abomination (polygamy). I said that we follow no man, only as he follows Christ, and though an angel from heaven should teach any other gospel or law that conflicted with the word of God, we would reject him. I challenged Mr. Dalling or any other man to show anything from church publications printed prior to the death of Joseph Smith, that sanctioned polygamy.

The above position had weight with the people and destroyed poor Mr. Dalling's strong weapon, which he had relied upon to overthrow our faith. Nearly all those present were Welsh people, and there is a favorite saying with them that I reminded them of, in as strong and as loud a voice as I could, so that every one present could hear, for it was estimated that from one thousand to fifteen hundred were present: "*Y Qwir Yon Erbyn Y Byd.*" (The truth against the world.) Though crushed to earth will rise triumphant. This was received with much favor.

It was then agreed to adjourn to the following evening, August 23. I asked if they would meet us during the week nights, as I did not favor holding discussions on Sunday; but they answered, "No." So as they were the aggressors, we thought it wise to defend ourselves.

At the close of the service many expressed themselves as being pleased with our position, and the spirit manifested by us in our defense, and said, "Why go back to the days of Joseph Smith? Why not judge the faith of the Latter Day Saints by what they preach and practice here in this country," and they referred to Brn. D. Lewis, Benjamin Davis, and Henry Ellis, of their vicinity. "These men have been here for years, and they are men of good character. They have

never at any time, to our knowledge, said one word in favor of polygamy, but the opposite." I was truly glad that our brethren stood so high in the estimation of the good people.

Owing to the rain on Sunday (23d) there was no discussion, and Messrs. Dalling and Perry did not put in their appearance; so no arrangements were made for the future, except that we sent them an invitation to continue the discussion, and also to discuss the church propositions to be held indoors. We have not yet heard from them. Copies of the invitation and propositions sent to them were also sent to the *Post and Leader*, of Swansea, and the *Mercury* at Llanelly. We did this in order that the public may know that we were still ready and willing to stand in defense of our faith. We would have continued open-air services at Llansamlet had the weather been favorable. The interest there is such that we should by all means like to be able to continue our efforts. We ought to have some means at our command, so that we could rent public buildings, and print Welsh and English tracts. I have had five thousand small pamphlets printed, size three by five inches, eight pages with cover. On the front cover: "Only one church of Christ. There are many churches of men. Our creed, all truth. An open Bible and a free pulpit." On the inside page, as well as on the back of the cover: "An innocent people misrepresented; their faith not understood." It contains the origin of polygamy, and presents our church in the true light, also the epitome of the faith. In my opinion this is a little gem, and should be placed in every home. They cost thirty cents per hundred.

There are three missionaries in Wales: Brn. Rees Jenkins, Thomas Jones, and the writer, and we are anxiously in hopes that friends of other lands, especially the Welsh Saints, who are interested in the success of the mission work here, will bear in mind that it takes money to rent halls and purchase literature, and we should have both.

In conclusion, I repeat that there is an awakening among the people of the land that should not be lost sight of. I remain,

Your brother,

WILLIAM LEWIS.

137 Severn Road, August 27, 1908.

North Dakota.

I was called here to let the people know the difference between the true Saints and some Mormon elders who are here preaching on the streets. They publicly acknowledged their belief in polygamy.

Elder William Sparling had his arm broken and Sr. Sparling her arm and leg broken in a runaway at Sherwood, but both were doing nicely the last we heard.

Brn. Houghton are in the northwestern part of the State somewhere.

Thrashing will soon be over if this nice weather continues. The crop proves to be lighter in places than many expected. God's work seems onward in this State.

JEROME E. WILDERMUTH.

LEMOIRE, North Dakota, September 7, 1908.

Extracts from Letters.

Bro. F. G. Pitt, San Bernardino, California: "Church work is moving along nicely here. The good effects of our late reunion are still being felt. A goodly number in attendance at meetings and a good spirit manifest. The Saints were pleased with Bro. F. M. Smith's visit and timely instruction. The future is brightening, so we are hopeful."

Sr. Cashman, the lady who has been sick at Liberty Home, has recovered and will soon be about. She was very low, but extra care and kindness by the matron, Sr. Rudd, saved her,—almost a miracle. The sister writes: "To all the Saints

I wish to say I have received the best of care from our matron and all in the home, or I would not be here to-day."

Sr. Lucy Entrekin, Biloxi, Mississippi: "The debate between Mr Ben Bogard, of the Baptist Church, and Bro. T. C. Kelley starts on the fifteenth day of September. The people are preparing for it and all are looking for a good time."

News From Branches

CHICAGO, ILLINOIS.

Of important interest it is to the work in the city, that our missionary, after completing his labors on the Sanitarium, is at last permitted to reach his field, and take up the work which awaited him. But in the meantime matters have progressed nicely under the care of the local force and an occasional visit from the district missionary, and especially must we mention the splendid work among us of Bro. Vanderwood. One of our brethren visiting in the East this summer, brought home no little flattery for the local force of Chicago, since it had been remarked to him by some of the priesthood of the Rochester, New York, Branch, that "Chicago has a splendid local force."

Bro. Allen has met with the priesthood of both branches here (the West Pullman, or third branch, having but slight priesthood representation) and talked matters over with them, carefully defining the duties of each officer, and enlarging upon the best means for carrying into effect their labors; how that much wisdom and prayer is needed by an officer to properly deal with the knotty problems which he may be called upon to solve.

Sr. Shultz's daughter was severely burned a few days ago, particulars we did not learn. Sr. McGuire, who has lately undergone an operation, has returned from the hospital and is reported to be progressing nicely.

The sisters are working faithfully in preparing for the bazaar, some time in October, for the building fund.

2270 West Twenty-fifth Street.

J. H. CAMP.

Miscellaneous Department

Bishop's Agents' Notices.

To the Saints of Eastern South Dakota; Greeting: Dear Saints, it is with a feeling of gratitude to our heavenly Father, and to you, that I write these few lines. Many of you have responded nobly to the needs in a financial way in the past, and I feel quite sure that you have not been deprived of any of the comforts and necessities of life by so doing, and you surely must be conscious of the fact that you have God's approval and blessing. It is not because you are less faithful than others that we call your attention to present and future needs of the Lord's work, but because the human heart is prone to forget present duties in reflecting on what we have done in the past, and also because we have become accustomed to those in official positions reminding us of present needs.

Your experience in life has taught you that every year brings to your homes practically the same needs; you must eat to preserve your physical life; you must buy new clothes to protect your bodies from cold and heat; you need fuel to keep warm, and all your needs and wants find a duplicate in the missionaries' families, and as the greatest part of the tithes are used for that purpose, when you pay your share you are giving the missionaries' families an opportunity to have what you believe you need for just necessities.

That your minds might be refreshed and enlightened, I will call your attention to a few things needful for you to know. The Prophet Isaiah, 1: 19, said, in referring to Israel, that the willing and obedient would eat the good of the land. The same person who told you to be baptized, also said: "Bring ye all the tithes into the storehouse that there may be meat in my house."—Malachi 3: 10. In Proverbs 3: 9, we are

told to honor the Lord with the first-fruits of our increase. In Doctrine and Covenants 106: 1, the Lord says the law of tithing is a standing law for ever. In the same book, 75: 4, we are informed that it is our duty to assist in supporting the families of the elders engaged in missionary work, and in 70: 3, we are told that a failure to honor the temporal law is one of the causes why the Spirit is withheld from us. A failure to keep his law was one of the causes why our people failed to possess the land of Zion. (Doctrine and Covenants 102: 2.) A failure on the part of some to honor God's law will not excuse us; we are rewarded in spiritual and temporal blessings for what we do. The failures of others will not rob us. In seeking to carry out the law the Bishop instructed me to pay the allowance of Sr. L. G. Holloway, wife of my collaborer, and up to date she has received only a portion. So you can perceive that it takes faith to be a missionary's wife as well as a missionary.

"There is a work for you to do,
No other one can do for you.
Arise and work though great or small,
For by our works we stand or fall."

To those who have been faithful in the past it will be a source of joy to know that you have been blessed of God, and that you have the gratitude of many grateful hearts who have been clothed and fed as a result of your generous and loving deeds. To those who have been forgetful of those duties, that make for peaceful communion with our Lord and fill our hearts with love, we will say that God does not want your money because he can not get along without it, but rather that we might do his will, and eliminate selfishness from our natures, and be entitled to his favor and his blessing, in spiritual and temporal things. Paul says in this connection: "Not that I desire a gift: but I desire fruit that may abound to your account."—Philippians 4: 17.

Unless you know where I am when you write, address me at Omaha, Nebraska, 3318 Taylor Street.

Your collaborer in the gospel of Christ,
EDWARD RANNIE,

Bishop's Agent for Eastern South Dakota.

September 23, 1908.

Pastoral.

NOTICE EXTRAORDINARY.

To the Michigan Districts in Particular and the Lesser Priesthood Especially; Greeting: The St. Clair conference having been appointed for October 3 and 4, it will be suitable to me for the following appointments: Clear Lake, Indiana, October 10 and 11; Rose City, Michigan, October 17 and 18; Bellaire, Michigan, October 24 and 25; Freesoil, Michigan, October 31 and November 1. If these dates are satisfactory to all, the various district officers will please so notify at once. This will permit me to attend all the conferences. The Presidency request the organization of the Aaronic priesthood into quorums. To the priests, teachers, and deacons throughout Michigan, I hope to be able to address a circular letter to each in which you will be requested to decide as to your choice of a president for your respective quorum. From those nominated the choice will finally be made at the time of the organization. I trust that our conferences, as heretofore, will be profitable to all.

The ministry of Mission number three will please remember that it will be necessary for them to send direct to the Herald Office for the report blanks if they are not already supplied, and the October 1 report they will please send to me at St. Clair, Michigan. Please note this request and if not already supplied with blanks send *immediately* so that you will have it in time to make out your report *October 1*. Better put in your note-book the name of the place where you are requested to report.

LAMONI, Iowa, September 11, 1908.

In bonds,
J. W. WIGHT.

Corrections.

Bro. E. W. Nunley, Cookes Point, Texas, calls attention to errors in his recent notice to the Central Texas District. The district was wrongly given as the Louisiana Central, and, likewise, the address at which he can be found is Caldwell, Texas, not Louisiana.

Conference Notices.

The Nodaway District will convene with the Ross Grove Branch, October 3 and 4, 1908. Let the priesthood and committees send in their written reports to the secretary before the convening of conference, so business may be done without embarrassment. Two motions were filed at our last con-

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

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

ference for consideration at the next: 1. To do away with the delegate system. 2. To make priests, teachers, and deacons *ex officio* members of the conference. Be prayerful and come with the Spirit of the Master, and let us have a good time. W. B. Torrance, secretary.

The Fremont District will convene with the Thurman Branch, near Thurman, Iowa. Saturday, October 10 at 10 a. m., and will continue over Sunday. At this conference a bishop for the district will be provided for, and other matters of business attended to. Will try to have Bishop Kelley with us and other good speakers. Everybody invited. C. W. Forney, secretary.

The Far West, Missouri, District will convene with the Cameron Branch on September 26, 27. Charles P. Faul, secretary.

Kewanee District will convene with branch at Millersburg, Illinois, September 26, 27. Elder J. W. Wight, missionary in charge, is expected to be present. All reports should be sent to the secretary not later than September 21. This is by request of Bro. McDowell. Those attending may notify Bro. J. L. Terry, Millersburg, Illinois. Mary E. Gillin, secretary, 1410 North Elizabeth Street, Peoria, Illinois.

Clinton District will convene at Veve chapel, October 3 and 4, 1908. Send reports to the undersigned on or before September 30. A. C. Silvers, secretary, Walker, Missouri.

The Northern Nebraska District will convene at Decatur, Nebraska, October 10, at 10 a. m. We urge the members of the different branches, also the scattered ones, to attend if possible. All clerks are requested to forward reports promptly. Bring your Hymnals. Alice C. Schwartz, clerk.

The Massachusetts District will convene at Providence, Rhode Island, October 10, 11, 1908, at 2.30 p. m. Secretaries will please send in their statistical reports at least two weeks in advance. All elders in the district (other than General Conference appointees) and presidents of branches are requested to report their labors. Please let me have them in time to look them over before conference. All come and enjoy the association of Saints. Address all conference matter to clerk, W. A. Sinclair, M. D., 166 Pearl Street, Winter Hill, Massachusetts.

Conference of the Lamoni Stake will be held at Pleasanton, Iowa, October 10 and 11. Reports may be sent to the secretary, Leon A. Gould, Lamoni, Iowa.

Quarterly conference of the Southern Missouri District, will convene with the Pomona Branch, at 10 a. m., Saturday, October 3, 1908. Let every branch be fully represented, and all reports complete as possible. J. M. Quinly, secretary, 1995 North Boonville Street, Springfield, Missouri.

The semiannual conference of the Portland District will be held at Condon, Oregon, Saturday and Sunday, October 3 and 4, 1908. Be prompt in sending in reports. A. E. Lasley, clerk, Montavilla, Oregon.

The Idaho District will meet at Hagerman October 3, at 10.30 a. m. Branch officers will please send reports. Teams will meet those coming by train. Let us know the date you expect to arrive in Bliss. J. E. Condit, Bliss, Idaho.

The St. Louis District will convene at Belleville, Illinois, on Saturday and Sunday, September 19 and 20, 1908. Will branch secretaries please mail me their complete reports not

later than September 16. Let all come and bring the Spirit of the Master that we may have a profitable session. Charles J. Remington, secretary, 2728 Rutger Street.

The Eastern Maine District will hold its next session at South Addison, October 3 and 4. The first session will open at 2.30 p. m. on the 3d. E. M. Walker, secretary.

Convention Notices.

The London, Ontario, District Sunday-school association will convene at Port Elgin, Ontario, October 2, 1908, at 10 a. m. Maggie MacGregor, superintendent, Jennie Morrison, secretary.

The Kewanee District Sunday-school association will convene at Millersburg, Illinois, September 25, 1908, at 2.30 p. m. Mrs. Nellie Elvin, secretary.

The Religio convention of the Northern Nebraska District will be held at Decatur, Friday, October 9, at 2.30 p. m. A short business-session followed by normal work will occupy the afternoon. A joint session with the Sunday-school will be held in the evening. Bring your Books of Mormon, *Quarterlies*, and Normal Lessons. Mrs. F. R. Schafer, president, H. T. McCaig, secretary.

The Northern Nebraska District Sunday-school association will convene at Decatur, Friday, October 9, at 9 a. m. The current Sunday-school lesson will be taken up. Bring your "helps" and Zion's Praises and enjoy a profitable time. Come! Helen McCaig, secretary.

The Religio association of London District will convene at Port Elgin, Ontario, Thursday, October 1, at 2 p. m. Locals will send in credentials to me not later than September 25. Lucy Yerks, secretary.

The Idaho Sunday-school district association will hold its convention at Hagerman, Idaho, October 2, 1908. Those coming notify J. E. Condit, Bliss, Idaho. Millie Gilmore, Bliss, Idaho, secretary.

Reunion Notices.

The Mobile reunion will be held in the Theodore Branch, commencing Saturday, October 3, and closing on the 12th. Those coming to camp will find small houses near the ground to camp in as there are no tents to rent. Those that do not want to board that way will find private houses to get bed and board. We invite the Alabama and Florida Districts and all to come, and come to help us out. There will be teams to meet both L. & N. and Bay Shore trains on Friday and Saturday. N. L. Booker, secretary.

Two-day Meetings.

There will be a two-day meeting at Spruce, Michigan, Saturday and Sunday, September 26 and 27. Trains will be met by teams at Ossineke on Friday and Saturday. George W. Burt.

Important Books of the Month.

Among the works of general interest which The Macmillan Company promises for publication this month are *Realities and Ideals* by Frederic Harrison; *Highways and Byways of the Pacific Coast*, by Clifton Johnson; *The Seeming Unreality of the Spiritual Life*, by Henry Churchill King; *The United States as a World-Power*, by Archibald Cary Coolidge; *Volume II of Professor Edward Channing's History of the United States*; *The Evolution of Modern Orchestration*, by Louis Adolphe Coerne; *The Principles of Anthropology and Sociology in Their Relations to Criminal Procedure*, by Maurice Parmele. These in addition to the two novels already announced—*Wroth* by Agnes and Egerton Castle, and *Cousin Cinderella* by Mrs. Everard Cotes.

Of far reaching interest and importance in the September *Century* is the discussion of "The future wheat supply of the United States," by Edward C. Parker, of the University of Minnesota agricultural experiment station. He points out the many means which may be utilized to meet the future demands for wheat, prophesying that agriculture, still only in its infancy, is bound sooner or later to have a rapid and widespread development, and that the limit of its possibilities will be extended by each succeeding generation. Since writing the article Mr. Parker has been called to Manchuria by the Chinese authorities to organize an experiment station.

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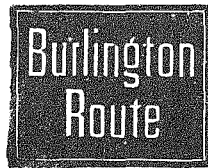
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, SEPTEMBER 23, 1908

NUMBER 39

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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Editorial

SANCTION OF THE LAW.

The sanction of the law of the land is the penalty determined by the lawmaking power as punishment in the event of a violation of that law. This applies equally well to the laws of God and even to a greater degree, because punishment for violation of law is inevitable. For instance, with municipal laws the penalty generally fixed for the crime of murder is the death of the slayer; but many murderers there are who have escaped this penalty because of various and obvious reasons. But the penalties imposed by God upon sinners against his decrees can not be escaped. They are as sure and certain as death itself.

In addition to the so-called penalty attaching to violation of the laws of the land, there is another sanction as severe in many cases and often more to be dreaded than imprisonment or the infliction of fines. It is the moral censure of society. Of course this has a bearing or influence to a degree which differs according to the mental and moral make-up of the man against whom it is directed. It can easily be imagined that there are men who would readily pay fines or even suffer imprisonment in order to do certain things forbidden by law, but who would not risk the reproach of society resulting from the exposition of their guilt. On the other hand there are those upon whom the adverse opinion of society has little or no effect.

It can be seen, therefore, that this additional sanction is a good thing. It is of greater influence with the majority of men in the keeping of law and order than the prison itself; the fear of exposure prevents many a crime.

So also with the laws of God: There is the sanction of his laws which declares that men shall be judged by their works and shall suffer for their misdeeds. There is the additional sanction contained in the words, "I am not well pleased," and "God does not look upon sin with the least degree of allowance"; as also the moral restraint of fellow Christians and the good opinion of brethren and sisters. While all admit God's omniscience, leaving no doubt as to his knowledge of sin, yet few there be, comparatively, who really keep this fact in mind. Christian men and women know not only that sin is

S. M. Traum, Christian Disciple, is the author of a series of articles appearing irregularly in the *Christian Standard*. The first number was published in the issue of May 16, 1908. This writer claims responsibility for the disaffection of Elder M. R. Scott, of Wirt, Indiana, who was once a brother, but who is now a minister for the Disciples.

violation of law for which atonement must be made, but also that it displeases God who is their best friend and whom they love and do not wish to offend. They also love their brethren and sisters and wish to maintain a righteous standing in their hearts and minds. Alas, that this is not more operative among men, since the love of God and right doing are not of themselves always sufficient to keep men within the law!

Among nations there exists what is called international law, which, at first thought, seems an anomaly, because the term *law* predicates a superior power from which the law comes and by which the same is to be enforced. But with independent nations there is no superior power recognized, each having, by virtue of its independent existence, rights and privileges equal to that of any other. When differences now exist between nations and arbitration is to be made, certain things are taken into consideration known as international law. They are the former decisions and actions of courts of arbitration, which are matters of record and therefore recognized, and to that extent are as binding as law. They are supposed to be founded in justice and are brought to bear the same as the common law or decisions of municipal courts, and effect the disposition of cases in equity in a like manner.

So much for the application of international law. The question is, What makes it law when there is no compelling power recognized? A resort to force of arms in settlement of difficulty is another proposition and does not enter into the consideration of this subject. What makes it law, then, when there is no ruling power to enforce its observance or determine the penalty of its violation, when actual and written prohibition does not exist? It is the sanction of the world, the commendation or censure of mankind. With nations, as with any form of organized society, this regard for the opinion of others and even the opinions themselves are determined largely, almost wholly, by the introduction of Christian principles. It is a powerful factor for good; it should be respected by individuals and encouraged by communities.

International difficulties are being adjusted according to principles of justice which many years ago, when this higher sanction did not exist, would have resulted in war and bloodshed. Turkey has finally recognized this sanction,—this approval of right and disapproval of wrong, which is being felt more and more among the world, and the "sick man of the East" is granting a constitution to his subjects. The world approves.

Saints should try to strengthen the moral uplift. The moral influence of communities differ to a marked degree and are found to be in proportion to the actual morals of the people. Let criminals

know their misdeeds are not only against the law, but are harmful to the welfare of society. We should not withhold censure from sinfulness, but should, of course, exercise charity and love toward sinners. We thereby honor God.

I. A. SMITH.

CORRECTNESS OF BIBLE TRANSLATION.

"We believe that in the Bible is contained the word of God, so far as it is translated correctly."—Epitome of Faith, Reorganized Church of Jesus Christ.

Opponents to the restored gospel have taken exception to the foregoing. They do not like the idea that there may have been mistakes in the translation of the Bible. In view of this fact we believe the following under the title, "The danger of excessive literalism," will be of interest, as it tends to strengthen our faith in the above. We quote from the *Literary Digest* for September 5, 1908:

The Reverend Doctor Charles F. Aked, a clergyman of unquestioned orthodoxy, explains through the pages of one of the popular magazines how an extreme theory of "literal inspiration" applied to the Bible may prove a stumbling-block rather than a prop to Christianity. His frank words may prove of value to those who are ready to think the Bible invalidated by a single proven error. "So long as the man in the pulpit pretends that the Bible is infallible, just so long will the man on the cars politely ignore it," writes Doctor Aked in *Appleton's Magazine* for September; and he goes on to show how inevitably a certain amount of human error must have crept into the text during the long centuries of copying, translating, and retranslating. When we face the accepted facts of the case, he points out, "the infallibility of the English Bible becomes an impossible conception." Yet he finds the notion still loosely floating about the churches "that the Bible came down from heaven, cleanly printed, nicely bound in morocco, and gilt-edged, with a book-marker against the text which has been erroneously made to declare that every scripture is inspired of God." The result of this theory that even in the English version every sentence, word, and punctuation-mark is "guaranteed by the Holy Ghost" is thus depicted.

"Men are told that the Bible is the infallible revelation of God to man, and that its statements concerning God and man are to be unhesitatingly accepted as made upon the authority of God. They turn to its pages and they find historical errors, arithmetical mistakes, inconsistencies, and manifold contradictions, and, what is far worse, they find that the most horrible crimes are committed by men who calmly plead in justification of their terrible misdeeds the imperturbable 'God said.' The heart and conscience of man indignantly rebel against the representations of the Most High given in some parts of the Bible. What happens? Why, such men declare—are now declaring, and will in constantly increasing numbers, and with constantly increasing force and boldness, declare—that they can have nothing to do with a book whose errors a child can discover, and whose revelation of God partakes at times of the nature of blasphemy against man. To such Bible-rejection has Bible-worship led! But the Bible remains the noblest monument of the religious genius of the race. It preserves the words of the most truly inspired men of bygone ages. It contains the record of the revelation of God. And it stands in unapproach-

able majesty, as a volume, the Book of books, superior to all others, and itself a literature not merely inspired, but inspiring the literature of the world."

Doctor Aked reminds us that the Revised Version of the English Bible "is based on the Authorized Version, which is an improved edition of the Bishops' Bible, which was a bad copy of Cranmer's Bible, which was based on Coverdale's translations of Dutch and Latin translations and Rogers' version of Tindall's Bible." But textual errors had ample opportunities to creep in long before the English version existed. "The earliest Hebrew copy of the Old Testament of undisputed date goes back only to the tenth century A. D.," we are told, although the oldest Greek version, that in the Vatican, "dates from the first half of the fourth century." Considering the case of the Hebrew version, Doctor Aked writes:

"For a period, therefore, of not less than twelve hundred years, and perhaps of two thousand, copy had been succeeding copy, generation following generation in the world of books even as in the human race. Twelve centuries of 'editions' had gone the way of all papyri, even as twenty centuries of human beings had gone the way of all flesh, and this parchment was heir of all those ages in the foremost files of—books. Had no copyist made one mistake in the course of twice a thousand years? As compensation for the late date of our Hebrew authorities can be set, it is true, the scrupulous fidelity with which the Hebrew amanuensis did his work, his reverence for the letter of the document on which he was engaged, and the consequent comparative purity and reliability of the text. But still—

"Consider this one fact: In a perfectly marvelous way the Jews contrived to preserve a literature without having a vowel in their language. The very thought of it staggers one! Let any man write out a column of to-day's newspaper, omitting every vowel as he writes, and then try to write out from the copy he has made a fair copy back into English! He will find it a tedious and painful task; and he will find as well that there are many words which may mean one or two or three different things, according as he inserts one vowel for another. And he has to depend on memory, on his insight into probabilities of meaning, and upon his natural capacity for making sense of obscure 'copy,' for the exact word. Now let him imagine himself engaged not on a paltry column, but upon the entire Old Testament! And this was the position of Hebrew learning during the whole course of its history down to the sixth century after Christ. Then the Jews began to put in the vowel points which they had invented; but did they invariably put in the right vowel, or have they now and then given us a word or two which ought not to have been in the Bible at all?"

Again, turning to those books of the Bible which Protestantism group as Apocryphal and which Roman Catholicism accepts, Mr. Aked continues:

"Men decided which books were 'Bible,' and which were not. They had no miraculous power, no miraculous information, no miraculous commission. They were men of like passions with ourselves. Some were abler men than we are, and more learned. Some were neither so capable nor so well read. But they resolutely set themselves to consider problems, and they gave the best solution they could hit upon. By tact and insight and all the resources of literary criticism open to them, they sought, zealously and prayerfully, to define the place of the various books which claimed to belong to the Bible. But—

"It is palpably absurd to regard every question, disputed for twenty centuries, debated by innumerable councils, Jewish, Catholic, Protestant, adjusted time after time by the simple expedient of a majority vote, as so irrevocably fixed by the will of divine Omnipotence that to reopen any question,

to reconsider any evidence upon which men of other ages took action, to travel over the ground trodden by them, with their own methods of inquiry and with prayer to the God they worshiped for the aid of the Spirit for which they begged, to do exactly what they did—form an independent and reverent judgment—is a crime so heinous that the bitterest words in the vocabulary of Christian hate must needs be spoken, and the deadliest weapons in the armory of religious persecution forged against the heretic and the sinner. The decisions come to may be right. They may be wrong. But they were the decisions of men, and as such are subject to criticism and revision equally with any other conclusions in the whole realm of intellectual life."

RELIGIOUS TOLERATION IN UTAH.

A little incident of interest happened in Salt Lake City recently. Bro. E. C. Briggs, who has been active in street work and in the distribution of our church literature, was arrested, upon complaint of Charles H. Wilcken, of the bureau of information at the temple grounds, and he was haled into police court for violation of a city ordinance which forbids the handing out of advertising matter in a certain section near the temple. Details are perhaps unnecessary, but Judge Diehl passed on the case in a peculiar way.

Judge Diehl found Mr. Briggs technically guilty, . . . but discharged him. . . . He did not think the city council, when it drew up the ordinance, meant to class printed matter pertaining to church work as advertising. . . . The judge said he did not feel disposed to impose a fine, for it had been a common practice of other churches to give out printed matter telling of church work as freely as did Mr. Briggs, in the restricted district.—Salt Lake *Tribune*, September 15, 1908.

This disposition of the case strikes the Salt Lake *Tribune* as remarkable. We quote from their editorial of September 15:

In the case of Elder Briggs, which Judge Diehl decided practically both ways yesterday, the court was quite right in saying that the complaint presented a new case. . . .

The idea that a man is not free to hand religious tracts to passersby on the street is indeed something new in America. But if the court considers that an offense, how does it happen that there is no punishment for that offense? Simply because no such offense is named in the law or could be named in the law, and no penalty could possibly be provided for anything of that kind.

Suppose a Mormon elder should be arrested in any one of the eastern cities for handing out Mormon tracts at houses or to persons he might meet on the street: what a howl would be raised here about religious persecution and about the intolerance of the community in which such "an outrage" could be perpetrated! And yet in Salt Lake City our city court gravely professes to find some sort of offense or objection in Elder Briggs handing out on the street some tracts in support of the doctrines of the Reorganized branch of that church.

It is a very curious commentary upon the puerility of that court to have an outcome of this kind from it. If Elder Briggs is to be prosecuted for handing our Reorganized tracts here, we suppose that the like punishment should be visited upon any Christian minister, colporteur, or Bible agent who might hand out tracts of the American Bible Society, foreign mission tracts, Methodist tracts,

Episcopal tracts, Presbyterian tracts, or any other form of religious literature. The whole idea is too preposterous to think about!

In a later issue the *Tribune*, under the heading, "Bigoted intolerance," devotes an editorial column to the Briggs case, quoting freely from Utah documents to show that Utah Mormons have always used the plan of distributing tracts and literature in getting their views before the people, and are guilty of "cowardly intolerance."

The recent arrest of Elder E. C. Briggs of the Reorganized Church, at the instigation of the polygamous Mormon church, because he distributed religious tracts upon the streets, has brought forth volumes of condemnation from all classes of people, including a large number of Utah Mormons. On all sides the cowardly intolerance displayed by the church authorities throughout the case is unsparingly denounced, and the effect of it has been to work injury to the whole Mormon organization.

[Here follow numerous quotations from letters, sermons, pamphlets, newspapers, etc., showing the Utah methods of scattering literature from house to house and on the streets, including a statement from their president:]

"All we want is a free field and a fair fight. We would like to be treated honorably."—President Joseph F. Smith to Pittsburg *Times*, April 3, 1908.

It is quite impossible for the Mormon church authorities to escape responsibility for the arrest of Elder Briggs. For months past, according to a statement made by Mr. Briggs (which doubtless will not be denied), he has been warned by attaches of the bureau of information to cease handing his religious tracts to persons passing that vicinity. From warnings to desist, the intolerance and persecution passed to threat of arrest if Elder Briggs persisted in doing in Salt Lake City what Mormon missionaries do in every city and town and hamlet in the country. Elder Briggs stood upon his equal rights to disseminate his own doctrines, and he was arrested and haled before the police court. . . .

The underlying cause for the arrest was in the fact that Mr. Briggs was distributing religious literature, denouncing polygamy and contributing proof of its utter falsity as a pretended doctrine of the Mormon church as these doctrines were originally contemplated and established. This constitutes the most offensive *lese majeste* imaginable, in the eyes of the polygamous president, Joseph F. Smith. Hence the prophet, who hypocritically states that all he wants is a "free field and a fair fight," caused his minion to go out and suppress the offender. . . .

As represented in the foul lechers who tyrannize over their people, the church is a mass of festering hypocrisy, deceit, intolerance, and vicious persecution.

NOTES AND COMMENTS.

Our missionaries to Wales have been active and successful in getting into the pages of local papers. Bro. Lewis says: "In the last four weeks we have been favored by the press. I am safe in saying that not in the history of the Reorganized Church in Wales has there been extended to us such courtesy. To my knowledge, eight of the periodicals have had favorable comments about our faith by the editors and reporters, besides articles that have been written by our force, namely, Bro. J. W. Rushton, William Armstrong, Henry Ellis, Bro. Pickton, and my-

self. Thousands have been informed of the difference between us and the Utah Mormons, who have by their abominations brought a disgrace upon the fair name of the church. I am grateful for the open door (press) by which we have been able to reach so many homes, and bring before them the faith of the true Latter Day Saints."

Bro. Elbert A. Smith, associate editor, writes from Marathon, Iowa: "By invitation of the local pastor of the Baptist church, I occupied their pulpit on Sunday night, September 13, and had the largest audience any of our elders ever secured in this section. The invitation came without solicitation and is a tribute to the standing of the few members who live here."

Patriarch J. H. Lake desires that we announce that his niece, Ruth Strand, who lives in Canada, would like to know the whereabouts of her son, John Strand, who left home some time ago and stayed in Michigan for a short time. While there he became a member of the church, and went West afterward. It is quite necessary to find him as there is some money left to him. He should report to J. H. Lake, Willoughby, Ohio, or to his mother, whose address he will doubtless know.

Bro. John Lloyd, St. Louis, writes us at the request of Sr. Kitchingham, who has lost track of her son Alfred.* He was last heard of at Chicago, where he attended one of the branches. Any one knowing his whereabouts can communicate with Sr. Kitchingham at 2941 Thomas Street, St. Louis, Missouri.

LAMONI ITEMS.

The Harvest Home Festival for 1908 is history, and the interest manifested by the people of Lamoni and vicinity is remarkable to those who have had no previous opportunity to see what this festival means. Exhibits of all kinds were excellent. Several brethren of the HERALD force and church offices are premium holders as a result of competition in live stock and poultry.

Elders J. W. Wight and J. W. Peterson were Sunday speakers at the Brick Church.

Work at Graceland is in full swing. The presence of students at church meetings of all kinds is quite noticeable. The Athenian Society holds meetings on "Saturday evenings at Athenian Hall," as President Anderson expresses it. Visitors are always welcome at the programs rendered, and are always repaid for any trouble in attending, as programs are of a high order.

I'd rather have a little nosegay on my breakfast plate than a bank of cut flowers on my coffin.

The Straight Road

A PLEA FOR CONTINUED REVELATION.

The principal reason why a plea for continued revelation is made necessary, is because the Christian world at large rejects the idea. Modern theology has taught that God no longer speaks to men as formerly; furthermore, it declares that God will not speak to men again. It is conceded that God has spoken to men, in the various incidents as related in the Bible; that he will continue to speak to "holy men of God," as they are "moved by the Holy Ghost," is denied.

A plea for continued revelation will of necessity include a plea for the unchangeableness of God. Is God changeable? Is he a respecter of persons? Has the Holy Ghost changed? In denouncing continued revelation, modern theology must affirm that God is not the same; that he is a respecter of persons; that the Holy Spirit, which proceeds from God, is not what Christ promised it to be.

Of the unchangeableness of God we read, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning."—James 1: 19. Of our Savior we are told, "Jesus Christ the same yesterday, to-day, and for ever." (Hebrews 13: 8.)

The Holy Ghost, proceeding from God and manifesting himself to men according to the will and wisdom of God, is continued revelation. Wherever "holy men of God" may be found in all the world, in all ages of its history, God may speak to them. One chief reason why revelation ceased after the times of the apostles was because of the fact that the Christians were turning to heathenism and very few, if any, "holy men of God" were to be found. If such men as Peter, Paul, and James had continued to exist, continued revelation would doubtless have been manifested through them. The oncoming of the Dark Ages was inevitable. The fulfillment of the prophet's declaration, "For, behold, the darkness shall cover the earth, and gross darkness the people" (Isaiah 60: 2), was surely at hand.

Over one thousand years were passed wherein this darkness, manifesting itself in ignorance, heathenism, and priestcraft, has left an almost incredible record upon the pages of the world's history. Emerging from this benighted condition came the reformers, one by one. They revolted at the utter inconsistency of a corrupted church. Not all the reformations were free from this tainted corruption, and from them men have originated still further reformations, and such work is yet going on. This condition of things was fast leading up to the event foreshadowed by the prophet when he said, "Wherefore the Lord said, Forasmuch as this people draw

near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."—Isaiah 29: 13.

By taking an unprejudiced view of sectarianism, to-day, one may discover a complete fulfillment of this prophecy. Their fear toward God is taught by the creeds and precepts of men. No higher authority is claimed; they have removed their hearts from God and forbidden him to speak to them. They would not believe him if he did. They honor him with their lips, but refuse to comply with the commandments as God gave them in the New Testament. As their fathers, they thirst for the blood of any man who comes to them as a true prophet of God. They denounce as a fanatic any one who dares to contend for the faith, organization, and blessings of the church as built by Christ, in the primitive age. In the face of this condition the Lord has said, "Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isaiah 29: 14. The complete fulfillment of this prophecy, the restoration of the gospel and the true church of Christ, is, without doubt, the marvelous work here referred to by this prophet. The time of fulfillment is indicated by this further prediction, "Is it not yet a very little while, and Lebanon [Palestine] shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"—Isaiah 29: 17.

The true church of Christ was organized by command of God, to men who were so directed and moved upon by the Holy Ghost, April 6, 1830. Within a few years of time thereafter, the land of Palestine, only inhabited by wandering Arabs, its cities in ruins, only a desert and barren waste for many centuries past, was suddenly awakened to life and fertility by the return of the former and latter rains. Jerusalem has since been built up,—the town without walls, as declared by the prophet in Zechariah 2: 1-6. An angel from heaven was to bring back to earth "the everlasting gospel." (Revelation 14: 6.) And as Jesus said, "Elias truly shall first come, [before his second coming,] and restore all things."—Matthew 17: 11. Thus the gospel and the authority of the priesthood have been restored in fulfillment of God's word. The revelation and witness of the Holy Spirit have been enjoyed by the people of God as in days of old.

Concerning the Holy Ghost Jesus said, "He will guide you into all truth. . . . He will show you things to come."—John 16: 13. Again, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26. The plea for continued revelation is,

that the Holy Ghost will now actually do, for those who possess it, just what Jesus said it would. God having set in the church apostles and prophets (1 Corinthians 12:28), it follows that he will speak through them the revelations of the Holy Ghost. We are told, "Beloved, believe not every spirit, but try the spirits whether they are of God."—1 John 4:1. The church, to protect itself against fraud or deception, puts to the test all that is offered for its guidance as revelations from God. Only that which is attested by the Spirit, and which harmonizes with all other revelation, is accepted, no matter from whom it is received.

The world to-day is full of deception, including false and seducing spirits of evil. The presence and abiding influence of the Holy Spirit is promised the people of God, that they may be able to discern that which is of God, that which is of man, and that which is of the Devil. It is said, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—1 Corinthians 2:11, 12. One chief reason why the world of the past and present rejects continued revelation, is because of their unregenerated condition. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him."—1 Corinthians 2:14. God gives the Holy Spirit "to them that obey him" (Acts 5:32). No man can expect to receive it by any other means, and no one can retain its guiding influence, except by love, humility, and purity of life. It was Job who declared, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job 32:8. The natural man is endowed with the light, "which lighteth every man that cometh into the world." (John 1:9.)

By obedience to the gospel we are "born again" from the natural into the spiritual, by which we are able to see and comprehend spiritual things. Without this new birth it would be impossible for us to comprehend or appreciate the value of continued revelation. Paul tells us that he did not receive the gospel from any man, but that he was taught it "by the revelation of Jesus Christ." In his natural unregenerated condition he could not possibly see the kingdom of God; he was struggling within the bondage of a false and man-made religion; when he was freed from that and was born again, God gave him an abundance of revelations by which he obtained a knowledge of him.

In his letter to the Ephesians he says, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks

for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."—Ephesians 1:15-17. Paul had received such knowledge and knew it was possible for others to receive the spirit of wisdom and revelation which would give them a knowledge of God. It is evidently a false theory that would attempt to teach otherwise.

The Holy Ghost is promised to "as many as the Lord our God shall call." (Acts 2:39.) And Jesus has declared, "If any man will do his will, *he shall know* of the doctrine, whether it be of God."—John 7:17.

If no other argument for continued revelation to the church and to individuals could be found, it would seem that this statement would be all sufficient. He that follows Christ "shall not walk in darkness but shall have the light of life." This is our plea: that our faith should cease to be an experiment; it should and may become a reality. Every person who follows Christ, who does his will, may have the personal satisfaction of his acceptance with God. If men seek after him, working righteousness, they will find him to-day as ever. Our gospel comes not in word only, but in power, in the Holy Ghost, and in much assurance.

W. E. LARUE.

CLEVELAND, Ohio.

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THE CORRECT MODE OF CHRISTIAN BAPTISM.

The first baptism that we read of under the Christian dispensation was John the Baptist. It is written of him,

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe.—John 1:6, 7.

Mark 1:1-5 speaks of him as God's messenger. Luke says:

The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.—Luke 3:2, 3.

Matthew records it thus:

This is he that was spoken of by the prophet Esaias.—Matthew 3:3.

From these scriptures the fact is established that *John was sent and taught of God what to do and how to do it*; hence it is reasonable to conclude that he knew his duty and *how* to perform it. Therefore whatever mode of baptism he preached and practiced must be the divine order, and since no other mode is taught in the New Testament for the remission of sins, we have no authority for the use of any other than that which God gave to John.

The baptism of Jesus by him will determine the mode ordained of God to be followed by all men; all other modes are not of God.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.—Matthew 3: 13.

And Jesus, when he was baptized, went up straightway out of the water.—Matthew 3: 16. (See also Mark 1: 9, 10.)

These two witnesses declare that when Jesus was baptized *he went up straightway out of the water*, hence he must have *gone down into it*. Surely he would not go down into it if sprinkling, pouring, or making the sign of the cross had been the mode.

The Apostle Paul certainly understood the divine mode, and he says:

Know ye not, that so many of us as were baptized unto Jesus Christ were baptized unto his death? Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Romans 6: 3, 4.

In the fifth verse he speaks of baptism as a planting, "in the likeness of his death." No man leaves the seed on the top of the ground, uncovered; he buries it. So the true believer is buried with—like—Christ in baptism. See also Colossians 2: 10-12. This agrees with Christ's teachings to Nicodemus. See John 3: 3-8. In the fifth verse Christ declares the necessity of being "born again," and says:

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.

There never was a birth without a concealment, hence the body must be buried in the water, as Paul declares they were, and to be baptized or born of the Spirit our spirits must be overwhelmed with the Holy Ghost; thus the entire man is born again.

Paul says of Christ:

He saved us, by the washing of regeneration, and renewing of the Holy Ghost.—Titus 3: 5.

Again:

Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word [according to the word].—Ephesians 5: 25, 26.

That John's baptism was Christian was evident from the fact that Christ honored it:

All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.—Luke 7: 29, 30.

It was one of the means by which John was to prepare the way before Christ. Paul so acknowledges John's baptism. (See Acts 19: 4.)

In conclusion, if human learning can add any force to the word of God, the scholarship of the world is in favor of the argument that immersion in the water is the true mode of Christian baptism. The fact that they do not practice it is only evidence of the perverseness of the human mind.

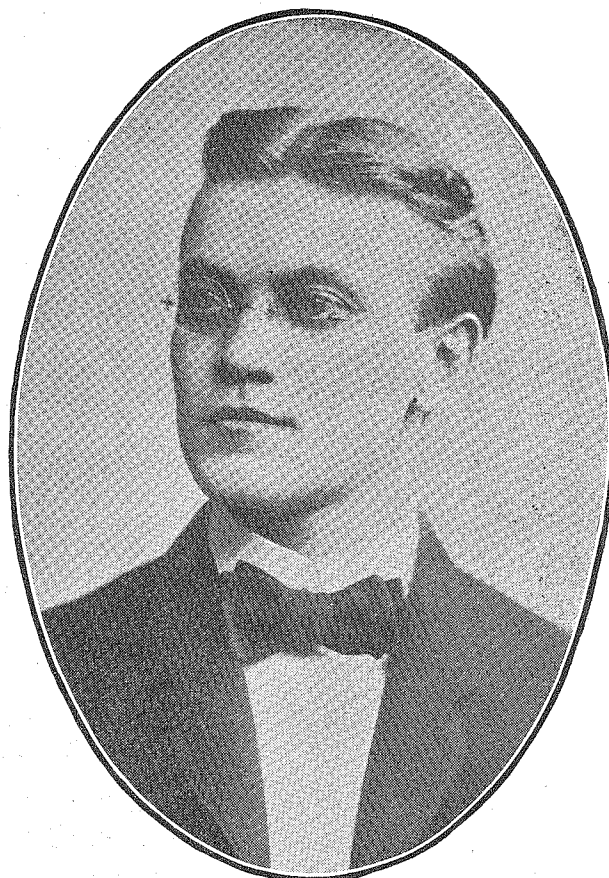
CHARLES DERRY.

There are times when a dollar bill goes farther than a wagon load of sympathy.

Original Articles

ADDRESS OF PRESIDENT D. A. ANDERSON

AT OPENING SERVICES OF GRACELAND COLLEGE, SEPTEMBER 8, 1908.



PRESIDENT D. A. ANDERSON.

It is with some diffidence, Mr. Chairman, that I respond to your introduction. The responsibilities which I am compelled to assume in accepting the presidency of Graceland College seem to fall heavily upon me this morning. Not that I shall permit them to overburden me, for I remember that God requires only a reasonable service. Hence, I go forward in humility, seeking to do my full duty and trusting him for needed assistance.

I look upon our educational interests as being an important department of church work, and I feel that all departments should be interested in, and helpful to, each other. Without claiming any priority of right, I expect all to assist in this phase of the work, as in others, to the extent that it is possible.

One of our prominent educators, Doctor Dewey, says, "Education is life." This, to the mind of many, is the most adequate definition of education that has ever been enunciated. The inheritance we receive at birth gives us an existence which is the resultant of all the accumulated activities of our ancestry.

However favored we may be by nature, we must receive proper nurture in order to become individuals capable of rendering to society the service which it needs, and to God what he requires. Our life is made up of sensations from our environment and our responses thereto. Every influence exerted upon the individual plays an important role in his development. Education, as the coadjutor of nature, equips man for the most favorable reactions in a civilized community. Nature is the kind mother; the school, not destroying, but utilizing and transcending, the powers of nature, is the Alma Mater of civilization. Among the educative factors are the home, the street, the school, and the church. "The school can not send real men into society unless the home sends potential men into the school. Education can neither create nor endow, it can only develop. . . . Men are not made after the fashion of the factory, but of the garden."

"The transition from youth to manhood is 'where the brook and river meet.' The brook of delightful promise empties into the river of service. Out of the ear grows the full corn. The blossoming of youth becomes the fruitage of maturity."

The church has not fulfilled its mission to the youth, the street has exerted too great influence over them; some homes have not been as intelligently supervised as is necessary, nor have the schools reached the degree of excellence demanded of them. These several factors must be contributors to each other. There has been too much scattering of forces. They must be unified. So much isolation entails great loss of energy which might and should be conserved. To overcome this condition all these factors should be identified with life. The greatest teacher the world has ever known indicated his aims when he said, "I am come that they might have life, and that they might have it more abundantly."

His teachings, and all teachings of value, result in a fuller life. The transformation of the lives of the disciples of Christ has been a wonder to the world. How different the lives of the inspired apostles from the monotonous activities of the fishermen of Galilee! We can not be as great teachers as was the Savior, but we shall endeavor to teach by example as well as by precept in such a way that the value of our work may be evidenced in the more abundant life of those who may be students.

If I understand the aim of Graceland it is development for greater efficiency in life's legitimate activities—intellectual, physical, moral, and spiritual excellence being the goal sought. We shall endeavor to see to it that our lives and teaching, as well as the environment of each individual student in our college, shall be such as to, in every way, conduce to this end. We realize that "morality and religion as dispositions of the heart and will can only be

grown by the individual possessing them under the potent influence of suggestive patterns of righteousness and spirituality. . . . And the highest duty and privilege of the teacher is to be in whatsoever things are true, honest, just, pure, lovely, and of good report what he is willing for his pupils to become."

This much for our teaching; now to our needs. More room for our educational work, larger and better equipment, more nearly adequate facilities for caring for our students, and other things which we do not now enumerate come under this head. However, it is contrary to my policy to consent to launching any project which will incur additional indebtedness to the church. Nevertheless, I am strongly in favor of taking advanced steps as rapidly as can consistently be done.

Board of Trustees, faculty, students, and friends, I greet you with pleasure. I trust that our association may be such as will fulfill Graceland's mission.

I ask those who are students to remember that your presence here this morning is perhaps made possible only by the sacrifice of parents or friends. In using your opportunities do not be forgetful of the fact that these anxious hearts are centered here and that loving mothers and fathers are praying for your good. Let me urge you to fulfill their fondest hopes. Trusting that our endeavor may issue in a fruitage acceptable to God, let us labor together.



"UPON THIS ROCK I WILL BUILD MY CHURCH."

SERMON BY PRESIDENT JOSEPH SMITH, DELIVERED AT LAMONI STAKE REUNION, AUGUST 30, 1908.

(Reported by Estella Wight.)

The text for the hour's discussion we will find somewhere in the sixteenth chapter of the gospel according to Saint Matthew, which is very brief, and will not take you a great while to remember it: "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

A good deal of controversy is had in the world, and I think some among the Latter Day Saints, as to what the "rock" was. It is supposed by some that because the Savior said to Peter, "Thou art Peter," the word *Peter* coming from *petros*, meaning a rock, it would be built upon him as an officer called by the Savior, and as a consequence upon his successor, whoever he might be. But I am not going to bother much with the legendary teaching of the world.

I believe as the brother expressed it this afternoon, that our faith is defensible, and that all that we have need to do is to put ourselves in the way of receiving the necessary help and the proper support from Him who is the author of the truth. Those of you who are students of the Bible, and I suppose that this congregation is amply conversant with the Scriptures, will remember that this language was elucidated from the lips of the Savior because of

answers that were made to him by the disciples when he asked them the question, "Whom do men say that I the Son of man am?" Peter, with the number, presumed to answer him, and suggested that one man said he was John the Baptist; and another, one of the prophets; and another something else; no doubt presenting the various controversies that were going on among the religious as found in religions of the period.

This did not appear to satisfy the Savior, and so he put the question to them directly: "But whom say ye that I am?" I have an idea that he did not desire any speculative statement from them, and that he was persuaded they had some kind of an idea who he was. Peter assumed to answer him: "Thou art the Christ, the Son of the living God." Another of the evangelists has the answer, "Thou art the Christ of God." And in another place the answer to a similar question is, "We believe in, and are sure that thou art Christ, the Son of God."

It is a pleasant study to take these different statements made by these evangelists and compare them. The central thought is the same; but it shows that in the presentation of it, or in the recording of it, they use slightly different terms, but I am not going to quarrel about that with anybody. It is enough to reflect that away back yonder in the olden times of the reformation when bigotry and persecution were rife, that two men differed in regard to this proposition, the difference being between them, as I understand it, that one of them said that Jesus was the Christ, the Son of the living God, and the other that he was the Christ, the living Son of God. How they succeeded in adjusting this difference I do not know, but it is immaterial. After Peter had answered his question in this form, the Savior said to him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. . . . And upon this rock will I build my church."

It is evident from this text that Jesus, at that time, had the intention of building a church, and everybody that knows anything about the composition of a church, understands that organization was intended evidently, and that this organization must have been enacted by reason of the formation and affirmation of tenets or principles of faith. Now one of the questions that interests myself and my brethren, all of them, is this: Was it to be considered an idle purpose? Was it simply the breathing of a fanatic? Was it the simple impulse of enthusiasm at the time, or was it the reflection of a determined purpose with the intent to put it upon record so that it should go down the stream of time, until time's work should cease upon the world? And I presume that all whose thoughts are directed to what is called the Christ idea of salvation will an-

swer at once, It was not an idle statement. It was not the breathing of an impulse of a fanatic, a temporary impulse for the accomplishment of something that he may have designed; but that it was a deliberate statement by which this august Son of God has compromised himself with those people to whom he made this assertion, and that all who might subsequently listen to their teaching and become acquainted with them and with him as their Lord. And for the purposes of this hour, as the saying is, I am from Missouri, and I "want to be showed," and I want to ask questions, and desire to answer them unto myself, and unto others, if it be possible for me so to do.

What was it that was revealed? What was couched in that small word that they referred to? "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." What was it? So understanding the expression, what was the effect as enunciated by Peter, authorized by Jesus, "Thou art the Christ, the Son of the living God"? A simple affirmation of the fact, putting it upon record as to the result of direct inspiration from God, the Father. "And upon this rock I will build my church."

As I look upon these lights, or as I think about the telephone with which communication is had to others away from these grounds; as I think upon the cities that are lighted with electric and with gas lights, I am forced to make an inquiry, or led to make an inquiry, What is it that gives the light? Is it that peculiar vapor that has evolved from the liquid in this lamp to which fire has access? Is it the gas that we touch with a match and turn on the current of the supply that makes the light? Is it the electrical current meeting with its proper resistance that makes the light? Or is it the copper wire, through which the current of electricity flows, or is it the pipe through which the gas that burns is conveyed? Or is it that peculiar combination of apparatus and wire by which that light is made to burn? That is the question.

I have heard from my boyhood, at different times, that this rock referred to is the "rock of revelation." But I can no more see an accurate connection, of secure deduction from the statements, and from that which is conserved by the voice of revelation, I can see no such strong relation between it and the light to which I have referred that will warrant me to put in the place of that which has been revealed the means by which the revelation is brought to man. I have asked the question of myself a great many times, Is it the conduit through which the water flows that we may characterize as the water? Is it that chain of pipe that carries the gas and the water, that carries the current of electricity that constitutes the revealed fact of the light? Is it? I have

failed to answer that question, in that manner, satisfactorily to myself. I have heard eloquent men undertake to show that it was the "rock of revelation," that Jesus Christ intended to represent upon that occasion. I think differently from them, with all respect to them and the conclusions which they have reached.

I believe I read in modern revelation somewhere of an individual that was called the support of Israel—"the Shepherd, the stone of Israel." I believe I read somewhere in the scriptures that the stone that was rejected of the builders became the head of the corner. I believe that I read somewhere in the New Testament scriptures that Jesus Christ was that foundation upon which the church was built. I believe that the Apostle Peter says that no other foundation can be, or has been laid, than the "foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Now my opinion is my conclusion from the consideration of this text, from an examination of the fact, the statement made by Peter in answer to Christ, and Christ's answer to him, and the assertion made by him that "upon this rock I will build my church," that it was upon the imperishable character of him who is the shepherd and stone of Israel. And when I read in the Book of Mormon that no man can be saved except by faith upon Jesus Christ, when I read in the New Testament Scriptures that salvation comes to man through no other way, and take up the lines and read in several places where the promise is made directly to the believer that the Father and Son will take up their abode with that believer; when I read that the Spirit's inspiration coming to different individuals shall testify of this man, Jesus Christ, as to who he is, and all this, I make my conclusion that the rock referred to was the fact that Jesus was the Christ. Solid, sound, and something absolutely secure. A foundation that has been laid by the Almighty, and by the concurrence of this assertion, and himself and the Father sending the Holy Spirit to confirm it, had been to effect in those people confidence that in his work for the children of men, he would at some time build his church. Now was he doing it? Did he begin it? Has he continued to keep it up? Is it our province to find such a church? Are we just in expecting that one here to-day in our midst? If any there be, is it any one of these various churches of which we have popular demonstrations that meet in those places where the spires reach heavenward? And if so, which one is it? One thing is certainly sure, that whatever may be your difference of opinion with me, or from me, any one of you, if you have any latent hope within you that when the time of life shall have expired, when you shall be called upon to drop the earthly warfare, to lay down the

weapons of this earthly conflict and take up an abode elsewhere, you are to be received into some place of pleasantness and peace, any one who has an expectation of that character, trusting it to have been made possible for them by virtue of the inspiration of Jesus Christ, must agree with me that Jesus Christ must not have proved to be a false prophet anyhow in that generation. Now, I say, if you can reach the conclusion that Christ was mistaken, that he made a mistake, and that he wrought unfaithfully, that he wrought unavailingly, and that the great mission upon which he was sent has proved to be a failure, I would certainly drop my every effort to preach to the children of men the saving grace of that Son of God. But every time I take up a portion of sacred writ, every time I undertake to delve into what some may have supposed to be the mysteries of the life and character of Jesus Christ, I am always led to this one unavoidable conclusion: that God intended to save the world through Jesus Christ by making them acquainted with him.

I read somewhere that a certain class of people at a certain time, will say unto him, "Have we not prophesied in thy name? Have we not done many miracles in thy name?" And that he will look upon them coldly, and according to the King James translation will say, "I never knew you: depart from me, ye that work iniquity." But the King James translation seems to me to be faulty there, for Jesus himself must have known and been well acquainted with those that were for and those that were against him; therefore I am prepared, as was our brother this afternoon, to accept the better definition, "Depart from me, ye workers of iniquity, ye never knew me." That coincides with a statement of the prophet found away back yonder when Israel was gone away from God, when he charged them directly with swearing falsely whenever they said the Lord their God liveth. He said, "You swear falsely if you said your God liveth." How did that happen? Was God living? Yes. But did they know it? They could not testify of their own knowledge. They had wandered away from God and the work which he had appointed them to do. They had gone into devious ways. The knowledge of God had been taken from them, and as a consequence they had gone from him, and they did not know him, and though they did swear that the Lord their God liveth, they did swear falsely. More importance attaches to the answer to this question in an argumentative or logical form, or one of plain common sense, than one might at first suppose; because if there is not an effort being put forth, if this Holy Ghost, who is and was and will be for evermore, who is the same yesterday, to-day, and for ever, that is imperishable, unapproachable, the one mighty and strong, the one great Redeemer of the world,—whatever term of adulation

or greatness you choose to attach to him it matters not; if this same man is not now engaged in an effort to build his church, his promise has proved to be futile, we must write him among the failures of the past and call him a false prophet. You can not afford it. You can not afford it, and must not for a single moment presume to entertain the thought that Jesus was or is but a false prophet. If you could and should at once conclude it, every prop upon which the so-called Christian economy rested is swept out from under the Christain's hope for salvation and he must inevitably fall into despair. Sweep the knowledge that Jesus is the Christ, shown by the revelations of the Father to them who accept the philosophy, that listen to the truth, abide in the doctrine, and receive that which has been promised, the gift of the Holy Ghost—sweep that away from this Christian economy, and there is little of it left.

Now you must conclude (for I am satisfied and can feel that you will do so, for some of you have heard us preach for years and have not accepted our philosophy)—I can feel this acquiescence in your minds, that he who serves this man Jesus Christ must have that knowledge somewhere, somehow, and the truth of his church. He has said upon that rock He will build his church, and he must continue to build it, or begin something and complete it, or this promise is a failure. What are we to look for?

I can remember when I first began to preach, I used a kind of crude illustration. It was this: I send my boy out to look for a certain house, and send him along the road, and I tell him that it's about so far off, and I tell him to go and find it. The lad looks at me a little bit and he says, "Papa, what kind of a house must I look for?"

"Oh, it's a house."

"Well," he says to me, "there's a good many houses on that road, how shall I know this one when I get to it?"

The little fellow starts away, and he goes off in the search, and he comes across a house. That must be the place, and he asks somebody about it, and they tell him, "Oh, yes."

He goes across the street and he asks another man, and he points to another house, a different one which does not look at all like the other place. And so he comes back to me afterwards, and he says, "Papa, tell me what kind of a house I am to look for?" And I tell him that as he goes down the street when he comes to one that is painted partly white and partly yellow, to walk up to the door and ask who resides there, and if he receives a certain answer to return to me and tell me. Now I have given him a kind of definite understanding of what he is to look for, and he comes back to me with a certain kind of satisfaction.

Now, mind you, this promise is not upon this rock will I build many churches; it is not upon this rock will I build the Latter Day Saint Church. Now you can not make exception to my using that term, and that is not the statement, but "Upon this rock I will build *my* church." Whenever any man tells me by the word *church* there is not meant some kind of a mutual organization of men which shall in their system of faith and in the workings of their church and association be called in name as the church of Christ, and receiving the ministrations of his Spirit directly, I must be excused from accepting that conclusion, and why? Why, because presuming upon that which he had said in reference to it, that he authorized the sending out of a band of men to preach, and as our brother the other night said, "How can they preach except they be sent?" and who is authorized to send them? If it is Christ that is to build the church, he is the one that is to send those that are to preach him, and if he sends those who are to preach him, then he must support the statements which they make, if they comport with the commission by affirming that for which they are sent.

I know there are business men listening to me to-night, and I say to you that when you send out agents to accomplish a business of your own, you send them within restricted lines, and they are not authorized to misrepresent you. If they do they can not bind you; but in order to present their doing so by misconceiving or misrepresenting you with what you have sent them to do, you fix it up in a written contract as to how far the province of their agency goes, and while they keep within the lines of that province of their agency, they bind you, and you are under obligation to stand by them; to pay the prices which they offer, and to take the goods which they purchase, or to accept the price they bring for that which you sent them out to sell, or to do the business you sent them upon. You are bound, and they can compel a fulfillment of the obligation upon your part in their favor.

How about this church, and how about the one that is going to build it? Does he choose his own agents? Does he choose his own ministers? Has he done it? Turn to the second chapter of the Acts of the Apostles, and read the closing portion of the chapter where they, referring to the disciples, were "praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Now it is not the doctrine of predestination or foreordination. It is a simple statement that those men went out, and in the pursuit of their agency they preached Christ, and that by virtue of thus preaching Christ thousands heard, believed, and obeyed, and being ministered unto, they became members in the great church of which these

men were chosen representatives. I used to wonder why it was that these men could stand such awful persecution, and I used to wonder what I would do; but when I became engaged in preaching this mission of Jesus Christ, and became satisfied in regard to the answer of this question of the Master, and to that statement made by Peter, and that he had promised that upon a certain rock he would build his church, I became perfectly contented with the sentiment of his answer; for with this position, assumed by him that it was a fact that Jesus was the Christ, that constituted the rock, and that he proposed in his ministration to bring to pass unto those who heard and obeyed, the giving to them a knowledge that he was the Christ.

I join with my brother who spoke this afternoon and his wonderful democracy of no special favorites in this regard of the Almighty to the people upon the earth, that the promise is universal, that he gives to *every one*, and I know why he emphasized that every one. Now that's precisely the theme of the commission, "Go ye into all the world and preach the gospel to every creature," and the promise is not made to them that believe not, but to those that believe. There's the promise, to every one that believeth.

Now my inquiry is, How does God propose to make man acquainted with that fact? If he continues to build his church, then these intellectual minds are moved to become living integral parts of his church. If he prescribes what they must do, then he must somehow arouse and enthuse within their beings such a consciousness that he is the Christ that they may become lively stones, individual stones in the great building which he has erected. How shall he do it? You go into our cities, and on examination of the buildings you find there you will see a uniformity of the building material either on the outside or on the inside, all in uniformity with the design, and so there is in the construction, in the gathering together of the material into one building. You can not find that the architect or the artist has made a mistake; but in it there is a symmetry about the whole thing.

Now this church is to be composed of individual, integral persons. Every one must fit in its place. Every one must bear a part of the entire building, must have such a conception of it, must have such an understanding of it, must have such a spiritual intuition of it, that they are in perfect accord with every other portion of it from the spire,—or from the ground—well, I was going to say from the ground work up, and I will just use that, I think it is the better term. Our time is passing, and I do not want to talk to you too long to-night, but I want to get before you, if I can, two or three ideas about it.

I believe I read somewhere in the fourteenth and the fifteenth of John in reference to the Holy Ghost, that when the Holy Ghost which is the Comforter "is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." In another place he is called the Spirit of truth. Read the twenty-sixth verse of the fourteenth and fifteenth chapters of John's gospel and you will find this understanding. Now here are three (and you know I am dealing in three's to-day, and here is our three-fold composition): It is the Holy Ghost. You ask what the Holy Ghost is, and I tell you it is the Comforter. You ask what the Comforter is, and I tell you it is the Spirit of truth. Now you have scriptural warrant for it. It is the complete truth, the absolute truth, the unadulterated truth, any forcible adjectives that you can get to make it satisfactory to yourself,—it's the *truth*, as our brother said to-day.

Now Jesus proposes to build upon the truth, not upon error, but upon the truth. What else is there now that God could give better, surer, stronger, more competent to build up and to make steadfast to those who hear the message and who obey, than the consciousness within their souls that Jesus is the Christ, the Son of the living God? What one single thing could give a more complete character of steadfastness than that? Is it possible for us to conceive of anything in our religious experience that would so completely fit us and qualify us to withstand the temptations that surround us, to withstand the evils to which we are subjected, to maintain our integrity and our proneness to always stand up and maintain the truth under any and all conditions? Is there any one single thing that God could do for us that would be superior in itself, or in its results, than this one conviction that Jesus is the Christ? I know of no other thing so complete in its character, that gives me so much satisfaction, that places me more strongly upon the pedestal of faith, upon the broad platform of universal good to mankind, "Peace on earth, and good will toward men," than the one conviction that Jesus is the Christ. And when it reached my soul, I said to myself, and so I have tried to tell my fellow men, Whatever there may be in store for me, whatever may now or in the future be awaiting my coming, one thing God has done for me, either for my good hereafter, or for my condemnation, and that is to show to me and to make me conscious that Jesus is his Son, and that he sent him as the Redeemer of the world.

He has provided a means by which this may reach every son and daughter born into the kingdom of God, so called, or into the church of the living Lord. It is done for one in one way; it is done for another in another way, and it is of such a character that it compels in itself a building up through the perfect-

ing of the individual in such a way that it forms a component part of the completed whole.

I once read a book, larger than this one I hold in my hand, gotten up by a learned philosopher, and which undertook to prove that we know because we become conscious of. It was given to me by a learned gentleman who had finished his education over in the town of Dusseldorf, in Germany, having gone from the town of Plano, where I used to live, and spending a number of years there in Germany. He came back an educated man, with every particle of confidence in the Christian religion driven away by the education that he had received over there. And he thought that probably he could put something in my hands that would win me from my faith in Christianity, and he handed me that book, asking me to read it. As I took it and looked at it I said to him, "Mr. Cook, I'll tell you what that book is." I did not open it and had not read a page. I said, "That book is a learned disquisition to prove that we know because we know."

He laughed at me and asked if I would read it. I told him yes, and so I took it with me, and after I had read it about three fifths through, I came across a certain page, on which the author had used the terms *a priori*, meaning "from the beginning." Five separate times it occurred on that page, and just about two thirds of the way down I found this remarkable statement, "We know because we become conscious of." When I took the book back to Professor Cook, I asked him if he would tell me the difference between the two statements, "We know because we know," and "We know because we become conscious of." And he took the book without a single word of assent, and smiled as if his object had been defeated. I thought it was.

Whenever a woman obeys the gospel of the Son of God, and has received the gift of faith, or the word of knowledge, or the word of wisdom, or the helps and governments mentioned in the fourth chapter of Ephesians, and has received the testimony from the Lord that Jesus is the Christ, and the doctrine is true; whenever a man obeys the word, and comes into contact with this religion, as Jesus and his apostles did, becomes obedient thereto, and receives by the ministrations of the Spirit the word of wisdom, the word of knowledge, the Spirit of faith, prophecy, or the interpretation of tongues, helps, and governments, that man receives a communication from God that is equivalent to making him conscious that Jesus is the Christ. Not all receive of these various gifts, but God, through the Holy Ghost, or through the beloved Spirit, gives to every man severally as he will, according to the peculiar organization of the individual, according to the peculiarity of his wants and necessities. He puts the necessary evidences in his church to be

given according to the different peculiarities of its members.

I remember one time and place I heard a sister bemoaning, "Oh, my leanness! Oh, my leanness!" and as attention was called to her she said that she was not conscious that the Lord had accepted her, and her spirit and soul were mourning. I arose, after she sat down, and asked this question: Who was it that just a little while ago was stricken unto death apparently? Her children had gathered around her, she was propped up in her bed while the approach of death was very near, and almost with the death pallor upon her forehead and her face. Two elders of the church were called in, and in the semi-darkness of the room one of them took the oil-bottle and anointed her and they laid their hands upon her and administered to her, and in twenty minutes her daughter-in-law took the chair from behind her back, supported with pillows, and she laid down, and the elders found her the next morning at eight o'clock sleeping sweetly, and she arose from her bed and received her breakfast and went about her business. When I called her attention to this the woman arose to her feet and asked God's pardon, and she asked the pardon of her brethren that she had been so blind as not to see that God, through Jesus Christ, had remembered her, and that she had received of this gift of faith, or this spirit of faith, and had been brought back from the confines of the grave.

Upon another occasion I went down into Mills County, my brother Alexander and myself, and we found there one of the good sisters of the church whom the physicians had given up to die. Gloom was upon the household. Darkness reigned. We could feel it sensibly as we entered into the house about eight o'clock in the evening. Her relatives had gathered to pay their last respects, and walked with quiet step lest they might disturb her in the hour of death. I met the physician as he was going out of the door and told him that myself and my brother were officers of the church to which the sister belonged, and had been sent for to administer one of the rites of the church, and asked him if he had any objections to our performing the ordinance. He gave his consent and said, "I am free to say to you, that if that nervous condition could be overcome, her chances for life are just as good as mine or yours."

I thought I recognized what the difficulty was that was beyond his reach, but he did not like to give me a sanction of the exercise of our rites.

But my brother and myself went in and anointed her with oil, and as we laid our hands upon her head I had that spiritual intuition that there was something resting upon the mind of that woman, that if it could be understood and could be explained, she

would not only live, but she would live happily and contentedly.

I made inquiry the next morning, and found her sitting up and her sister combing her hair, and she looked fresh and bright. Her sickness had gone. The Spirit had been present with her. I sat down by her side, and I learned that an elder in preaching in the schoolhouse near, had been indiscreet enough to say that unless they had received one of the outward manifestations, such as prophecy, speaking in tongues, or interpretation of tongues, they had not been accepted of God, and they had not received the birth of the Spirit. The poor woman had never spoken in tongues, had never spoken in prophecy, and there had been no such manifestations in her case, and she mourned that her effort was not accepted of God. I sat down by her and talked to her of the manifestations of the Spirit as the Apostle Paul might have talked from his statement made in the twelfth chapter of Corinthians and the fourth of Ephesians, and it was not long till the light of intelligence came to her, and she comprehended what I had to tell her; for if there ever was a woman that had received that acceptance from God, it was that one. She had received help, she had received a consciousness, but she had not been able to recognize it from the description that the elder had given. I want to correct, if I can, such a misunderstanding as that.

But again, there is one thing more, and this is the last that I will notice. It is a peculiar, a strangely peculiar, effect that is wrought upon the soul of the individual, a conviction that comes in such a character and in such a way that it is absolutely irresistible, and yet the person can not point out the hour, or the second, or the minute in which that strange conviction came and he was able to say, "I know. I know because I have become conscious of it."

Let me give you one instance in my own experience: Before I united with the church I tried to be skeptical. I am partially so now. I do not believe in accepting everything upon first presentation without thought. I must see something that is of worth in it. I was not satisfied with regard to the resurrection. My doubts of the existence of a God had been disposed of. I became satisfied that the world had come into existence by design, and to the Designer must be accorded all the qualifications and power of infinite wisdom, knowledge, and goodness; for all creation that I met with anywhere was indicative of the fact that God had a design for the good of all, and that those dwelling upon the face of the earth would be expected to fill that design of their creation under his continual goodness.

This resurrection I could not understand. But when I went up to Plano, in 1865, I was called upon

to preach two funeral-services for two dear daughters, sisters, one dying at the first of the month of May and the other the last part of the month. When this first service came to me, and I was called upon to preach the funeral-sermon, I did not know what to do. I went to God, my Father, and asked him to instruct me what to do, and the voice of the Spirit came to me saying, "You take the place which is appointed for you, and from which you are expected to make the effort, and you will receive in the hour that you need." I did so, and when I arose to speak, the resurrection of the dead was clear to my mind from the reading of the Book of Mormon, and I was not only satisfied with the spiritual statement, but I was absolutely satisfied; for if Jesus was raised from the dead, by just that same power that raised the stricken body that paid the penalty upon the cross, so also could every being be lifted up and raised from the confines of the tomb. The same power, the same authority. I scarcely needed the statement of the Apostle Paul, "If the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies." And from that time to this the resurrection has been clear to me so far as it is possible for a man in mortality to understand it, with no better qualifications of mind and soul than I have.

Again, I was sitting one time in a schoolhouse in which we were holding our services up at Bro. Israel Roger's. Close by my side sat Bro. Charles Williams. Some of you older brethren will remember him. Bro. Charles Williams was a man of iron will, and a man so composed and so calm that if you would torture him, you would not be able to wring a tear from him, nor a groan.

As we were sitting there a brother arose in the midst and began to speak in tongues, one of the most beautiful tongues I ever listened to in my life, and you can realize the sensation that was within me as I listened to it; and to my astonishment I heard a voice, clear, thrilling, and distinct, "The Book of Mormon is of divine authenticity." I looked startled, the man was still speaking in tongues, Bro. Williams had not turned his head, but as I looked at him he was crying like a child, and as he turned to me he said, "I have heard that 'except ye become as a little child, ye can not enter into the kingdom of heaven,' but I never knew what it was to feel like a little child before," crying like his heart would break.

Again, as I turned my attention to what was being done, I heard the voice clear, plain, distinctly saying, "The Book of Mormon is of divine authenticity," and with it came such power of the Spirit that I became conscious that that book was intended as a witness, as I tried to show this morning, a wit-

ness unto at least the latter-day Israel, of what God intended to do for the children of men. And so, my brothers, my sisters, you who have received something of that character, it is by this knowledge that Jesus is the Christ, and in and by which you may confidently assert it, though you may not be able to point out the hour, nor the exact time, that you became satisfied in your soul that Jesus is the Christ and the doctrine is true. Maintain it, and you are in the province of the fulfillment of the statement made by the Master, "Upon this rock I will build my church."

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POLYGAMY.

Where, when, and by whom was it originated? We read in Genesis, chapter three, that God made a man, and that he took one of his ribs and some flesh, and made a woman, and presented her to Adam as his wife. Adam said, "This is now bone of my bone, and flesh of my flesh: . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife [not wives]: and they shall be one flesh."

God had told them to multiply and replenish the earth; so not very long after that Adam and Eve had quite a family, and among them were two boys that made offerings to God, and the offering of one was accepted, and the other was not. Cain, whose offering was not accepted by the Lord, got mad about it. God told him if he did well he would accept him. One day when he, Cain, was in a field with his brother, Abel, he rose up and killed him. God brought him to account for it, and told him he was cursed from the earth. Then he went from the presence of God to a land called the land of Nod, east from Eden. How far we do not know; but, it seems, so far that Cain and his people had no intercourse with the balance of Adam's family any more. Cain took one of his nieces with him as his wife. Here in the land of Nod he and his people built a city, after they had multiplied considerable it seems. We see, in Genesis 4: 19, that Lamech, one of Cain's family, took two wives, whose names were Adah and Zillah. Here is the first account of polygamy. It is self-evident that God did not reveal the doctrine to Cain or his family; for he had no communication with any of them. He had not sent any of his servants to preach to them. They were away off by themselves in darkness, black without and within, under the control of the Devil. So it is evident the Devil gave them a revelation to practice polygamy.

God always acts like himself, and so does the Devil. God and Christ have said that man should cleave unto his wife, not wives. The Devil and man have said that man can have two or more wives at the same time. We see that some of God's servants, since the Devil introduced the abominable doctrine,

have practiced it; but without any authority from God.

Since we have found the origin of the doctrine, we will notice in a brief manner the modern revival of the abominable doctrine. We have a revelation authorizing and justifying it. It is no trouble for us to see from whence this modern revelation came. It is evident it came from the same source that the other came from that caused Lamech to take two wives. It is a reproduction in character. From this time on, I aim to hit the serpent on the head; for I have more confidence in our ability to kill the snake by cutting its head off, than by chopping its tail off.

"Oh, but," say those who are in sympathy with the abominable doctrine, "why don't you do the work Abraham did, if you are the children of Abraham?" It seems to me that such persons think that about all that Abraham did that was worthy of imitation was the practice of polygamy. But the fact is, that is about all that Abraham did that was wrong. "Well, but," say these same people, "don't you believe Joseph Smith was a prophet?" I say, "Yes." They say, "He gave the revelation on polygamy in 1843." To make a long matter short, I say, It does not matter through whom it came; it was from the same source that the one was coming through Cain's family, and there is no room for a doubt as to where it originated. See! see! see! It commenced to be practiced in a murderer's family, one who had entered into a covenant with the Devil to do whatever the Devil told him to do. God's law has always been, "Cleave unto your wife," not wives. Be not divorced from her for any cause except fornication. The Devil says, Take two or more wives. Man says, Divorce your wife or wives for a great many causes.

I say, in concluding this article, Let us put our trust in God, and do his commandments, and we will be saved from sin and its consequences.

E. W. NUNLEY.

But more subtle are the dangers of the aristocracy of wealth—the way in which it is to reach us and to attack our government and its institutions and control them. Of these we know nothing, for it is a thing of yesterday. There has not been time enough to know it. I can remember when there was but one man in the neighborhood of Boston, Mr. Cushing of Watertown, who was even suspected of being a millionaire. I used to hear it discussed in my boyhood: "Do you suppose, now, that Cushing has really got a million dollars? I tell you a million dollars is a great deal of money. One could not have as much as a million dollars." What is a million dollars now in the regions of our modern Chambers of Commerce? Respectable poverty.—Thomas W. Higginson.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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Reading for Daughters of Zion for October.

INDIVIDUAL RESPONSIBILITY.

We were waiting at a railroad station, a large company of us, with the train away behind time. We expressed our opinion as to railroad travel in general, and dusty, grimy, uncomfortable waiting-rooms in particular. Two mothers interested me. One had in charge a pretty, restless girl of twelve, perhaps. The other was in charge of her sturdy boy, aged about eight. He had found a seat for his mother, carefully dusting it beforehand with a bit of paper that he took from his small pocket. He abundantly rinsed the one drinking-glass and brought it filled with water, to refresh her. He set her small grip close beside her, and laid her palm leaf fan within reach. These things all attended to, he walked to the door and looked up and down the road, glancing frequently back to his charge with a protective air that said: "Don't be troubled, I shall not leave you."

His glance was always greeted by the little mother with a smile, as she leaned back in her chair and rested as well as she could.

Not less weary-looking was the woman with a young daughter in charge, but there the similarity ended. How that mother did worry! "Charlotte, dear, don't lean your elbows on the window seat! Don't you see how you soil your sleeves?"

"Oh, Charlotte! *don't* go outside; stay here with me."

"But, mamma, it's so hot here! I don't want to."

"Well, then, stay right by the door. Don't for *anything* step on the track; the trains keep coming and going all the time."

The girl went out, and presently seated herself on the edge of a handcar standing on the track.

"If I were you I wouldn't sit there," volunteered a man who was working about the steps. "You'll get your dress all black off the wheels; and, besides, one of them trunks might topple over and hurt you."

"Mamma can see me, I guess," said the girl, "and she doesn't care." So she sat still and swung her feet. Only for a few minutes. Then the mother, unable to trust her charge longer out of sight, came to the door. There followed exclamations of dismay and gentle reproach.

"How *could* you sit in that dangerous place?"

"Why, mamma, you didn't tell me not to sit on the handcar," said the girl, listlessly. "And I thought you could see me, anyway. I won't sit there again." And she disappeared outside once more. The mother went back to her seat, but very soon rose up again.

"Do sit still and rest yourself!" urged a woman who was with her. "Charlotte can't get into anything dreadful here. You told her to keep off the track, didn't you?"

"Yes, I told her that," said the tired mother, "but there are other things; she is only a child, you know. I don't feel easy with her out of my sight." She went forward and stood in the doorway watching her irresponsible daughter.

Meantime the sturdy boy of eight came and leaned over

his charge. "Would you mind my walking up and down the platform a few times?" he asked.

"No," she said, promptly, with smiling lips and eyes, "I know you won't step off the platform; mother trusts you."

I can't think of a temptation that would have taken that boy's feet from that platform. He was a responsible being and his mother *trusted* him. But the little girl did not know that she was being selfish, and babyish, and learning to be untrue; because manifestly she had been trained to lean upon her mother; to use her mother's judgment and conscience and common sense, and never her own.

It is one of the hard lessons that we mothers have to learn: this giving over of a measure of responsibility into our children's hands; training them to be accountable not simply to us, but to themselves for their words and acts.

The mother at the railroad station is by no means alone in her blunder. Dear me! the name of such blunderers is Legion!

I made one of a number of guests at a dinner table one day, where there were several children. One mother was in misery because her little girl, eleven years old, was at a side table with other children, and she could not catch her eye to telegraph a negative with regard to certain dishes. Not that the child did not know that her mother disapproved of them; or at least had disapproved of them but the day before—but a child trained to assume no responsibility over herself must be always having "line upon line." What she could not do yesterday she thinks—if she thinks at all—that she may perhaps do to-day. At least she will attempt it and see whether or not her mother will stop her.

Young Robert, who has inherited a delicate constitution, tramped about at recess without his rubbers and took cold. Why? Because his mother had not said that day, "Be sure and wear your rubbers"; and the other "fellows" didn't wear any, so he didn't. To be sure he knows that he always has a cough after getting his feet wet, and he knew that the ground was wet; but that doesn't matter; he has not been trained to think, nor to assume responsibility; his mother issued no command *that day*, and she is the person to be blamed. Boys of that stamp are given to doing what "the other fellows" do.

A multitude of illustrations crowd before me. The world is filled with young and older people who are following the multitude, without sense of personal power. Such have ever on their lips: "*They did so,*" or "*They didn't do so,*" as excuse for conduct. Never a phrase indicating that the words, "*I ought,*" "*I ought not,*" have taken root in their hearts to blossom into action.

Individual responsibility in little things—if there are any little things,—holding the child accountable, so far as may be, for his doings and goings and sayings; training him to live "As seeing,"—not his mother's eye always upon him, not his father's warning glance reaching after him, human eyes can not do this; human influence is limited—but "As seeing Him who is invisible"—this and this only will develop true manhood, true womanhood.

One Bible verse, world-wide in its application, intense in its individuality, should be rooted deep in the heart of each *little child*; rooted and cared for and cultured that it may yield afterwards its tremendously important fruits. That verse is:

"Each one of us shall give account of *himself* to God."—*"Pansy"* in the *American Mother*.

Questions on October Reading.

In what way does responsibility strengthen character? How may individual responsibility be taught to a child? How early may this training begin? In what ways? What

do you imagine had been the early training of this boy? What of the confidence between him and his mother? How would this training affect him in his manhood? What was wrong in the mother's dealing with the little girl at the station? Is it never necessary to caution a child about dusty window sills, etc., in traveling? What would you think of the suggestion to provide a dust cloth, making the child responsible for its use in such places as would come in contact with its clothing? How would this add to the comfort of the child and his traveling companions on the train? What advantage would there be in avoiding the unnecessary, "Don't"? Is not a suggestion by which a difficulty may be avoided, usually better than a simple command to keep out of a difficulty? What loss would there be if another did the dusting for the child? How may children be taught to feel responsibility about their own safety? What makes "irresponsible" children? What is the effect upon a child of trusting him? What must be the preparation for this trust? To whom should a child feel himself accountable? What effect will individual responsibility have upon a child's health? What place should the words "I ought," and "I ought not" have in a child's conscience? What Bible verse contains instruction that will help to impress the importance of these words?

Program for October.

Hymn No. 260, Saints' Hymnal; Reading from Home Column with discussion; paper, Teaching a child the importance of the words "I ought," and "I ought not"; roll call; business; closing prayer.

Letter Department

STANBERRY, Missouri.

President Smith: Bro. H. N. Hansen has continued his labors in the city of Copenhagen and baptized two. He does not feel as if great results would follow his efforts in the near future, nor does he think it wise to abandon them at present. He says others are somewhat interested and may unite with us after a while.

Bro. P. T. Andersen has opened up some places in the vicinity of Horsens, and had a number out to hear him. He was at Aalborg when last heard from. Some there are quite interested, and I was in hopes they would unite with the church this summer. They may do so. I have instructed Bro. Andersen to continue his efforts there. Both Bro. Hansen and Bro. Andersen report war and contention in the Brighamite camps of both places, and that the elders have a hard time to keep their people.

Bro. Muceus has had large meetings in a new place, Kragero, Norway, and had good meetings in other places, one being baptized. The Saints at Eidsvold have purchased a lot and aim to build a small chapel in the near future.

Bro. J. H. Hansen reports a hard time at Guttenburg, Sweden, on account of labor troubles. Saints have held their own but have seen hard times. He was to start work in another part of the country where prospects were good for the work, and I expect to hear of good results before winter.

Brn. Okerlind and Lundquist have been quite successful in their efforts in Eskildsteena and vicinity; have opened up a number of new places, and five had given their names for baptism, and I have learned indirectly that they are now members of the church. Bro. Lundquist wants to be released on account of ill health.

Bro. C. A. Swenson has been very active in the south of Sweden; has baptized one, his mother, whom he says is quite an influential woman and has been a good church worker for a number of years. He thinks she will do good for the

cause. He has lately sent me a well-written tract which I favor publishing if means can be had for that purpose.

For a report of what has been done in Germany, I am indebted to Bro. Kippe, of Berlin. He informs me that Bro. Smolny, a priest, has baptized five in Selecia, and that he had been down there to confirm them and hold meetings with them. Thus we have another opening in Germany, and I wish we had men to direct the work there. Bro. Kippe does not have much hope of anything being done in Berlin for the present. I think the rural districts and smaller towns of South Germany will be a better field.

PETER ANDERSON.

GAY, West Virginia, September 6, 1908.

Editors Herald: This is my first attempt to write to your columns. I read so many good letters and sermons from all parts of the world, and realizing the great blessings and privileges that God has blessed the Saints with, of corresponding with one another, I want to say that I am trying to so live that when the time comes to be weighed in the balance I may not be found wanting. I am getting old; have passed through many trials, and have enjoyed many great blessings. I know this great and marvelous work is of God. There are many deceivers gone out into the world. I have some writings here, and want to send those ring prayers and this revelation [Blakeley, Chicago,] I received last February one year ago. I have received another ring prayer copy. I do not think God works in and through ring prayers. I should like to have some instruction on this through the HERALD.

ELIZABETH JEFFRIES.

CHETEK, Wisconsin, September 2, 1908.

Dear Saints: Many times I have thought to write, but never until now have I decided to do so. It has been a long time since I have seen anything in the HERALD from this part, and perhaps there are some that would be glad to know that there are still a few Saints left here carrying on the great work of the Lord, or trying to, with a great many difficulties at times. It seems sad to think that at one time this was a flourishing branch, with bright prospects for the future; but many of the Saints have moved away and many have grown cold and indifferent. We have the Lord to thank that he has remained with a few, and, dear Saints, I can say that God has poured out his Spirit upon the people of this place, and we are all trying to come up higher and higher, as we have been commanded so many times.

There are many of the elders that we would like to hear from through the HERALD, as we eagerly await the approach of this valuable paper each week. It is a grand thing to read the letters of the Saints, and my eyes are filled with tears as I read of the many trials some have to endure, and especially the elders as they are out battling for the truth. It did me good to read the letter one of the sisters had in the last week's HERALD of how the sisters could make it pleasant for the elders by inviting them to their homes and making it pleasant for them. I hope to do more in this way in the future, as well as in all ways pertaining to the gospel work.

I have been made to rejoice and felt God's Holy Spirit as I have read the prophecies in the HERALD and *Ensign*. I only hope there will be more of them published, for I feel, dear Saints, that we need to know the words of the Lord and live by every word that proceedeth out of his mouth.

Bro. W. P. Robinson is our district president, and I can say he has been a faithful worker in his office and at this place; we hope and pray he will be as faithful in the future; he has tried his best to make this place delightful in the sight of God, and I hope we may see our brother back here before long, and, there are many other elders we would gladly

welcome back who have preached the gospel in its fullness at this place.

At the conference at Porcupine last spring my husband was called as a priest, and also my brother, James Mair, Jr., was called as teacher, through Bro. W. P. Robinson, and they were ordained at the two-day meeting held at Chetek on the following Saturday and Sunday. I feel that they both have a great work to do, and am glad they have lived faithfully, and that the Lord has been pleased to call them into his work.

Dear Saints, I can say I know this work is of God, for in the silent hours of the night God has given me testimonies of this work and has revealed unto me many things concerning the destruction of this earth, and other things which I am thankful for. I only hope to live faithfully, that I may receive more knowledge from time to time.

Ever praying for the advancement of God's work and the redemption of Zion, I am,

Your sister in Christ,

MRS. JOHN MCGINNIS.

STANBERRY, Missouri, September 10, 1908.

Editors Herald: It has been some time since I have contributed anything for the columns of our good church paper, but it has not been on account of a lack of interest. The work in the Nodaway District seems to be in as good a condition as ever.

I had the privilege of attending my first reunion at Guilford from August 10 to 19, which was a spiritual feast to me, though I only attended a few days. Bishop E. L. Kelley, Heman C. Smith and Peter Anderson, of the Twelve, Brn. Harpe, Day, Gunsolley, Pickering,—all added strength to the reunion and gave us some fine discourses under the influence of the Holy Spirit which made one rejoice to know that we were numbered with the Saints of God. Last, but not least, we would not forget to mention the fact that during the reunion Bro. Charley P. Faul, that good-natured and affable, rotund bachelor, of DeKalb County, was present, shaking hands with the Saints and inviting them to attend the Stewartsville reunion. I wish we had a few more brethren like him; as he belongs to the "sunshine band."

Bro. F. M. Bass and wife, who came here from New Florence, Missouri, are quite a help to us in the work. On Monday, September 7, the writer had the privilege of leading his youngest daughter into the waters of baptism, where she was "buried with Christ," in the presence of several who gathered to witness the solemn and touching ordinance of the Lord's church. May the Lord bless Sr. Cobush, as she has passed through great affliction. This makes three that have been baptized here this summer, Bro. Anderson baptizing two young boys on July 22.

We have some fine prayer-meetings, notwithstanding the Evil One is doing his best to destroy the work.

We learn that a Sr. Haguewood is living out at Mt. Pleasant, near this place, and we expect to call on her in the near future.

I have been doing more preaching this summer than ever before, which has been mostly in private houses, and I feel that God has wonderfully blessed me. Last Sunday night I spoke on the subject, "The safe way, or what must I do to be saved?" with good liberty. To God be all the praise. Ever pray for me that I may be faithful.

Your brother,

JAMES D. SCHOFIELD.

MELROSE, Massachusetts, September 8, 1908.

Editors Herald: It is some years since I wrote you, but desire to say to many I have ministered the word to in times past, that I am still in the faith. Some time ago I spent three weeks at Dennisport on old Cape Cod and found

a royal welcome among the Saints and friends. I held a series of services while there and enjoyed the influence of divine light in presenting the word. One sister was baptized, converted to the work by Bro. Ralph Farrell, who is remembered with a deep and lasting affection by all outside and inside the church.

The Saints at Fall River, New Bedford, Attleboro, and Providence seem to be progressing nicely and are earnest and diligent in the work. Brn. Arthur Phillips and Arthur Koehler have been doing efficient work in the tent, and are situated in the city of New Bedford at this writing, where the writer had the privilege of speaking last Sunday week. I came to Somerville, Massachusetts, last Friday, and found Bro. Frank Bussell alone in a wide house. So he, not being a woman, took me in and we enjoyed ourselves, especially in getting breakfast. Sunday was sacrament day and we had a nice meeting, in a nice church, with a nice people. The writer preached at evening service.

Bro. Holmes Davison is home on the sick list with a bad throat trouble. May he soon be able to preach again.

On Labor Day the Sunday-school here had a picnic. My, what a time! Bro. Albert Hoxie is a wonderful man in a wonderful town. He is made up of noise, smiles, good nature, music, and song, and a few other pleasing attributes that some others may tell you about.

Dear old Boston! Let me wander far or near, over sea or land, in cities great or small, in woodland vast, on silvery beach, or rugged mountain scale to view a sun-kissed valley green, with stream and bush and gentle rising hill; my heart turns to thee with crooked streets and state house old, with noise and clash and clang, a hundred sounds of nerve racking kind amid which I can sit me down and rest.

Yours as ever,

GEORGE W. ROBLEY.

HURON, South Dakota, September 12, 1908.

Editors Herald: My colaborer, L. G. Holloway, and I concluded our season's tent-work and have put the tent away. The attendance has been very small here and very irregular, only a few coming the second time. It is not because the people did not know, for we covered the city twice with advertising and the newspapers have been very generous to us and called the attention of the public to the fact that we were not connected with the Salt Lake Mormons. In Madison we were located near the business part and here we went in the suburbs, among the cottages, but it seemed to make no particular difference. We believe some good has been done, especially in removing prejudice. Two were baptized. Bro. E. E. Willard's wife was baptized by Bro. H. O. Smith. She has been making a careful study of the Lord's work and concluded that the craft that she was sailing in was a derelict and so transferred her passage to the gospel ship. R. D. Addison, of Columbia, this State, called on us with a request for baptism, which we cheerfully complied with, and by the advice of Apostle W. H. Kelley, ordained him to the office of priest. So now we will have one local worker in this mission.

I wish to call the attention of the Saints of this mission that by the advice of my superiors we will plan for a reunion in the northern part of the State to commence June 4, 1909. This date is selected because the Minnesota and North Dakota reunions follow and the chief missionaries will attend all three. We will attempt a small innovation: instead of importing missionaries from other fields we will depend on those sent to the above-named three States and will try to use the money usually spent in that way to get some of our young musical talent to attend, and while they enjoy a brief vacation they can render good gospel service. It will be well for the reunion authorities in Minnesota and North

Dakota to consider this idea. Perhaps we can join our efforts and have a nice band of singers visit all three in their order. I will be glad to hear from any of the Saints interested in this matter. All suggestions cheerfully received and carefully considered. My home address is Omaha, Nebraska, 3318 Taylor Street.

Your brother in gospel bonds,

EDWARD RANNIE.

ALICE, Ohio, September 8, 1908.

Editors Herald: As we have not seen anything from around here for some time, we will send in a little sketch. There were two Utah elders here some time ago trying to deceive the people, but could not say anything to us, but they got headed off on everything. They tried to make us believe that we did not have the original church or faith. We have Bro. E. E. Long's picture with our belief on one side which we showed him. He gave us his card and their belief on it, which we are inclosing. We also read some in their Book of Mormon. He asked us our belief in marrying and we referred him to the Book of Mormon, Jacob 2: 44. He got to looking in his book of Mormon, then said it was not in there. We showed him in our Book of Mormon. His book had only thirty-five verses, where ours had fifty-three. He read some in our Book of Mormon. Mr. Woodbury said we were the offspring of Brigham Young's church, and we told him he was badly mistaken. The name of another was Joseph R. Hicks.

We wish the HERALD and all of its readers peace, harmony, and the good Spirit, and to God be all the glory is our prayer for the redemption of Zion.

Your brother and sister in Christ,

EDWIN E. AND ADA LAMBERT.

MODESTO, California, August 31, 1908.

Editors Herald: Three or four years ago you published in the HERALD a cancer cure, and at the time I put three or four copies with the receipt away, but now that I need them, I can not find them. Now what I want is to get the receipt. Perhaps some of your subscribers having copy with the cancer receipt would be kind enough to send it to me or to you for publication.

An old subscriber,

JOHN JAMES.

ETNA, Washington, September 7, 1908.

Editors Herald: Being a close reader of the HERALD and seeing but very few letters from Washington, I thought a few lines to it might be of interest and profit to all.

The missionary force in this district consists of J. D. Stead, William Johnson, William Hartnal, and George W. Thorburn. All are doing their best to get the work before the people. My eight years in the field has taught me that in every district there are hindrances in prosecuting the work; but I believe we are confronted with conditions on the coast we have not to meet in the Middle States. We find three classes of people out here, or three conditions existing among the people: First, those who are here for pleasure; second, those who came with a view of making money and then going East to buy a permanent home; third, those who are permanently located here. The first two, as a rule, are hard to get interested in the gospel. So with the other natural hindrances, short summers and long rainy winters, the work does not progress as fast as in the Middle States.

We have six branches in this district, located at the following places: Seattle, Vancouver, and Tacoma, Washington, Nanaimo, Westminster, and Chilliwack, British Columbia. Those branches are composed of some very fine people

whose lives have an influence for good on the community where they live, and because of this we can say they are the children of God.

So far this year I have been laboring with Bro. William Johnson. I find him a pleasant companion and an able defender of the faith. With the exception of the place we are laboring in, our meetings have been on the streets.

In June we began our meetings on the streets in Nanaimo, British Columbia. This is a place where it has been hard to reach the people. For eight years we have been trying by tent and renting halls, but met with very little success. So this year we took our little organ. Sr. LaMure manipulated it for us, and with the rest of the Saints we made it interesting for the people, till hundreds stopped and listened to us unfold the beauties of the gospel. I am glad to say the good Spirit was with us in preaching and singing.

From Nanaimo we went to Cumberland. Bro. and Sr. Sommerville are the only Saints living there. They are doing their best, both by precept and example, to teach the people that the gospel is the power of God unto salvation. Our meetings there on the streets were also well attended.

From there we came to conference, which convened at Centralia, Washington. We had a good spiritual time. Brn. F. M. and F. A. Smith were with us. Their good counsel and sermons were appreciated by all.

From Centralia we came to Vancouver, Washington. There, like the other places, we began preaching on the streets for two nights; then to the city park for seventeen meetings. We got a good hearing at this place, and the Saints rendered noble service in the way of singing and in a financial way. While I can not say I enjoy street work, still this summer's work has convinced me that it is the best way to reach the people.

At present we are domiciled with Bro. and Sr. Shippy, who are the only Saints living here. Their lives have gone out in the community for good, so it is not hard for the missionary to get a hearing. This is a tie camp fifteen miles back from the railroad. We are holding meetings in a schoolhouse two miles from here with fair interest.

I feel I am still in the work for good, and new evidences of its truthfulness come to me day by day. My earnest desire is to do my part in bringing about the conditions prayed for in the sixth chapter of Matthew. "Thy kingdom come. Thy will be done on earth, as it is in heaven."

Your brother in Christ,

GEORGE W. THORBURN.

Two-Day Meeting.

BELDING, Michigan, September 11, 1908.

Editors Herald: The two-day meeting of the Belding Branch has gone on record as one of the best, if not the best held in the district. Elders S. W. L. Scott, of Coldwater, Michigan; H. E. Moler, Holden, Missouri; Alvin Ellis, Boardman, Michigan, were the speakers. Bro. Andrews, represented Sand Lake; Bro. and Sr. Lavery, Ionia; Bro. and Sr. Omans, Greenville; Bro. Melvin Ellis, and wife, Sr. John Ellis, and daughter, Alto. Bro. Rodgers Lowell and a sister whose name I failed to take down, came from St. Louis, Michigan. Quite a number of outsiders attended, and altogether we think much good was done and seed sown which will be reaped by and by.

On Friday evening, Elder S. W. L. Scott preached a very able discourse on the "signs of the times," taking as a basis for his remarks the twenty-fourth chapter of Saint Matthew.

On September 5, at the morning meeting, Bro. Alvin Ellis took for his subject, the principles of the gospel found in the eighth chapter of Acts, fifth to thirty-fifth verses. Many

words of commendation were heard on the effort of our young brother.

At half past two in the afternoon we again assembled in the church. Elder H. E. Moler occupied the hour, taking as a text Hebrews 6:1-10; showing the position of saints of former days compared with Saints of latter days. At the evening service Elder S. W. L. Scott preached. His discourse was on law. A good congregation and good attention while he dilated on the government of God's kingdom. At half past nine on September 6, opening remarks were made by S. W. L. Scott. Sacrament was then administered by S. W. L. Scott and H. E. Moler. Prayers and testimonies followed, interspersed with songs of Zion.

At half past ten Elder Moler spoke from Ecclesiastes 3:14, 15, in connection with Ecclesiastes 1:9, 10. The unchangeability of God was the subject.

The afternoon was preaching again. Elder S. W. L. Scott was speaker, showing divine authority and restoration of the Jews.

At the evening service Bro. A. Ellis spoke from Matthew 20, showing fulfillment of prophecy. At the close an infant was blessed by Elders Moler and Scott. Several were administered to during the week.

A peaceful spirit pervaded all the sessions, and the time for parting came all too soon. How good it is to dwell in love and harmony! It seems a foretaste of the one thousand years.

Elders Moler and Scott continued the meetings till Thursday night with good attention, with what results eternity will tell; but Saints were strengthened and built up in the faith.

MARY DUNSHEE, Corresponding Secretary.

On the Mountains of Middle Tennessee.

DIXON SPRINGS, September 7, 1908.

Editors Herald: The last time I appeared in your columns I was packing my grips for my field of labor, Tennessee and Kentucky. In the month of May I said good-bye to my dear wife and children, and boarded a train for the east. Began my work at Memphis, but it, like many other cities, is given over to its idols,—money and pleasure. From thence I traveled in Western Tennessee and Kentucky, holding some successful meetings and meeting with some as good Saints and people in general as it ever was my lot to meet. I had the pleasure of laboring some with Bro. Robert McClain, of Fulton, Kentucky. He is a noble worker and has a bright future, also labored some with Bro. J. M. Stubbart, of Lamoni, Iowa.

I came up here the eighth day of July to open the work in this country, but was sent for to help with the reunion which convened at Foundry Hill in Western Tennessee on the 25th of July; so I got to preach only a few days.

I returned to this place a few days ago, and will try to plant the work here, God being my helper. This is a fine country with rich valleys and mountains where corn and tobacco grow as fine as eye ever looked at. The springs are putting forth their never-ending fountains of water as clear as glass, and as cold as if it were coming from an ice-house. The people are in a prosperous condition, having beautiful homes and fine stock. We have fine crowds to preach to, and I think some are becoming interested. They say they never heard such fine preaching. Tennessee is noted for some things, such as Andrew Jackson and Sam Huston, who won Texas' independence at San Jacinto, also the great Smoky Mountains we read so much about, and now if she will just become famous for the angel's message it will indeed be a great country.

So, ever praying for the redemption of Zion, and the speed of the gospel, asking the prayers of all that read this

letter, for my health, as it not very good, and hoping to eat dinner with loved ones, I am,

Your brother in the conflict,

E. A. IRWIN.

Spring River District Reunion.

Reunion was held at Columbus, Kansas, from August 14 to 24, district president and sub-missionary in charge presiding. Ministry present: Patriarchs, H. Kemp, A. White; Bishops' E. L. Kelley, E. Short; High Priests, A. V. Closson, E. A. Davis; Seventy, G. Jenkins, J. Arthur Davis, J. T. Riley, R. T. Walters, J. Alfred Davis, I. P. Baggerly, L. R. Devore; Elder W. H. Smart.

Preaching was from fair to excellent; prayer-meetings from ordinary to very spiritual. Auxiliary work, including normal study, was conducted by district executive committees, assisted by Bro. Ammon White the last few days of reunion. Much interest was manifested by all, and special talent exhibited by our young people in this department, as also in the music of reunion services. One of the greatest factors to the spiritual benefit of the Saints, was the labor of Bro. Henry Kemp in patriarchal blessings and other spiritual ministrations.

Many expressions of approval of and satisfaction in our meetings were expressed by the world's people, who attended quite largely. We are hopeful of good results, if the work is followed by wise effort. The Saints of the district are advancing in knowledge and wisdom, manifest in the improved character of their work from year to year. That most of them are, and desire to be students and scholars of truth, is evinced by the universal interest taken in all departments of the work.

A boarding-tent was conducted by the committee. One who deserves especial mention is Bro. Nunamaker, of Joplin, Missouri, who was first cook, and so patiently and kindly prepared palatable and wholesome food so necessary to the comfort and success of the reunion. None will object to this or higher tribute to our brother, as all realized the sacrifice and appreciated it.

MOLLIE DAVIS, Secretary.

First Kansas City Branch.

While we are not making progress very fast, yet we are advancing and our watchword is "Onward and upward." Not only are our local elders and President M. H. Bond, active, but also our priest, teacher, and deacon. Bro. H. Sandy, presiding priest, is continually at his post of duty, and he is very ably assisted by the teacher, S. Sandy, and by our deacon, G. W. Salender.

The writer is holding meetings in private houses on week evenings, assisted by Priest Walter Lewis and some of our young lady singers. We are meeting with success everywhere we go.

Elder Ashbaugh, who has labored in charge with others, in the eastern part of the branch very successfully, has resigned, and President Harrington has appointed Elder D. F. Winn in charge, and we feel that God will crown his efforts with success. We have a territory of about four by three miles which includes about fifty thousand people. We believe there is no better field to labor in than this, and we have been stimulated and encouraged by the Lord through the gift of tongues, that there are thousands of people in this city who are honestly desiring to know the truth. Organization and system are necessary, and the stake presiding are doing well in that direction.

Our new church at Ninth and Lydia Streets is well located

and easy to reach by the various car lines, by new converts and friends.

There they can be nourished and fed upon the pure milk of the word and not upon the incorrect traditions of man-made churches and infidelity. Elder W. H. Kelley, of Indiana, lately preached for us, and we are glad to hear so many favorable comments, that it is so plain and comprehensive and a feast to our souls. Come again, Bro. William, and let us know beforehand, and we will try to have the church full of interested hearers.

Our stake conference convened at Independence on the twelfth and thirteenth. A good spirit prevailed. On Sunday, the thirteenth, the collection was thirteen dollars and thirteen cents. At eleven o'clock we listened to a wise and intelligent sermon by our much esteemed President Joseph Smith.

In the last six months there have been baptized into the branch by Elder S. Sandy, five; by Priest J. W. Nanny, two; by Elder E. T. Atwell, two; Priest M. M. Leeton, two, and by the writer eight. Two more have given their names for baptism.

F. C. WARNKY.

2424 Wabash Avenue.

Extracts from Letters.

Bro. John H. Lake writes from Willoughby, Ohio: "All well at Kirtland. Bro. Sheldon is holding a series of meetings in the Temple; some interest; good liberty in speaking."

Miscellaneous Department

Conference Minutes.

CENTRAL NEBRASKA.—Convened at Clearwater, August 8, 1908, being called to order by President Levi Gamet. Organized by choosing L. Gamet to preside, J. R. Sutton assistant, W. E. Kester and Sr. Logerman secretaries, and Nellie Brumbaugh organist. Branches reporting: Meadow Grove 58, including 2 elders, 1 priest, 1 teacher and 1 deacon; Inman 63, including 1 seventy, 1 elder, 3 priests, and 1 deacon; Clearwater 70, including 1 seventy, 1 elder, 1 priest, and 1 teacher. Bishop's agent's books showed receipts \$316.61, expended \$303.55. Elders reporting: J. R. Sutton, Levi Gamet, W. N. Rumel, J. H. Jackson; Priest W. E. Kester. It was decided to meet next at Meadow Grove in February, date to be set by the president. The afternoon meetings were devoted to prayer and testimony in charge of J. R. Sutton and L. Gamet. Preaching in the evening by Bro. Gamet, assisted by J. H. Jackson. On Sunday the morning prayer-meeting was in charge of Brn. Kester and Rumel. At 11 o'clock preaching-service was in charge of Bro. Sutton, assisted by J. H. Jackson. The 2.30 p. m. meeting was in charge of J. H. Jackson, assisted by Bro. Rumel, and the evening sermon was by J. R. Sutton, assisted by L. Gamet, which closed a very spiritual conference. W. E. Kester, secretary.

KIRTLAND.—Conference convened at New Hamburg, Pennsylvania, August 15, 1908. Minister in charge, G. T. Griffiths, was chosen to preside, and the district presidency was associated with him, viz, G. A. Smith, Eben Miller, and T. U. Thomas. Statistical reports were received from Cleveland, Akron, Sharon, Conneautville, New Philadelphia, Temple, and Baldwin: the last named branch being located at New Hamburg. Ministry reporting: G. A. Smith, James McConaughy, and T. J. Sheldon. Bishop's agent reported that the receipts for the six months ending June 30, 1908, were \$750.20, expenses \$750.20. This report and that of the auditing committee attached thereto were accepted as correct. Owing to the fact that nearly all the members of the Byesville Branch had removed to other localities, the following resolution was passed: "Resolved, That the Byesville Branch should be and is hereby dissolved, and all members formerly holding membership therein be granted letters of removal by district secretary." A resolution was also passed that the organs belonging to Kirtland District be returned to the district at once, and placed in the care of the bishopric. Election of officers was as follows: G. A. Smith president, but as he tendered his resignation because

of having been appointed to labor in another part of the mission, the following resolution was adopted: "That whereas Elder G. A. Smith, who was elected president of the district at this conference, and who had been appointed by the general church authorities to labor in another district, and for this reason has tendered his resignation as district president, which has been accepted; therefore be it resolved, That we tender our brother a hearty vote of thanks to show our appreciation of his services for us in the past." F. J. Ebeling was then elected president, E. E. Cozadd secretary. Resolution passed: "That we look with favor upon the organization of the different quorums of the priesthood in the Kirtland, Pittsburg, and Ohio Districts, and correspond with the church presidency in regard to the matter." The reunion association was dissolved and all properties belonging thereto were turned over to the district bishopric. Bishop J. A. Becker, James McConaughy, and R. Baldwin were appointed a committee to confer with the Pittsburg and Ohio Districts relative to holding a joint reunion in 1909, they to report at our next conference. Conference then adjourned to meet at call of president. E. E. Cozadd, secretary.

INDEPENDENCE STAKE.—Fifteenth semiannual conference was held at Independence, Missouri, convening at 10 a. m., September 12, 1908, President George H. Harrington calling the meeting to order. Organization was effected by electing the stake presidency, together with those whom they might choose, as presidents; W. S. Brown secretary, with power to choose assistants; W. H. Garrett press committee, and the chorister, organist, and ushers appointed were the regular Independence Branch incumbents. Credential committee: H. O. Smith, Alfred White, and F. C. Warnky. Stake bishop reported: balance on hand last report \$761.35, collections \$8,024.26, expended \$8,424.22, balance on hand \$361.39. Reports from branches showed a net gain of 214, of which 137 were by baptism, for past six months, present membership being 3,835. Eighty-four of the ministry reported 414 sermons and 105 baptisms. There was one branch organized, the Grandview Branch, on May 5, with thirty-five members, and fully officered. Report of committee on stake paper received and committee discharged, Bishop being instructed to pay their expenses, which were \$19.50. Bishop R. May reported the organization of one quorum of priests and one quorum of deacons in Kansas City, and one quorum of deacons in Independence. Recommendation from the Second Kansas City Branch that E. W. Loyd and J. W. Nanny be ordained to office of elder was received and by motion stake presidency were to ordain them at their discretion. Place and time of next Conference will be First Kansas City Branch (Central Church), second Saturday and Sunday in March, 1909. George E. Harrington reported the organization in Independence of a men's study league, a companion of the Daughters of Zion for the development of the physical and moral character, with a membership of eighty or ninety. A resolution was adopted that the nominations of parties as delegates to stake conferences who are certain not to be present at said conferences be discouraged and, so far as practical, abandoned. The stake Religio reported an enrollment of 1,420 members. A resolution was introduced asking for three tents, size 14 by 16, for the use of the local ministry in their cottage yard meetings, but as several volunteered to loan tents, it was laid on the table. A resolution prevailed approving the opening of reading-rooms in the various cities of the stake where religious services can be held. A resolution was presented authorizing the purchase of a record system for the stake to conform to the one now in use by General Recorder. Sr. Dora Young was elected to succeed herself as member of library board, until next election of officers. Preaching by Brn. Shirk, Joseph Smith, Roderick May, and I. N. White. W. S. Brown, secretary, 2143 Belleview Avenue, Kansas City, Missouri.

OHIO.—Conference convened at Wellston, Ohio, Saturday and Sunday, September 12, 13, 1908, in charge of missionary in charge, G. T. Griffiths, J. A. Becker, and S. J. Jeffers. Aside from regular business the following action was unanimously taken. "Resolved, That we look with favor upon the plan of holding a reunion next year conjointly with the Pittsburg and Kirtland Districts, and that a committee of three be appointed to confer with like committees from the districts named, in regard to this matter." Brn. H. E. French, D. R. Winn, and Sr. G. T. Griffiths were named as committee. "Resolved, That we look with favor upon the organization of the different quorums of the priesthood in the Kirtland, Pittsburg, and Ohio Districts, and correspond with the church presidency in regard to this matter." Upon motion

the secretary was instructed to publish an urgent request for all members of the district not directly associated with any of the branches, to send their names and addresses to him at once. Next conference meets in Columbus, Ohio, date to be fixed by president. D. R. Winn, secretary, Box 504, Columbus, Ohio.

WESTERN WALES.—Conference was held at Llanelly, Saturday and Sunday, June 6, 7, 1908, opening in due form at 8 p. m., John G. Jenkins, vice-president, in charge. Bro. Snooks was chosen deacon, and Bro. Cox secretary for conference. Upon motion the expenses of the president, secretary, treasurer, and vice-president were ordered paid. Those reporting were Brn. David Lewis, Cox, David Thomas, Edmunds. Auditing committee was appointed, as follows, to audit treasurer's accounts: Brn. Edwards, Phillips, and Picton. Bishop's agent's report was also referred to auditing committee. Bro. Edwards reported for the Penrygraig Branch. It was ordered that each delegate hereafter to district conferences be charged sixpence each for all meals provided at the same, and that all sleeping expenses be paid from district funds. It was also ordered that in the Bishop's agent's report each branch be reported separately. Officers were elected as follows: John G. Jenkins, Perth, president; David Lewis, Llansamlet, vice-president; William P. Cox, Gilfach Goch, treasurer; Thomas J. Picton, Aberdare, secretary. Sunday morning meeting opened at 10, presided over by David Thomas. Preaching-service at 11, when many of the priesthood took part. At 2.30 p. m. prayer-meeting, and the gifts of the everlasting gospel were enjoyed. At 6 preaching-service, David Lewis speaking in Welch and W. P. Cox in English, to a good audience. Adjourned to meet at Perth. Thomas J. Picton, secretary.

Convention Minutes.

CENTRAL NEBRASKA.—Sunday-school convention convened at Clearwater, Nebraska, August 7, 1908. Called to order by Levi Gamet, superintendent. Schools reporting: Inman, 43; Meadow Grove, 25; Clearwater, 40; Ainsworth, 22. Sr. Logerman gave a talk on normal work. It was moved and carried to have papers prepared on the following subjects by different members of the district: Lula Butler, "Primary work"; Ella Butler, "Library"; Ella Nies, "Senior work"; Sr. Bender, "Intermediate work"; T. S. Rutledge, "Book of Mormon"; Sr. Logerman, "Normal work on the Bible"; Belle Williams, "Home department"; Lillie Gamet, "Religio work." Nellie Brumbaugh read an article on the duties of officers and teachers of the Sunday-school, which was full of good instruction. The evening session was devoted to the rendering of a literary program given by the Clearwater school, which merited the praise of all present, and was the means of doing considerable good for the work. Adjourned to meet a day previous to next conference, at same place. W. E. Kester, secretary.

EASTERN IOWA.—District Sunday-school association convened at Olewein, Iowa, August 21, 1908. Six schools reported and thirty-three home class scholars: Muscatine, Clinton, Baldwin, Fulton, Marion, and Green Valley. Elder J. F. Mintun was present and gave the convention much useful instruction. Next convention will be held at Fulton, Iowa, in February. Cora E. Weir, secretary.

Notice of Expulsion.

This will notify all concerned that Elder G. W. Carter, of Alma Branch, Ray County, Missouri, has been tried by elders' court at Joplin, Missouri, and found guilty of unchristian conduct and has been cut off from the church.

H. J. THURMAN, Branch President.
G. E. CARTER, Branch Clerk.

Conference Notices.

Central Illinois District will convene at Pana, Illinois, on October 3 and 4, 1908. Every Saint is invited to attend. Charles C. Simpson, secretary.

On October 31 and November 1 the Western Michigan district conference will be held at Freesoil, and as it is necessary, at this conference to choose officers and also delegates to the next General Conference, a goodly number of Saints are urged to be present. It is the request of the minister in general charge that all the Aaronic priesthood be present that possibly can, as there is a matter of importance to come before that body. Branch secretaries, please see to it that your

report is in for this conference, as it is necessary that we should have a full report. Prepare your report and have your branch approve of it if possible, but should you not be able to get a quorum at the business-meeting, send it in just the same and let the conference act on it. Please do this and we will have a full report. As usual, the Sunday-school and Religio conventions will be held on Friday preceding the conference (October 30). Secretaries please observe the date and get your reports and credentials in at an early date. Report blanks and credential blanks have been sent to all schools and locals; should yours not arrive, please notify the undersigned. H. A. Doty, secretary 116 Monroe Street, Traverse City, Michigan.

The Southern Michigan and Northern Indiana District will meet with the Clear Lake Branch October 10, at 10 a. m. Apostle J. W. Wight, missionary in charge, expects to be present, also our missionary force of the district. We request that as many as can will meet at 9 a. m. for prayer-service that we may be in the spirit of the work when we enter into the business-session. William F. Schaub, secretary.

Des Moines District will convene at Boone, Iowa, October 24 and 25. We would like to hear from all the branches of the district, also have full reports from all the local ministry of the district. Marcus H. Cook, president, 1736 Maple Street, Des Moines, Iowa.

Southern Indiana District will convene at New Albany, Indiana, on Saturday and Sunday, October 10 and 11. Secretaries and local ministry will take notice and have all reports in hand of secretary ten days before that date. Send all reports to Ed O. Byrne, in care of David E. Dowker, president, 2010 Culbertson Avenue, New Albany, Indiana.

Central Michigan District will convene with the Rose City Branch October 17 and 18, at 12 m. Trains from the south and the 4 o'clock from the north and the 7 o'clock from the south on Michigan Central on Thursday will be met at West Branch with teams. Rose City trains will be met every night to take passengers and baggage from train. All that can be requested to bring bedding. We also request that every priest, teacher, and deacon in the district be present if possible, as there is important business to transact which requires their presence. George W. Burt, president.

Chatham, Ontario, District will convene with the Bothwell Branch on October 10 and 11. Elders, priests, teachers, and deacons are requested to send reports. We hope to see every branch represented at the conference. Mrs. Hartford Crowder, secretary.

The Gallands Grove District will convene at Deloit, Iowa, October 17 and 18. Secretaries should send in their branch reports promptly by October 10. Let elders, priests, and teachers report promptly. Edith Dobson, secretary, Deloit, Iowa.

Northern Michigan District will meet at Bellaire, Michigan, October 24 and 25. Social service 8.30 a. m., Saturday; business at 10 a. m. Meals will be served free in hall. All who can do so will please bring well-filled baskets and thereby help bear the burden. Send all reports to my address at East Jordan, Michigan. Come, bring the Spirit with you. C. N. Burch, secretary.

Conference of the Kentucky and Tennessee District will be held with the Liberty Hill Branch, October 24 and 25, seven miles south of Lexington, Tennessee. Those coming by rail will notify U. S. Gower, Route 6, Lexington. Send all reports to J. J. Adair, Route 1, Farmington, Kentucky, at least a week in advance. We hope for a good attendance and a very spiritual conference. J. R. McClain, president.

Convention Notices.

Clinton District association will convene at Veve chapel, October 2, 1908, 10 a. m. Will have normal lesson Sunday evening. Subject: the New Testament. Religio will also convene at 2.30 p. m., October 2, 1908. Please have all credentials in. Zora Lowe, secretary.

Convention of the Little Sioux District will be held at Sioux City, Iowa, Thursday, October 1, at 7.30 p. m. Annie Stuart, secretary.

The Sunday-school convention of the Central Illinois District will be held at Pana, October 3, 1908. All school reports are requested to be sent to the secretary before the convention is called. Miss Mary E. Davis, secretary.

Religio and Sunday-school conventions of Northern Michigan District will be held Friday, October 23, at Bellaire; at

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Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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

10 a. m. for Religio and at 2 p. m. for the Sunday-school. Entertainment in the evening. Locals should get their reports in my hands as soon after the first as possible. Charles N. Burch, secretary.

The Far West District Religio will convene in Cameron, September 25, 1908, at 10 a. m. Secretaries are requested to see that credentials are properly made out and forwarded. Fannie L. Ehlers, secretary.

The Sunday-school convention for the Southern Michigan and Northern Indiana District will meet with the Clear Lake, Indiana, Saints, October 9, 1908. Let us have a good representation, and in coming, aim to make it the best convention in the history of the district. Elsie Lockerby, secretary.

Two-Day Meetings.

Two-day meetings will be conducted in the Southern Michigan District as follows: Galien, Michigan, September 26, 27; Knox, Indiana, October 3, 4; Hartford, Michigan, October 17, 18. All services begin Friday evening. Convenience and all arrangements by local Saints. S. W. L. Scott, assistant minister in charge.

Addresses.

S. F. Cushman, Jonesport, Maine.

Marriages.

MIDGORDEN—HEPBURN.—At Lamoni, Iowa, September 16, 1908, Silas Henry Midgorden, to Wilhelmina Smith Deans Hepburn, by Elder John Smith.

Died.

JONES.—Sr. Margrett Jones, born June 24, 1833, at Aberdare, Glamorganshire, Wales; baptized September 30, 1895, at Kewanee, Illinois, by William Willits and confirmed by John Chisnall. Died at the home of her daughter, Mrs. Mitten, Kewanee, Illinois, August 30, 1908. Sr. Jones was a faithful member. Funeral-sermon by W. A. McDowell, assisted by J. S. Patterson.

TETERS.—Jacob Teters, born in Morgan County, Ohio, March 12, 1846, was a son of Washington and Tacy Teters. Came to Iowa in 1851 and settled in Farmers Creek Township, Jackson County, Iowa. Six years ago he moved to the Creek Nation, Oklahoma. He was married to Martha Crouch in 1868. To them was born one daughter, Mrs. I. E. Benjamin, who died in 1901. The mother died in 1877. He leaves to mourn two brothers, William and J. S. Teters, one sister, Martha J. Roush, and two grandchildren. He was a kind friend and a good neighbor; strictly honest, and was respected by all who knew him. Funeral-services September 4, 1908, in the Saints' church, Farmers Creek Township, James McKiernan preaching the sermon. Interment in the Sutton cemetery.

BOOKER.—At Independence, Missouri, August 26, 1908, Sr. Mary J. Booker, wife of Bro. William Booker. She was born in Monroe County, Alabama, February 24, 1858. Baptized by Elder John H. Hansen, February 15, 1876. She leaves a

kind husband, mother, eight children, four brothers, two sisters, and a host of friends and relatives to mourn. Funeral-sermon at their house by Elder J. C. Foss.

HANSEN.—Sr. Laurine Hansen was born in Denmark, February 24, 1842; married to Christian Anderson, April 29, 1870. Came to America in 1874. Her husband and child died several years ago. On February 21, 1904, she was married to Bro. Jim Hansen, who tenderly cared for her during the last few years of her life of affliction. She died at Guilford, Missouri, September 14, 1908. Sermon by Peter Anderson.

GORDON.—Thomas Jefferson Gordon was born April 14, 1822, at Mt. Vernon, Kennebec County, Maine, and died on June 22, 1908, at Garretson, South Dakota. He was baptized October 14, 1892, at Logan, Iowa, by T. W. Chatburn; confirmed by Charles Derry and Henry Kemp.

OUR FATHER.

Our father has gone to our Savior,
But he was prepared to go;
He had obeyed all the law of this gospel,
And lived it while here below.

ROCK.—At Pipestone, Minnesota, on August 5, 1908, Nettie Gordon Rock. Was born August 24, 1878, at Grand Prairie, Nobles County, Minnesota. She leaves to mourn, husband and three children, Christa, Elsa, and Marvel, beside mother, four sisters, and three brothers.

SISTER NETTIE.

They will miss her at home, they will miss her,
But the toils of this earth are all o'er.
We hope she'll obey the glad gospel
On the other bright beautiful shore.

We all have obeyed this glad message,
Except sisters Hannah and Jen;
And how sad for us all with the blessed,
If they are not free to come in.
But those who obey not this gospel
He leaves to remorse, fear, and doubt;
O God, to them give of wisdom,
That they turn ere the way is barred out.

God is not partial with persons,
The law all must try to obey,
For if we reject this glad message,
We never will meet on that day.

New Glass Making.

We all know that there is one pane of glass for the rich and another for the poor, known respectively as plate and sheet glass. And while both have essentially the same composition, they differ greatly in the purity of the materials used and the method of manufacture. Until a few years ago sheet glass—the window-pane of the multitude—owed its origin to the blower's breath. But in 1903 Mr. John H. Lubbers, of Allegheny, Pennsylvania, invented a window-glass blowing machine which was described as "the newest marvel in the industrial affairs of this country." And now another Pennsylvanian, Mr. Irving W. Colburn, of Franklin, Pennsylvania, has gone one better and perfected—at a cost of two hundred thousand dollars—a machine which makes glass without blowing it at all—turns it out in a continuous sheet and enables one man and two boys to efficiently perform the work of thirteen skilled mechanics.—From "Making sheet-glass by machinery," in October *Technical World Magazine*.

The Bumblebee's Monopoly.

The closed gentian is a flower that seems to reserve its nectar especially for the bumblebee, and is always closed to the plundering butterflies and thieving crawlers. But the bumblebee is cute; he has found the secret door and has the strength to open it. Watch him as he alights on one of these closed blossoms and you will see an amusing performance. First he thrusts his tongue into the folding door at the top of the flower, then prying it open, in goes his head, followed by his body, until he is nearly lost to sight, nothing but his hind legs and the tip end of his abdomen sticking out, while his beeship sips the sweets within—a just reward for his ingenuity. But after all his efforts to get in, his stay is brief, and shortly, with a lot of kicking and commotion, he backs out and departs, the flower closing after him.—From "Nature and science" in October *St. Nicholas*.

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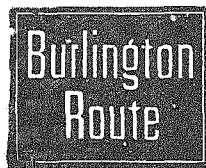
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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LAMONI, IOWA, SEPTEMBER 30, 1908

NUMBER 40

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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

Editorial

SENATOR WILLIAM BOYD ALLISON.

It was with a great regret that in our absence from home we read of the death of William B. Allison, senior senator from Iowa to the upper house of Congress. This regret arises from two considerations, the one being the fact that the senator had long been a trusted public servant against whom no charges of guile or malfeasance in office had ever been made.

It may be that the state of Iowa can not point to any great achievement by which the State had been materially benefited, the result of actions upon the part of Senator Allison in the nation's councils.

In other words, it is almost equivalent to saying that William B. Allison, citizen of the state of Iowa, and holder of an eminent position as a statesman in the national council, has not used the prestige of his position, nor his personal influence, to bring to pass any scheme of political profit or personal "graft" for himself or other citizens of the State. He was content to maintain the integrity of an honest man watching the affairs of the nation as well as the affairs of the State, and so far as lay in his power, to prevent the adoption of any enactment, or the passage of any law by which the material welfare of either nation or state should be impaired, or the people robbed under the guise of plausible legislation. He may not have been brilliant, but he was honest and steadfast in the adherence to principles of private and public conduct which enabled him to safely keep his head undisturbed by the clamors of politicians or the fretfulness of local speculators, and keep himself unspotted from the ways of political evil.

The fact that he was considered as a Nestor in politics, a man whose natural ability and acquired information made him a safe political counselor; one who could be approached in case of an emergency, and whose virtue could be relied upon, made his career a remarkable one and reflects great credit upon the State which he so long and so faithfully served.

The second reason for our regret is this: We early became acquainted with Senator Allison upon our becoming a citizen of the state of Iowa, and was always met by him frankly and openly, without any

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The following is a receipt for making a tattler. It is rather an odd dish, and we submit it because thereof: "Take of the vine called 'runabout,' and the root of 'nimble tongue,' of each six hands full; fifteen ounces of 'ambition,' the same quantity of nonsense. Bruise in the mortar of misapprehension, boil them over the fire of wild surmises, strain through the cloth of misconstruction, cork tight in the bottle of malignity, suck now and then a draught through the quill of envy, and you will be prepared to speak all manner of evil against your neighbor."—Selection in old HERALD.

exhibition of prejudice upon his part, and as a representative of a people who formed a worthy part of the citizenship of the State whose rights he was willing to stand for, in his private life and his public conduct as a representative of the State in the national councils. We learned to esteem him as one who would fearlessly defend the right when required, and as one who was approachable under proper conditions to listen to a citizen of his State for the cause which he might represent. It was to Senators Allison of Iowa, and Burrows of Michigan, and Congressman Hepburn of the eighth congressional district of Iowa, to whom we could safely refer as to the position and the people of the Reorganized Church in cases of controversy which might arise in Congress in which the interests of the church might be affected.

Doubtless Iowa has other citizens who may be called upon to succeed Senator Allison as their representative in the Senate of the United States, who will serve them with equal ability as a statesman; but we predict that none will be chosen who will surpass William B. Allison in the virtue of citizenship, honesty of representation, and steadfast integrity to the principles of rightfulness and fair dealing for the benefit of both state and nation. We trust that he may have a worthy successor.

WOMAN, POLYGAMY, AND THE "HERALD."

Quite a number of years ago we made the statement that of all the so-called factions into which the church was split after the death of Joseph and Hyrum Smith, "the Reorganized Church was the only one that could afford to wait."

By this we meant that the basic elements upon which the Reorganized Church was built were of such a character that no matter what time might bring to pass of the past, there could be no revelation of such a nature as to destroy the fabric, if the basic elements were wisely regarded. And no development of opposition among the fragments into which the church was broken could disturb the foundation upon which the church was built, nor affect the fabric thereon, so long as the builders believed and maintained the integrity of their adherence to the substantial character of the foundation upon which they had built.

Fortunately for the contention of the Reorganization, the events which have been transpiring in the world, near and remote, are of such a nature that they strongly corroborate the position taken in the contention. Polygamy, wherever it has flourished in the past, has been disregarding of human life, especially so with regard to woman. Seclusion behind closed doors, and behind peculiar social restrictions, and the exclusiveness of ownership, strongly suggestive that women were the chattels

subject to the control, will, and whim of the husband owners, have made the lot of woman in the harem a degraded one. The following, taken from the *Kansas City Journal* for Sunday, September 20, will afford an illustration of the value of the position assumed in regard to polygamy taken by the Reorganized Church at the first and still maintained:

Astounding above all features connected with the uprising in Turkey is the coming to life of the women of the realm.

In Turkey's centuries of history the women of the country may never be said to have lived. Here was the confinement of the harem. She never could appear in public with her face exposed. Laws, both of religion and of the state, compelled the sex to regard itself as the absolute slave and possession of man, and for a Turkish woman to have walked in public without having her face covered in the heavy swathings of tradition, would at one time have been to invite death, and in later years imprisonment.

But in the coming of the new era, the Turkish woman has played a glorious and important part.

They have torn off their veils, and marched openly in the streets of Constantinople, shouting the cry of the revolutionists, and bearing aloft banners inscribed:

"Liberty, equality, and fraternity."

When this sight first presented itself to the public the sensation was tremendous, and it is said that the sultan and his advisers on seeing it permitted, understood that the world had moved on for Turkey, and that the only act possible was to concede a constitution and get in touch with the new conditions.

Nor did the demonstration started stop at the mere abandoning of veils, the waving of banners, and shouting in the streets.

The new woman of Turkey has presented to her brother this proposition:

That since she has been his companion in the revolt, and has borne all the perils of assisting in rebellion, and would, in the event of failure, have been the victim of the sultan, she has a right to share fully in the fruits of the victory.

There she asks that she be elevated to a plane of complete equality, and be allowed to take part in politics and have her vote.

The disposition of the young Turkish party is to grant this request. They understand that the women of the nation are bound to wield a powerful influence in the events of the next few years, and that policy, no less than justice, would dictate giving them a place of fullest partnership in the great movement to bring the country into the fore rank of progress.

One Moslem priest, a man of great power in Constantinople, has, after a search through the records, decided there is no law of the Koran that compels woman to wear a veil in the streets, and he thus officially absolves them of the need. This decision was the occasion for greatest joy on the streets, since the Turkish woman is naturally very religious, and even in her zeal for political freedom would hardly wish to oppose those teachings which have been handed down to her from the centuries.

Even the Sheik-ul-Islam, the all powerful head of the Moslems, has indorsed this decision, and has come forward with the still more notable concession that there is no law to show that a man must take more than one wife.

This at one stroke removes what has always been a favorite plea of the licentious, that it was the law of his religion that compelled a man to take to himself more than one wife.

Had even this noted functionary dared to utter such a radical opinion before the success of the revolution was

established, he would have been summoned to the Yildiz Kiosk, and ordered to drink a cup of coffee in which enough poison had first been placed to insure his speedy exit from this vale of tears.

But now such a deliverance has a far different effect. It is said that the sultan himself, who, instead of being "Abdul the Dammed," as heretofore, has now proclaimed himself to be a Liberal, and president of "Committees of the Ottoman Union and Progress," is actually considering the abolition of his harem.

The sultan has three hundred and sixty wives. If he would put them from him, and adopt the monogamous practices of the other rulers of the world, he would at a stroke free himself from the odium of his past life as representative of all that was black, tyrannical, and ignoble to be the most enlightened and progressive ruler the country ever knew.

Only the strong opposition of his courtiers who, too, would be compelled to do the same thing, in case Abdul set the fashion, is said to hold the ruler back from the commission of an act which he is said to believe would restore his popularity.

Undoubtedly such an action would win the approval of the women, who are now going the streets dressed in the fashions of Paris, going to the mosques, which previously was prohibited, visiting the Christian churches and theaters, and shaking hands with their Christian friends on the streets.

The men of the nation have taken no rough advantage of this innovation. Instead, they have either contented themselves with cheering groups of unveiled women, or in case one chanced to be encountered alone, of respectfully bowing or lifting the hat.

JUDGE MCPHERSON AND THE IOWA MULCT LAW.

We have frequently wondered what relation the so-called Mulct Law bore to the official recognition of the right to sell intoxicants as a beverage in Iowa.

The fight in favor of prohibition in 1882 was a strong one, and the temperance element prevailed by a large majority, but were defeated by what was called a clerical error in the transportation of a resolution from one house of the legislature to the other. It appears, however, that elements have been at work to bring about a contest between the prohibition law of the State passed a quarter of a century ago and the later enactment known as the mulct law.

We are distinctly pleased with the thought that this contest has been urged in a court over which an Iowa man presides. The following, which we take from the *Kansas City Journal* for Sunday, September 20, will be quite interesting to the readers of the *HERALD* and may be held as strikingly in accord with the finding of the Indiana judge who expressed the opinion that the selling of intoxicants could not be made legal as it was prima facie unlawful of itself, and, therefore, could not be made legal.

DAVENPORT, Iowa, September 19.—In throwing out of the United States court yesterday a petition of the United Brewers Company of New Jersey for an injunction against the Davenport Civic Federation, Judge Smith McPherson quoted a federal statute to the effect that the writ of injunction shall not be granted by any federal court to stay proceedings in any state court, except in cases where such injunction may be authorized by any law relating to proceedings in bankruptcy.

The United Brewers Company was seeking an injunction against the Civic Federation interfering with saloon fixtures and leasehold rights in Scott County, on the ground that the company had not been made a party defendant in a case on which appeal to the United States court was taken.

Judge McPherson, in making this decision, declared that the Iowa liquor law, which permits saloons to be run by paying the so-called "mulct tax" of six hundred dollars a year and complying with certain strict regulations, is in no sense a license law.

The Iowa prohibitory law, he ruled, is still in force, the mulct system simply giving saloons defense against prosecution, but the law specifically providing that it shall not be considered as in any way legalizing saloons.

"Complainants are wholly mistaken when insisting that this is a license system," said the court. "There is no liquor license system in Iowa, and has not been for a quarter of a century. For that length of time there has never been a lawful sale of liquor in the State.

"No person to-day can lawfully sell liquor as a beverage. All sales of liquor as a beverage in the state of Iowa are unlawful. Of course, this court will not discuss the propriety of state legislation.

"The legislature of the State has power, under our Constitution, to absolutely prohibit the manufacture, use, or sale of liquor as a beverage. Under the Iowa law the mulct system is not a legal system, but absolute compliance with its provisions by saloons simply gives saloon-keepers and clerks a method of establishing criminal prosecution."

Reading the above we are still in quandary as to why the so-called "mulct law" may not be considered as a license law, notwithstanding Judge McPherson's finding. If a man pays six hundred dollars per year to the county or the state for the purpose of securing grounds for defense against prosecution for selling intoxicants in case some person should choose to file complaint against him, why may it not be called a rule of law in the sense of so authorizing them to so sell; even a continuing imposition of fine for selling, if the one prosecuted and fined could afford to pay excessive fines by reason of proceeds of such sale, why might not such repetition of fines paid be regarded as a license to sell?

However, if Judge McPherson refrains from commenting upon the propriety of the actions of the legislature, it might be taken as significant that his plain statement that there has been no case of lawful selling of liquors in Iowa for a quarter of a century, is strongly reflective upon the law-makers of the State. We are pleased to know the action and decision of Judge McPherson.

GRACELAND COLLEGE DAY.

Next Sunday (October 4) is College Day. This day is set apart for the taking up of collections in all the branches of the church. Branch presidents should call the attention of their respective branches to that fact and do what they can toward encouraging a liberal donation for the support of Graceland. The resolution setting apart such a day was adopted in 1905, and reads as follows:

"We favor recommending to the conference that

the expenses of running the college be met by voluntary contributions for the purpose, and that one day in each year be set apart, to be known as College Day, upon which offerings, in the manner of collections, shall be taken up in districts and branches of the church, to aid the college work, the same to be forwarded to the Bishop of the church to be devoted to such purposes."

NOTES AND COMMENTS.

"The SAINTS' HERALD is the best paper of its kind that I know. R. B. Neal, Pikeville, Kentucky." We might, because of its wording, put this in the list of doubtful compliments; but we choose to exercise charity and accept it at par value. We thank Bro. Neal and trust a disposition toward fair-mindedness may always characterize men claiming religious motives.

We wish to acknowledge a pleasant visit to our office of four elders of the Utah missionary force. They were Elders W. H. Stewart, of Logan, W. S. Swapp, of Kanab, T. J. Hunt, of Enterprise, and John S. Anderson, Glendale. They had been in attendance at a conference at Shenandoah, Iowa, and were on their way to Humeston, Iowa. We have wondered why Lamoni has not been visited oftener by ministers of the Utah faction.

The following is from the Blair, Nebraska, *Pilot*: "A religious discussion is being held every evening this week in the Latter Day Saints' chapel, one block east of the post-office. The disputants are Elder A. Adams, of Omaha, and C. J. Hunt, of Iowa. This week Mr. Adams affirms that the Church of God, of which he is a member, is the Church of Christ in fact and is in harmony with the Bible in doctrine, organization, and practice. Mr. Hunt denies. The speakers have two thirty-minute alternate speeches each evening, beginning at eight o'clock. Next week Elder Hunt will affirm the same proposition for the Reorganized Church of Jesus Christ of Latter Day Saints. The men are said to be experienced debaters and their friends anticipate an interesting and profitable discussion. They will hold a special session Sunday at fifteen minutes to three in the afternoon. Seats free."

We recently received a clipping from a well-known Toledo, Ohio, paper, taken from a page devoted to questions and answers. It purported to be an account of the Latter Day Saints or "Mormon" church, but was so sadly twisted and entirely out of line that one of our subscribers requested us to send something to the paper in correction. Still more recently a clipping from a Pennsylvania paper was forwarded to us. This is an account of a band of some forty people at Silvermine, Connecticut,

who "claim to be the last of the orthodox believers who did not follow Brigham Young in the exodus to Utah." All we have to say about either of these clippings is that there are some very "yellow" journals in the land. Saints should discriminate and neither read nor encourage the reading of cheap, trashy papers of any kind. For the same reason we think best not to attempt corrections in the case of the papers mentioned, as they cater only to the abnormal and morbid.

LAMONI ITEMS.

Our long spell of drought and heat was broken Saturday night. Those who were wishing for a change were gratified, but figuratively speaking, they have jumped out of the frying-pan into the ice-box. Sunday was cloudy, wet, and cold. The sudden change from extreme heat was felt very keenly.

Our Sunday-school superintendent, Professor Gunsolley, met with the school Sunday morning for the first time in several weeks. He has been absent in the interests of normal work. Regular quarterly examinations were conducted by Sr. Anna Salyards in the second primary and intermediate classes. It is intended to extend this feature of the work into the senior classes.

Next Sunday is Graceland College Day. President Anderson promises us special music, special speaking, and a special collection. This is a day set apart by General Conference on which to collect money for Graceland College; branches everywhere, throughout the entire church, should observe it and give according to their ability.

Speakers at the church Sunday were Alexander H. Smith and Robert M. Elvin.

Bro. John Garver of the stake presidency, and Elder M. M. Turpen have been holding tent meetings in Hiteman, Iowa. They have been having splendid interest and at last report had baptized eight, and there were indications that others would follow. In some ways Lamoni Stake is a hard field to work; but if taken in the right way there are great opportunities for the missionary force. Thousands of people within the stake that bears the name of the church headquarters are densely ignorant of our faith and history. We need preaching here, as elsewhere, that is well advertised, to start with, and that is full enough of life and enthusiasm to attract and hold attention (perhaps at the risk of being called sensational) and yet spiritual and logical enough to appeal to all that is best in man. Success to our stake missionaries at Hiteman and elsewhere.

Everybody likes and respects the self-made man. It is a great deal better to be made in that way than not to be made at all.—O. W. Holmes.

Original Articles

COLLEGE DAY.

OCTOBER 4, 1908.

The Saints, one and all, should remember every special work the church is striving to maintain in order to protect and care for the afflicted and needy, and to educate and instruct its young people so they may be prepared in the best possible way to fill their respective duties in life.

The fact should not be overlooked that what is to the interest of one member in pushing forward any good work of the body is to the interest of all, directly or indirectly, and that the more fully and readily each performs his duty to the body, the better he helps himself. This is true not only in the special sense that we are blessed in the growth and development of the church, and in the good of every member, but also in the eternal reward so aptly referred to by the apostle when excusing himself for his repeated calls for help upon the saints at Philippi: "Not because I desire a gift, but I desire fruit that may abound to your account." This is as Jesus directed: "Lay up for yourselves treasures in heaven."

It may be questioned that possibly we may be asked to help in things where the future rewards do not attach. The answer is, Not anything the Lord has sanctioned, or directed to be done in his church. It is said complaint is made because the Saints are called upon to help in so many things. But if it is a part of the church's work and the work must lag if we do not help, are there any who feel out of sorts because they are asked to assist? On the contrary, ought not all to feel gratified to know that the officers in the church whose duty it is to see that the work is not neglected, have been diligent in urging its accomplishment? Is there any one in the church who is more anxious for his personal and private gain in the things of the world than he is in the success and the triumph of the work of Christ? Now if there is, let him stand up and be counted. And if there is not, then who is it that complains because the Master's work is being pushed? Should it not be carried forward with all our mights—as well as with the "mites"?

Jesus while here, so urged in his work: "Ye shall not have gone over the cities of Judea until the Son of Man has come"; and they had not. The time of his offerings was there before they had accomplished their work. So it is to-day; and the advice is the same, "Let us work while it is day."

If we do our best, working in wisdom, we can not do too much. Let us then be faithful to the trust imposed; do what we can and do it cheerfully and well,—the Lord asks no more.

The church in its General Conference has set

apart one day in the year for special work and collections in the interest of Graceland College, and named the first Sunday in October of each year as that day; every stake, district, branch, and individual member should see that the church direction is observed, and all work as a unit to the gathering in of a proper offering for this educational work. Let us not only see that those around us perform their parts, but each see that his own is done; then the blessing will come.

Bro. Oscar Anderson, Lamoni, Iowa, is the college treasurer, and all college funds may be sent direct to him, and a due account will be kept and reported, as though sent to the Bishop's office. When you send in the money state what it is for so that the College may have its own. This is the college day offering specially.

May the Lord bless the helpers.

Very respectfully,

E. L. KELLEY, Presiding Bishop.

Box 125, INDEPENDENCE, Missouri, September 20, 1908.

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REFORMATION, RESTORATION, AND UNITY.

The above caption may seem rather peculiar to some at this time; but it may not be inappropriate during this year of grace, 1908, to notice to some degree the trend of religious evolution, that we may not lose sight of its progress, or retrogression, as the case may be.

Reformation as it relates to religions as such, is little talked or preached of any more. It seems that the idea or ideas of reformation reached their zenith some years ago, and have ceased to be living issues. And well they might; for as to *how* the church should be formed anew, after the Dark Ages, and the church in form, doctrine, and spirit, had lain in an unorganized condition for so long a time, leading minds differed as to the form it should take, what tenets it should advocate, and what officers should occupy, and as to the authority these officers respectively should exercise. It is to be admitted that the opinion of one man as to these questions was the equivalent of every other man's opinion. Each one's opinion was a standard equal in authority with every other one. But in this they did not, could not agree, consequently a unity on this great and important subject was an impossibility. Subsequent disunity and division demonstrates this to be true. An agreement could not be attained. Each great leader had, therefore, to be content to advocate the claims of the standard he had raised, and rally to his respective opinions what numbers he could; each, as many as he could to trust his opinions to bring to them eternal life, bliss, and glory.

Man never has originated, in all the ages of the past, and never can originate an infallible rule of church organization and government, because it is

not in man's ability to do so. And as we note the results of his puny efforts to do so, it is not putting it too strong to assert that it would have been better for the world of mankind had he not made the effort to do so,—and as the fruits of his efforts now appear, and the failures in this respect strewn along the historical way, we are reminded of the statement of the olden time prophet as he, no doubt, looked down to this so-called religious reformatory period, and foresaw man's feeble effort at attempting to legislate for God on man's behalf, and exclaimed:

Therefore, behold, I [God] will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.—Isaiah 29: 14.

Our Savior, too, discounts such pretensions on man's part, when noting the failures of the Jewish leaders when he was here, saying, "But in vain they do worship me, teaching for doctrines the commandments of men."—Matthew 15: 9.

Reformation has been going on, now, for a period of over four hundred years, on the part of learned men; and now that it is apparent that man's wisdom can proceed no farther, for it is plainly seen that religious division is contrary to principle, the efforts of the successors of the great and good reformers are now turned to an attempted unifying of the great religious bodies formed (not reformed by the leading Protestants; for these bodies never had a prior existence to their days). Not one of these formations antedates the days of Luther, and some do not date prior to 1860 A. D. Had these differing bodies been based on principles, they all would have been united at first in one body, for the incontrovertible reason that principles never differ from each other so as to divide that system based on them, neither do principles vary with the lapse of time. This is another incontrovertible evidence that religious bodies differing are based on human opinions only. If religious bodies based on human opinions are not a success standing separately, alone, will they be more successful, or more likely to stand, unitedly? United! How are all the contrarities thus amassed to be harmonized? Many of these opinions must be sacrificed before the unity can be effected. If united, will they more surely save mankind, than if left divided as originally organized? How? Why?

To reform, is to form anew, after the thing reformed has once been formed, and subsequently fell apart, thus disorganizing. But these differing religious bodies are not reformed churches; for such of them as have not already ceased to exist, are just as primarily organized. Therefore, in reality, they are not re-forms, but at most are only "dissenting protestants."

But originally having been organized separately, and radically differing from each other, and therefore being devoid of principles, so far as being formed and organized is concerned, they will be as devoid of principles constructively united, as though remaining separate, as now. The gospel as given through Christ was not intended of him to be the basis of a multitude of differing systems of faith. The gospel is a definite message or system, and is based on divine, eternal principles. Paul gives us plainly to understand this. Hence, he refers to "the first principles of the oracles of God," and "the principles of the doctrine of Christ" (Hebrews 5: 12; 6: 1), and proceeds to name plainly the first principles of the oracles of God.

The universe in all its departments is based upon principles. Where principles are not, there divine order is not, and real existence is not. Where principles are not, only confusion and uncertainty exist. Principles are eternal, foundational, necessary, eternally unchangeable truths. Music could have no existence, save for the principles on which it is based. This is true of mathematics, as is known the universe over. Notation, time, tones, melody, harmony, style, and other didactics, must be, or music is not. Numeration, addition, subtraction, multiplication, and division, as principles, must be, or there is absolutely no mathematics in the universe. These and all other sciences are a unity in all languages the world over. No questioning these statements. It is said these are discoveries. But more is claimed for the gospel than that it is a discovery. It is a revelation from God in order to man's eternal salvation. Is there more certainty to man's discoveries than to God's divine revelations to man? Learned men seem to proceed on this idea: Man can tell his fellows truth to a certainty about things, but man's Maker can not! Poor man, to thus assert his superiority to his Maker! If man does not thus, why make religious confessions of his own to go by? Why not make a direct appeal to God's creed, the gospel? And if what is already revealed is not sufficient, why not appeal to him for the needed information? The gospel is a perennial fountain of truth. From it the stream of the water of life ever flows to man in need: "For therein is the righteousness of God revealed."—Romans 1: 17. Not "was"; not "will be"; but "is" revealed.

The gospel comes not to us "in word only, but also in power [authority.—C. S.], and in the Holy Ghost, and in much assurance." (1 Thessalonians 1: 5.) In the gospel, through the Holy Ghost, does God reveal himself, has revealed himself, and will continue to reveal himself to his children, else he and his gospel have changed.

The gospel, God's means of continued revelation to man, is the basis of Christ's church or body, and

is designed to teach and produce unity among men, concerning and in the church of Christ. Note the following:

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matthew 16: 16-18.

Again, Jesus says:

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

And again:

Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

This prayer of Christ will never be answered till all who believe in Christ are one in belief, in faith. (See John 17.) But faith comes by testimony, by hearing the word of God:

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher [or a witness to testify—C. S.]? and how shall they preach, except they be sent? . . . So then faith cometh by hearing, and hearing by the word of God.—Romans 10: 14, 15, 17.

They must hear God's word, we see, not human opinion—not man's interpretation of God's word, however learned he may be. Man's opinions, and his human interpretation of God's word, has been made the rule and basis of church-building, during the so-called Reformation period; and, hence, the diversity and confusion that has prevailed. Hear the Apostle Peter's understanding of how faith is begotten and born:

And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.—Acts 15: 7.

This is so plain that comment is unnecessary. That unity of faith and practice, doctrine and precept, is born of and grows from God's word, is God's design, is further shown by Paul, thus:

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.—1 Corinthians 1: 10.

"Be perfectly joined together," "no divisions among you," "in the same mind," "the same judgment"! How much farther from division in preach-

ing and in church-building than these statements of holy writ can anything be?

But let us note the following by the same great apostle to the Gentiles:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.

What is the "unity" that the Spirit of God, as well as the word, teaches? Here they are:

1. "There is one body" of Christ, the church.
2. "One Spirit," the "Comforter," the Holy Ghost.
3. "One hope"—all saints hope for the same kingdom, glory, and immortality with Christ.
4. "One Lord," our Savior, Jesus Christ. And in the one body, or church of the living God, there is
5. "One faith." God's word and Holy Spirit advocate but "one faith," the faith of the gospel.
6. "One baptism." Not two, nor three that man can perform. *Baptize* expresses an act, a definite action, not an indefinite act with several modes,—as definite as the word *fell* (the tree or man "fell"), as definite as the word *walk*, or as the word *see*. The word *wash* does not express the act demanded by the word *baptize*. Nor does the word *sprinkle*, nor the word *pour*. Hence, *wash*, *pour*, and *sprinkle* do not come from the same original word in any language or dialect. To baptize is to "immerse," to "dip under," "bury," to "be born of" the water. "I have need to be baptized of thee," said John the baptizer to Christ. "Baptism" is a principle, which, in execution as an ordinance in God's church, translates a person from this into the beyond, from the world into the Christ, into his body, the church. "For as many of you as have been baptized into Christ have put on Christ."—Galatians 3: 27. By this baptism, or burial "with him," is the "unity" taught brought about, "For ye are all one in Christ Jesus."—Galatians 3: 28. (See Romans 6: 4.)
7. "One God and Father of all, who is above all."

Thus we discover that the unity taught by the word and Spirit of God includes the "one body," or church of Christ. This great gospel truth is now slowly dawning on the religious world.

But a statement or two is due this subject, here: The church of God, or kingdom of heaven, the "one body" of Christ (see Colossians 1: 13, 18), was established by divine power and direction. By the power of the Holy Ghost was it made to live and act. By authority and direction was its ministry called and constituted, and administered its word, doctrine, and ordinance; and nothing short of divine wisdom can perpetuate it, or reestablish that church, when it ceased to exist through the great apostasy of the first to the fifth centuries of our era.

Jesus says, "I will build my church." (Matthew 16: 18; also see Ephesians 2: 20-22.) He set in it

first apostles, secondarily prophets, thirdly evangelists, fourthly high priests, fifthly pastors, sixthly bishops, seventhly teachers, eighthly deacons (see Ephesians 4: 8-13; 1 Corinthians 12:13-29; 1 Timothy 3: 1-7, 8-12; Hebrews 5: 1-6; Genesis 14: 18-20; Psalm 137: 9-16; Acts 20: 28, 29), also elders, helps, and governments.

But let us carefully note the following. God's immutability is to be considered in connection with this topic. For four thousand one hundred years God, at intervals, revealed himself to man, as he was found worthy, by working righteousness, and exercising faith, gospel faith in him. "I am the Lord, I change not."—Malachi 3: 6. "With whom is no variableness, neither shadow of turning."—James 1: 17. "Jesus Christ the same yesterday, and to-day, and for ever. [All past, present, and future]"—Hebrews 13: 8. Now since God gave revelation to man, as was found necessary for four thousand years, with no intimation of a change, if at the end of that time, at the giving of John's revelation, he ceased to reveal himself to man, as was universally claimed by all Protestants of the sixteenth and subsequent centuries till now, and their followers, and if Christ then ceased to exercise his prophetic office, it follows as logical that they have changed, and that all churches or religious bodies founded on this belief are founded on the doctrine that God—the Godhead—are changeable beings, and are therefore against the plain statements of his revealed word, to begin with. But he could not change in the least iota from what he is, as set forth in his word, without ceasing to be the perfect God that he is. How can he change his infinite attributes of power, knowledge, wisdom, truth, justice, mercy, or love? know a little less than all knowledge? decrease his power? vacillate regarding infinite truth? vary slightly from infinite justice or mercy? change from a God of infinite love to one of hatred? He always has hated sin, and ever has and always will love poor sinners. Even should the time ever come when he will cease to feel after the sinner, he will not change and hate him. Why should he? So we conclude that when the great work of church-building is left to the wisdom of man, and the revelation from God is left out, it is no wonder churches differ and are founded on the sand, and in time must tumble to ruin in the day of trial, by the immutable law of God.

The unity of differing faiths on "principle" is, for the foregoing reasons, an impossibility. A confederation of differing religious bodies can not be agreed to, save on some minor, subordinate, and temporary subject, purpose, or end. Its internal conflicting doctrines and opinions will weaken a confederation to a fall surely as principles are true, immutable, and essential to the existence of things, and to their unity.

Crops of grain can not be produced without the earth and its germinating salts, lime, and other elements; nor without the sun, its light, heat, and action; nor without water. This is true as all experience demonstrates, if the truth of it never were asserted in words.

Notice this: A being never can be saved, a new-born child of God in his eternal kingdom, independent of faith in God, his Son Jesus Christ, and in the Holy Ghost. All will say amen to this. "He that cometh to God must [yes, *must*,] believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11: 6. Man can not be saved in his sins. He can not be saved from his sins so long as he chooses to continue in them. He will continue in them so long as he does not turn away from, and joyfully, gladly cease and forsake them. He must submit to the regenerative process—he *must*, or die in his sins.

"Then said Jesus again unto them [Pharisees], I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye can not come. . . . I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."—John 8: 21, 24. The only alternative for man according to these words is to repent of his sins, believing with all the heart that Jesus of Nazareth is the Christ the Son of God. He must repent of all his sins. But you say, "We do believe that he is the Christ." Then do not resent and reject his word. It says, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? [One can not be born, or born again without entering into the elements he is to be born of and emerging therefrom. He can not.—C. S.] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he can not enter into the kingdom of God."—John 3: 3-5. *Must* and *can not* are positive and arbitrary terms. But we must yield or we die in our sins and are lost. In verse 11 Jesus says, "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." Again he says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 12: 48-50.

Principles being fundamental and eternal, are

absolutely arbitrary. No dogmatism of man can move or remove them. By them the universe is made to eternally stand. Nor does it make it more true that man must "be born of the water and of the Spirit or he can not enter into the kingdom of God," than if he had never said it. It is true independent of his statement. Just as it is true that the only way into this world is by natural generation. The truth, law, or principle is absolute. In the nature of things, it can be no other way. None is known. Man must be regenerated to be saved. He must submit to the law of regeneration. God's word, by which he is begotten (see James 1:18), the gospel by which his heart and mind are changed, comes from God. The water in which he is baptized, of which he is born, is the creation of God. The Holy Ghost, by which he is baptized and enlightened, comes from God. And, hence, to be begotten of God's word, and which begets faith in him, and by which his mind and heart are changed, the birth or burial in water (see Romans 6:1-4; Colossians 2:11, 12), and the baptism of the Holy Ghost, is being "born of God." Nor has he a desire to live in sin, which is transgression of "the law of the Spirit of life." (Romans 8:1, 2; John 1:9.) God has revealed no other way for man's regeneration and eternal salvation.

Ordinances are the embodiment of principles. All developments, operations, and official enactments in God's economy, both natural and spiritual, are in strict accord with principles, and are done through regularly ordained ordinances. Ordinances are laws based upon principles. The sun, the moon, and the stars perform their office-work according to set, specific ordinances. (See Jeremiah 31:35, 36.) So with the ocean tides, and the earth in its seasons. (See Job 38:33, 8-10.)

Israel were required to observe strictly the ordinances contained in the law; but failed to do so (see Malachi 3:7; Ephesians 2:15), and so were chastised and finally rejected.

The gospel of Christ is a system of specific and well-defined law based on principles, expressed in ordinances, the fully stated design being to redeem and save mankind. The gospel "is the power of God unto salvation to every one that believeth"; "the Son of man is come to seek and to save that which was lost"; "he hath anointed me to preach the gospel"; "repent ye, and believe the gospel," said Jesus, and his Apostle Paul. It is the authority of Jesus, and that of his chosen ministry by which the ordinances are administered that binds them on man. Christ's atonement and blood consecrates and ratifies the gospel covenant. See the type of this in the great law given to Israel. (See Exodus 24:3-8; Hebrews 9:19, 20.) The blood of the covenant was sprinkled on "the book" as well as on the people.

"This cup is the new testament in my blood," says Jesus.

Is baptism in water for remission of sins, when preceded by gospel faith and repentance a gospel ordinance? It surely is. The beginning of the gospel of Jesus Christ, the Son of God" was: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—Mark 1:1-4. (See Acts 2:38, 39; 10:47, 48; 22:13-16; Matthew 28:17, 18.)

Is the laying on of hands for the gift and baptism of the Holy Ghost a gospel ordinance? It most assuredly is. (See Acts 8:14-17; 9:17, 18; 19:1-6; Hebrews 6:1, 2.) "Teaching them to observe all things whatsoever I have commanded you," said Jesus to his apostles, when commissioning them to preach the gospel unto the nations. (Matthew 28:20.) And they taught the nations to observe this ordinance.

Any, therefore, who reject the gospel ordinances of baptism and the laying on of hands, and for the purposes indicated, place their feet on that part of Christ's blood that consecrated them. Christ made sure the resurrection of the dead by "the blood of the everlasting covenant." (Hebrews 13:20, 21.) Moreover, by the covenant, ratified by the blood of Christ, will mankind be judged, rewarded, and punished. God is no respecter of persons. He will tolerate no partiality with man in dealing with his law. And to reject any one or number of the ordinances of his law and covenant is to "break" it. (See Isaiah 24:1-6.)

This is just the complaint made by the Lord of this covenant against the inhabitants of the earth, and the penalty is his "curse," and the burning of the last day,—Christ's coming in glory to reign, judge, and reward. Through the ordinance of laying on of hands, by God's command, children are blessed, men are ordained to their respective offices in the church of God, the sick are healed, and spiritual blessings are conferred on the faithful in Christ. (See Mark 10:13, 14; John 14:12; 15:16; Acts 13:1-3; 1 Timothy 1:6; Titus 1:6; Mark 16:18; 6:5; James 5:13-15.) Jesus' blood reaches us through our obedience to the ordinances of the everlasting gospel. Let this truth be remembered.

The contrast! Let us contrast the foregoing plain, harmonious, divine teachings with the following human incongruities, from the so-called Reformation leaders, and note the diversity between them and the Bible.

Doctor William A. Hale, D. D., Dayton, Ohio, in a representative sermon preached in the Presbyterian church, Dayton, 1906 (he had been pastor of the Reformed Church, offspring of the Lutheran, for thirty years), said:

It is true that the sanctity of age commends itself to us.

We have a passion to go back into the centuries and fix our bearings by what we call the tenets of the great founders and leaders of historic movements. But unless these leaders can rightly claim divine authority that I am satisfied belongs to Moses, the apostles, and to Saint Paul, their sayings and writings must for ever be subject to revising by succeeding ages as certainly as the readjustment of science is dictated by a greater and truer knowledge. The whole question in my judgment must be determined by the attitude of thought towards the Bible.

A proper "judgment" is this last statement. But what about the "authority" of those "founders" of churches, and "leaders of historic movements"? Moses was authorized by direct revelation from God through God's angel, and told just what he was authorized to do in purview of his calling. (See Exodus 3.) And was also informed that difficulties lay in his way. Was Martin Luther or Ulrich Zwingli so-called and authorized to do what they did? The entire history of the world does not contain any such statement concerning them. They do not so claim for themselves. The apostles were called and given authority from heaven by God's own Son, the Christ. Was John Knox or John Calvin thus authorized by revelation from God direct to them? They do not so claim. No angel from heaven administered to them. Jesus never spoke to them giving them authority to reform or build the church, in his name, that history gives us any account of. No inspired prophet spoke to them, and ordained them as Jesus did the apostles. The popular religious world can not endure so close a relationship, or communion with God, even at this late day. Since not only the "writings" but also the institutions "formed" (without the "re"), the works and "movements" of those great leaders and founders have been revised and re-revised for three hundred and fifty years, we hence conclude that these leaders did not possess the "authority" that belonged to Moses, the apostles, and to Saint Paul. And it seems from revisions of religious forms and tenets now going on that the end of revision like that of science is not yet.

Of the creed of the Reformed Church, the Doctor says it "was formally adopted January 19, 1563, almost three hundred and fifty years old." Let us remember that it is an impossibility in the nature of things for a religious institution to antedate its creed. This reformed institution, being an original formation, never had an existence in the history of the world prior to the adoption of that creed. It is not, therefore, a reformation of Christ's church. No revelation came from God at that date. Whence, then, its authority? This author further said: "The regal truth of the Reformation was that of salvation by grace. The preaching of salvation by works had failed. It resulted either in self-righteousness or despair, either of which was fatal. Was the night referred to by our Savior,—wherein no man can

'work the works of God,' on in and prior to 1563? It is strange that Jesus did not know that 'salvation by works' would 'fail.'" That statement made to justify a religious movement is but a half truth. God's word unites faith and works as the securing of eternal life. "Faith without works is dead," says James. And grace divine enjoins good works that God ordains that we "walk in them." (Ephesians 2: 8, 9.) Call that statement a regal truth? There is only a half truth in it. Grace that saves man is the gospel. (See Romans 1: 16, 17.) It is "the word of his grace." (See Acts 14: 3.) "The grace of God that bringeth salvation" teaches "us that, denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus 2: 11, 12.) God's grace or the gospel of his grace, commands all men, "all nations," to be baptized for the remission of sins. "Worldliness" says we can omit this and still be saved. God's grace teaches us that he saves us "by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3: 5.) This is one of the righteous acts or works that God's grace enjoins in order to salvation, but which the Reformation may omit, and be saved anyway! God's grace, by which we are "saved," the great gift of his gospel, constitutes those who "obey it" (2 Thessalonians 1: 8), "his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2: 10.) God's good works have never failed. It is men's human creeds that bring confusion and failure. God's power abounds toward all who obey him.

"We agree now that one who believes in the love of God, in the sacrifice of Christ, and in salvation by faith in his promises—one who openly confesses and serves him—is a child of God and will be everlastingly saved, no matter what *rites* he serves." Why not believe in God's commands, as well as his promises? All his promises are to be realized on condition that his commands are observed. Moreover, there are no "rites" to observe, only as commanded, unless they are human rites, as sprinkling and pouring have been substituted for God's command to be baptized.

Each of the ministers who preached during the series of meetings arranged at Dayton, told why he was what he was. The sermons are plain. Reverend Doctor M. B. Fuller, Dayton, Ohio, in his sermon said he was what he was because of "the preachableness of the creed," and doubtless the various representatives of all the diverse creeds claim with equal truth and authority the "preachableness" of their respective creeds. But where and with whom did the idea of the creed originate? Not with Christ or his apostles or prophets. Not with the Bible. The Bible has this to say relative to human

statutes being substituted for God's commandments: "For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made."—2 Kings 17: 7, 8.

The heathen, without any revelation from God, made religious "statutes" of their own, and the "kings of Israel" under like circumstances did as the heathen [Gentiles—C.S.]; and they made religious "statutes" also, and sinned against "the Lord their God," and "he removed them out of his sight." (Verse 18.) "Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of the spoilers, until he had cast them out of his sight."—Verses 19, 20.

Thus was Israel and Judah rejected of God for forming "statutes," that led them away from God's laws and commandments. This evil characterized Judah till they were led in their blindness to reject their Savior. (See Malachi 3: 7.) "This people draweth nigh unto me with their mouth, and honor-eth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men."—Matthew 15: 8, 9. Creed-making led ancient Israel away from God to their rejection of him, and creed-making and creed-following will ever have the same effect in any age. No creed can be substituted for the divine law, and men be saved by it. See what multitudes have been led away from God's command given by the Holy Ghost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2: 38), by the substitution of pouring and sprinkling in its stead, by the creeds and dogmatism of men during the last sixteen hundred years. The Doctor continued: "As members of the Methodist Church we have a Christian right to existence. The Savior did not pray that we be one in ritual or government, but, 'one in us,' that is, in spiritual life and love, while Paul reminds us, that 'there are diversities of operations' and administrations, yet nevertheless there is the same Spirit."

It seems that some are almost gifted to hide truth by words, to darken "counsel by words without knowledge." (Job 38: 2.) If one did not understand that the Doctor was a religionist, he might think he was toying the Bible. Now listen to the Savior's words of prayer: "For I have given unto them the words which thou gavest me; and they have received them."—John 17: 8. These apostles were

to go into all the world and preach those words. (See Matthew 28: 18, 19.) Again he prayed: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world."—Verses 17, 18. God sent him to preach "the gospel," "the kingdom of God" (Luke 4: 18, 43; Mark 1: 14, 15); and he sent them to "preach the gospel to every creature." (Mark 16: 15-17.)

After thus praying to his Father for the apostles, his prayer continues: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—Verses 20, 21.

If the "one in us" quoted by the Doctor is to be understood as he construes it, and as represented in the divided sects as to-day, based on differing creeds, it in reality meant that Christ prayed for divisions among all who believe in him through their word, as divided in this age! And their being divided is to be the infallible evidence to "the world" that God sent him into the world as the Christ! Else how is his prayer to be answered? Further, God's word given to the apostles and which they were to preach to the world was designed to beget a diversity of faiths, not "one faith," a multitude of differing creeds as the basis of differing churches and church politics, "as it is this day." "Many bodies," not "one"; many spirits, not "one." Exit Paul. (See Ephesians 4: 1-6.)

"Diversities of operations" and "administrations" is made to do duty in the interests of conflicting creeds and diverse bodies, churches, just as though, while Christ prayed that all who "believe" on him through God's word "may be one," the Holy Ghost would operate against the Son's prayer, and teach disunity in belief, and thus divide the Godhead! Christ prayed for us all to be "in the unity of" the faith and the "Spirit"; God and the Spirit would baptize us into many differing bodies! Let us hope that the light of truth may penetrate the dark recesses of the confusion that now prevails in the world, and save men from the whirlpool of spiritual death and unbelief a divided religious world is sinking them into. The ringing of the changes on "a free salvation," "a full salvation," and "a felt salvation," "evangelical," "evangelicalism," means no progress in the gospel work, so long as the foundations and the doctrinal buildings thereon do not in fact and on principle agree, but divide men.

A STRONG RELIGIOUS POSITION.

Reverend H. P. Whidden, Baptist, stated in his sermon,

I am a Baptist because I believe that an unprejudiced study of history shows that Baptists were the first among

great Christian denominations to stand for these two vital principles from which others that I shall mention are naturally deduced. 1. The supremacy of Jesus Christ as Savior and Lord in the heart of the individual, and 2. The absolute worth of the individual life.

Nothing peculiarly strange about these two statements that they should form the basis of a religious body separate and apart from those who believe the gospel. That Christ is the king of saints was taught in apostolic days; that in life from the dead, and the Savior of man, he is the king of glory, his entrance or revelation into the world, and the power of the Holy Ghost as the element of the gospel by which his Messiahship is brought to the knowledge of man, is the great rock on which his church is founded. (See Matthew 16: 16-18; 1 Corinthians 12: 13.) "By one Spirit are we all baptized into one body." "The Spirit searcheth all things, yea, the deep things of God." By the natural mind, unaided by the revealing power of the Holy Ghost, man can not know the truth.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . even so the things of God knoweth no man, but the Spirit of God. . . . Now we have received . . . the Spirit which is of God, that we might know the things that are freely given to us of God.—1 Corinthians 2: 9-12.

Wherefore I give you to understand, . . . that no man can say that Jesus is the Lord, but by the Holy Ghost.—1 Corinthians 12: 3.

By the Holy Ghost, its revealing power, only can man be a witness for Jesus Christ. Surely there is nothing of the modern Baptist in this teaching of Jesus and Paul. They deny present-day revelation by the Holy Ghost.

But after making Christ supreme in the hearts of the believer, and referring to his command to the apostles to baptize the nations, and quoting several New Testament passages enjoining obedience to this ordinance of the gospel, and quoting the great leaders of the past as to what baptism is, its so-called mode, he says, "Yet we do not believe that in any form of baptism there is a particle of saving power." As a climax to this statement this Reverend D. D. says, "There is the principle that formed *faith* in Christ, *alone* saved." I emphasize two words here. He calls this a "principle." But I have been looking through God's revelations to find proof of this or a statement in the least resembling it; but fail to find in them any where that "faith in Christ, alone saved."

It is no "principle" at all. Indeed it is not true. Faith in the Godhead is all essential, but so is repentance, likewise baptism in water. Peter says, "Baptism doth also now save us."—1 Peter 3: 21. Jesus says, "He that believeth and is baptized shall be saved."—Mark 16: 16. So Jesus and Peter both

differ from the expressed form of this modern religion. It really does not precede the days of Roger Williams, so this divine affirms, virtually, thus:

In the year that Roger Williams arrived in Massachusetts the General Court passed the following: "It is ordered that henceforth no man shall be admitted to the freedom of this commonwealth but such as are members of the church within the limits of this jurisdiction." So we see that it still remained for some one to proclaim the doctrine of soul-liberty in its fullness, so far as the relation of church and state were concerned. Expelled from Massachusetts Williams soon landed at Narragansett Bay and ere long established what historians call the first absolutely free commonwealth in the world.

Roger Williams was doubtless a good man; but he did more for civil progress and liberty than for the development of religious advancement, if his followers interpret him aright. Let us see. The historian, Bancroft, says:

At the time when Germany was desolated by the implacable wars of religion; when even Holland could not pacify vengeful sects; when France was still to go through the fearful struggle with bigotry; when England was gasping under despotism of intolerance, almost half a century before William Penn became an American proprietor; and while Descartes was constructing modern philosophy on the method of free reflection, Roger Williams assented the great doctrine of intellectual liberty and made it the corner-stone of a political institution.

The great truth of personal liberty of conscience in religious and civil relations, so long forced to slumber during the Dark Ages, began to dawn early in the fifteenth century, and gradually grew more brilliant as circumstances developed in the world until through the agencies used its sun arose on the American Continent two hundred and fifty years later. But mostly in civil matters, for religious intolerance has not all disappeared yet.

All the reformers of society, religious and political, aided in this good work, and light along these lines increased; and the "Mother's" family also increased during those times—but when the time had arrived for the kingdom of heaven to be restored (see Isaiah 2: 1-5; Micah 4: 1) "in the last days," and before our Savior comes to "judge among the nations," and proclaim that wars shall "cease unto the end of the world" (Psalm 46: 9), who shall presume to legislate for heaven without the divine commission? To whom did the angel of the Apocalyptic vision come and bestow the divine authority to again proclaim "the everlasting gospel" to the nations, and gather from Babylon God's children? (See Revelation 14: 6, 7; 18: 1-4, 8.)

The Reformation, so-called, has not reproduced the kingdom of heaven. At least they have so decided among themselves—at least they have not decided which one of themselves is the church fully restored. Each decides not to acknowledge the other, or their accepted and respective lines of authority. Where, then, in all this medley is the kingdom?

C. SCOTT.

(To be concluded.)

LEAVES FROM LIFE.
AUTOBIOGRAPHY OF CHARLES DERRY.



PATRIARCH CHARLES DERRY.

I am the youngest son of Charles and Amelia Litley Derry, and was born on the twenty-fifth day of July, 1826, at Walsam Wood, Staffordshire, England. My father had died seven months prior to my birth. My mother was a godly woman, and in my early infancy she dedicated me to the Lord, to be his while I should live, taking for her pattern Hannah, the mother of Samuel of old, and with the same purpose. She was poor, and having my brother and myself to care for, she was compelled to hire out to work for a living, and as no one would permit her to have her children with her, she had to put us out to the care of others when I was ten weeks old. My brother was placed in his grandmother's care and I to the care of an aunt, but negligence on her part bid fair to limit my days to my infancy, which, when mother saw, she placed me in more kindly and careful hands; and when about two years old, I was placed in the care of my maternal grandmother, with whom I remained until I was between nine and ten years of age, when I went to work for a living. Here was the end of my scholastic education. I had learned to read, and the Bible, Pilgrim's Progress and Æsop's Fables were the books from which I drew the pabulum for my youthful mind. But much as I loved to read the Bible, I can not truthfully say that I followed its teachings.

Grandmother was a good woman, very rigid in her way, and my obdurate spirit could hardly bear restraint, hence I was by no means a model child,

and harshness did not modify my disposition, hence I look back with regret to my youthful waywardness. I might have been different had I my loving mother's personal care, but that could not be. Mother kept her resolve to remain a widow until my brother and I were in a condition to earn our own living, and when we were of proper age, she apprenticed us to learn a trade each, my brother to harnessmaking and I to the blacksmithing, mother clothing us until we were twenty-one years old. When she had thus situated us so that she knew we were provided for, she consented to give her hand again in marriage, and have a home of her own, to which she could invite her children.

My lot did not fall in a pleasant place, nor favorable to training in the way of righteousness. My shopmates were a drunken, swearing crew, and by no means inclined to favor the mistakes of a friendless boy, and my proud spirit not willingly submitting to tyranny, did not make it easier for me. But as I learned in after-years, mother had dedicated me to the Lord, I have long since been assured that her offering was accepted, her prayers heard, and the leadings of the Holy Spirit were manifested in those youthful days. I hated their drunken debaucheries, and I despised their profane language as much as I hated the tyranny, but I found my heart inclined to serve the Lord. I attended Sunday-school, and when about fifteen years of age the minister of the church called Independents organized a class for the study of theology and invited me to become a student. I did so and some time afterward he offered to send me to college to study for the ministry, but I was bound by the law to remain an apprentice until I was twenty-one years old, hence could not avail myself of that privilege.

When I was about seventeen years old, I became convinced that it was my duty to be baptized by immersion, and was accordingly immersed. After an examination by a committee as to my spiritual condition, they decided that I *was saved* and therefore a fit subject for baptism; thus I became a member of the Baptist Church. When about nineteen, my brother told me of a people called Latter Day Saints, and of the fun that he and some other young men had in opposing them. I resolved to go and hear them. He begged me not to go lest I should be deceived by them. He was a Methodist. Having a mind of my own, and being curious to know what they taught, I went one Sabbath afternoon. About fifteen or twenty people were assembled in the town hall. Two men, not dressed in clerical robes, nor using the language of the learned, but men whose hands were hard and begrimed with toil, had come from their distant home to teach this people. I knew their teaching was biblical, and I listened as they declared the principles of the gospel, until the

last preacher declared the Baptists had no authority to baptize. I arose immediately and left the hall.

About one year later I determined to go again, and I found quite a congregation. They were holding a social meeting, commemorating the death of Christ, then a prayer-service. I had often heard people praying for a "Pentecostal shower," but I had never seen one, and had never met with anybody who had. But here and now I saw such manifestations of power that I knew were not human, and a sweet and blessed influence filled the room, and not the room alone, for it seemed to me every heart was filled with it, and my own drank in its blessedness, until I said in my heart, "If ever there was a Pentecostal shower it is here to-day." There I heard unlettered lips speak, in angelic tongues, the wonderful works of God. The language was sublime; it bore evidence of divine power, and a holy calm pervaded the entire assembly and a sweet and peaceful spirit filled my breast, hence it was impossible for me to attribute it to satanic power.

But human nature is perverse, and I was not prepared to cast in my lot with a people despised by all the world. Satan was alert and by his cunning snares I was led into the follies of the world, and especially into the use of profane language, which I had always been shocked to hear, and which I was now really shocked at coming from my own lips. Many times I have smitten my breast and cried to think of my great profanity, and I have asked myself, Shall I never become a man and govern myself? And it would really seem as if an answer would come assuring me that I should yet have power to control my tongue and use it only for the glory of God. I had lost faith in the Baptist theology, and I was at sea, as a ship without a rudder.

By and by I was twenty-one years old, and my apprenticeship bonds were broken, and irksome as my bondage of eight long years had been, I was now in the world alone, as a "lone sparrow upon the housetop." No home, and without employment, but I had two strong arms and hands and my mother still lived. I could go to her and be comforted, for she never lost interest in her children. I soon found employment in a large foundry, and secured board and lodging with my mother for a reasonable sum. In this foundry I had a little experience: arrangements were made at pay-day that the workmen should be paid at a tavern. When the boss counted out my wages, there was sixpence short. I called his attention to it. He said that went to pay for a quart of ale. I replied, "I do not drink ale." He said I must pay for it whether I drank it or not. I replied, "I don't pay for what I don't have." He said I could not work there if I did not submit to that rule. I told him emphatically that I would not work for any man that exacted submission to such a rule. I found employment elsewhere.

In the meantime my stepfather said to me one day, "Charles, you are well acquainted with the Bible, there is going to be a discussion between the Methodists and the Latter Day Saints and I would like you to go and hear them." I told him I would. They occupied alternate nights. The first night that I went was occupied by the Methodist. The first part of his discourse was devoted to the character of Joseph Smith and the Saints, whom he painted in blackest colors, which I thought must be correct, for surely a minister will not lie. He next criticised their doctrine. Here I discovered that he was misrepresenting God's word, and the thought flashed to my mind, If this man can misrepresent God's word, he can misrepresent God's people. I will now fathom this matter to the bottom.

I attended the debate all through. I sought divine aid that I might judge rightly. I studied the sacred record and my constant prayer was, "O Lord, if the Latter Day Saints are thy people, lead me to them; if they are not thy people, lead me from them; I want to do thy will."

I had faith in God. I was satisfied that when I asked him for bread he would not give me a stone. I studied, I compared, I prayed with all the earnestness of my soul, for I felt it was a matter of eternal life or death. I saw no vision. I heard no voice. I beheld no miracle, but the light of eternal truth burst upon my soul with a clearness that swept away all doubt, and I resolved to obey the heavenly message, as Jesus had declared it, and as it had been restored in the wisdom of God by angelic hands.

On the next Sabbath after thus resolving, I started for the Saints' meeting to be baptized, but there was no meeting—they had gone to a conference in the town of Birmingham. I can not describe my disappointment, and much less can I portray the terrible temptations to which I was exposed during the succeeding week. Suggestions that there was no God; all religion was a fable; there was no hereafter. It seemed as though the fiends of hell were let loose upon me until I was nearly overcome. But when the Sabbath returned strength was given me to attend the Saints' meeting, and at the close I requested baptism. The elder told me he was to baptize a young man the next night and he would baptize me then. I replied, "Now is the accepted time. Now is the day of salvation. I must be baptized now, October 3, 1847." He baptized me, and to say that the Spirit of God rested upon me, is to put it mildly. My whole being seemed filled with the divine influence, and as I arose from the watery grave I felt impelled to give glory to God for his redeeming love, and I testified to the vast crowd to the truth of the gospel.

When I made known what I had done to my people, my stepfather told me I could stay no longer

under his roof. I calmly took him at his word, but it was hard to leave mother. Other relatives turned their backs upon me. I had disgraced them by uniting with such a people as the Latter Day Saints, so they thought. "They had expected better things of me." This treatment did not discourage me; I knew I had obeyed the truth. In my confirmation my future was portrayed, and the divine influence filled my heart with unspeakable joy.

Within three months from my baptism I was called into the ministry, ordained an elder, and sent out to preach the gospel to the world, just as Christ sent out his disciples. Truly in this God was true to his plan and purpose. (See 1 Corinthians 1:26, 29.) "I conferred not with flesh and blood," but obedient to the heavenly call, I went forth trusting in God to qualify me for the work, conscious that if he did not qualify me I would prove an utter failure. But I also realized the imperative necessity of doing my part in the application of my power in study and research for the hidden treasures of knowledge and wisdom. I never believed in the theory of "opening the mouth and God would fill it," though I had a traveling companion of that faith the first three months. When the time came to test his theory, he was left every time, and as a result he was called in, and I have never been called in yet; but I thank God for his forbearance with my weakness.

I want to tell of the first meal we ate on the first day of our travels. We were going to the city of Litchfield, the estate of one of the lord bishops of the Church of England. On our way, we called on a couple of Saints to cheer them on the good way. They were very poor, but they insisted on us eating at their table. The meal consisted of stale bread and bacon-fat spread on it, and the sugarless coffee we drank was made from burnt crusts of bread. It was the best they had and they gave it to us in the fullness of their love. We ate and asked God's blessing upon the aged couple, and went on our way rejoicing, and I have never forgotten old Bro. and Sr. Hodson, of Walsam Wood, Staffordshire, England, and I do not believe the Lord ever will.

My first sermon was preached in the cathedral, city of Litchfield. He who had called me stood by me. The audience gave evidence of their appreciation of my effort, but right here it seemed necessary that I should receive a permanent lesson as to my dependence on God and my own nothingness, and the loving Father effectually taught me. My next sermon was in the neighborhood where I was baptized. I had taken my text, nor was I guilty of wandering from it; I could do nothing but repeat it over and over. I said to myself, "Charlie, if that is the best you can do, go home and stay there." It was a bitter lesson but given in love, and I have always tried to profit by it. I can not give one hundredth

part of my ministerial experience in the space allotted me, but I will give a few instances to illustrate the kindly dealings of my heavenly Father toward me and some that are truly representative of the writer. At the end of three months my yokefellow was called in.

About that time I was requested to accompany another brother to the town of Redditch, a place famous for the manufacture of needles. This brother had been there, but had failed to get an audience. We traveled twenty-one miles that Sabbath and I preached three times in the open air, my companion desiring me to do the preaching. No one invited us to eat or lodge with them, so we went to Bromsgrove and stayed with some Saints. The next day we returned to Redditch, where I preached again in the street. No one opposed, yet no one offered us their hospitality. Like the Master, we had nowhere to lay our heads, nor wherewith to satisfy hunger. After preaching, we wandered into the fields to spend the evening in prayer, and now a very strange circumstance occurred: While I was engaged in prayer, a strong and vivid impression came to my mind that the young lady to whom I was betrothed was suffering, and at the point of death, and with that impression the spirit of prayer rested upon me in a powerful degree, and as though I had the actual realization of her perilous condition, I prayed God in the name of Jesus to rebuke the foul spirit that was afflicting her, and restore her to health and vigor. I was at least thirty miles distant from her, but I trusted in God. Afterward we found a wagon under a shed; there we lay the rest of the night, until our morning prayers broke the slumberings of the lark and quietly he arose in the air and joined his sweet and inspiring motions with ours in praise to Him who gave us all life and every blessing we have.

This was now Tuesday morning and on Thursday I found myself at her side, and without relating my experience, I inquired about her health. She told of her sickness and terrible suffering; that it seemed to her and the rest of the family that she could not live. I inquired as to the time of her greatest suffering. She told me it was about eleven o'clock on the Monday night. I then told my experience at that same hour of the same night, and she testified that at that hour she was relieved of the pain and restored to health. Here I received evidence of the watchful eye of God over his children, and his willingness and power to communicate with and bless them that trust in him.

About this time, the summer of 1848, I was sent to the ancient town of Bridgenorth in Shropshire, to warn the inhabitants of the near coming of Christ, and declared the only means of preparation, namely, the gospel. On my way I visited my mother, and preached to her that gospel. She received it with

gladness, and now it was that she revealed to me the circumstances of my early infancy, and her dedication of me to the Lord, as already stated. I afterwards baptized her, to her joy and to my unspeakable satisfaction. She assured me that she never lost confidence that God accepted her dedication of me to the Lord, and she felt the blessed assurance that I would yet be found in his service. As I left her on the occasion of my visit, she put a silver sixpence in my hand, and with her parting blessing I wended my way toward my destination some thirty miles away. My journeyings were nearly always on foot and alone.

About ten miles from mother's I met with a small branch of the church, called the Wordsly Branch, all strangers to me in the flesh, but as I proved, not strangers in the Spirit. At their request I preached to them that night and they seeing that my shoes were worn out, presented me with the first pair of boots I ever wore. In them I traveled on to my new field of labor. On my way I reflected upon the fact that I was going to a strange place and without means, except the sixpence mother gave me. I came to a lonely place, and knelt down under a large tree. I presented my case to the Lord, that I was out at his bidding and in his appointed way; and I held the sixpence in my open hand, told him that was all I had, that he had promised to provide for my necessities, and I earnestly and believingly besought him to supply my wants. I then traveled on, but by some means I wandered into a by-way. Unconsciously I sat down to write a poem, but a very strange breeze arose immediately around me and produced a strange feeling in me, and with the impression that I must move on, I did so and found myself in a forest. It began to rain. I saw a small cabin built of poles. I went in there and wrote some verses. A young man about my own age came to the door, demanded to know what I was doing there, and said that the keeper would have arrested me had he seen me. Seeing that I was writing, he requested me to let him read it. I put it into his hands, but my writing was so poor he requested me to read it. I did so. He then asked what I was; I told him and asked permission to preach the gospel to him, in which I occupied about twenty minutes. He said the doctrine was very reasonable, and gave me a crown piece, which was five shillings. I asked his name. It was "Lord Stamford." I thanked my Lord for sending Lord Stamford to me with means for present needs. I found my way out of the woods and reached Bridgenorth; preached each night for two weeks, baptized five precious souls and confirmed them. Here I met Bro. William Hawkins, who had come from another district, and we labored together. I found him a faithful laborer and a pleasant companion. We had some interesting experiences together which want of

space will not permit me to relate now. But I shall ever cherish his friendship.

Early in 1849 I was united in marriage with my betrothed, of whose sickness and recovery I have already spoken. Ann Stokes, the mother of my children, who for nearly seven years willingly and uncomplainingly endured the hardships of a missionary's wife, which I hope none are called to endure now.

I must pass over many important incidents during more than six years of labor in the English mission field, in which I was greatly blessed, and during which my family were sometimes provided for in an evidently divine manner. But in 1852 polygamy was proclaimed, which brought a great shock to the church in Great Britain, and reduced its numbers, and I confess that for a brief season I was led to believe it of divine origin. The cunning manner in which they threw a glamour over the practices of Abraham, Jacob, David, and Solomon, blinded my eyes as to the real truth, although I never had a desire to "Pass by the angels and the gods." I was always contented with my *one wife*.

In 1854 I was counseled by the church authorities to go with my family to "Zion" (?) and was recommended as worthy to enter its sacred (?) precincts. Obedient to counsel I went with my wife and children, hoping to realize that it was indeed the Zion of the Lord, but which I found to be hell. God in his mercy, as I see it now, thought best to take my beloved and loving wife to her rest. She had suffered enough, and had never shrunk from known duty, cost what it might. She died on the way and I endured worse than the bitterness of death in this terrible separation. I with my two little helpless babes arrived in the valley of the Great Salt Lake, destitute and alone.

It did not take long to discern that that was no Zion. I looked for purity, but I found corruption. Instead of unity and peace, I found dissension and strife. Instead of true brotherhood, I found envy and greed. I hoped to find better things from those in authority, but I found greed and oppression. My heart was sick; my whole being was disgusted. I could not return, I had no means. I was in the grasp of the monster, and I resolved to do the best I could under the circumstances. I had to live for my children. Life had lost its value for me. I knew of no other people that had clung to the truth I had obeyed, and which had given me so much joy in the past; and the terrible thought of delusion haunted my mind. But there were evidences in the past that I could not forget, that testified strongly of God and of Christ, and the truth of the restored gospel, but my soul was wounded. I had given the only part of my life that was worth having to the pure gospel of Christ and now I must feed on ashes and dirt in this

pretended Zion. In the meantime God comforted my heart by giving to me another mother to my children, in answer to my prayer, and her their lustful eyes coveted also, but she was deaf to their flattery and blandishments.

We endured the loathsome conditions four years and a half, and then by strenuous efforts, and the goodness of God, we found our way back to the United States, or rather to the then territory of Nebraska. Here I found my mother and brother, whom my letters had caused to halt. We were received with parental and brotherly kindness, but the worry and hardships on the journey had exhausted our powers of endurance, and soon after our arrival, wife and myself were taken down with sickness, and we lay helpless side by side for a number of weeks, but received the best care that our friends could give us. We were glad to be once more where liberty could be enjoyed and with our loved ones.

We left the Salt Land in the beginning of June, 1859, and landed in Nebraska about the end of August. In the year 1860 I began to hear rumors of a Reorganized Church of Latter Day Saints under the presidency of the son of the Martyr. But I looked upon it as a ruse by Brigham Young to decoy the thousands that had left Utah back into his net, hence I paid no attention to it. But early in the year of 1860, when visiting a neighbor, he handed me a number of the *True Latter Day Saints' Herald*. He was not a member of the church, but had acquaintances that were, and this *HERALD* had been sent to him for me. I read it all aloud to him, and as I read, that same divine influence that I had received upon my entrance into the church and which had been with me in all my ministry rested mightily upon me, and I said to him, "That just suits me."

I returned home, told my wife and children what I had found, and asked their forgiveness for wrong-teaching. I now told them God lived, Jesus Christ was the Redeemer of mankind, the Bible was God's word, the Book of Mormon was true. We had a little prayer-meeting. One never to be forgotten. We all wept and prayed. I told the Lord I would bow to his will, and asked him to lead me as he wanted me to go. Utah, like a dark cloud, stood before me. I shuddered, but said, "Lord, thy will be done." The cloud vanished, and peace and joy filled every heart. God had tested me; he had found me loyal and the bitter cup was dashed away, and his divine benediction given. It was now agreed that my wife should make me a few cookies, and I would start into Iowa and endeavor to find the officers of the Reorganized Church.

This was in the end of February, 1861. The snow was eighteen inches deep on the prairies. We were about fifty miles from the Missouri River. I plodded

on until I reached that stream; snow had been melting and water covered the ice shoe deep. I trusted in God and launched out on the treacherous river. The truth was more precious to me than life. I landed safely on the Iowa soil, or mud and slush, for I had at last six miles of it to wade through to reach Council Bluffs. I had been told the name of a man who lived there, who was a member of the church. I walked up the main street, saw a man cutting wood; I inquired where a man named Isaac Beebe lived. He straightened up to full six feet in height, saying, "Right here in this body." I told him my errand and asked permission to stay with him till morning. He replied, "Come in, we are to be careful to entertain strangers, for thereby we may entertain angels unawares." I told him I was no angel, but simply Charlie Derry. He introduced me to his wife, who also made me welcome. He told me he thought I would find two elders about ten miles east of there.

The next morning I started on to find them. The country was all covered with slush and mud. I traveled until I was tired, and seeing a log cabin I went to seek rest. I was cordially invited in by the lady of the cabin. I then inquired for a family named Campbell, the name given me by Mr. Beebe. She replied, "This is the place." I then told what I was in search of. She thought the two elders would be there in fifteen minutes, and in about that time they came. I told them my errand, and inquired about the church and its doctrines, and I found to my satisfaction that they had no fellowship with Brighamism, but held to the gospel as Christ taught it, and which I had received in my native land. I journeyed with them to Farm Creek. Their names were W. W. Blair and E. C. Briggs. We were all welcomed at the home of Mr. Calvin Beebe, Sr., and on Sunday, March 3, I was baptized by Elder Blair and confirmed by him. While his hands were on my head he inquired what office I formerly held. I replied, "I am not here for any office, but simply for a place in the kingdom of God." He replied, "It is my duty to ordain you an elder." I submitted, and he ordained me to the office of elder.

Contrary to my expectations and intentions I was called into the mission field in a short time afterward, and on the 15th of April, 1861, I was enabled to begin my work, through the generosity of E. C. Briggs and J. M. Putney. I labored in Western Iowa until June, 1862, when I was appointed on a mission to England in connection with J. W. Briggs and J. Jeremiah, at a conference held in Gallands Grove, Iowa. Here I saw for the first time Joseph Smith, the eldest son of the Martyr. There and then we formed a friendship that has never been broken, and I trust never will.

On or about the 6th of December, having been ill for many weeks and still very feeble, I started to fill

the mission appointed me. I had just thirty-five cents in my pocket, but I had faith in God and five thousand miles to travel by land and sea. The church bore my expenses across the sea, and while I did not solicit aid directly or indirectly from any earthly being, my way was opened to the sea and I was cared for beyond my expectations. Wherever I went, though an entire stranger to all, after I left Western Iowa, I was received with such cordiality as can only be manifest by Saints of the Most High.

I did not take a cabin passage across the deep. I remembered I had left my family in a log cabin twelve feet square on the outside, and depending on the promise of several brethren to see that they did not want for the necessaries of life. And here I want to say these brethren nobly filled their promise. I thought it my duty to sacrifice my comforts for the loved ones at home.

I feel that I must relate the two following incidents in my journey: While walking up Broadway, in New York, I came to an artist's window; I saw a large picture representing a ship on fire. It seemed grandly and terribly real; it seemed I could almost hear the terrible shrieks and cries for help, and the agonizing groans of the dying; the bright tongues of flame reaching out in every direction, licking up the ship's rigging, devouring the crackling timbers, and hundreds of poor wretches being devoured by the flames. Many others were vainly trying to save their lives in boats and planks till my heart sickened at the horrible sight, and I was filled with terrible fear, so much so, that it was with great difficulty that I could prevent this body of mine from turning around and going home. I can not describe the struggle between my spirit and body. The one desirous and determined to fill my mission at all costs, and the flesh cowering and trembling with fear at the possible dangers of the deep. Then I vividly realized the force of the Master saying, "The spirit indeed is willing, but the flesh is weak." God gave me strength; I conquered and went and secured my passage and went on board the ship Baltimore. I had my berth in the steerage.

On the fourth night out from New York, the vessel rushed into an ice-field, while going about ten knots an hour. I was awakened by the grinding of the vessel as though it was on rocks. I went on deck. I could see nothing but a solid field of ice in every direction. It had knocked a hole in the fore part of the ship fourteen feet long and about one foot deep. The cry rang out that the vessel would sink. Even the crew partook of the fear. Here I had the privilege of seeing the weakness of the moral courage of people that had no faith in God, but were scoffers at his truth. I had presented the gospel to my fellow passengers; they treated it with contempt. Now they came to me filled with the most abject fear. I

told them, "Gentlemen, I came on board of this vessel in the name of God Almighty. This vessel will carry me to Liverpool, or if it does not, another will." They thought I was a strange man, but the good ship Baltimore carried us safely over, but every man had to work his passage at the pump.

I landed in Liverpool on the 4th of February. After resting a day or two I visited George Q. Canon, then president of the Brighamite church in the British Isles. I made known to him my mission, and requested the privilege of presenting my message to his people in their place of worship at headquarters. He branded me and my brethren as apostates and denied me the privilege of occupying any place of theirs. I invited him to investigate the matter before his people, reminding him that I was alone, and if he and his church were right, it would be an easy thing to expose my errors and prove me wrong.

Brn. Briggs and Jeremiah did not come to England until the middle of May. I threw down the gauntlet to Canon counselors, but they dare not take it up. I asked Canon if he would publish Joseph's epistle in the *Millennial Star*. He refused. But here is an instance of his deceit and love of falsehood. In the next issue of the *Millennial Star* he published a pretended prophecy, claiming that it had been revealed to him that apostates would soon be among the "saints," trying to lead them out of the true church. Then followed a denunciation upon all who should receive these "apostates" or bid them God-speed. When I went among them this fraud had all the effect of a genuine revelation, (although I had done the revealing,) for it closed almost every door against me. But I continued to work against the terrible odds.

Brn. Briggs and Jeremiah found me at Westbromwich on the 15th of May. To say I was glad, is putting it mildly. The greater part of the responsibility was now upon stronger shoulders; hitherto I had borne it alone, but I shirked no duty. I may not have accomplished much, but I had done what I could. Space will not allow me to give the varied experiences I had during this arduous mission. I met with many obstacles, but defeat never. Many of those I went to bless closed their doors, their ears and hearts against me and my message; but for this I was prepared. There were some noble souls who received me, ministered to my wants and encouraged me, and while they used caution, as mere men and women in the examination of my message, they accepted it and rejoiced in the deliverance that had come to them.

I can not name all, but prominent among them were Charles Sheen and wife; Thomas Taylor and wife; Henry Tyler and wife; William Morgan and wife; Sr. Jane Fox, now Sr. Jane Berry of Atchison, Kansas; Richard Stokes and wife; John H. Morgan

and wife, and others in Wales and in different parts of the land, whose kindness will never be forgotten. I continued my labors until the month of June, 1864. Then wearied and worn down by hardships and exposure, the Lord opened my way to return home; but when I boarded the vessel I had just one farthing left after my passage was paid, but the thought that I was going home to my loved ones made me feel rich, and I still trusted in God. I was seven weeks upon the sea in a sailing vessel. A severe fever assailed me; ship's doctor thought I would have to sleep in the depth of the ocean, but my work was not done, and I am here still, forty-three years after that wearisome voyage.

Since that time I have labored in Iowa, Illinois, Missouri, Minnesota, Nebraska, Idaho, Utah, Dakota, and Canada. In the last place I was on a visit, but I unfurled the gospel banner to the breeze. If my work is measured by the number I have baptized I shall be far behind many of my brethren; but if grubbing up the roots, removing the stones, breaking up the ground, and sowing the seed is counted as of value to the Master, I shall be content. I have never sought soft and easy places, and if I have watered the seed where others have broken up the ground and planted, I have never failed to give credit for their work. I take no special credit for the offices I have been called unto, but if the Master shall find that I have done my duty, I shall be satisfied.

I may have overreached the bounds of space allotted, but I could not crowd it into less space and do justice to myself or the readers. My history is written up to the present date. I have not thought it worthy of publication, even if I had the means to publish it.

CHARLES DERRY.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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His Dream of Mother.

BY ELLEN SHERARD ADAIR.

He had passed from the rosy dawn of youth
To the sunset side of life;
He had drunk to the dregs the bitter cup
Of sorrow, grief, and strife.
Homeless and sick on a couch he lay,
A sister watched o'er him the while;
A change seemed to come o'er his face one day,
Hard lines gave way to a smile.

For hours he had tossed on a bed of pain,
Feverish, restless, and sad;
But he fell asleep, and a beautiful smile
Told the watcher once more he was glad.
"You have slept, my brother," she kindly said
In a voice so low and calm;
"You are better, I'm sure, you look so bright,"
And he feebly answered, "I am."
"I had a beautiful dream while I slept,
I went back to the dear old home;
And mother was there, and together we wept
While she embraced me and called me her son.
"She said, 'You have come to see me at last,
My own dear boy, you have come';
She kissed me again, and the dream was past,
But its sweetness still lingers on.
"Tis years since they laid her dear form away
In the grave so cruel and lone,
And my home and hopes all vanished that day
When I knew that dear mother was gone.
"Oh why have I been so slow to see
She was not dead, but only gone on;
And it seems she is watching and longing for me,
Her wayward boy to come home."
The tears fell fast on the furrowed cheek,
His sister drew near his side;
"Our Savior came the lost ones to seek,"
She said, while he sadly replied:
"God being my helper, from this day I'll try
To amend the wrongs I have done;
I'll seek to be worthy a home on high,
And again meet my mother at home."

Old Mothers.

It is not of young mothers that I wish to speak—mere girls with babies by the hand, their faces almost as round and pink as the infant's, and with slight difference in the modeling of feature except for the lift of the lids over the glad eyes and the winsome pride of the mouth; they are but children leading children; their maternity, to a degree, as wistful and incomplete as that of a little girl nursing a doll—but of real mothers, their hair streaked with gray—'tis the silver of a crown; their shoulders bent—'tis the weight of an imperial robe; and their steps unsteady—'tis the painful, beautiful mounting of the highest throne in the world—motherhood.

They are earth's queens, these tired old mothers. No youth or beauty can wrest their scepter from them, for only time and sorrow have given them dominion; but, alas! they rule, oh, so gently that we are hardly conscious of their sovereignty, and only do them homage when they are gone! Then we weep wearily, like heart-sick children, and refuse to be comforted. We decorate the mound 'neath which the patient form lies; we write songs of memory to the gentle presence that will never sit beside our heart again, and, too late, we yield our hearts to them who all their lives yielded their hearts to us.

In life we may have grudged them reverence, the heritage of age; we may have slighted their trembling old womanhood. Oh, the pity of it! Every true mother is in a large sense a Christ, for like Christ she has suffered, and like Christ she is too often crucified at the last.

"True sister of the Son of Man;
True sister of the Son of God;
What marvel that she leads the van
Of those who, in the path He trod,
Still bear the cross and wear the ban?"

But unlike His, hers is no tangible cross to cast its commanding shadow adown all the centuries. Indeed, men often fail to recognize this tree when they see it. Its upright is neglect, and the arms selfishness. Look well; at this very moment your own mother may be stretched upon it. Her age may render her querulous; is that your excuse? Her stiff fingers may bungle with her dressing if she is poor and no one aids her; her untidiness repels you, perhaps. Her movements are so feeble, so wavering, she renders you impatient. You have come to expect so much of her, and she can do so woefully little now you feel aggrieved. And so at last you unconsciously confess it; she is a burden, and from the hour of this acknowledgment her Calvary draws near. Her faults, often the lapsing back into childhood's ways, grow contemptible in your eyes. Her rambling conversation irritates you. You ignore and interrupt her, as though she were in very truth a child. You say her memory is failing. Perhaps it is; but one thing she remembers unto her last—her love for you, which you have seemingly forgotten, as the Jews forgot the love of Christ.

And thus I put the question to you who are sons and daughters: How many of you are Pontius Pilates? For thus are gentle mothers crucified; not one here, one there, but multitudes of them all over our Christian lands.—Mary M. Mears.

Letter Department

SIoux CITY, Iowa, September 12, 1908.

Editors Herald: It was indeed a pleasure to me to be in attendance at the Lamoni stake reunion—from the beginning to the close I thought it was a success. The services were spiritual, the attendance good, and the reunion committee had made the grounds pleasant to occupy. So that depressed spirits were removed by exultant forces. The reunion was a blessing to me; in the firmament of my past it shall shine as a bright star. In my youth I came to the conclusion that it is better to be with the people of God, though they may be poor, than with the rich where wickedness dwells. I am glad that my lot is cast with the church of God, restored to earth in these latter days by the hand of an angel. In comparison with the great work of God all else pales into insignificance.

The pleasures of wrong-doing are temporary. In Christianity, the only true foundation, is found that which gives to man the true perspective of life; seeing life as it is the children of God are willing to sacrifice many things which for the present would be joyous, and they choose what seems to some the more difficult path. Two paths running in entirely different directions are being followed, the one by the world, the other by the church. The world is running in the wrong direction. Men have sought luxury, rank, distinction, gratification of the flesh, etc., imagining that in them happiness is to be found. Never! Happiness is an assurance of acceptance with God, without such acceptance no man is truly happy. Any philosopher who would show men how to be happy should first find out God. Myriads have failed in their pursuit of happiness for the reason that God was given no consideration, without whom there can be no happiness.

There is a fine company of Saints in this city, and the prospects are bright for much good to be done by the church, Religio, and Sunday-school. The church-building is now paid for, and will soon be dedicated. This speaks well for the efforts of Bro. J. M. Baker and others of the ministry and the Saints here who have acquitted themselves creditably in God's harvest-field.

The press is, and has been from the first, favorable to our

work; sometimes a synopsis of a sermon preached is called for and then printed. The movements of the church are given due notice, and withal we are treated fairly.

The sixth annual interstate (Iowa, Nebraska, and Dakota) fair is now on here. The city is thronged with visitors. Many from the country are in, and hotels are crowded. The gay life is sought—toward the theaters, skating-rinks, fair-grounds, and other places of amusement, the surging crowds go, and into the vortex of hurrying humanity every one seems anxious to plunge. To-day the fair closes. The carnival spirit is in the air, and as long as it lasts everybody is expected to be good-natured. On the streets is heard the cry, "Confetti! confetti! confetti!" The walks are covered with the little pieces of paper, and people are seen fighting their way through the crowds, wiping the stuff from their eyes, nose, mouth, and hair. It is a time of revelry.

I do not think it amiss to call attention to a prophecy given by the Apostle Paul, a prophecy which relates to our time. Perhaps we can profit by heeding the warning given in connection with the prediction. Here is the prophecy:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Timothy 3: 1-5.

It would be well to run over the list with care and see if there is anything mentioned from which we should "turn away." It is not right to imperil ourselves or to do anything that would imperil others; our safety lies in being on the side of God.

Perhaps I should say I was pleased, too, to be in attendance at the Little Sioux reunion, where I enjoyed the meetings, and being with friends, many of whom I had not seen since I was here just before going on my foreign mission.

Any one desiring to call my attention to places in the Little Sioux and Gallands Grove Districts, where preaching is desired, or where prospects are fair for new openings to be effected, address me here, 1000 West Seventh Street, which is my permanent address. Those having reports to make will please take notice of the above address; blanks designed to facilitate reporting can be secured from the Herald Office.

Looking for Zion's redemption, I am,

PAUL M. HANSON.

SENTINEL BUTTE, North Dakota, Sept., 14, 1908.

Editors Herald: I believe this country is a good cropping country, at least it has been for the past six years. The country is developing very fast. Thousands of acres have been broken up this spring and summer. We are located in west of the "bad lands," in fact, right on their western edge. Heretofore it has been thought this country was too dry for farming purposes. It was not put to a test until the last few years, which has brought out the fact that we have ample rain during the spring months and in July to insure a crop.

The wheat yield here this year is fine, oat crop a little light. The oat yield is running from thirty to fifty bushels to the acre. The flax crops are good.

I very much appreciate the church papers, and feel that I can not get along without them without a great spiritual sacrifice. There is one other family of Saints living in this vicinity, a brother John Brier; but we have not yet got to make his acquaintance. Hope to soon.

We would be glad to have any of the elders, or any other Saints, for that matter, call and see us. I do not know that

the gospel was ever preached around here, but there are several people here who have lived among the Latter Day Saints. So there might be a chance of an opening. I have talked with some. The most of them seem favorably impressed, yet they are not inclined to talk on the subject a great deal. God has blessed me a good deal with the presence of his Spirit since coming up here, and may I live a life worthy of that love, is my prayer.

Yours in gospel bonds,
G. W. LINDSEY.

SIoux CITY, Iowa, September 24, 1908.

Editors Herald: Will you please announce that our church here, 610 Center Street, will be dedicated Sunday, October 4. This building was formerly owned by the Congregationalists. It is commodious, well located, and the Saints have been wise in acquiring it. Elder J. M. Baker, who did his part well toward securing the structure, is expected to be present, and to give the dedicatory address. The district conference will be in session here at the same time, and a large attendance is expected.

PAUL M. HANSON.

INDEPENDENCE, Missouri, September 19, 1908.

Editors Herald: All those wishing to communicate with me, please address me at Hot Springs, Arkansas, my mission address till further notice. To do so will avoid some delay.

I. N. WHITE.

Letter to President Joseph Smith.

Dear Sir and Brother: It was with feelings of the greatest pleasure that I received your letter of July 10, dispatched from Toronto. I sincerely hope that you enjoyed your trip to the Dominion.

Yes, dear brother, I remember that last evening at Bro. Clarke's supper-table when we were privileged to meet so pleasantly and part so happily. I hope we may again be privileged to meet at the great marriage supper-table of the Lamb. I feel thankful to think that the steamer rugs proved to be a comfort to yourself and fellow traveler on your homeward journey.

Your visit is remembered with pleasure in all those places you named in your letter and some you have not named.

Yes, there are kind hearts and true in this mission and not the least are those of our dear Bro. Clarke's household where we last met.

With you I agree that the places of our late departed brethren, Thomas Taylor, C. H. Caton, and Joseph Dewsnup, will be difficult to fill. Their great service to this mission is now better understood than when they were with us.

Old Bro. Holmes, too. Well, there was only one Simon Holmes, and he has crossed the river. They need another one of the same caliber, but he is not there.

I read your letter over to the Saints at our late August conference and it was much appreciated. The following resolution was then passed, a copy of which I was asked to forward to you:

"Resolved, That we appreciate the kind words of sympathy received from our president, Joseph Smith, through Bro. W. R. Armstrong, to whom we submit our kind regards, wishing him health and God-speed in the responsible position he holds, during the remainder of his days."

I thank you very much for your encouraging words to me personally. I would desire to become more useful to the church which we love so well.

I visited our brother, Ernest Dewsnup, a few days ago, in order to bid himself and wife farewell, prior to their sailing with their family for Canada by the turbine steamer Victoria, on August 28. This is our brother's sixteenth time of crossing the Atlantic. His aged mother is feeling the loss

of her dear departed husband very much. They had been married fifty years when our brother passed away.

Our late mission conference at Cardiff was a spiritual experience which will live long in the memories of those who were present. The brotherly kindness, spiritual meetings, pleasant associations, and glorious weather made our visit to Wales a happy one.

In conclusion, accept sincere good wishes and gospel love from the Saints here, including the Clarke family, Sr. Armstrong and myself. Kindly convey the same to Bro. R. C. Evans.

Your brother in Christ,
WM. R. ARMSTRONG.

Extracts from Letters.

Bro. J. R. Sutton, Fairland, Nebraska, September 21: "Elder C. H. Porter and I are holding meetings at this place with good interest, and I am sure some will enter the fold soon."

News From Branches

LONDON, ONTARIO.

Sr. R. C. Evans, of Toronto, was in the city last week visiting Saints and friends.

Sr. M. F. Derby, of Selkirk, was visiting in the city last week.

Last Wednesday evening the ordinance of baptism was administered to Mrs. Turner and Miss Annie Bateman, Elder Shields officiating. They were confirmed by Elders Henley and Pope.

Elder Shields, missionary, occupied the stand the past two weeks.

Sr. Thomas Timbrell has returned from visiting friends in St. Marys.

We are pleased to note that our aged Sr. Hunt is once more a great-grandmother by the appearance of a baby boy at the home of Sr. Stephens (nee Grace Everitt).

Sr. Likins, of Paris, was also visiting in the city last week.

W. A. HARDEY.

NAUVOO ITEMS.

Since last writing an "account of ourselves," we have had several series of meetings, the visiting elders being S. M. Reiste, James McKiernan, F. B. Farr and wife, Charles Fry, C. E. Willey, L. E. Hills and wife, and the illustrious members of the monument committee. They have all put forth their most strenuous efforts to better our condition here, resulting in the baptism of Srs. Jane Marshall and Rose Water, daughter and granddaughter of our aged Grandma Howard.

There are no signs of any very sudden change for the better that we can see. Lately, as never before, we have felt pretty sad at times.

The Brighamites have discontinued regular services, and seldom meet except when some twenty or more elders drop in for a conference, and even then (as on a recent Sunday afternoon) preach to as low a number as three.

We are now holding only Sunday morning services over a mile from home, in a room in the old Homestead. Our Sunday-school is usually pretty well attended, until lately, followed by preaching-services.

People in town are becoming anxious as to the result of the action of the monument committee while here. We are frequently asked if "it has died out," etc. Has it?

This week Bro. Heman Hale Smith has spent two days with us, seeing the sights in and around Nauvoo, on his way to school at Iowa City. He has been much interested and we have all enjoyed his call on us.

Last week Sr. Walker, editor of the *Hope*; and Sr. Resseguie, of Lamoni, spent several days in town, making the Oriental Hotel headquarters. We certainly enjoyed visiting with them. Together we drove through the town and saw all the remaining places of interest and thence out to the old cemetery. Sr. Walker said she had long desired to climb "those old hills once again"; and enjoyed doing so, although it brought to her mind many sad remembrances. She related to us many things of interest concerning those early days. We regretted their sudden departure; but her ill health seemed to demand it. Sr. Resseguie said she could have stayed a month and rested; that she "felt happy" right here.

On the fourteenth day of August we held our annual district Sunday-school picnic at Mormon Springs. There were one hundred and seventeen present, four schools being represented. Seven children were baptized by M. H. Siegfried, all from families of Saints in Rock Creek and Fort Madison. The day was a most enjoyable one; a nice program was rendered; ice-cream, cake, and lemonade were plenty; beside the big lunch.

The trolley line has fallen through; but another one is being planned which is more likely to succeed. The town is piped for water, but the "works" don't work, much to our chagrin. But one improvement we have, certainly, is the electric light plant recently installed. Before long most of the town will be lighted. This feature, together with two miles or more of cement walks, make our long trips on foot much more enjoyable.

MADGE SIEGFRIED.

SHABBONA, MICHIGAN.

Our branch is still having its regular meetings. Every Sunday afternoon we have Sunday-school and social-service, while Wednesday and Friday evenings have been set apart for testimony and Religio services, so if all are regularly attended there is great need of work.

Our branch president is a worthy and noble man, ever ready to give a cheering word and assisting hand to those who are in need. Many things have been put in his pathway to hinder his progress, but thus far he has come out more than victorious. We pray that God may give him additional light and understanding, that he may be enabled to accomplish the work that has been given him.

In the month of July we were given a vacation of two weeks from home duties, and we were permitted to attend a two-day meeting held at McGregor, Michigan. We enjoyed the pleasant associations of Saints, of those who are earnestly striving to follow in the footsteps of the meek and lowly Nazarene. It made us feel a tinge of sadness in missing the faces of those who had been with us before on like occasions, and were now absent from our midst. We hope so to order our lives that when God sees fit to call us to our rest and reward, that we may be prepared to meet those who in days past and gone have been such a help and benefit to us. But this two days of meeting came too soon to an end, and when the word "good-bye" was spoken, we, in company with the Minden City Saints, started for that place. While there we were privileged to attend a Religio meeting, Sunday-school, and preaching-service. We thoroughly enjoyed ourselves and felt the good Spirit of the Master. We found some humble and energetic Saints trying to do all they can for the Master's cause, trying to become pure in heart; for we know it is only the pure in heart that will dwell in Zion.

After spending a week with the Saints at that place, I was again made to say good-bye. I stopped at several other towns, and at the end of two weeks was back home and on duty again, feeling much better both spiritually and physically. Elder R. Etzenhouser, our new missionary, spent a week with Saints at Shabbona, preaching every evening.

His sermons were instructive and thoroughly enjoyed. Good crowds were in attendance.

The conference of the Eastern Michigan District will convene at St. Clair on October 3 and 4. How willingly we should give up all worldly amusements, all that would not be beneficial to our spiritual growth and development, and instead, plan on attending some of the gatherings of the Saints where we receive strength and are encouraged to press on in the divine way. We know that the pleasures of the world do not help to strengthen us spiritually for

All in this world is but vanity,
And must wither and perish away;
But in Christ there is something enduring,
And will last till the end of the day.

With love to all the Saints,

CELIA M. LORENTZEN.

Miscellaneous Department

Conference Minutes.

OKLAHOMA.—The semiannual conference of the Oklahoma District convened at Ripley, August 28, 1908, President T. W. Chatburn in the chair. I. N. White was chosen to preside, with Hubert Case and T. W. Chatburn to assist. Those of the ministry reporting were T. W. Chatburn, Hubert Case (baptized 3), J. E. Yates (baptized 4), Lee Quick (baptized 33), J. F. Grimes (baptized 1), J. T. Riley, and J. W. Hughes; Priests H. K. Rowland, and T. L. McGeorge; Teacher O. L. Carter; Deacon O. E. Coiner. Branch reports were read from Piedmont 82, Oak Grove 95, Canadian Center 85. Bishop's agent's report was read and referred to an auditing committee. The matter of disorganizing the district was then taken up. It was moved and seconded that the organization be continued. Carried unanimously. The following preamble and resolutions were then introduced by T. W. Chatburn: "Whereas, The present system of district boundaries is inconvenient for the minister, missionary, district president, and members; therefore be it resolved that the Oklahoma District, in conference assembled at Ripley, this the twenty-eighth day of August, 1908, hereby petition the several districts interested, that they concur with us in redistricting the state of Oklahoma; making three districts of the State, to be known as Eastern, Central, and Western Oklahoma Districts; the divisions to be on the ninety-sixth and ninety-eighth meridians, respectively, running through the State from the north line to the south line of said State. Therefore be it resolved that we ask the General Conference at its next session, to be held at Lamoni, Iowa, 1909, to appoint a committee to take into consideration the advisability of so redistricting the state of Oklahoma, and to report to said General Conference at their earliest convenience." This resolution was moved and adopted, and Brn. I. N. White and T. W. Chatburn were authorized to act as a committee to present the resolution to the other conferences and authorities interested. It was moved to organize a branch at Terilton, Oklahoma. Motion carried, and the matter was left with the missionary in charge to attend to as soon as practicable. It was also arranged that all members belonging to the Oak Grove Branch who are to be included in the new organization should receive their letters of removal on date of said organization. Officers elected for ensuing year: T. W. Chatburn president, Alice M. Case clerk. The conference sustained by vote the following officers: Minister in charge, I. N. White; associate minister in charge, Hubert Case; all Oklahoma ministers; the general church authorities. Morrison, Oklahoma, was chosen as the place for next conference, which is to convene during the light of the moon in February, 1909, the exact date to be left to the president, he to publish date in due time. Brn. Rowland and McGeorge were called through I. N. White and T. W. Chatburn to the office of elder, and their ordination was provided for. The auditing committee reported the Bishop's agent's books correct. The Bishop's agent was sustained by vote. Adjourned as per resolution. Alice M. Case, clerk.

PITTSBURG.—The conference of the Pittsburg District convened at Fayette City, Pennsylvania, September 5, 1908, at 10 a. m. President C. Ed Miller presided over conference, assisted by E. H. Thomas and J. A. Becker. J. W. Davis was elected secretary and also chorister. Miss Violet Flem-

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ESTABLISHED 1860.

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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

ing was chosen organist, and John Shotten usher. The following branches reported: Fairview 67, Pittsburg 166, Fayette City 121, Steubenville 32, Wheeling 215. Elders reporting: Gordon Dobbs, O. J. Tary, O. L. Martin, James Craig, C. Ed Miller, R. C. Russell, L. D. Ullom, J. A. Becker, E. H. Thomas; Priests Jasper Dobbs, Charles F. Davis, W. W. Hodge, Samuel Winship; Teachers William Shotten, S. J. Hall, John G. Pace, C. A. Martin. Treasurer's report: On hand last report 77 cents, expenses 30 cents, balance on hand 47 cents. Bishop's agent's report: Total receipts, \$410.64; total expenditures, \$409.90; balance May 31, 1908, 74 cents. Officers elected: C. Ed Miller president, and E. H. Thomas and O. L. Martin counselors; James Raisbeck secretary; and L. D. Ullom Bishop's agent. Auditing committee: The same auditing committee elected by the Kirtland District, consisting of Brn. Haynes, Topping, and Webb, was elected by the Pittsburg District to audit Bishop's accounts. A motion prevailed that we request the Bishop to confer with the Presidency of the church with a view to organizing quorums of the priesthood in this district. A motion prevailed that we consolidate with the Kirtland and Ohio Districts in holding a reunion in 1909; and that we appoint a committee to that end. Committee: J. A. Becker, J. A. Jaques, and C. Ed Miller. A resolution was adopted petitioning the minister in charge and presiding Bishop to place Priest Charles F. Davis under general appointment, as per resolution of last General Conference. A motion prevailed sustaining the bishopric of the Pittsburg District. Our next conference will convene in Pittsburg, at the call of the president, James Raisbeck, secretary.

The Bishopric. BISHOP'S COURT.

According to the custom of the Bishopric of the church, the bishopric for the Northern District of California, composed of C. A. Parkin, bishop, E. S. Chase, first counselor, and J. A. Saxe, second counselor, met at Irvington, California, September 13, 1908, and organized a bishop's court for the purpose of attending to any and all cases which may be legally brought before them. E. S. Chase, clerk.

Notice of Transfer.

To all Whom it may Concern: In order to accommodate the brethren, because of financial claims and bodily ailments, we have this day transferred Bro. S. W. Simmons from field No. 2 to field No. 7; and also Bro. Jesse M. Simmons from field No. 7 to field No. 2. Trusting this transfer will be for the betterment of the work and if possible work a more vigorous campaign with the brethren concerned, and hoping, praying and trusting the good Spirit of the Master may be enjoyed by these brethren in their respective new fields, we subscribe ourselves their brethren and coworkers in Christ,
I. N. WHITE.
F. M. SHEEHY.

INDEPENDENCE, Missouri, September 18, 1908.

Conference Notices.

Spring River District will meet in conventions and conference October 9 to 11, at Joplin Missouri. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

Convention Notices.

The Sunday-school convention of the Fremont District association will convene at Thurman, October 9, 1908, commencing at 9 a. m., with social service. Please have all credentials in. Shall be happy to welcome all those interested in Sunday-school work. Joseph Arber, superintendent.

The Nauvoo District Religio will meet in convention at the Rock Creek Church, Friday, October 2, 1908. The business session will immediately follow that of the Sunday-school in the morning, and the afternoon will be devoted to papers and round table. Also, a question-box will be a new feature this time. Special music and interesting papers are provided for the evening. Come and help make the attendance what it should be. Ethel A. Lacey, secretary.

Eastern Michigan District Religio and Sunday-school associations will convene at St. Clair, Michigan, Friday, October 2, 1908. Emma H. Whitford, secretary.

Pottawattamie District association will convene at Carson, Iowa, October 10, at 1.30 p. m. Schools will please send in credentials early as possible. C. E. Scott, secretary.

The Lamoni Stake Sunday-school association will convene at Pleasanton, Iowa, on October 8 and 9. All reports should be sent promptly to the secretary, Nellie M. Anderson, Lamoni, Iowa.

Zion's Religio-Literary Society of the Central Michigan District will convene at Rose City, October 16, at 9.30 a. m.; Elsie Janson, secretary. The Sunday-school association will convene at 2 p. m., same date. Cora E. Janson.

Died.

JENKINS.—Hester Ann Jenkins, born near Greenville, Floyd County, Indiana, December 7, 1826; died at her home near Byrneville, Harrison County, Indiana, September 12, 1908; interment at St. John Cemetery, September 14, song and prayer by George Utze. She leaves one daughter, Julia Ann, and five boys, Thomas, David, Jonathan, Spencer, and George, and many relatives and friends to mourn.

BYRNE.—Kenneth B. Byrne, born at Byrneville, Harrison County, Indiana, January 15, 1890; departed this life September 11, from accidental gun shot wound received about sundown the same day while hunting with a cousin. This was the third child they had lost with but short notice of their death. Funeral by Elder George Jenkins, text, Ecclesiastes 8. Interment in Byrneville cemetery, September 14. Father, mother, three brothers, three sisters, a host of relatives, and friends mourn his departure.

TURNER.—Sr. Jane Turner was born in Canada, October 10, 1842, and died in Spokane, Washington, September 9, 1908. She was married to Thomas Turner, February 6, 1860; and to them were born seven boys and seven girls. The husband and ten of the children are still living. Sr. Turner was a faithful, humble follower of our Savior, and was loved and respected by all who knew her. Funeral from the Saints' church, sermon by Elder Isaac M. Smith.

McFARLANE.—Richard Vincent McFarlane, son of Robert and Clara McFarlane, of Fairfield, Nebraska, died September 17, 1908. Born June 14, 1906. During the morning hours of September 12, while playing near the house, he went upon the top of an old cave, one of the boards accidentally slipping aside, he was precipitated to the bottom, a distance of about fourteen feet, breaking his collar bone and sustaining other injuries which resulted in death. Funeral from Methodist church in Fairfield, sermon by J. R. Sutton.

LOVELL.—Lena Mariah Olson, born May 30, 1862, in Denmark; baptized at Burlington, Iowa, May 28, 1876, by Loren Wilson. Married to Nephi Lovell December 25, 1879; to this union were born ten children, four dying in infancy. There are left to mourn her death on August 22, 1908, husband, six children, mother, and two brothers. Funeral on the 24th, in the Brick Church, Lamoni, Iowa. There was a large audience present, Elder H. A. Stebbins in charge, sermon by Robert M. Elvin, interment in Rose Hill. A kind mother, faithful wife, and humble Saint has gone to rest.

KEMP.—Edward William (Teddy), of Enfield, Middlesex, was born at Enfield, January 31, 1889; was baptized into the church November, 1904, by John Judd. He was a bright, earnest boy, and was one of the stays of his widowed mother. His death resulted from consumption which gradually sapped his vitality and in the early summer, June 18, 1908, he was called away by the sable messenger, death. He was laid to rest in the beautiful cemetery of Enfield on June 24, services being conducted by J. W. Rushton.

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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, OCTOBER 7, 1908.

NUMBER 41

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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

Editorial

THE REVELATION ON THE REBELLION; SOME CRITICISMS EXAMINED.

Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place: for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations.

And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war.

And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies.

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.

The foregoing revelation was given to Joseph Smith December 25, 1832. We copy it from the Pearl of Great Price, published at Liverpool, England, in 1851.

Given as it was nearly thirty years before the breaking out of our great Civil War, and predicting as it did that world-famous event, with numerous details connected therewith, it is entitled to be considered one of the most wonderful revelations (in the way of forecasting events) ever given to man.

So far as we are aware no one has challenged the proof that it was published as early as 1851 (ten years before the actual beginning of the war). Curiously enough, however, some have challenged its authenticity. For instance, we have before us a letter from the pastor of the First Christian Church of Richmond, Indiana, containing such a challenge. It is argued that this revelation did not appear in the Book of Doctrine and Covenants or in any church

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The upset in Turkey, with the resulting prospect of constitutional government, religious freedom, and equal rights to all races, has opened a new prospect to Zionism. Heretofore purchase and ownership of land in the Turkish Empire has been prohibited to Jews, but now, according to a London dispatch in the *Sun*, secret land purchases made by Jews in Palestine, notwithstanding the prohibition, are being declared, and a Jewish syndicate is said to be negotiating for a large part of the Sultan's private domain, now in the market, and comprising the whole length of the Jordan Valley from Tiberias to the Dead Sea. Given a free hand in Palestine, to buy and possess what is purchasable, and to live and work under fair laws, Jewish capital and energy may accomplish very interesting things.—*Harper's Weekly*.

publication during the life of the Martyr, and that consequently we have no more proof of its authenticity than we have of the authenticity of the polygamous revelation (?) claiming the date of 1843. The cases, however, are not at all parallel. This revelation contains sentiments and predictions that were published at different times during the life of Joseph Smith and over his own signature; while in the case of the polygamous revelation its leading sentiments and teaching are exactly opposed to the teachings of Joseph Smith as published during his life. We have good reasons for suspecting the authenticity of the one; we have no reason to suspect the authenticity of the other.

We have before us a book entitled *Mormonism*, by John Hyde, published in 1857. This, as our readers well know, is one of the many books that have been written against the church and with a desire to discredit the work of Joseph Smith. Yet this writer did us good service in that he put on record the main features of the revelation on the Rebellion several years before it was fulfilled. He also helps to identify the man through whom the revelation came and the date when it was given. On page 174 of his book he quotes from a statement made by Joseph Smith, April 6, 1843, as follows:

I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina (it probably may arise through the slave question); this a voice declared to me, while I was praying earnestly on the subject, December 25, 1832.

While we would not accept the testimony of Mr. Hyde if in conflict with known facts, we do not hesitate to accept it when it is in harmony with known facts. It is a known fact that such a revelation as Mr. Hyde says Joseph Smith claimed to have received was published over his signature long prior to the breaking out of the Civil War, and both Mr. Hyde's version and the revelation as published in 1851 are in full accord with statements published by Joseph Smith during his life, as will be seen by our quotations from his letters to Mr. Seaton and Mr. Calhoun, also by reference to his predictions as found in *Doctrine and Covenants*, section thirty-eight, paragraph six, and section forty-five, paragraph eleven.

Both of the revelations last mentioned are worthy of notice. The first named, given in January, 1831, says:

Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth; but if ye are prepared, ye shall not fear.—*Doctrine and Covenants* 38: 6.

People at that time, according to that revelation, little knew the hearts of men in their own land. They looked for wars in foreign countries. God bade them look at home ere he spoke with a voice that would shake the earth. Wendell Phillips, in an oration delivered shortly after the death of Lincoln, said:

The judgments of God have found us out. Thirty years ago none heeded the volcanic fires which slumbered below. . . . But what the world would not look at, God has set to-day in a light so ghastly that it dazzles us blind. What we would not believe, God has written all over the face of the continent with the swords' point in the blood of our best heroes.

The second revelation referred to was given March 7, 1831, and says:

Ye hear of wars in foreign lands, but, behold, I say unto you, They are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands.—*Doctrine and Covenants* 45: 11.

In line with the quotation from Hyde, as helping to fix the responsibility for the revelation touching the Rebellion, we quote from Joseph Smith's letter to N. E. Seaton, editor of a newspaper in Rochester, New York, January 4, 1833.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away, *before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation*; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore "fear God and give glory to him for the hour of his judgment is come."—Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember these things; call upon the Lord while he is near, and seek him while he may be found, is the exhortation of your unworthy servant,*

JOSEPH SMITH, JR.

—*Times and Seasons*, volume 5, page 707.

At the time when the revelation in question was given, December 25, 1832, there was some excitement in the United States caused by the attitude of South Carolina in claiming the right to nullify an act of Congress and the further right to withdraw from the Union at will. On November 19 of that year South Carolina met in convention and on the 24th of that month declared certain tariff regulation passed by Congress null and void. This state of affairs doubtless caused Joseph Smith to "pray earnestly" over the matter, as he states, and it was revealed to him that South Carolina would rebel and that a great and disastrous war would follow. Mr.

Neal thinks that if Joseph Smith had dated his revelation even a few days prior to the nullification act of November 24, 1832, it would have had more weight, but we have already quoted from two predictions of Civil War made several months prior to that date.

At the time of the giving of the revelation that is the immediate subject of this editorial, December 25, 1832, war had not occurred. Mr. Neal's contention that South Carolina was at that time in rebellion can hardly be sustained. Edward S. Ellis, A. M., in *The History of Our Country*, volume 3, page 746, says, "The alarm bell of Secession did not toll until thirty years later."

As late as February 12, 1833, President Jackson in a message to the Senate said, "No order has been at any time given 'to resist' the constituted authorities of the state of South Carolina within the chartered limits of said State."—*Messages and Papers of the Presidents*, volume 2, page 634. That very day Mr. Clay introduced the bill that settled the matter.

In "South Carolina during the nullification struggle," *Political Science Quarterly*, June, 1891, as quoted in *History for Ready Reference*, we read, "Some preparation, although little, was made for a conflict of arms; nor was there any certain show of readiness in other Southern States to stand by South Carolina in the position she had taken."

South Carolina had not rebelled; she had simply argued her right to rebel and secede at any time. The vigorous action of President Jackson together with the passage of the Clay Compromise Bill settled the matter early in the year 1833 and all was serene again.

Many thought that the matter was ended. But Joseph Smith was on record that South Carolina would rebel and that war would follow. Who was right?

Perhaps the latest criticism of the revelation in question is found in the initial number of the *Sword of Laban*. The *Sword of Laban* is the official organ of the Anti-Mormon League, succeeding the late lamented helpless *Helper*. The *Helper* passed away some time ago owing to impaired circulation with complications. Now the league struggles for articulation through a new mouthpiece. The *Sword of Laban*, true to the nature of its progenitors, starts out with a guessing contest. Each subscriber is given a guess at the number of subscriptions coming in, and certain prizes are raffled off to the favorites of fortune. This mild game of chance appeals to the clerical members of the Anti-Mormon League and lends zest to an otherwise dry proposition.

R. B. Neal, of Pikeville, Kentucky, editor of the *Sword*, is author of the article to which we refer. He makes the charge that following the settlement of the difficulty with South Carolina (in 1833)

Joseph Smith lost confidence in his own prophecy and did not give it a place in the Book of Doctrine and Covenants. Whether he lost confidence or not cuts no figure in the case. The prophecy was fulfilled, no matter who lost confidence. But we have already quoted Mr. Hyde to show that Joseph Smith did not lose confidence in the prediction. He publicly reiterated it in 1843, ten years after Henry Clay's Compromise Bill had apparently settled the difficulty; moreover he at that time indicated one of the causes that would lead to the rebellion. Furthermore Joseph Smith wrote to John C. Calhoun under date of January 2, 1844, regarding the sufferings, persecutions, and losses of the Saints. The letter is too long to quote as a whole, but in it was a prediction that unless the United States should pursue certain courses of honor and justice, "God will come out of his hiding place and vex this nation with a sore vexation—yea, the consuming wrath of an offended God shall smoke through the nation, with as much distress and woe, as independence has blazed through with pleasure and delight."—*Times and Seasons*, volume 5, page 395.

It is a fact that the just demands made in that letter were not complied with. It is a further fact that the prediction contained therein was fulfilled. Lincoln himself pronounced the war a scourge sent of God.

Mr. Neal makes some criticisms. Among other things he says, "Wars *with* and *among* 'other nations' did not 'shortly' or *longly* follow South Carolina's rebellion." Evidently Mr. Neal has not yet heard of the Franco-Prussian War, the South African War, the Spanish-American War, the Russo-Japanese War, and others, which shows an astonishing lack of military information on the part of one who proposes to wield the "sword of Laban." The seer of Pikeville also enters the field of prophecy and says, "No other war resulted then from it, or has since been the result of it, *or ever will be*." There is so much that Mr. Neal does not know about the present that he will do well to let the future alone.

Mr. Neal finds fault with the statement, "The Southern States shall be divided against the Northern States," and declares that it "was not a strict warfare between *North* and *South*." He bases this argument on the fact that some Southern States did not secede and that loyal regiments were recruited in the South. In resorting to such a futile argument he betrays the weakness of his position,—no better arguments were at hand. The Civil War was a sectional war, and in all literature pertaining thereto it is classed as a war between the North and the South. Following their secession, the people of South Carolina assembled in convention, adopted an address "to the people of the slaveholding States of the United States," in which they said, "The *Southern States* now stand in exactly the same position to

the *Northern States*, that the colonies did toward Great Britain."—The Great Conspiracy, page 231.

He next finds fault with what he calls "the *plain prediction* that Great Britain, with men, money and munitions of war, would take a red-handed part with the South against the North that would lead the North to call in other nations to help her." This is a deliberate reading into the document of something that is not there, and does not accord well with the motto of the *Sword of Laban*, which is, "Our aim: To be good and to do good." No one can find fault with such a target; but their shooting is execrable. The statement was made in the revelation, "The Southern States will call on other nations, even the nation of Great Britain"; but it was not said whether Great Britain would side with the Southern States or with the Northern States or with neither. All that about Great Britain "taking a red-handed part with men, money and munitions of war," originated in the ink-pot at Pikeville.

Mr. Neal also quotes the words, "And it shall come to pass after many days, slaves shall rise against their masters," etc. He says, "Not an instance during the whole war in any part of the South of the uprising of slaves, or of their burning a house or killing a master." "This fact," he says, "stands out like a bright ray of light in a dark place." The dark place is Pikeville-on-the-pike; the ray of light is moonshine.

In quoting the sentence above referred to he very adroitly cuts it in two and omits that part which shows what the nature of the uprising of the slaves would be, *i. e.*, that they should be "marshaled and disciplined for war." The object in omitting that part is obvious enough, but the surprising feature is that it should be done by one who is just aiming to "be good," the great arch-enemy of fraud and deception. The sentence reads, "And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war." It is a fact that after the war had progressed for "many days," even until 1863, many slaves rose up to fight in their own behalf and were marshaled and disciplined for war and fought bravely under the stars and stripes on many a hard fought battle-field. John A. Logan, in his history of the war, devotes one chapter to the brave deeds of "the armed negro." He tells how the "black regiments" won laurels at Port Hudson, Milliken's Bend, Fort Wagner, Wilson's Wharf, Petersburg, Deep Bottoms, Fair Oaks, and Appamattox. But, omitting all reference to their being armed and disciplined, as Mr. Neal has done, we have good authority for the statement that slaves did rise up against their masters.

The quibble is sometimes made that negroes thus armed at the time of their arming were not slaves

because the emancipation proclamation had set them free. Elder Heman C. Smith answers that argument in *Truth Defended*, page 208. It is a fact, as John A. Logan says, that the Emancipation Proclamation set the slaves free,—*on paper*. Lincoln himself compared it to the "Pope's bull against the comet." The question of their freedom in fact was the very thing at issue and was not settled until the close of the war. Moreover the proclamation was simply a war measure subject to repeal at the close of the war if Congress so saw fit, and the negro in fact had no rights of freedom in the Constitution until the Constitution was amended in 1865. Still further it is a curious fact that the proclamation applied only to negroes within States that were in rebellion after the first day of January, 1863, and as the *Encyclopedia Britannica* (Americanized) observes, presented the anomaly of being in force only where it could not be enforced.

Men on both sides of the great contention spoke of the armed negroes as slaves. John C. Abbott, in his *History of the Civil War in America*, in speaking of Milliken's Bend says, "Here the *slaves* and their masters were brought face to face in the death-gripe, and the masters bit the dust."—Volume 2, page 291. In a message to the Congress of the Confederate States, November 7, 1864, Jefferson Davis, president of the Confederacy, deplored the arming of slaves by the Union, but defended that policy on the part of the Confederacy. He said, "A broad moral distinction exists between the use of *slaves as soldiers* in defense of their homes, and the incitement of the same persons *against their masters*."

Mr. Neal says that this revelation "with a limber-tongued elder back of it" easily convinces unthinking people that Joseph Smith was "an all wool and a yard wide prophet of the Lord, warranted to never fade, tear, rip or wear out." This is a wild and woolly conception of what a real prophet of the Lord is. The facts are that when the average man reads this revelation it seems necessary for some limber-tongued "Anti-mormon," half cotton, scant width, off color, to talk him into a reluctant half notion that it is not such a clear case of prophecy as he had thought. That is the feature that is disturbing Pikeville at present.

Mr. Neal further says, "Note right here that the revelation predicts that amid all their wars and rumors of wars, of fire, of blood, of thunder and lightning and scourges, that the Saints were not to be moved."

Mr. Neal speaks for a body of men who make a jest of Joseph Smith's violations of the rules of grammar. The superfluous "that" in the above quotation attracts attention to their own ability to blunder in the use of language. But there is a graver question involved, one of honesty. The reve-

lation does *not* contain the statement that Mr. Neal says appears there, and he knows that it does not. There is no prediction that the Saints should not be moved, or even that they should not desire to be moved. They are commanded and exhorted to stand in holy places and not be moved. Quite in line with the exhortation or commandment of the Apostle Paul to the saints of his day to stand fast and be not moved, though in fact they were persecuted and driven hither and thither. The difference between a commandment and a prediction is too apparent to be overlooked excepting intentionally. To overlook it intentionally merely to gain a point over an opponent, indicates a peculiar moral condition on the part of one who professes to make it his life's work to expose and brand hypocrites. Can it be that Mr. Neal has hold of the wrong end of the branding-iron?

Much more might be written regarding this remarkable revelation had we the space, but we will only notice one or two additional facts. The "remnants of the land" mentioned are the Indians, not guerilla bands left after the disbanding of the Union and Confederate armies, as Neal and others have thought. And it is a fact that needs no comment that the Indians (the remnant of the former inhabitants of the land) did marshal themselves during and after the Civil War and vex the Gentiles with a sore vexation during all the days between the massacre at New Ulm and the Battle of Wounded Knee.

The declaration was made in the revelation that the Southern States would call on the nation of Great Britain and also on other nations, as the following shows, "And the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations."

Barnes' History, page 222, says, "England and France had acknowledged the Confederate States as belligerents, thus placing them on the same footing with the United States. The Southern people having, therefore, *great hopes of foreign aid*, appointed Messrs. Mason and Slidell commissioners to those countries."

Jefferson Davis in his Rise and Fall of the Confederate Government, page 367, says:

The public questions arising out of our foreign relations were too important to be overlooked. At the end of the first year of the war the Confederate States had been recognized by the leading governments of Europe as a belligerent power. This continued unchanged to the close. Mr. Mason became our representative in London, Mr. Slidell in Paris, Mr. Rost in Spain, and Mr. Mann in Belgium. They performed with energy and skill the positions, but were unsuccessful in obtaining our recognition as an independent power.

These were details in connection with the Civil War that no man could have foreseen in 1832 when

the revelation was given or in 1851 when it was published.

Other events mentioned in the revelation, such as the ultimate destruction of the wicked, the breaking down of all nations, and the coming of the Son of Man, are matters of prophecy supported alike by the Old and the New Testament. Probably no believer in the Bible will care to challenge the revelation on those points.

One more point: An effort is made to prove that the revelation predicted that all the wars foreshadowed therein should come as a direct result of the Rebellion of South Carolina, because the closing sentence of the first paragraph says, "And thus war shall be poured out upon all nations." This is in a sense an independent sentence, yet it refers back to all that has preceded it in the paragraph. All that can justly be made out of it is the statement that "thus" (in like manner) as war was poured out upon the Northern and Southern States it should be poured out upon all nations.

ELBERT A. SMITH.

LAMONI ITEMS.

Sunday was observed as College Day in Lamoni, as elsewhere. An excellent special song-service was held at eleven o'clock. Addresses were made by Elbert A. Smith and David A. Anderson. The collection amounted to about three hundred and fifty dollars. Twenty dollars of this amount came from the Sunday-school.

Bro. George H. Wixom, of San Bernardino, California, was the speaker at the Saints' Home in the evening. His discourse was much appreciated. There were a number in attendance from outside the "home circle." Elder Wardell Christy occupied at the Brick Church in the evening.

The Supply Store now occupies the north half of the fine brick building recently erected by Bro. Anderson. Elsewhere in this number of the HERALD appears an article from the British Isles Mission regarding the advantages of coöperation. Lamoni has a number of fine stores, mostly owned by Saints, but we are reminded in this connection that the Supply Store is unique in that it is owned by the church, with the exception of a very small share that is owned by one individual. Patrons of the Supply Store receive a cash rebate of one dollar on each twenty-five (cash purchases) and the profits of the store go to the church. The Saints in and around Lamoni who are really interested in promoting church enterprises have a chance to demonstrate their sincerity.

The young peoples' prayer-meeting and that of the older people are both held on Wednesday evening. The former is held in the upper auditorium of the church; the latter in the lower auditorium.

NOTES AND COMMENTS.

The following statement from Bishop Grafton presents a very sensible view in regard to Sunday recreations. We commend the reading of it to all, especially to those who are inclined to think any exhibition of playfulness on rest day out of line with Christian character. It is a fact well known to all that the basis of our faith so far as the individuality of man is concerned, is that every one is endowed with responsibility at the same time that he is with individuality, and that there will be no unjust interference with either upon the part of the Lord.

If reward is to be individual and at the same time to be compatible with the justice of God, or with the conception which we have formed of God, then there must be a commensurate degree of individual freedom for the exercise of our personal judgment as to human conduct, or there is a too striking disparity between the idea of individual responsibility and consequent reward.

"All work and no play makes Jack a dull boy," is true in a wider sense than he who first made the remark thought it had when he said it. Man to be free must neither be fanatical to the extent of his responsibility, nor a slave to dogmatism to the extreme of dullness.

"Bishop Grafton, of the Episcopal diocese of Fond du Lac, Wisconsin, whose attention was called to an attack on Sunday baseball by one of his clergy, gave the following as his views on the much discussed question: 'Whether any recreation on Sunday is allowable must depend upon the individual conscience. If recreation interferes with his primal duty to God then it ought to be given up, and while a number of devout Christians would abstain from the recreation named, there are others who look at baseball games or attend a free concert at the park, which is not harmful to their spiritual life, they having done their duty by attending in the morning the divine worship prescribed by Christ. Sunday is a day of devotion, rest, and recreation. While the church forbids all servile work that can be avoided, it does not interfere with any recreation that does not interfere with a Christian's devotional duty.'

That the love for liberty and personal freedom from improper personal domination does not rest alone in the breasts of the white man or the red, is seen by the attitude of a class of Turks who are the burden-bearers in Constantinople and other Turkish cities. The following print current in the public journals is indicative of this universality of love of freedom: The Constantinople correspondent of the *Neue Freie Presse*, of Vienna, says that among the first of the many organizations who marched to the Yildiz Kiosk to express thanks for the constitutional decree were the burden bearers, or *hamalis*. These powerful, athletic Turks, for the most part beautiful

men, despite their dirty garb, have a well-organized society which lays down the laws by which they are guided in their vocation. They come from Asiatic Turkey, where they leave their wives while they work industriously and honestly for a few years, save their earnings and then return to their homes. The bad pavements and the narrow winding streets preclude the dray in Constantinople, and these men take the place of the dray horse. On long poles they may be seen carrying great bales of goods, pianos, safes and all sorts of heavy property. They are fanatical in their religion and thoroughly Turkish, but it seems that they appreciate the advance toward liberalism, and showed their ability to live up to European methods on the day after the demonstration, when they struck for higher wages."

At a meeting of the "Gideons," an organization of Christian traveling men, recently held in Kansas City, it was decided to undertake the work of placing a Bible in every hotel in the country. The Gideons were organized in 1899 and now number about three thousand active traveling men.

The Des Moines Ministerial Association seems to have challenged our standing as an evangelical church. At least they hesitate about accepting Elder Mintun as a member. At last writing they had not settled the case. The Des Moines *Capital* has this to say about the matter: "Will Reverend J. F. Minton, pastor of the Reorganized Church of Jesus Christ of Latter Day Saints, be admitted to membership in the Des Moines Ministerial Association? This is the question that Doctor Minton is asking himself, and he doubts if he will be permitted to become a member. At to-day's meeting of the association Chairman R. E. Williams of the membership committee reported favorably or otherwise on the application made by Reverend Mister Minton a week ago. The report was adopted by the association. None of the ministers would give any explanation for the omission of Doctor Minton's case, but they refused to say that there was any desire to exclude him from the association. Doctor Minton was present at this morning's meeting and called the attention of those present at the omission. The committee on membership gave out that it simply had not yet taken any action on the minister's application.

"In reorganizing the Ministerial Association for the season all the members of the association merely as a matter of form applied for membership, and all but Doctor Minton were favorably reported upon.

"Membership in the association is restricted to evangelical ministers, and it is known that some of the evangelical ministers do not recognize the Reorganized Church of Jesus Christ of Latter Day Saints as evangelical. If Doctor Minton is refused mem-

bership it will be on this ground. He and his church contend that it is evangelical. There is a difference of opinion as to the exact meaning of the word.

A Mormon's wife, coming down-stairs one morning, met the physician who was attending her husband. "Is he very ill?" she asked anxiously.

"He is," replied the physician. "I fear that the end is not far off."

"Do you think," she asked hesitatingly, "do you think it proper that I should be at his bedside during his last moments?"

"Yes. But I advise you to hurry, madam. The best places are already being taken."—*The Mirror*.

Have you heard of the latest freak of individual interpretation? Well, one Captain Theodore Valiant proposes to establish a church in Washington, District of Columbia, with the dancing women, the cymbal players, the singers and the games just as in the days of Moses and Solomon. Of course, he will insist that it is thoroughly Christian, although his scheme totally ignores Jesus Christ and the church which he established.—*Church Progress*.

The 1904 edition of "the Encyclopedia of Missions," by Dwight-Tupper and Bliss, gives a list of five hundred and forty languages and dialects into which the Bible has been translated.

Original Articles

REFORMATION, RESTORATION, AND UNITY.—NO. 2.

THE DIVINE PLAN OF RESTORATION.

It is not in man to direct his own steps, much less those of the Almighty. (See Jeremiah 10: 23.)

The Bible teaches a "last days" restoration of the gospel, and consequently of the gospel kingdom. The seed of the kingdom is God's word, not man's opinion. Christ reserves unto himself the right to sow this seed (word) whether personally or through his agencies. (See Matthew 13: 18, 19, 31.) The final crop is to be sown in "the dispensation of the fullness of times," or "times of restitution" (Acts 3: 21; Ephesians 1: 8-10), or what may be termed the dispensation of "the eleventh hour" (Matthew 20: 6, 7).

In all the dispensations of the past, by revelation given through angels, revelators, and prophets who lived at the designated "hours" of their respective introduction, were they introduced, as see the calling and labors of Abel (Matthew 20: 1; 23: 35; Hebrews 11: 4; Genesis 4: 4—Abel the prophet of God), also Enoch, who "walked with God," lived the gospel law (the only way man can walk with God), was a prophet, knew not only the gospel but preached the second coming of Christ in glory to reign and judge

the world (see Jude, verse 14), was changed physically so that he did not see death, for "he pleased God" (Hebrews 11: 5). Also, the great prophet, Noah, "a preacher of righteousness," and therefore of the gospel, for the righteousness of God is revealed in the gospel (see 2 Peter 2: 5; Romans 1: 16, 17), became "heir of the righteousness which is by faith" (Hebrews 11: 7); and the righteousness which is by faith is gospel righteousness and faith (see Romans 4: 13; Galatians 5: 4, 5).

These things are written of the labors of the "early" "morning" hour dispensation. As the result of their labors, a church of God, saints, "sons of God," then existed. (See Genesis 6: 2; Galatians 4: 5; 1 John 3: 1, 2.)

Likewise was also the "third hour" of the day dispensation introduced by divine revelation. A heavenly call of men to the ministry. (See Matthew 20: 3, 4.) Abraham, Isaac, Jacob, Melchisedec, and others labored in that dispensation. These men were high priests, called and "anointed" ones, and prophets of God. They were heirs of the world to come. They evangelized among the nations, and proclaimed the glad tidings through Christ, and celebrated "the atonement." (See Genesis 14: 18, 19; 15: 1-8; 17: 20, 21; 22: 15-18; Psalm 105: 5-15, especially verses 13 and 14; Matthew 8: 11, 12; Romans 4: 12, 13.) Their inheritance is secured to them by faith that it might be by grace, and this grace is the gospel of Christ (see Titus 2: 11-13; Acts 14: 3; Ephesians 2: 8, 9), the gospel of his grace (see Galatians 3: 8).

God having predetermined that the Gentiles might be justified unto life by faith in Abraham's seed, Christ, delivered the gospel to the people and to him, in the third hour dispensation.

It may just as confidently be affirmed that the sixth hour dispensation was introduced by revelation from on high—to dispense is to hand out. Dispensation—the act of handing out, dispensing. This dispensation was opened up at the call of Moses and Aaron (see Exodus 3) by angelic administration. After Israel's deliverance from Egyptian bondage, the gospel hope was preached "unto them," as well as "unto us [Hebrew saints]," says the Apostle Paul (Hebrews 4: 2), but faith was lacking on Israel's part, as there shown. Israel went so far, however, as to be immersed in the sea and in the cloud, and partook of Christ, the spiritual rock that attended them; but they afterwards turned back in heart. (See 1 Corinthians 10: 1-7.) And by transgressing the gospel, and failing to keep the gospel, the law "was added" because of that transgression, "till the seed should come to whom the promise was made." (Galatians 3: 19.) Jesus was preached unto Israel prior to his mission into the world in the meridian of time. (See Acts 3: 20.) Let us

remember that sin is the transgression of law, and where no law exists sin is not imputed. (See John 3:4; Romans 4:15.) And transgression was not imputed to Israel prior to the giving of the law, that it might be "added because of transgression," unless a law existed before "the law" "was added." And as the gospel and the law are the only two systems of law given of God to man, the gospel must have been known to Israel before the law was given to them.

The law was not given till four hundred and thirty years subsequent to Abraham's day. The legal covenant was not entered into by any portion of the human family till after it was spoken to Israel at Sinai. (See Deuteronomy 5:3-22.) "And he added no more." (See also Galatians 3:17.) So that to Israel "was the gospel preached" as well as "unto us," in the "sixth hour" dispensation.

In the dispensation of the "ninth hour," "laborers" were again called, authorized, and sent into the Lord's vineyard by revelation. (See Matthew 20:5.) John the Baptist was sent, commissioned, an Elias, a restorer (see Matthew 17:12, 13), to prepare the way of the Lord and to immerse in water (see John 1:32, 33). Jesus himself honored the ninth hour dispensation with his personal ministrations, reestablished his church or kingdom, and set the ministry in the great building in order. (See 1 Corinthians 12:28; Luke 6:12-16; Ephesians 4:8-13.)

The church, as a great, divine, spiritual building, was to "grow up in him"; not divide and disorganize, but "compacted" together, "fitly joined together"; not disjoined, but developed into "an holy temple in the Lord." (See Ephesians 4:15, 16.) God's ministry were to work together unitedly, so as to maintain the unity of the one body (see Ephesians 4:12, 13), and maintain the unity of the faith!

Such was God's design; but, alas, God's designs connected with man's agency often fail to reach a fulfillment. From Adam till now the general history of man is a failure to keep his commands, a failure to abide the law based on eternal principles. Human policies are preferred, and darkness and division and confusion are the inevitable results.

We hardly need to tarry here to array the many biblical and historical evidences of the apostasy from the faith, as the Dark Ages drew on. That the church, as established in ancient apostolic days, did depart from the faith, did become disorganized, did cease to exist as then established, is incontrovertibly established by the heroic efforts to reestablish the church, under the guise of a so-called re-formation. Great and learned men have been trying to get back to original Christianity, as they claim, for more than four hundred years. No part of Protestantism will deny this. But in their great effort they have adopted, or agreed on no universal standard of doc-

trinal authority. The results are a variety of creeds, differing confessions of faith, and, consequently, a variety of churches in existence; and none of them correspond to the original pattern, as described in the New Testament. Many innovations on the faith Jesus taught have been introduced. Such as popes, archbishops, prebendaries, and other humanly instituted officers, offices, and doctrines, which, without any divine warrant, are imposed on men's consciences as though they were essential to salvation; while the truths, and principles, many of them taught in the Bible as essential to man's salvation, are entirely left out and untaught; in fact are opposed as heresies now! Many of the truths sanctified by the blood of Christ in the atonement are set aside as non-essential, and superceded by human traditions.

All this but renders the great restoration of the gospel and the church necessary now. And that the gospel in doctrine and ordinance may be administered to divine acceptance, it is essential that the administrative authority be also restored. No man, in human affairs, is satisfied to have his "will" probated upon, except by a legal court. No one expects to adopt a child into his family, and make it an heir of his estate, except by the judge of a legal court. No one of a foreign nation can be adopted into citizenship in the United States, except by those authorized to administer in these civil rites. But in the eternal things of God, things that relate to man's eternal inheritance, in the never-ending hereafter, man proposes to have God a great deal less particular, and allow almost any unauthorized act to be acknowledged, and he bow to it! They seek to impress us with the idea that almost any proposal they make to God, he must necessarily acknowledge and accept. But contradistinguished from all this, the great Creator of man declares to us:

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: . . . yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.—Isaiah 46:9-13.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah 55:8, 9.

By the foregoing we learn that God declares beforehand his purposes, that he will see that his purposes are accomplished, and that, too, not as man proposes, nor according to man's thoughts; but in a higher, grander way, a divine way. And further, he, in the accomplishment of his grand purpose in the salvation of man, in the great restoration in the last

day as well, has given to his Son, Jesus Christ, to be preëminent. "Behold, I have given him for a witness to the people, a leader and commander to the people."—Isaiah 55:4. A "witness," a "leader," and a "commander" of "the people." Let Christ be the standard, and the leader, and commander. It is the province of his people to follow him.

The heavens are to retain, keep him up there, till "the times of restitution." (Acts 3:19.) The eleventh hour dispensation is introduced, closely connected with the second coming of Christ in glory. Indeed, it is a work of God now being done preparatory to the second coming of Christ. A prophetic messenger has been authorized by the hand of a heavenly messenger to open up the preparatory work foretold. (See Malachi 3:1-6; Matthew 17:10-12.)

And our Savior, the leader and commander, identifies the Elias to come as being John the Baptist; and declared, after John's death, that he "shall first come and restore all things." "First come." That is, before Christ comes. Prior to the restoration of the Jews to Palestine in the last days, before the Lord comes to dwell in the midst of Jerusalem, an angel of God was to give information to a "young man" concerning this great event. (Zechariah 1:1-10.)

In John's revelation on Patmos, and amidst scenes closely connected with the downfall of great Babylon and the harvest of the earth, the end of the world, the following is seen:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.—Revelation 14:6, 7.

The fact that man so objects to the way here set forth for the reformation and restoration to be inaugurated in the last days, in the "eleventh hour" call, is one of the decisive reasons why it is God's way. "My ways are not your ways," says he to man. And another reason is, it is in harmony with his way of doing, as it relates to his past dealings with man.

"The everlasting gospel," embodying as it does the unchangeable principles of truth, being the seed of the kingdom of God, as now being declared to the nations and kindreds of the earth, comes in contact with men's reason, leading them to see the logic, the reasons, and whys, informs their judgment, and they are convinced of the direct relation of God to his work.

Light began to be shown to the "young man," Joseph Smith, as early as 1823 A. D. As the light increased and the time drew on for the introduction of the work, in 1829, on a certain day in the month of May, he and Oliver Cowdery went into the grove,

God's temple, "to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates [of the Book of Mormon]. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me."

The historian continues:

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.—Church History, vol. 1, pp. 35, 36.

The testimony of Oliver Cowdery to this wonderful event is:

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard, as in the 'blaze of day'; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature. Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear, we listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was the room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled for ever! But, dear brother, think, further, think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he

said, "Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!" I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory that surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, can not begin to clothe language in as interesting and sublime a manner as this holy personage. No, nor has this earth the power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit.—Church History, vol. 1, pp. 37, 38.

We now have before us the references to the Bible prophecies, some of them, with the plain prophetic statement of John the Revelator, as the basis of our proposition: The restoration of the last days; the eleventh hour dispensation was to be—has been—introduced by the direct interposition of God, through the agencies of angels and new revelation, and the administrative authority recommitted to man in order to the restoration of the church or kingdom of God, and the proclamation of the gospel to all nations preparatory to the second coming of Christ, the resurrection of the righteous dead, and the glorious reign of Christ on the renewed earth; also the concurrent testimony of the two witnesses with whom the great work began. How like the calling of Moses by the angel, only Moses was alone, as was Zacharias in the temple at Jerusalem. (See Exodus 3; Luke 1.) How else should the All-father introduce the great "dispensation of the fullness of times"? (See Ephesians 1:8, 9.) In what more appropriate manner could the authority to consummate the great work of restoration be given than in the way described by Joseph Smith and Oliver Cowdery? How could certainty have attended the introduction of the work without a plain revelation from God? This work had to be begun somewhere, sometime, with somebody, or God's word fail. Come, ye worldly-wise objectors, and tell us of some way more in harmony with God, and less in accord with man's way, than this, as given in the foregoing relation!

Priesthood authority is the only authority in nature our Savior has to give to mortal man. It was what he possessed as a preacher (see Luke 4:18, 19), "the high priest of our profession" (Hebrews 3:1; 9:11). Melchisedec had exercised this priesthood on earth (see Genesis 14:18), and Jesus was a priest after that order. "Thou art a priest for ever after the order of Melchisedec."—Hebrews 7:17. "And no man taketh this honor unto himself," says Paul, "but he that is called of God, as was Aaron."—Hebrews 5:4, 5. The priesthood of God, as exercised by Melchisedec, and other men called to the same honor, has no human descent (see Hebrews 7:3); but comes from God only. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"—John 5:44.

But is it such a strange thing that John the Baptist should appear again in the capacity of a ministering angel to renew the authority in order to the initial stages of the great work? That John was to do a work in preparing the way for the Lord's second coming, is foretold in the word of prophecy; for we read:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.—Malachi 3:1-6.

Now, dear reader, look right at this prophecy for a brief time, and note the following, as we enter the contrast. All this prophecy is to be fulfilled just prior to and at the second coming of our Lord. He did not come suddenly to his temple at his first coming. He was born in a stable, cradled in a manger, and grew up as other children, at Nazareth; and learned the carpenter's trade, and was obedient to his parents. (See Luke 2:51, 52.)

He did not "purify the sons of Levi" at his first coming, nor was the offering of Jerusalem "pleasant unto the Lord" at that time. But "he came to his own, and his own received him not." (John 1:11.) He wept over Jerusalem's wickedness, at that time. (See Luke 13:34, 35.) He foretold its desolation, and the scattering of its children, and their remaining in a captive condition among the Gentile nations "until the time of the Gentiles be fulfilled." (Luke 21:20-24.) The children of Jerusalem then slew Jesus and cast him from them, and have been in a state of condemnation till this time. Paul deplored in the most deeply abject way their rejection of Christ, and their going into blind unbelief (see Romans 9:1-3), and predicted that they would remain in their blind, rejected condition "until the fullness of the Gentiles be come in" (Romans 11:25-27). Desolation has rested like a pall over Jerusalem and her land since Jerusalem's destruction by the Roman arms in 70 A. D., till this our day. God's power is now being turned to Jerusalem, so long in ruins, and her children, as the Gentile times are now closing. This since the restoration began, 1822-1830, as hereinbefore shown. Further, our Savior did not come near to "the false swearer," "sorcerer"

ers," "adulterers," and the ungodly oppressors of "the fatherless," the "widow," and the hireling, at his first coming. (See John 8: 1-11.) Says he: "Ye judge after the flesh: I judge no man." "I am come a light unto the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."—John 8: 15; 12: 46, 47.

John the Baptist's second mission is indicated in the following language:

And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.—Luke 1: 16, 17.

Just the opposite of turning the hearts of the fathers to the children and the children to their fathers at John's first mission, occurred. See this:

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. . . . For I am come to set a man at variance with his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.—Matthew 10: 21, 35.

These were, and ever have been to this time, the results growing out of the mission of John and Christ, at John's first showing unto Israel. The unregenerate rise in opposition to the truth; but when Israel as a body turns to the Lord in the last days, through the power of the gospel restored, and are brought into that same gospel covenant that their fathers rejected, the hearts of fathers and children will turn to each other, and to the doctrine of Jesus, Abraham, Isaac, and Jacob.

The covenant of Jeremiah 31: 31-35, was offered to Judah by John and Christ; but they at that time rejected it. (See John 1: 11.) "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."—Acts 13: 27.

Paul, in the Roman letter (chapter 11), argues at length the downfall of Israel through their rejection of Christ, when he was here, and their being "grafted" again into the family of Abraham through Christ, his gospel; be turned "away from their ungodliness," at "the fullness of the Gentiles," of their times. (Romans 11: 25-27; Luke 21: 24.)

Of John the Baptist, Jesus says: "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before my face, which shall prepare thy way before thee."—Matthew 11: 9, 10. John was as great in his mission work as Moses, Enoch, Noah, or Elijah; for there had "not risen a greater than John the Baptist," says the Savior. But where was or is it writ-

ten of John, as here quoted by our Lord? And we answer: In Malachi, chapter 3, verse 1. But our Savior makes this subject of John's second great mission plain as he descends from the mount of transfiguration. First by identifying John the Baptist as "the Elias which was for to come," and referring to the fact that he had been put to death at that time; and yet in the face of all this, he declares: "Elias truly shall first come, and restore all things." The three apostles, Peter, James, and John had been on the mount with Jesus to see his second coming in glory, in a "vision." (See Matthew 17: 9-11; 2 Peter 1: 16-19.)

By seeing the transfiguration vision, the coming of Christ in glory, they had a better understanding of "the word of prophecy," as it related to this subject, than they could have had aside from this. And in view of the foregoing statements we may see the harmony of the testimony of Joseph and Oliver, with the word of prophecy relating to the "restoration" of the gospel and the kingdom of God, growing out of the gospel restored.

The great restoration is a biblical question, a prophetic question; and who is to restore, and the how, are Bible prophecy questions. It is not to be left to the speculation of men unaided by revelation from God. And of his work he says, "I the Lord will hasten it in his time." When the Lord set his hand to introduce the great work of restoration of "the everlasting gospel" by angelic administration, and thus authorize a proclamation of "this gospel of the kingdom," as "a witness unto all nations" (see Matthew 24: 14), it mattered not that men opposed it. Men "always oppose what they do not understand."

Subsequently to May, 1829, of the work to grow from the setting of the divine hand, as at that time revealed, it was said by the Almighty:

For verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and perverse generation: for, behold, the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard. And my vineyard has become corrupted every whit; and there is none that doeth good save it be a few; and they err in many instances, because of priest-crafts, all having corrupt minds. And verily, verily I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice; yea, verily, verily I say unto you, that the field is white already to harvest; wherefore, thrust in your sickles, and reap with all your mind, and strength.—Doctrine and Covenants 32: 1, 2.

"How shall they preach, except they be sent?" is a question embodying a principle upon which God has always acted in his beneficences to mankind.

No man, in any age or dispensation, was ever called to the ministry by God's word previously writ-

ten. That he should be called in harmony with it is the exact truth. Noah's commission was never intended for a call to Moses. Nor was that of Moses a commission to Joshua. Paul did not go back to the commission given to Peter for a call to preach the gospel. Nor was the call and commission of any ancient apostle or evangelist a commission to any one or all of the reformers of modern times to go out and rear churches among men.

That God should speak from the heavens to Joseph Smith and Oliver Cowdery, and others, and commission them with a dispensation of the gospel in this final and "eleventh hour" call and dispensation, is but acting in harmony with his immutability, and maintaining his justice and infinite impartiality. Here, then, is evidence in harmony with the teachings of the Bible, in favor of the great latter-day work, from every material point of view.

It is a strange thing to be a Bible-reader and believe that because great men may differ with each other regarding their religious ideas, that that is an all-sufficient reason for breaking the bond and going out and organizing churches, new and differing ones. Is this not strange! And yet this seems to be the sole reason in each case for the forming of each new creed and the addition of each new organization that comes into existence. Instead of building by virtue of a new commission from God, or because his written word demands it, or because there is any divine warrant for it in precedent or example, or instead of building on God's word, or any truth therein contained, it is building churches on the differences in men's religious opinions! Here is the original, the primal cause for the existence, and these differences of religious opinions are their basis. I say "opinions" because it is not claimed in any instance from Catholic down through the grades of Protestant religious movements, that God has had anything to say, or delivered one word to them about church-building. Let us here give an instance, illustrative of the truth in general of the foregoing statements. At the religious institute conducted in Dayton, Ohio, in 1906, wherein each minister was invited to take part, and tell why he was what he was, Elder I. J. Cohill, of Dayton, on "Why I am a Disciple of Christ," speaking of the origin of the church he represented, said:

In 1807, Thomas Campbell, a minister of the seceder branch of the Presbyterian Church, and a very godly man, came from the north of Ireland and settled in Western Pennsylvania. He was the only minister in a wide extent of country. In his community he found families of Christian people of various denominations. Baptists, Methodists, and the differing schools of Presbyterians. Sectarian feeling ran high, and he found that these people would not attend his ministrations because he was not of their particular denomination. Hence, families of Christian people drifted into godlessness. Religious life was at low ebb. The Lord's day, as well as the Lord's house, was ignored. Families were

divided, and while each recognized the others as Christians, yet they could not partake of the communion together because of denominational bitterness. Mr. Campbell was distressed at the sight of the decadent religious life of the community, the division in families and the sectarian intolerance. Being the only minister in the community he felt responsible to God for the religious life, not only of his own people, but of all the community. Out of the conscientious convictions of this man of God has grown a movement that has enlisted a million and a quarter of people who support forty-one institutions of higher learning, in which are nine hundred and ninety-seven young men preparing for the work of the ministry; they maintain also eleven homes and hospitals in the homeland as well as numerous hospitals, schools, and colleges in foreign lands, where four hundred missionaries are supported. I give you only this brief word of whence we came and whereunto we have come, for I care more to tell you *what* we are and where we are going. . . . It is the purpose [of the Disciple Church.—C. S.] to avoid the incidentals of denominationalism that the essentials of Christianity may be emphasized—and that thereby the last unity of the church may be restored. Christ is not divided; the prayer of the Master for his people was that they all might be one; the apostolic injunction is to keep the unity of the Spirit in the bond of peace. . . . We plead for the restoration of the apostolic church; for the New Testament simplicity; for the New Testament faith; for the New Testament evangelism, with its principles, its message, its zeal.

These passages are from a report of the sermon as reported from the lips of the speaker, and published at the time in the Dayton, (Ohio), *Journal*. They show the origin of the Church of Disciples. They have sought to "restore" "in its essential features" the primitive apostolic church," says the speaker—a plain admission that "the primitive apostolic church" "in its essential features" was, till subsequent to 1807, lost! If not, why seek to restore it?

But do not forget that the origin of this proposed restoration was a move growing "out of the conscientious conviction" of Doctor Thomas Campbell. He differed from the Christian sentiment of the Christian churches and "Christian families" in Western Pennsylvania, and they differed *per se* from him, and this divided sentiment became the cause of a new "movement," that has grown. No command of God connected with the new movement. No divine commission. No revelation from God commanding it. Did not the denominations, from whom Mr. Campbell differed, have "conscientious convictions"? Were not their movements based on the varying "conscientious convictions," just as divine and just as authoritative in God's sight as were Mr. Campbell's? Honest differences of opinion should not validate one man's religious "movement," and discredit the other. One is as legitimate and authoritative as the other, so long as there is no command of God for either. All have equal right to rear religious movements, so far as man's rights go. Religious toleration can not but agree to this.

But we ask, What are "the essential features" of

“the apostolic church,” “primitive”? Let us consult the New Testament right here.

The church or kingdom of God, as instituted and organized in apostolic days, to begin with, had no non-essential features. God does not deal in non-essentials in the gospel of man's eternal salvation. Anything less than what he then instituted would not have been the church, would it? Did he have to experiment in churchmaking as men do in human government constructing? Did he build and afterward find out that a change in organic structure was what he needed to reach the end he had in view—man's salvation? If so, the principles upon which he originally constructed were laid aside and others were substituted. And the original essential features of “the primitive apostolic church” were found to be inadequate, and other “essential features” were substituted! But God does not so deal. “He [God] is the rock, his work is perfect.”—Deuteronomy 32: 4.

I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.—Ecclesiastes 3: 14, 15.

So wrote the wise man, as he viewed the immutability of God in respect to his purposes and counsels. And Paul taught the eternal truth: “Jesus Christ the same yesterday, and to-day, and for ever.”—Hebrews 13: 8.

When God through Christ built his church, it consisted of divine authority by which the government was established, set up, or instituted, and its laws administered; it consisted of officers “set” therein, clothed with this authority that their ministrations might be valid and lawful. No man in the church assumed to minister without being duly called of God. David, while taking a prophetic view of the government of Christ, says, “I [God] will also clothe her priests with salvation; and her saints shall shout aloud for joy.”—Psalm 132: 16. “But ye shall be named the Priests of the Lord, men shall call you the Ministers of God.”—Isaiah 61: 6. And it must not be forgotten that the Prophet Isaiah is speaking of Christ's mission. (See Isaiah 61: 1-6; Luke 4: 18.)

The priesthood of the church by way of official distinction, are thus designated:

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Corinthians 12: 27, 28.

Paul is speaking of the church as a great whole, a unit, the one body of Christ.

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might

fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Ephesians 4: 8-14.

Here is the official structure of the church in general as primitively organized. But we must not omit the bishops and deacons, as an all-important integral of the divine structure. God's will with respect to his purposes and intentions, whether it relates to the worlds he creates or the establishment of his kingdom among men, that immutable WILL is expressed and made known by what he does, creates. The New Testament expresses God's will as to what he designed the church to be, and in the restoration of the church, nothing short of the reëxpression of that unchanged will can be expected; and, hence, the church as restored must consist of all the identical principles of doctrine, the same official structure, the identical spiritual life and power, and endowments as it consisted of in New Testament days. Anything short of this would not, will not be the church restored.

Our Father has been pleased to shine “out of Zion, the perfection of beauty,” from time to time, such degree of light as man has been able to receive and profit by, such degrees as might elevate him into communion and accord with Himself; but man has as often, as a mass, turned away from heaven's light to his own devices; and in the infinitely important question of his religion, as it related and relates to his own eternal life and welfare, has chosen his own devices. They prefer to make their religious differences of opinions the basis for church foundations, and building, rather than the revealed light of heaven, God's word. Here, in men's differing minds, is the source of church divisions, or differing churches and religious faith; not so with God. His works in all his creations are characterized by unity and harmony. One man inspired by God's Holy Spirit does not in his revelations contradict another man in the revelations of the Spirit to him. God is not against himself.

As for the church, doctrinally, organically, and in spiritual endowment, no one can tell what it is, aside from the expression and description of it found in the revelations of God. Principles, which in their nature are eternal, must be the basis of it in all its relations, not men's “conscientious conviction,” based only on their differences of religious opinion.

The principles of “the everlasting gospel,” are the materials of which God's church is constituted. These only will eternally save, and remain.

C. SCOTT.

CO-OPERATION PRACTICALLY APPLIED IN BRANCHES.

I do not know whether it has struck you as to the amount of money that is being continually wasted to the church as a general body, and to the members individually, in the purchase and manufacture of the commodities of life, and, not only this, also a certain amount of employment that might be found for brethren and sisters. Let us consider:

First. We are all needing food, clothing, furniture, and household effects in the general way. We are purchasing these commodities from some one; they are making, to say the least, a retail profit out of us; in the grocery, from fifteen to twenty per cent, and in the drapery, from twenty-five to thirty-three per cent, and, in some instances, fifty per cent. Now this profit can be saved to us as a church, and as individuals, which is continually going into the hands of private enterprises, and is wholly lost to us except in the case where members are in the various coöperation societies, and then they seldom get fifteen per cent or three shillings in the pound back for goods purchased, showing them that at the lowest there is about ten per cent totally lost.

Now, having briefly pointed out to you this waste which is continually going on every day, week, and year, is there a remedy? Yes. The remedy lies in coöperation. What is there to prevent the members of each branch purchasing at a wholesale price the commodities in the shape of groceries, drapery, boots, furniture, and the general necessities, and selling them to each other.

It may be said that we can not buy the quantity to get it at a wholesale price, also it may be said that it will require a large amount of capital to stock the store in the first instance; but these are obstacles which do not stand in the way to the extent that may be thought. For example: In Leeds, March 11, 1907, a number of the members of the Wortley Branch determined to commence a coöperation society. Two of the brethren called upon several wholesale warehouses, explained the object that they had in hand, and that their terms would be cash for goods, with the result that both for drapery, boots, ironmongery (hardware), and groceries, we obtained their best terms for cash, which has been maintained ever since. We then collected thirty shillings from the members, and went and spent that amount on goods that were wanted at once, which realized two pounds, four shillings. We then spent the forty-four shillings on goods that were wanted, and the capital increased as it was turned over. We then proceeded to organize ourselves with president, vice-president, secretary, and treasurer, and a committee of management, and got the members to subscribe, as they were able, amounts to make up one pound shares, until at the present time the amount of capital share in the society is eight pounds, nine-

teen shillings. We have purchased from ourselves, three hundred and fourteen pounds, and eight pence. The stock in goods and cash was, at our last quarter, balance about seventeen pounds, fourteen shillings, and two pence halfpenny. We have paid out to the members in dividends, forty-seven pounds, two shillings. We have also five pounds to hand to the Bishop of the church.

The rule as to the division of profit is as follows: Ten per cent of the gross profit first to the Bishop; five per annum on fully paid up one pound shares, three shillings in the pound to the members on their purchases. We also allow all the members the privilege of selling goods to outsiders or to any who are not members of the society, and the purchases are booked to the member and they get three shillings in the pound, which is equal to a commission of fifteen per cent on all that they sell.

Now, this is a work that has been and is being carried on by and between fifteen and twenty members. Our reputation with the wholesale people is the highest; we stand on their books free from debt, which is creating a greater confidence, resulting in greater privileges for us. It is also giving prestige to us as a church by being acknowledged by those outside the church as being a splendid work, and approaching the social ideal, namely, each for all and all for each.

Now, if fifteen members can in one year make a profit of fifty pounds by supplying themselves, out of which ten per cent is given to the church, (five pounds,) and there are, I am given to understand, in this mission thirty branches, some with more than fifteen members, but averaging them at fifteen members all around, this would mean to the Bishopric in the mission one hundred and fifty pounds, out of money which is all the time going in the hands of private enterprises. This is only by buying wholesale and selling retail. If we produced also, which is within the range of possibility, we should then be in a position to find employment and help each other in a still more practical way.

Now, I submit, this is worthy of our consideration and adoption in all our branches; and will wonderfully help the work and have the tendency of cementing the brethren and sisters together in that brotherhood which we all profess.

THOMAS TAYLOR.

(Read in the British Isles Annual Conference held in Cardiff, South Wales, England, August 1, 2, and 3. Submitted for publication by vote of the conference.)

To make no mistakes is not in the power of man; but from their errors and mistakes the wise and good learn wisdom for the future.—Plutarch.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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To-Day.

BY ELLEN SHERARD ADAIR.

Dear ones, are we improving the opportunities of to-day as we should? While it is true of us that our little ones are under our own influence, guided by our own hands, do we also remember that time glides swiftly away, and the opportunities to instill in their minds the truth as taught in the gospel in a few years will be past, it may be for ever? If we live, and our children do, too soon will come the parting hour. They will be gone from us into the various walks of life. It is only a commonplace occurrence among our neighbors and friends when a grown son or daughter launches forth upon the great ocean of life, leaves the paternal roof, and many times it is for ever. We give the parting hand, wish them success, often tell them to be a good boy or girl, and then think but little more upon the matter. But how about the home from which they are gone?

An instance of this kind is vividly recalled to mind, a happy country home where brothers and sisters and parents all meet at eventide to read, to sing, and have family devotion, also to talk over all the little happenings of the day. Happiness seems to reign within this home. A casual observer would be led to think discontent would not enter there. But alas! as in most other homes, a son is growing restless, longing to see more of the world, to "do for himself." He announces his intention to the happy group. It is evident a shadow has fallen on the happy home circle. At last the day comes, a breakfast is eaten in silence, a very unusual thing for them. None care to talk. Each is busy with his own thought. The team stands at the door, the trunk is loaded, it seems almost like a coffin going out of the home. The good-byes are said amidst tears and weeping, and he is driven away to the station. The returning brother brings back some little presents for them all and says he sent them back and said you must not cry for he will come back some day. How lonely everything seems now! The old dinner-bell which all summer long rang out her welcome peals so loudly, sounds now like the tolling of a funeral knell. Everywhere you look something seems to speak of the absent one. At night the small brother, whose pet and constant companion he was, who followed him by day, who slept with him by night, lay sobbing as if his little heart would break, "Because my Henry is gone." For days none can scarcely speak the name so often spoken among them so short a time ago. Will he fall into temptation and go down in the great whirlpool of intemperance? Will the fair tempter lure him from paths of virtue and honor? Will he come back good and true as when he went? He, the handsome, tall man with curling, brown hair. Although so large yet often at evening stretching himself across a chair, his feet upon a stool, his head lying in his mother's lap as they talk of the future, the past, often of the gospel. Will he remember those talks? The sisters who have been his constant companions since childhood, will he remember to walk as chaste as when in their company?

Another brother went out from this home in the years that are past, borne away in a beautiful snowy casket. But there were no fears for him, only sufficient time to heal the bleeding wound, for

"It is not always death that causes
The tears unbidden quick to start;
For other sorrows keen, severe,
Can chill the once glad, merry heart."

Not so with those who go forth to the great battle of life. For those sickness, heartaches, trials, disappointments await upon every hand. Let us therefore try to prepare them for those things with which they are sure to meet sooner or later. Let them take sweet memories of a home life with them that will be entwined about their hearts as long as life itself shall last. Let us try to instill into their minds a love for that which is good and pure. Teach them to realize that in every time of need they can depend upon the promises of Almighty God. It is well to teach them to "Believe in God, believe that he is, and that he created all things both in heaven and in earth. Believe that he has all wisdom, and all power, both in heaven and in earth. Believe that man doth not comprehend all the things which the Lord can comprehend."

When this is thoroughly instilled in their young minds, you have given them a safeguard which will be as an anchor to the soul in time of adversity; for if we verily believe that all power, all wisdom are his, also that we do not comprehend all that he comprehends, surely many times we will find it easier to await the final consummation of things which perplex us. Whereas if we are not in possession of this knowledge we many times would act with greater hastiness.

I am aware of one fact which is an important one to my mind, and this is, we can sermonize with our children until it becomes like an old song to them. But we can be playful, jolly, and cheerful with our children without being irreverent. But when the opportunity presents itself, add here a word, there a word, and almost every day some question will arise, some idea be advanced which will give rise for a little talk along the gospel lines, and when a question is asked we should never let our work hinder us from then and there answering them for the hope within us, as best we can. For if they are old enough for these queries to arise in their minds, they also are old enough to reach some conclusion about the matter, and wrong impressions are hard to be gotten rid of when once found in the mind of a child. Hence the necessity of our trying to make right impressions at first. Let us not wait until some other time to answer them what they wish to know now, for when the day that is here goes into its grave, let it go with just as few lost opportunities as we possibly can, for

"To-day is the only day we have:
Of to-morrow we can't be sure,
To seize the chance as it comes along,
Is the way to make it secure.
For every year is a shorter year,
And this is a truth sublime,
A moment misspent is a jewel lost,
From the treasury of time."

Request for Prayer.

Bro. Solomon Tripp, of Fort Madison, Iowa, asks prayers in behalf of his wife, who has lost her mind and is now confined in the State Hospital, at Mount Pleasant, Iowa.

Guard within yourself that treasure, kindness. Know how to give without regret, how to acquire without meanness.

Letter Department

BEEVILLE, Texas, September 14, 1908.

Dear Saints: I am this morning impressed with a desire to bear my testimony of the goodness of God toward me through a long life which seems to be now drawing to a close. And it may be that this is my last opportunity for aught we know. My life is truly in the hands of God. I suppose that I am one of a few of the many that saw the remains of those who, in the hands of God, organized the Church of Jesus Christ of Latter Day Saints, and viewed in their earthly home all that remains of them after an unholy mob had done the work of demons. I saw many thousands that day dropping the unbidden tear over the lifeless forms that had given their life-blood as a sacrifice, and we, too, must sacrifice if we would win.

A great deal of my life has been a blank—lost—thrown away, but that I can not redeem. The misspent life is gone to the wind, but through the message of God we can redeem ourselves. This I have been trying for the last twenty years to accomplish, but at times the demon devils have almost defeated my efforts; but all honor to Him, I am yet in the faith, God has been indulgent with me, and I feel sure of the final result, if I only stand fast in that which he has intrusted to my efforts.

As I have said, I commenced in the work of the Reorganized Church, but I can not say, as I have heard others say, that I have never doubted; for the Adversary has tried me on every side, but from place to place, and from pillar to post I have fought him, and many times, without the help of the Holy Spirit, I could not have conquered. But the promise of God has been with me in my severest trials, and the manifestations of his power have set me on my feet. In my deepest afflictions I have seen the finger of God upon the wall, and have been able to cry out, "I know that my God liveth," and although my flesh shall perish I shall see him when he shall be made manifest in the fullness of his glory, and the perfect thing shall come, and we shall see as we are seen and know as we are known.

The ministerial work that has fallen to my lot, much of it, has been on the frontier, amid strangers, and has been beset with thorns and thistles. I have fought with beasts, not at Ephesus, but in Texas, but, after all, I owe no ill-will to any man, and in the matter of lucre I owe no man anything. (A good thing, by the way, for if I did I could not pay it.) Yes, I owe a debt of gratitude to those who have kindly contributed to my necessities many times in my travels and in my afflictions. In my experience in my ministerial work I have had many evidences. Through the power of God the sick have been healed under my administration. Many have been made to rejoice in my weak efforts, and the word of God has taken hold upon the hearts of a few, and when I am made to realize how few, I wonder why not more. But God knows, and what we know is very limited, but the hand of God in that great day will reveal the hidden mysteries. We have only to wait the appointed time when the mists shall be cleared away, and the great overhangings are thrown back, and we are permitted to gaze upon the glorified condition of the revelation of the Son of God, and when the angels descend and gather the bad out of the kingdom, and Christ will be ready at that time to deliver it up to the Father. Oh, that all mankind could see it and be made to rejoice!

I have not preached a sermon for over five weeks, but I am feasting continually upon the riches of God's eternal word, and my dreams and visions at night upon my bed are a continued feast to my soul. My cup is almost full. Many times have I entered into sweet counsel with my brethren, and the wise counsel of my better informed brethren has been

a source of enjoyment to me during the last twenty years of my life. The one that has stood closest to me in life, passed into the unseen world six years ago—the wife of my youth. My children since that time have been a source of comfort to me; all the affection that could be bestowed they have heaped upon me. Had it not been thus, I guess I would have been on the other shore by this time. I have reached that period that I can say the sting of death is no longer a dread. I can look into the open grave and say, "O grave, where is thy victory?" You can only contain the mouldering body. The spirit you can not imprison.

I shall remain at this place likely about four weeks yet. I will try to reach the local conference of San Antonio next month. Will perhaps remain there a few days, then to Cleburne, and later to Sweet Water, where I shall likely winter. I shall then be deprived of the sweet communion of Saints, but I am sure the communion of the Holy Spirit will be mine to enjoy. I am one of the isolated ones. To such, hold to the promise and you will be comforted. It is not without conditions.

Dear Saints, remember the sanitarium and the orphans with all the help you can give; the work will not be overdone. The Bishop will not be burdened with your money. He has a place for it as soon as he gets it, so send it along. Have no fears. God will bless you. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

I think of the past years of my life with mingled regret and pleasure. With regret that much of my life has been wasted. The pleasurable thought is that all the years have not been a loss, but that I have had pleasure in striving, in the last few years, to make my life useful to my Redeemer in the work of these last days, for a betterment of the world, with the hope that by the time the remaining days of my life have been told, it may be said the world is better by my having lived in it. I shall pray that with the efforts of the people of God, as coworkers with him, Zion may be redeemed.

I would love to spend the remaining days God may give me in this life with his people, but the outlook at present indicates that I shall not be where I can enjoy their association; but I have no fears for myself. Loving hands will care for my comfort. So may the blessings of God abide with his people. I hope with confidence to meet you all on the other shore where the peace of God will reign for ever. Fare you well.

L. L. WIGHT.

SKEWEN, Wales, September 5, 1908.

Dear Herald: I feel impressed to write concerning our experiences here at Llansamlet. We have been holding a series of preaching-services in the open air. On August 9, while preaching to a large audience, we were interrupted by some men who came from Swansea (four miles distant) who called themselves the Anti-mormon Society. They publicly accused us of being murderers, robbers, thieves, seducers, polygamists, scamps, devils, liars, and in fact everything that was bad. A little uproar ensued, but not of a serious nature, when finally it was arranged to hold a public debate on the following Sunday, August 16.

Bro. William Lewis, missionary for Wales, came down from Cardiff, forty miles distant, to assist us. I was very much surprised, as were all the Saints, at the course taken by the Anti-mormons, for the only question taken up from August 9 was, "Why was Joseph Smith shot?" They had several other questions to put forward, but not one word in reference to their vile and slanderous accusations. We did not have the privilege to defend ourselves, as they suggested we should. The debate adjourned from August 16 until August 23.

Weather being unfavorable on the 23d, Bro. Lewis returned to Cardiff, and wrote the Anti-mormons from there, suggesting, as the weather was unfavorable, that we finish the debate in a hall or chapel. This suggestion was ignored by them and they came up again on August 30. They said they wanted the debate ended that night, as they had no more time to waste at Llansamlet (which time they evidently had wasted). Bro. H. Ellis was prepared to take up the arguments for the Saints (in the absence of Bro. Lewis), but was not permitted to do so. The Anti-mormons actually occupied the whole of the time in trying to belittle the Saints and prejudice the minds of the audience (about twelve hundred) against them, when the sergeant of police stepped up and ordered them to leave.

I am satisfied they have done us no harm by their actions, for we have made a host of friends in the neighborhood. Good will come out of it, for we are still active and intend to continue to preach the glad tidings whenever or wherever we can.

There has been a great deal of comment by the press in regard to this action which has been very favorable to us. They have shown the distinction between our church and the Utah church, which means a great deal in this locality.

Praying for the welfare of the Saints and the onward spread of the gospel, I am,

Your brother and colaborer for Christ,
3 Ormes Road. F. SIMMONS.

LONG PINE, Nebraska, September 22, 1908.

Editors Herald: On Monday evening, September 14, Elder James E. Kelley, of Lamoni, arrived in Long Pine on the six o'clock train, and came up to the house, and we were very glad to see him. He said he would stay and visit with us one day; I secured the Odd Fellows' Hall for two nights, the 15th and 16th, and Bro. Frank Cochran of Lamoni, happening to be in town the evening of the 15th, he assisted Bro. James with the service that evening.

Bro. Kelley gave us two splendid sermons, but only a few came out to hear him, seven, I believe, besides my family. The people here are much prejudiced against our religion, and will not even come out to hear it.

I will be happy if the time ever comes when I can get my family where we can attend our own church services. We are always glad to see the elders at any time.

Yours in bonds,
J. J. DAVIDSON.

STIDMAN, Oklahoma, September 19, 1908.

Editor Herald: As I enjoy reading the HERALD, thought I would again contribute to its Letter Department. As I have not written since April 10, and several have written me concerning this place, and having been here longer now than before, am better prepared to answer the main inquiries. This is a new inland town, just building, twelve miles from railroad, with a prospect of becoming a good town, on account of a good prospect of a railroad coming through the place within a year. An oil company is drilling for oil at the present time, with good farming country surrounding for support of the place. Should there be any of the Saints who are looking for a location for business, or for a change in places, I think that they would do well here, as town property is cheap, lumber can be bought at fifteen dollars per thousand, good walnut shingles at four dollars and a half per thousand, and other shingles cheaper. And with a limited capital one could do well here. Also, if this should come to the notice of any blacksmith brother, who would like to come to this place, I would like such for a partner, as I am needing a partner. I have a good shop, just built, with very good tools, and a good run of work.

Bro. William Abbot, of Lamoni, spent a few days here in June, and preached a few sermons, but seemingly with no result.

A Campbellite evangelist held a meeting here in April, and challenged the Baptists and any and every one for a discussion. But the Baptists would not accept. The last Sunday in April, learning that I was a Saint, he hopped upon what he termed Mormonism, its origin, doctrine, and practice. Having been of the Utah church once himself, he thought he could tear it out root and branch, using the Brighamite literature to show that the Martyr was a polygamist, abusing the early Saints with such works as Gilbert's, telling the people that he was reading from court records, making no distinction between the Reorganized and the Utah churches, although he had previously admitted to me in the presence of several of his members that there was a difference. So, after a two-hour lecture, as he pleased to call it, I made a short talk, in which I demanded his authority for such outrageous talk. But he refused. I also challenged him to prove by good authority that Joseph was a bad man; also challenged him for a discussion, and he would not accept. Then I made the challenge broad enough to cover all the different preachers there at the time, and none of them would accept for a while. But by persuasion, one, Chambers accepted. The discussion was to begin in August; but the same Chambers came and tendered his resignation in July, and they would not furnish a man to meet me after Chambers backed down.

In the last two weeks of August the preacher before referred to held another meeting at this place, and did as he did before, challenged the Baptists and Methodists; but they paid no attention to him, and he took care not to jump on me any more. He preached two weeks; baptized nineteen. But the people are falling out with him. His people want me to furnish an elder to debate with him; but I tell them that I can take care of him.

I would be glad if some of the elders of this district would come this way.

I attended on last Sunday a meeting held by the Creek Indians. They are of the Baptist denomination. It makes my heart yearn for them to think they are traditioned as they are. They are devoted to their faith. Every time they have preaching, which is once a month, they take their dinner and preach all day, and half of the night before going home.

They have a nice church building, also what they call their kitchen, which is larger than their church. There they serve their meals, and make all feel at home. And at their big meetings they go and camp and preach nearly all the time, and the last night of their meeting they preach till daylight. They can beat any people I ever heard singing, and are the most devoted to their worship of any I ever saw. The most of them can understand English. I think that a good work could be done among the Indians here. The dinner they made on last Sunday cost them two hundred and seventy-five dollars, and their contribution amounted to two hundred and eighty-five dollars. They fed nearly a thousand people.

Your brother,
A. C. CHRISMAN.

FAIRFIELD, Nebraska, September 23, 1908.

Editors Herald: Perhaps a few lines from this part of the vineyard might be of interest: I arrived at this place yesterday from Beatrice, where I assisted Elder N. C. Enge in holding street-services. Bro. Enge is a veteran street-preacher and succeeded in creating quite an interest during his short sojourn there. He commenced the fight by preaching on the preëxistence of the spirit of man, and ending with

the principles of the gospel. Some expressed regret at our leaving so soon, and invited us to return.

The night of the 16th, my mother, Mrs. A. Burgess, was taken sick, and unable to be up till noon the next day, when Bro. Enge administered to her. Within twenty minutes after the administration she arose and ate dinner with us, and went home in the afternoon, a distance of eleven miles. Bro. Enge and I came on to DeWitt yesterday, and there separated, he going to Omaha, and the writer coming here to look after the interests of Sunday-school and Religio work.

Would say that the prospects seem good for the organization of a Religio at this place. I feel strong in the faith, and am satisfied that Zion's cause will eventually triumph.

In gospel bonds,

ROBERT BURGESS.

HARRISON, Nebraska, September 19, 1908.

Dear Herald: I thought I would write you again, to tell you that I have found a family of our dear Saints. I was so glad to find them, as I was so hungry to see a true Saint once more; and we feel that the Lord is good to grant us this blessing; for there are no others like our own dear Saints. Pray for me that I may grow in grace, and learn more of his great love for us.

I would ask you if you can send one of our good elders to this place right away? It might be the greatest of blessings to get the true gospel before the people of Harrison. There is no preacher here now, and it might be one of the best times to let the people hear the true word of the gospel. Some would like to hear our belief.

As ever, your sister in the one faith,

MARY L. WIGHT.

Box 71.

BOTHWELL, Canada, September 15, 1908.

Editors Herald: We are pleased to be able to write you again under favorable circumstances. Since we last wrote to your precious columns a few changes have come, of which some are pleasant and some are sad.

Sr. Maggie Dent, who has been afflicted for more than eighteen months with cancer, has passed to her reward to-day. During her illness there were many prayer-meetings held at her home in her behalf, and many times has she heeded the commands of the Lord in calling for the elders, and as a result of the combined efforts of all the last six months of her life have been spent with very little or no pain as compared with others who suffer from the same affliction. She was a very patient sister during her whole sickness, and has won the love of her acquaintances both inside the fold and out. Much sympathy is felt for the bereaved family.

We have just been blessed with a series of missionary meetings on the street and in the hall in Bothwell by missionaries, Brn. G. M. Shippy, John Shields, and B. Saint John, the latter only being privileged to remain for the first two evenings.

The services commenced on August 6 and continued until September 8. Hundreds heard the gospel during this time and many who were strongly opposed to this latter-day work are now friends to the cause. The missionaries showed such a spirit of earnestness and kindness to all that they left an impression on investigators that can never be erased.

In those sermons entitled, "The narrow way" and "Utah Mormonism," several were heard to say, "Those men are the deepest we ever heard, and have such a knowledge of the Bible compared to what we other churches have."

The missionaries made strenuous efforts to advertise their meetings, and some of those efforts seemed to be a little humiliating to some of the Saints who are not so fond of showing their colors to the world; but before the meetings

were over we believe that all the Saints were pleased to have it known that they were numbered among those who had God and his holy angels on their side.

While there were no additions to our branch, some have promised to obey, and we sincerely hope that the missionaries above mentioned, who have so endeared themselves to the hearts of the Saints, may be privileged to return and reap some of the harvest which they have sown.

Praying for the onward spread of the gospel,

JOHN C. DENT.

HAMILTON, Scotland, September 5, 1908.

Saints' Herald: Since coming to this country, I have found it very much like it was two years ago last spring when I wrote to your pages. Not very much encouragement for the gospel bells to ring in Scotland, except it is by some other means than asking people to come out on the streets to hear you. Scotland is a wet country. Last year the crops were not in until near the Christmas holidays, it rained so much. This year the rain has started, and the crops were just beginning to be harvested. Now, since looking over the condition, with prayerful consideration, and considering the money that it takes to rent halls, my best thought is, if any good can be done and if a tent ever was a success, this might be the country for it.

Of course I know that the church is not able to spend all the money that some of us would like; but could we not get up a tent fund for Scotland by our Scottish brethren in America? Think of it, you Scots, and let our General Conference send two of our young, courageous brethren to work this tent; and if they are not received in one city they can go to another, until this little island has all had the warning cry. I am one of the poor Scots of America, but very anxious that this should be tried, so to start our tent fund in America for the benefit of Scotland, I will give twenty-five dollars, whenever you name your date of collection. Try to let this be done before next General Conference.

This nation is retrogressive at present. When I was a boy in this land, we used to hold a fast day every six months like what we call Thanksgiving in America, and nearly every one would go to the churches to worship. The churches were often well filled. But that day is past. No such thing now. And on Sundays the churches are nearly empty in every city where I have been. But in tent work (and there are quite a few in Scotland) you can get a few. Expecting something new, I suppose. The only crowds of men at the corners of the streets that I have seen, are filled with the spirit of socialism. The most of these are atheists, and they are getting stronger every day, working with all the power they can, and the results will be seen before long. Brethren shun the places in which you can not get the Spirit of God. I would like to say much on this, but I will try to forbear. It is not the gospel. Let nothing take the place of the gospel, nor rob us of our reward, which is the crown, if we endure to the end. But Scotland is feeling the oppression very hard at present; not much demand for labor, so we have thousands of men that can not get work. Inclosed is a clipping from Glasgow *Weekly News* for September 3. Hope you may publish it, even if this letter should find the wastebasket. Our brethren are also feeling the effects of it. They are about to give up the little hall that we meet in at Hamilton. But we will try to keep it another quarter, that is, three months.

Since coming here I have been presiding over Hamilton Branch, and have been visiting other towns through the week. But I find this to be a little expensive, although I have traveled a good deal on foot. Yet, sometimes we have to eat, and that costs money, where you are not known in all

these new towns. Well, we are out of a job, because it rained all last week, and a good start on this one.

I hope you will consider this tent fund proposition with a prayerful thought. I believe it depends on you Scots who can spare some of your abundance, of which the Lord has made you stewards. Could you spend it in any better way than in laying up your treasures in heaven? or on earth that heaven may be built up by a righteous people? Let the gospel sound in the valleys and on the mountains of Bonnie Scotland. Do your part, and then you will have nothing to fear. God will bless you in doing it, if you do it for the pure love of the truth, and for the sake of humanity, that the gospel may reach all the workmanship of God's hands. The Scots are famed for taking an active part in all that is progressive, and surely you will not withhold that which will help to forward the gospel to our fellow men. May God bless you all, and may the honest in heart soon hear the glad news of salvation, is my prayer.

JAMES BAILLIE.

A REMARKABLE MANIFESTO.

To-day's gathering of the unemployed is the outcome of a manifesto published last week end, in the following terms:

"The unemployed in Glasgow can starve no longer. They have been quiet and peaceful. They have waited patiently on their rulers' pleasure.

"But still they and their wives and children starve.

"Thirty thousand men, thirty thousand women, one hundred thousand children in this city of plenty are hungry now.

"The fathers can not get work; the mothers can not get work; the children are crying.

"Flesh and blood can stand it no longer. the Government finds a million pounds for a Dreadnought to kill; it must find bread for the people to live.

"This week the Government has sent a cheque to the Distress Committee for £5,000. It will not do. It is an insult.

"There must be Bread Riots soon. We can starve in peace no longer. 'We want bread' is our motto, and we are covering Glasgow with an organization preparing for desperate measures.

"We want help in various districts of the city. We want the names and addresses of unemployed men who are willing to help, and we want these names and addresses at once.

"The children are crying now.

"We expect (and are make arrangements for) every Socialist branch rooms being put at our disposal.

"Are you a man? Then, in heaven's name, come and give us your help."

The manifesto (a correspondent adds) is signed by two of the unemployed, but a number of well-known men in the Socialist ranks are interesting themselves in the matter.

LYNNVILLE, Kentucky, September 23, 1908.

Editors Herald: As it has been some time since I wrote for your columns, I will write and let you know I am still on the firing line.

My time has been quite well occupied of late. Since the reunion I spent about three weeks, in all, at Eagle Creek, where the work was revived considerably and one baptized. At Paris, Tennessee, I spent about three weeks with the tent. A good work was done there. At this place, known as the Highhill Branch, I have been laboring a week to-day. This week I am preaching at eleven o'clock in the forenoon, and at half past seven in the evening. The interest is very fair, considering it is a busy time. Farmers are cutting tobacco and hay and working with their sorghum.

Yours in gospel bonds,

J. M. STUBBART.

Southern Illinois Reunion.

Reunion was held at Brush Creek chapel, eight miles south of Xenia, Illinois, from September 4 to 13, and all who attended and participated in camping on the grounds and attending the preaching, testimony, prayer, and other services were greatly encouraged and expressed themselves as being well paid for the sacrifice made and effort put forth to attend. Elder Henry Sparling was selected to act as chairman, Bro. F. M. Davis associate; F. L. Sawley was chosen secretary; A. H. Burroughs chorister; F. L. Sawley organist. These two had the privilege of choosing their assistants. Four police and two ushers were chosen who did their work well, as splendid order prevailed all through the reunion.

The preaching was done by Brn. Sparling, J. A. Tanner, G. H. Hilliard, F. L. Sawley, S. H. Fields, P. T. Plum, and Lloyd Moore. The Sunday-school and Religio work was under the direction of Elder J. A. Tanner, assisted by F. L. Sawley and others, and consisted of institute and normal work, with one model Religio service under the direction of Elder F. L. Sawley. The workers manifested a deep interest in the auxiliary work. Bro. J. A. Tanner's work along this line was well received and greatly appreciated. Bro. Hilliard first heard the gospel in this district; did his first preaching, debating, etc., here, hence he is always a welcome guest anywhere in this district.

It was voted to hold another reunion in August, 1909, in the Springerton Branch. Brn. Sparling, Davis, and Sawley were continued as the reunion committee for 1909. Although this part of the country is suffering because of drought, the roads being extremely dusty, and the weather very warm, the campers were cheerful and the reunion was a success.

REPORTER.

RINARD, Illinois, September 21, 1908.

Northern California Reunion.

The Northern California reunion has come and gone. It was preceded by many earnest prayers and anxious preparations. It was organized in peace and so continued, and ended with a multiplied degree of peace and divine grace. It enters into history as the best all-round reunion held in this part of the State within my knowledge. The First Presidency, the Twelve, the Seventy, the High Priests, the Patriarchate, the Bishopric, the elders, priests, teachers, and deacons quorums were each represented.

President F. M. Smith, F. A. Smith, T. W. Williams, C. E. Crumley, J. F. Wiles, J. A. Lawn, J. A. Anthony, C. C. Joehnk, C. A. Parkin, J. F. Burton, C. W. Earle, C. W. Hawkins, and J. M. Terry did the preaching. There were forty-three services in all during the ten days and no lagging of attendance at any of them. Over fifty young people with a few older ones held two prayer-services at six o'clock in the morning, at which about forty testimonies were borne at each service. Sacrament-service was held on the last Sunday from fifteen minutes past nine to fifteen minutes to eleven. Forty-seven minutes of this time was given to prayer and testimony in which fifty-five testimonies were heard, beside prayers and songs, including tongues, prophecy, and interpretation.

President F. M. Smith's sermon on Graceland College was well received and increased the already friendly feeling for that noble institution. His four sermons were all well received, especially the one on "The life of Christ." Bro. T. W. Williams, with his paradoxical methods, in four sermons gave good satisfaction, and aroused latent thoughts which will evidently end in good. I speak specially of these two because this was their first visit to our district.

The general impression, in a spiritual way, made by the visiting ministry was good, and the general verdict of all who expressed themselves was that it was the best reunion

yet held here. The unanimous vote was favorable to having another reunion next year at Irvington, the same place. The new committee consists of C. W. Hawkins, of San Jose, John Lawn, of San Francisco, J. A. Saxe, of Irvington, J. H. Driver, and the writer. The committee organized with J. M. Terry chairman, J. A. Lawn secretary, and J. H. Driver treasurer. There are four John's on the committee, so look out for a good reunion in 1909.

On Wednesday, September 9, Bro. Joseph F. Burton was ordained to the office of evangelical minister under the hands of Brn. F. A. Smith and F. M. Smith. The district conference convened Tuesday and passed peacefully through its routine business. Bro. F. A. Smith, president of this mission, presented the call of Bro. Burton to the conference, and it received a hearty and unanimous sanction. Surely Bro. Burton is loved and esteemed by the Saints here.

There were nine baptized during the time, Bro. C. W. Earle officiating. They were confirmed Sunday morning at eight o'clock under the direction of Bro. F. A. Smith, Brn. J. A. Anthony, J. A. Lawn, C. W. Hawkins, and C. W. Earle officiating.

Bro. F. M. Smith started for home on Monday, sailing for Los Angeles, thence eastward on the 17th. Bro. F. A. Smith remains with us to prosecute his mission work. We regret Bro. F. M. could not longer remain with us to become better acquainted with the Saints.

Bro. T. W. Williams returned to his southern home on Monday. He did us good by his visit and we shall stand ready to welcome him at any time.

In gospel bonds,

J. M. TERRY.

From the "Tobacco Belt."

Many of the HERALD readers doubtless are not acquainted with the tobacco-plant; though there are none, possibly, who are not acquainted with it in its manufactured forms.

The tobacco-plant, while growing under proper conditions, is very luxuriant. If permitted to grow to full development, it will attain a height of five or six feet, terminating in a large blossom that produces many seed-pods filled with numerous seeds.

The seed stock is not usually permitted to grow more than two or three feet high, when it is "topped" to throw the strength into the leaves. Only eight to twelve leaves are permitted to grow on a stalk, and in some varieties these grow quite large, sometimes as much as fourteen inches broad and three feet long. It is a grand sight to see a field of several acres covered with these plants, in rows about three and one half feet apart each way, about three feet high, and the tips of the leaves nearly reaching the ground, which is almost hidden from view.

While the plant is nice to look at from a distance, it is not so nice to come in contact with. It is covered with a sticky substance that adheres to the hands and clothes and makes it quite disagreeable to handle. If this were the only unpleasant feature in its culture, the tobacco-raiser would fare well; but it is infested with the "horn worm" that would effectually strip it of its leaves, were "eternal vigilance" not kept up to destroy them. In the ordinary (or the old) way, every plant must be examined once a week to catch and kill them; but as men get "wiser and weaker" they devise labor-saving means; so the improved method is to spray the plants with paris green.

Whether the paris green improves the flavor of the tobacco, or strengthens its resident poison, I have not learned; but as poisons often create an appetite in men for their use, I suppose the paris green habit will grow.

Worms are not the only pests that have to be kept off the tobacco. Suckers must be kept off, too, or the strength would

go into them that should go into the leaves. These require weekly attention.

To prepare for, and grow a crop of tobacco, one must start very early in the spring and prepare a bed for his plants, on which he burns a log-heap to sterilize the ground from other seeds. When his plants are grown to proper size, he has his ground prepared and laid off, then comes the backaching work of setting the plants. After this comes cultivating and hoeing a number of times, then the worming and suckering, and then the cutting, housing, curing, stripping, etc.

The cutting is done by splitting the stalks, cutting them down, and hanging several on a stick. These sticks, with their load are hung up in big barns, about twenty feet to the eaves, on poles arranged about four feet apart, and in tiers two and one half feet above each other; so that the barn, when full, is packed, with but little air space, from six feet of the ground to the top.

After the barn is filled, it is "fired." That is, fires are built under the tobacco to dry up the moisture, and cure it. This takes but a few days. Great caution must be used when the tobacco gets about dry; for a blaze reaching it would set it afire like powder. If a stick of dry tobacco should fall into the fire, the barn, with its contents of several hundred dollars worth of tobacco, would go up at once in incense to the god of Tobaccus.

After the tobacco is cured is it stripped, and the leaves sorted and pressed into hogsheads and shipped to the factories where it is manufactured.

About three or four acres of tobacco is as much as one man can care for. If he gets a good crop and a good price, he may get one hundred dollars per acre. If he uses plenty of paris green, he may increase his crop a couple of acres. At the best he has but little show to get ahead in the world. So we find the "tobacco belt" mostly occupied by poor people and small farms. When a man can command plenty of help, he can raise larger crops, and has some hopes of advancement.

J. M. STUBBART.

LYNNVILLE, Kentucky, September 23, 1908.

News From Branches

DES MOINES, IOWA.

The announcement of the conference of the Utah elders caused some stir among the ministers of the city, as you will see by the *Register and Leader*, a copy of which I have mailed the HERALD editors, and the reporter of that paper informed me of their presence in the city before any of the papers had published a notice of their coming, and requested me to make a statement for publication, which I was glad to do, the greater part of which appeared in the paper.

At the conference they indorsed the official work of President Roosevelt, and gave as their reasons that it was because he had favored the seating of Reed Smoot, and they make their boast that the decision of the Senate in favor of the seating of Smoot was one of the most favorable omens that the people are losing their prejudices against them, and are now willing that they should without any opposition prosecute their missionary work in the United States. They applauded the work and character of Brigham Young, and made the claim that he was as noble a man as Moses, Abraham, or Isaac. On account of the unfavorable conditions of the weather I do not believe that they did much missionary work in the city, and have not heard of any tract distribution having been done by them.

The Taft demonstration was equal to anything that has

occurred in the city, and the Republicans claim that he made at least one thousand votes by his visit.

At the Ministerial Association this forenoon a paper was read by a Reverend Richardson, of Valley Junction, in which the philosophic basis of Christian Science was discussed in a way not favorable to that cult. He claimed that their philosophy was that God was a principle, not a personality, that man was but the idea of God, not a personal entity, and that life was but a dream, an illusion, and presented his evidence from their own writings. He then showed by contrast that what the Buddhist and the Brahmin claimed for their religion was embodied in the basic philosophic principles of Christian Science, and that these heathen religions were being taught and largely believed in by the people because they were clothed in the claims of being Christian and scientific, neither of which it was.

A fine point came up in regard to who should be members of the Association, and a committee was appointed to so far explain their constitution that it might be more fully understood in the future, and the term *evangelical* came in for a hearing, and you may hear further from this subject when they have defined who shall be members of the Ministerial Association.

In the discussion of the paper on Christian Science, a Reverend Helfestein claimed that the atonement stood for the healing of the body as well as the saving of the soul, and that when the fullness of the gospel was preached it would be an antidote for the false ideas of Christian Science, which he claimed was of the Devil. To the idea that Christ's atonement stood for the healing of the body without the use of medicines there were some protests, but several sustained this contention. I felt glad to hear such a claim sustained by men of such prominence, but they dubbed this idea the "Emanuel movement," instead of being a part of the work of Christ through the gospel, as I had the privilege of telling them.

Efforts by the missionary, supplemented by the branch officials, are being made to continue the cottage meeting plan, already begun, during at least the first part of the winter, and we hope to enlarge upon this effort the latter part of the winter, the Lord willing.

A much better feeling is prevailing in a general way in the branch, and the Sunday-school and Religio are becoming more active. Two of the intermediate classes held a social about ten days ago, and about eight dollars was netted and turned over to assist in meeting the running expenses of the branch; besides it was a pleasant evening for the young.

J. F. MINTUN.

September 28, 1908.

ST. LOUIS, MISSOURI.

During the month of September, the Saints have received instruction through Brn. Tanner, Archibald, Remington, and Burgess, Bro. W. C. Carl of the Landsdowne Branch, Bro. T. J. Elliott, president of the Landsdowne Branch, and Bro. Sparling of the missionary force.

District conference convened at Belleville, September 19 and 20.

Bro. and Sr. Tanner, with their daughter Elizabeth, attended the Southern Illinois reunion, and report having had a splendid time.

The Mite Society's bazaar held the 25th and 26th, was very much enjoyed, and we trust was a success in a financial way. Supper was served both evenings, a fine program was rendered Friday evening, under the auspices of the Religio. Booths of fancy work and useful articles were arranged on the lawn, which looked very attractive. The

sisters and all who assisted them are to be commended for their interest and zeal in carrying out their arrangements.

Sunday-school and Religio attendance and interest is fairly good. We hope that attendance will be better now that vacation time is over.

E. M. PATTERSON.

2739 DeJong Street.

ADELAIDE, SOUTH AUSTRALIA.

The work in this land is moving onward. There are here, as elsewhere, many hindrances to progress. In South Australia we have as yet but one branch, and that is operating in the center of the city of Adelaide. The Sunday-school, Religio, and Daughters of Zion locals are keeping up regular weekly meetings, and their educational value is being plainly demonstrated in the improvement noticeable in both old and young. We notice that those who attend these meetings keep more in touch with the work of God and take a keener interest in its operations throughout the world. Interest in religious subjects of any kind is at a very low ebb in all parts so far as the writer's observation permits him to judge. The tendency on the part of all classes is to utilize the Sunday for out-door exercises; and those who desire religion do not care for that of an unpopular kind, be it ever so true.

There is also a tendency noticeable in some branches to become leavened with worldliness and run things as close to the pattern of the other churches as possible. This, of course, can have but one result, viz, loss of spiritual power and consequent downfall. It would appear, from the writer's observation, that we have a fine constitution, but that we are lacking the administrative power. No matter how good the law, it is useless if left unadministered. The transgressor is permitted to flourish within the church, and consequently membership is lightly held, and the Law-giver dishonored. There seems to be room for improvement along these lines.

The Melbourne Branch has been thrown into confusion through the absconding of Elder Mackie, who left his post of duty in a sensational manner, and presumably will never return to it. We are anxiously awaiting Bro. Butterworth's return from America, when we hope some things now disturbing may be rectified.

Trusting that God will give us all grace to conquer, and that the church will keep so close to the right as to make triumph certain, I am

Yours in bonds,

J. H. N. JONES.

THE WORK IN TORONTO.

Coming to the immediate purpose of our present writing, and noticing incidentally the many and obvious improvements in the style and make-up of our beloved organ, the SAINT'S HERALD, where the pictures are, I consider, a very decided improvement and acquisition to the letter press, though I would personally like to see the editorial question-box reinstated, as by that means many knotty and troublesome theological points were briefly and finally disposed of, which would otherwise perhaps have evoked extensive letters upon the disputed point or subject. Many are the instructively interesting sidelights which a historian might throw upon the work in this still-growing and popular city of Toronto. From the time when, years ago, a few young sisters met together in a small room (or store) for worship and prayer and testimony, in a comparatively remote portion of the city, till the time when a hall was rented upon or near the corner of Queen and Bathurst Street, and up to the still later erection of the brick church on Camden Street, prior

to the new and more commodious church on Soho Street, there has been a series of triumphs, interspersed, however, with set-backs and seasons of gloom and trial and reverse.

Undoubtedly the attractive and eloquent Sunday evening lectures, both at the Massey Hall, and still more recently at the Majestic Opera-house, in this city, by our able brother, R. C. Evans, contributed in no small degree, under divine assistance, to the very creditable position of the work here in general, and to the Toronto Branch in particular.

In spite of the many attractions and inducements of a kind calculated to ruin the said lectures by entirely depleting, or attempted depletions of the opera-house audiences, the interest initiated has been not only maintained, but even augmented; for the exclusion of large numbers for want of even standing room became and still remained a nightly occurrence.

Perhaps even more effective than the lectures themselves, was the beneficial practice by the lecturer of reply to any written questions at the close of each discourse, the questions to be deposited by the inquirer in the collection plates as they were handed around among the people.

This had a remarkably good effect, as it had the intellectual pulse (so to speak) of the audience brought to the point of actual manifestation by means of questions propounded. Certainly, some of the inquiries were doubtless flippant and facetious; but on the other hand, a great many of the questions show that a large proportion of the audience had not only obtained a clear intellectual grasp and appreciation of the various subjects presented to their notice, but that they had very ably and intelligently thought out and considered every possible objection that could rightly and reasonably be urged in opposition to the proposed theme or doctrine. In short, it would be well nigh impossible to indicate, without unwarrantably intruding upon the space rightly belonging to other of your correspondents, the many and varied ramifications in which good has been accomplished in Toronto by these able disquisitions, not only in the opera-house, but in the church; and our humble prayer is that the great Author of every good may be graciously pleased to preserve our respected brother's life and usefulness in the divine cause.

It only remains for me to add that the good work alluded to has been ably and effectively sustained during the summer months, when, of course, all the services are held in our new church on Soho Street.

By the way, I was not a little pleased to be informed, upon so good an authority as the eldest son of the Martyr, that the stained glass window at the eastern end of the church here, which bears a pictorial representation of the angel Moroni appearing to Joseph the Seer, is literally correct, the picture being a very good likeness of his lamented father.

The interest continues, and even increases; for the church services are well attended, especially that in the Sabbath evening when it is almost entirely filled, and the interest exhibited in the faces of the hearers present is proof positive of the absorbing interest created by the preacher's words and subjects.

Baptisms, too, are salutary and signal evidence of the Lord's approval; as there is scarcely a Sunday passes by, but two or three precious souls are "buried beneath the liquid grave," to arise again in newness of life and spirit with Christ their Lord and Master.

The welcome decision upon the part of our esteemed President R. C. Evans, to reside with his family permanently in Toronto, certainly adds prestige and permanency to the work here; and inquirers of every creed and nationality are welcome to his new and commodious home on Huron Street, to receive replies to any inquiries regarding this latter-day work, in all of which he is ably seconded by his esteemed partner, Sr. Lizzie Evans.

F. R. TUBB.

Miscellaneous Department

Conference Notices.

Pottawattamie District conference will meet at Carson, Iowa, Saturday morning, October 11, 1908, for usual devotional services, and on Monday following for business. All having business to come before the conference will please send papers at an early date to the undersigned. J. Chas. Jensen, secretary.

The Alabama District conference will convene with the Flat Rock Branch on Saturday, November 7, 1908, at 10 a. m. M. S. Wiggins, secretary, McKenzie, Alabama.

Convention Notices.

The Kentucky and Tennessee District Sunday-school convention, will be held at Bethel church near Burton's store, Saturday, November 28. Election of officers takes place at this convention. Superintendents of schools, take notice and prepare programs. Send reports not later than November 23 to Mrs. D. E. Tucker, secretary, Peryear, Tennessee.

The Sunday-school and Religio associations of the Des Moines District will meet in convention at 9 a. m., Friday, October 23, at Boone, Iowa. Pearle Shannon, secretary.

The Gallands Grove District Religio association will convene at Deloit, Iowa, October 16, 1908, at 10.30 a. m. Sunday-school will meet at 2.30 p. m. Floy Holcomb, secretary, Dunlap, Iowa, September 25, 1908.

The Sunday-schools of the Western Maine District will hold a convention at Stonington, Maine, October 17 and 18. The first session will be on Saturday night at 7 o'clock; the Sunday services will begin at 10.30 a. m. and 7 p. m. Will the secretary of each school please send a brief report to Mary L. Carter, Stonington, Maine, that they may be readily obtained. We must revive the Sunday-school work in this district, and in order to make the convention of interest and profit, let the following papers be written: "The value of the home department," Mary L. Carter. "How to interest the primary class," Electa Gray. "The need of coöperation," Wallace Small. "Why ought a Sunday-school scholar belong to the Religio?" Frank Carter. Short talks on the best methods of securing members and holding their interest. Come prepared to tell us. "Decorum in the house of God," Abbie L. Colby. "Essay on mercy," Louise McDonald. Address: "The Sunday-school," R. W. Farrell. The election of officers Saturday night. Let us all assist in this wonderful work of God. Think, pray, and act. Ralph W. Farrell, president *pro tem*.

The Spring River District Sunday-school and Religio conventions will be held at Joplin, Missouri, on Friday, October 9, 1908. Secretaries please observe the date and get your reports and credentials in at an early date. Mabel C. Holworth, secretary, Pittsburg, Kansas, September 27, 1908.

Second Quorum of Priests.

Members of the Second Quorum of Priests, the Lamoni Stake quorum, will please attend, if possible, the Lamoni Stake conference at Pleasanton, Iowa, October 10 and 11.

SALEDA SHIPPY, President.

Fourth Quorum of Priests.

All members of the Aaronic order living in the Independence Stake east of Independence will please meet at the Holden Branch October 31, 1908, at 7.30 p. m. Important business is to be transacted, election of recording and corresponding secretaries, etc. Please be present. By order of the president.

GEORGE EDWARDS.

Notice of Appointment.

The hindering causes having been sufficiently removed, Bro. Charles E. Crumley (only recently released from General Conference appointment by the undersigned, at his request) will resume his work as missionary, his reappointment being concurred in by the First Presidency and the missionary in charge of the field of Bro. Crumley's labor. We cheerfully commend him to the Saints of Northern California where he will labor.

FRED'K SMITH, for First Presidency.

FREDERICK A. SMITH, Minister in charge of California. IRVINGTON, California, September 12, 1908.

THE SAINTS' HERALD

ESTABLISHED 1860.

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If not changed within a month after payment is made notify us.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

Corrections.

In article, "The correct mode of Christian baptism," by Charles Derry, in issue of September 23, the words "the first baptism" should have read "the first baptizer."

Housekeeper Wanted.

Good housekeeper wanted to keep house for Solomon Tripp, whose wife is a patient in the State Hospital, leaving him with the care of four children. For further information, write to Solomon Tripp, 3010 Seneca Street, Fort Madison, Iowa.

Addresses.

Elder E. Keeler, Portland, Oregon, 321 Spencer Street, Montavilla Station.

Change in Conference Date.

Conference at Bellair, Michigan, will be held on October 24 and 25 instead of October 10. The conventions will be held on the 23d. C. Burtch.

Died.

LLOYD.—Catherine Lloyd, born February 15, 1835, in Cambria County, Pennsylvania, died in Eldorado Springs, Missouri, August 4, 1908. Funeral conducted by Elder I. N. White, August 5, in the Methodist church at Eldorado Springs. Sr. Lloyd accepted the gospel, March, 1870. It is not too much to say she was one of the most devoted Saints the church ever knew. She passed away, seemingly, not leaving a lingering doubt in the minds of a vast field of acquaintances of her acceptance with God, and entering into the glory prepared for the pure and the good. She left a loving husband, Elder Abner Lloyd, and two children, E. W. Lloyd and Annie Elizabeth Jordon, to mourn her absence. As everlasting peace crowned her efforts, so may the loving husband and children live to enjoy it with her in the sweet by and by.

LEYTHAM.—Robert Myrta, son of Robert J. and Clarinda M. Leytham, was born at his father's home eight miles southeast of Dunlap, Iowa, May 19, 1907, and died at the same place, Sept. 19, 1908. Funeral-services were conducted at the Methodist Episcopal church, Dunlap, Iowa, by Elder Charles E. Butterworth, of Dow City, Iowa. Mr. Robert J. Leytham is a son of Mr. Richard Leytham of Persia, Iowa, one of the oldest settlers of that section and is well to do and highly respected by all who know him. Considering the age of little Robert Myrta the services were quite well attended. The remains were laid to rest in the Dunlap Cemetery to await the first resurrection.

HANSEN.—Nils Hansen was born near Aalborg, Denmark, September 21, 1867; came to this country in 1888; was married to Cathrine Kalstrup, January 7, 1893. To them were born five children who with their mother mourn the loss of a kind and loving husband and father. Bro. Hansen died at his home near Bedison, Missouri, September 1, 1908. Sermon by Peter Anderson.

CRONLIN.—Charles W. Cronlin, husband of Sr. Cora Cronlin, a daughter of Bro. and Sr. A. C. Stone, of near Lamoni, Iowa. He fell into a threshing machine, the machinery crush-

ing the lower part of his body; causing death in forty-five minutes. He was born April 12, 1882, and died September 16, 1908, at Hetland, South Dakota, leaving a widow and two small children. Funeral-services by Elder Edward Rannie, in the Congregational church, in Hetland, South Dakota.

JUDD.—William, was born at Chingford, Essex, August 18, 1858; was married to Alice H. Kemp. Was baptized into the church June, 1880, by F. R. Tubb. He was a quiet, earnest brother whose delight was in the work which he had accepted as divine, and for several years labored in the branch as priest and teacher. His death took place with tragic suddenness, August 30, 1908, after being operated upon. He was at work Friday morning and was brought home helpless and then removed to the hospital, but all the loving help and medical skill employed failed to arrest the departing spirit of our brother, and he passed peacefully away as the Sabbath day was dying in the west. He was laid to rest in the cemetery at Enfield amid many manifestations of the esteem in which he had been held, J. W. Rushton being the minister officiating. He is survived by a wife, four sons, and one daughter.

Death is Painless.

Doctor Woods Hutchinson, a celebrated physician, writes an article of surpassing interest on "The curiosities of sleep" in the October *American Magazine*. He tells why shoes feel tight in the morning, why one curls up for a nap, why one grows drowsy in a stuffy room, why great men recuperate quickly, and why various other interesting things are true. On the subject of the painlessness of death, he says:

"This opposition between death and sleep does not, however, destroy one consoling analogy which has been drawn between them, and that is that they are both painless, and cause neither fear nor anxiety by their approach. It is one of the most merciful things in nature that the overwhelming majority of the poisons which destroy life, whether they be those of infectious disease or those which are elaborated from the body's own waste products, act as narcotics and abolish consciousness long before the end comes. While death is not in any sense analogous to sleep, it resembles it to the extent that it is in the vast majority of instances not only not painful, but welcome. Pain-racked and fever-scorched patients long for death as the wearied toiler longs for sleep. The fear of death which has been so enormously exploited in dramatic literature, sacred and otherwise, is almost without existence in sickness. Most of our patients have lost it completely by the time they become seriously ill.

"While many of the processes which lead to death are painful, death itself is painless, natural, like the fading of a flower or the falling of a leaf. Our dear ones drift out on the ebbing tide of life without fear, without pain, without regret, save for those they leave behind. When death comes close enough so that we can see the eyes behind the mask, his face becomes as welcome as that of his 'twin brother,' Sleep."

A Great Pessimist.

Pessimism is a transitory state of Aryan thought, but it is the normal condition of Hebrew thought. As Renan observed, in the whole of the Bible there are only two bright and joyful books—the "Song of Solomon" and the "Book of Ecclesiastes." All the rest, especially the prophets and the "Book of Job," form one sublime and colossal cry of pain. Even to-day, after the lapse of many centuries, every Jew of genius is almost destined to convey bad tidings to men, for all the great Jewish thinkers have almost always brought to light some painful phenomenon of life. Thus Spinoza announced to mankind that good and evil do not exist; Marx, that society is the battle-field of a desperate struggle between the social classes; Lassalle, that, by the "brazen law," workmen, in spite of their most strenuous efforts, can never earn more than the minimum which is just sufficient to keep them from starvation.

In this, Lombroso shares the common fate of his race. Not only has he affirmed that civilization augments crime and that man is fundamentally inclined to evil, but he has formulated the theory which is, perhaps, the most pessimistic one of the whole century—the theory which was destined to destroy the hero-worship introduced by Carlyle, and which has so many followers in England: I mean the theory that genius is a form of degeneracy.—From Guglielmo Ferrero's "Lombroso, prophet and criminologist," in the October *Century*.

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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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LAMONI, IOWA, OCTOBER 14, 1908.

NUMBER 42

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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

Editorial

ANOTHER CASE OF MISTAKEN ZEAL.

The readers of the HERALD have read of the arrest of Brother Edmund C. Briggs in Salt Lake City, Utah, charged with an infraction of a city ordinance which forbids the distribution of circulars or advertisements upon certain streets of the city. One of the special districts thus designated by ordinance includes the streets immediately converging upon the Temple inclosure, including the Temple, Assembly Hall, Tabernacle, and the Bureau of Information.

Brother Briggs was arrested and taken before Judge Diehl, for the reason that he was offering to persons upon the streets tracts published by the church, including his own written article, "Who's afraid?"

These tracts could by no means be construed to be circulars or advertisements such as it was evidently intended to be reached by the ordinance upon the violation of which Bro. Briggs was arrested, if what the *Deseret News* states in its issue for Saturday, September 19, is correct. The following is what the *Deseret News* stated:

The city has an ordinance making it a misdemeanor to distribute "any circular, handbill or advertisement whatever" on the streets in the business districts of the city.

The council many years ago adopted this rule because the distribution of handbills, particularly at conference time, became a nuisance. The bills were nearly always thrown into the streets, filling up the gutters and causing extra work and expense to the street department. But this Briggs, notwithstanding he had been warned that he violated the city ordinance by distributing his circulars in the streets, persisted in doing so, until the officer arrested him. His religion, or the contents of the tracts, had nothing to do with the incident.

It will seem from this that the *News*, though calling Bro. Briggs' tracts circulars, admits that they are tracts, and that they were of a religious character. It may be, as the *News* contends, that those who may be called the heads of the church, meaning the leading officers, did not order or direct the arrest of Bro. Briggs, but it will hardly be credited that these leading men would not know what Bro. E. C. Briggs was doing in the city, and on the streets adjacent to the Tabernacle. Brother Briggs has been in the city of Salt Lake for a number of months. He has been in open controversy with one of the prominent men of the church and one of

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For every one hundred ministers, officers, and members in the church there are only four people won to Christ out of the world in a year! What a record! It can only mean that thousands of Christians whose names are on church rolls are doing nothing to win any one to Christ.—H. A. Johnson,

the tracts which he was evidently circulating was a published controversy between himself and that man. The circumstances are of such a character that the leading men of the church must have known what he was doing; and it is fair to presume that his conduct has been discussed in the councils which these men have held, and it is not hard to believe that some course of treatment toward Bro. Briggs had been determined by such council. So, while the *News* may be technically right in stating that they had nothing to do with the arrest of Bro. Briggs, the influence of the council may have had something to do with the matter.

Brother Briggs, in writing us under date of September 22, says:

I have been very careful to use all with perfect courtesy, have not ever in my life made any personal attack on Brigham Young or any of his successors.

I have been careful and have not shunned to quote them correctly; and that is what they have called slander and abuse, but that you very well know.

I was requested by those who were officers in the Bureau of Information not to hand out my literature to any on the Temple, a ten-acre lot. Of course, I acquiesced in their request; and then one of the elders again came to me in the Tabernacle and requested me not to hand out any of my tracts to the tourists. There were four hundred of them present, at least. In fact, the elder told me there were five hundred of them present. Of course I followed their instructions in this matter.

But when they forbade me to hand any of my tracts to persons on the streets, I thought it was carrying the matter too far; and I told them so, and disregarded their request. They forbade me doing it and threatened several times to arrest me.

Officer Charles H. Wilcken came to me about three weeks ago, called me to one side, and said, "I now want to tell you friendly that I have had counsel with those in authority, and I am a man of authority, and I know what I am doing. And if you hand out any more literature, or tracts on the streets here, I will arrest you." I informed him that I had read the city ordinance he had referred to, and I know it does not cover my case, or have any relation to religious literature. And that I had seen those who had authority in the city, and that they had informed me that the city ordinance did not prohibit my tracts or cover my case or the kind of literature I was handing out. Bro. John Davis was with me. We were near the gate, about twenty feet from the gate at South Temple Street when this occurred.

Wilcken was the man who telephoned to police station to have me arrested, and pointed me out to the police when I was arrested, and the only one who was witness against me. I was twenty-one feet from the ten-acre lot gate when I was arrested.

The occurrence has brought me in contact with many of the city officers; and I have had the chance to hand them hundreds of my tracts and I have improved the opportunity.

The city attorney and my attorney, Judge A. J. Weber, told me not to pay any attention to the matter, as though nothing had happened. I have acted upon their advice and have been handing out my tracts as before. They say the police judge is a "Jack Mormon," and all know that the ordinance against advertising cards and circulars, such as are often thrown on the streets, does not cover my religious tracts. The release without fine was designed to keep me from carrying my case to the higher courts. In fact, the city attorney said that my

arrest was not legal and that he would see that there was no more arrests like it. The occurrence has brought us, or the church, prominently before many thinking people and made me friends who are anxious to see me and get my literature. I have sent many tracts into many of the eastern cities, and to Europe, and the islands of the sea, Japan, and Africa, through these tourists. It is astonishing to see how many thousands are here all the time, and they are all anxious to get my tracts, some offer to pay for them. I have special favor in presenting our hope to them.

Last Sunday I attended their stake conference. One of the leading speakers affirmed that the church was not rejected and bore his testimony as usual, that Joseph Smith was a prophet and that their church is of God, etc.

After meeting, two of their elders walked with me to First South Street and were very talkative. Others were gathered around us, one hundred and fifty or more. One of the *Tribune* men said three hundred. Some were doing their best to argue with me; others appeared very much interested. It lasted for three hours. Fortunately I had my books with me, and was able to read the law of God on all the subjects of church government and history of occurrences as they took place in organization. I found many friends in the crowd who would defend me when the Mormons would try to misstate my words; they were strangers to me. After the three-hour talk a Jew invited me to take dinner with him at the restaurant. He is a business man from San Francisco. I have an appointment to meet him at his hotel on Wednesday. He is a very bright fellow, though very skeptical on all religious subjects; but was very much interested in my talk. He first took me for a Mormon, but soon found out differently, and when he saw the Mormon elders lie and misstate facts, and even what I read in his presence, it at once enlisted his sympathy in my favor.

By the statements of the papers and from Bro. Briggs' letter, a pretty fair estimate of the conditions of this arrest and its possible consequences may be seen. If there was no interference upon the part of the leading men of the church in Utah through the influence of which this arrest of Bro. E. C. Briggs occurred, the best that can be said of it would be, that it was a case of mistaken zeal upon the part of Officer Wilcken, who doubtless thought that he would by this arrest put a stop to the influence which Bro. Briggs was exercising upon the minds of the passersby through the distribution of his tracts. This is not the first time that such mistaken zeal has defeated itself.

What a wonderful change has come over the elders of so-called Mormonism, using the term as applying to the Utah Mormon organization! At the opening of the dispensation in 1830, and from then on to the death of Joseph and Hyrum Smith, there was ever manifested among the eldership a disposition to meet antagonists of all classes who might choose to make attack upon the faith; and every facility either of information or opportunity for examination of the faith and a discussion of its claims, was offered to every antagonist. The right to use the press, access to halls and churches, preaching upon the streets, and every possible way by which the propaganda might be carried on were made available, and those who opposed them were strongly urged to bring

on their strong reasons. Has the hardihood and the chivalry of the eldership departed from them? And are the so-called "sons of God" now fearful that their craft may be exposed?

Years ago we gave notice to the church in the West and to every other section of so-called Mormonism, that the Reorganized Church proposed to put to the question each and every conflicting body of associates, and all classes of claims made by any claimants, and would stand or fall by the results of such examination. This is still the attitude of the church which the HERALD represents. The truth has nothing to fear; neither should those who advocate and defend what they hold to be the truth, either shun or deny legitimate investigation.

THE TRUE METHOD AND AIM OF EDUCATION.

A SYNOPSIS OF THE ADDRESS BY ELDER ELBERT A. SMITH, AT LAMONI, IOWA, "COLLEGE DAY,"

OCTOBER 4, 1908.

My subject this morning is the true aim and method of education. I invite your attention to three passages of scripture. The first is found in section 90, paragraph 6, of the Book of Doctrine and Covenants, wherein it is said, "The glory of God is intelligence, or in other words, light and truth."

The second is found in 2 Corinthians 3:18 where we read, "We all, with open face beholding as in a glass the glory of our Lord, are changed into the same image from glory to glory."

The third is found in the Book of Covenants 85:36, where we find the commandment, "Seek learning even by study, and also by faith."

Here we have three links in the great chain of progression. First we have the idea that the glory of God is intelligence; second the idea that we are to move forward by degrees until we share in the glory of God; third the idea that one important way by which we can make progress is to secure learning even by study and also by faith.

Sometimes when we become enthusiastic while talking about religion in connection with Graceland College, we are reminded that Graceland College is "non-sectarian." I hope that because of that fact no one expects me to make a dry academic address from which the idea of religion shall be carefully excluded. I hope that no one present will be pained at hearing the idea advanced that in at least one particular Graceland College is (or should be) a genuine, dyed-in-the-wool Latter Day Saint institution; that particular is in its aim and method of education. Perhaps no one will be pained at such an expression when I explain the Latter Day Saint ideal of education further, because they will discover that it is the Christ ideal.

I am aware that some grievous things have been

written and said about our people. Mr. R. B. Neal in the first number of his Anti-mormon paper said that there were some "sad and outrageous papers to be written about the Latter Day Saints." Yes, "sad and outrageous papers." Notice; it is the papers that are outrageous. Most of us have heard and read many sad and outrageous misrepresentations of the church. Some day the true history of the great latter-day work will be written for all to read, and at least one chapter therein will be devoted to the thought that the ideals of Christ were our ideals.

The statement is made in the first text that I have chosen that "the glory of God is intelligence, or in other words, light and truth." I believe that light and truth are spoken of in more than a figurative sense as inseparable parts of intelligence and of God's glory. We know that when God reveals himself to men it is sometimes necessary for him to veil himself in order that they may not be destroyed by the brightness of his glory. We know that angelic visitors are surrounded with a bright halo of light. We know that all things are dependent upon light for their life. In the winter when light is partially removed from the earth, a condition of frozen death obtains. In the spring when the light comes flooding back again all things are rejuvenated. We see the barren landscape again painted with all the beautiful colors of grass and flowers. Every blending of color, every conception of beauty therein portrayed indicates intelligence; some great brush in the hand of some great Being has painted the canvas. God is the artist and light is his brush.

We notice an intelligent operation even in the life of plants. You may plant side by side the tomato and the rose. One will select the material necessary to build and color the rose; the other will select from the same soil the material to build and color the tomato. If an artist were to imitate the two we will concede that it would require intelligence to select the colors and spread them upon the canvas. Whence comes the intelligence that enables these two plants to perform a feat that is much greater? It comes with the light that gives them life.

We are told in the Book of Covenants that God is in the light of the sun, which same light quickeneth our intelligence, and we believe that light is the conveyor of life and intelligence throughout all the universe.

We are aware, also, that truth, or a knowledge of truth, must be had by an intelligent being. The little child may have a perfectly formed brain, but he is yet in ignorance. He begins to ask questions about everything that he sees. Every truth that he comes in possession of broadens and brightens his intelligence until, if we are to trust the word of God, there may come a time when he will be in possession of all

truth, and will understand the true relationship of things past, of things present, and of things to come.

We call your attention again to the statement that the glory of God is intelligence. We know that God is perfect in all his attributes; but if we can find the one in which above all else, he is superior to man, we will have found the keystone to his greatness. God loves; we also love. His love is always a blessing; ours is sometimes a curse. Some parents love their children so well that they think they can not correct them. Presently the child, never having known law in the home, grows up and opposes himself to all law outside of the home. The intelligence of God enables God to make his love always a blessing, and if necessary, he will punish and correct the object of his affections. Power is intrusted to man, at times, and often is immediately used to destroy or injure others. God is in possession of all power. His intelligence enables him to use it so that he blesses himself and others. So also with our abilities and our use of them as contrasted with the abilities of God and his use of them. Over all his attributes reigns supreme intelligence and directs them ever in ways of righteousness. Intelligence is the keystone of his greatness: his glory is not in what he has done, but in what he is.

It must be so with us as well. God is greater than anything he has done, and we must be greater than any task that is assigned to us, or we can not perform it. Our glory finally will be in the highest sense in what we are; and if God's glory is intelligence, we must become an intelligent people if we are to share in that glory. I do not mean by that that only college professors, or college presidents, or learned men of the world shall have a share in the celestial glory. Far from it. Professor Lancaster, of Canada, in addressing a body of scientific students, took occasion to perpetrate a little joke at the expense of his fellow scientists. He told of an individual who died and to his surprise found himself consigned to the lower regions. He was further surprised to find the excellent arrangements made there for the comfort of the inmates. At noon of the first day he was served with a sumptuous meal. The thing that astonished him most was a glass of ice water. He said, "How in the world do you get ice here?" The attendant replied, "We manufacture everything that we need. We have many scientific gentlemen here."

I conceive that it is possible that there will be many scientific gentlemen there; and that the learned professions and arts, as well as the trades will be well represented there. Perhaps there will be some church members there. Possibly there are some who think there will be a consignment of editors there later on; at least some letters that we receive would seem to indicate such an idea.

The point is this, an education that brightens the brain and neglects the soul is a one-sided education. An education that takes thought of time and no thought of eternity is a one-sided education, and such is largely the kind of an education that we find in the world.

The idea laid down in my second text is that we shall seek learning by faith as well as by study. The world has divided these two methods of obtaining an education. Yonder is the school where people seek learning five days in seven by study. Here is the church in which others seek learning one day in seven by faith. We want first to combine the two classes of people, and have our students in the schools also in touch with God and with the inspiration and blessing that comes in answer to faith. We want our church-goers to be students; studying nations, laws, histories, and all good books. Every man and woman, young or old, should be a student.

I am sure that those who were in attendance at our young people's prayer-meeting last Wednesday evening and saw the many earnest young people who were there, and heard the prayers and testimonies of both students and professors of Graceland College, will admit that here in Lamoni we are combining, to a degree at least, study and faith in our search for knowledge. I believe that it is combined here to an unusual degree. Perhaps the individual who teaches your child in the day-school, teaches him in the Sunday-school. Not that we believe that church and school should be united under one roof, but both students and scholars should be seeking the instruction that can be given them by both God and man.

There is a broad field for us to explore. Think of the things for us to learn in a secular way if we would keep abreast with the world even, while in the spiritual field we can hardly conceive of the heights that we must attain to arrive at the Christ ideal. We are commanded that we should love our brother as ourselves. Think of the wonderful development we must make before we reach the condition where we can and will love our brother as ourselves. Christ even went further and commanded us to love our *enemies* and pray for them. Why, we do not take time enough to pray for our friends, and how many do you suppose there are who pray for their enemies?—unless they pray like the little girl who prayed for her grandmother. Her grandmother was sick with the rheumatism and could not stand the cold weather, so the little girl prayed, "Lord, make it hot for grandma." Perhaps that is the way we pray for our enemies: "Lord, make it hot for them,—and if you need any help, let us know."

Prayer is said to be the soul's sincere desire. We may not offer the words that I have quoted, but

if we really desire our enemies to have trouble that will be our prayer.

There is in the life of every tree a time when it may be bent or straightened, a time between the little twig and the mighty oak when we can direct it aright or cause it to become dwarfed and deformed. There is a period ere the clay hardens so that we can not make further impression upon it, in which we can mold it into beautiful shapes. There is a period in the history of individuals when we can reach and teach them ere they become hardened and permanently deformed by contact with the world. Let us make that period in the lives of our boys and girls as long as we can and improve it to best of our ability.

Let us not permit our young people to go out from the common schools into the immediate struggle of life. The boys and girls who enter upon life to-day are going upon a battle-field. Those who fail will be crushed. Those who succeed will be hardened and brutalized by the methods they seem compelled to use in order to be successful. Let us use every means that we have to prepare our young people for the struggle of life and to fit them so that therein they may take an honorable part, and in their struggle observe the laws of Christ. It will be the means of saving them and saving others.

We present Graceland College as one of the institutions that will help to achieve our aim in educating our people, and will help them to enforce a true method of education. Perhaps some one will say that it does not always attain to that ideal, and they will point out some boy or girl who has come to Graceland and has gone astray. We might with equal propriety look into the history of almost any branch of the church and find therein individuals who have gone astray. Shall we say then that we will abolish those branches, that we will dispense with the branches in Kansas City, Des Moines, St. Louis, Denver, San Francisco, San Bernardino, and elsewhere and send our pupils to the Catholics and the Methodists and the Presbyterians to receive their spiritual education. No, we say, we will oversee the spiritual education of our own people; and I say we must also oversee their secular education so far as possible at present. We must not attend to one and neglect the other.

I am aware that there are those who are opposed to Graceland College. We concede the sincerity of their opposition, but believe that they are mistaken in their methods. For instance, not long ago I heard one individual say: "In my home branch David Anderson raised three hundred dollars for Graceland College. If I could have been there about an hour, he wouldn't have got it."

I have nothing against this man. He is a personal friend of mine, and a man of honesty and integrity,

but I want to strike at that idea. Shall I say that because Graceland College is not managed to suit me in all particulars, I will do my best to destroy it? Shall I not rather say, There are some things in Graceland College that do not suit me, and I will endeavor in company with my brethren to have those objectionable features removed, and in the meantime do my best to support Graceland College and keep it in an active and vigorous condition; for it is the strong and active body that can resist the encroachments of disease? When we weaken the body we but encourage the diseases that may be preying upon it. What would be the result if we carried this opposition into every field of church work? We will say that I am opposed to some things that are found in the Sunday-school; I am also opposed to some things that are found in the Religio; there are things in the branches, and even in the church itself that I do not like. Shall I do my best to destroy all of these institutions? If so, I become a religious (or an irreligious) anarchist. Far better if I shall do my part in strengthening these institutions and in helping to remove whatever evils may have crept in. I can seek along legitimate lines to care for them in harmony with my ideas, or at least in harmony with the ideas of the majority of my brethren.

I hope it will not be necessary for us to beg for Graceland College. Our people do not believe in begging. I have heard of instances in which individuals were enticed into some church building and then the doors were locked and they were kept there until they subscribed a certain sum of money. I feel that if that were attempted here with a congregation of Latter Day Saints our doors and windows would suffer injury. We do not wish to keep you here by force. If there are those who can help Graceland, who feel that they should do so, but will not do so, we will not detain them. They can go now. If there are those who would like to help and can not, God will recognize the generosity of their hearts. Those who can help and will, will receive a blessing.

May God help us to increase our intelligence along the gospel line, to brighten it and broaden it and deepen it by study and by faith; and may we be successful in helping others that they also may accomplish the same result.

By poetry we mean the art of employing words in such a manner as to produce an illusion on the imagination, the art of doing by means of words what the painter does by means of colors.—Macaulay.

* * *

No matter how often defeated,
Believe in a victory still;
Let your honest work be repeated—
You can earn a reward, and you will.
—George Bancroft Griffith.

NOTES AND COMMENTS.

According to the Idaho *Scimitar* one L. S. Young, grandson of Brigham Young and member of the church in Utah, claims to have received the sealed plates that Joseph Smith predicted would be translated at some future time. He claims to have received them from the hands of an angel in Oakland, California. He proposes to translate them and publish the translation to the world. Church authorities in Utah have repudiated his claims and think him insane, deluded, possessed of the Devil, or a victim of autohypnotic suggestion.

At the recent conference in Salt Lake City the Utah people adopted a resolution striking at the liquor traffic and encouraging law-makers in general to pass restrictive laws. One James C. Bowen thought it an opportune time to mention other evils and proposed an amendment to the liquor resolution to the effect that church members should do all in their power to help the Government put down polygamy and unlawful cohabitation. The chairman did not entertain the amendment; an usher requested Mr. Bowen to leave the sacred precincts of the tabernacle, and kindly piloted him to the door. Exit Bowen. "Great is Allah and we are his people."

One brother recently wrote to Bishop Kelley as follows: "Would like to have you tell me what they have for amusements at Graceland College. It has been told around here that there are pool and billiard tables in the college for the boys. There are some that would like to help, but think if the college indorses such things they don't wish to help." The brother in question did right in writing to get the facts in the case. But the individual who started or helped to circulate such a false and wholly incredible report ought not to be a member of the Latter Day Saint Church; he is wasting his peculiar talents in a church where people are required to tell the truth. How can the college defend itself against such people? Is it necessary to issue statements that President Anderson does not swear at the students, that beer is not served during recitation, and that the professors do not play cards during chapel? Or will our people use a little of the spirit of discernment and reject that which is so evidently false and malicious.

The Brooklyn Branch will celebrate its anniversary by a reunion to be held Sunday, October 18. There will be a roll-call of the one hundred seventy members; and other services and exercises including Sunday-school, Religio, Normal Class, preaching, prayer-meeting, and baptism will fill out the day pleasantly and profitably.

LAMONI ITEMS.

At the business-meeting Tuesday evening the committee on church extension reported. They estimated that a plain building of reinforced concrete, fifty by one hundred feet in size, without lighting or heating plants would cost eight thousand dollars. They thought the branch not in condition to erect such a building just at present and thought it unwise to build a cheaper structure. A permanent committee on church extension was created, consisting of the members of the former committee. The members are Heman C. Smith, John Smith, C. F. Church, W. A. Hopkins, and R. J. Lambert.

In some way during the past week the rumor became current about town that Bishop Kelley was so seriously afflicted as to be disabled. Letters of inquiry written to Independence elicited the assuring reply that the rumor was unfounded and that the Bishop was in fact enjoying unusually good health.

Some little time ago Governor Cummins sent a proclamation throughout the state of Iowa requesting ministers and congregations to observe Sunday, October 11, as "mothers' day." These services were to be held in a measure as a state wide participation in the services of the Iowa Congress of Mothers that met in Des Moines on the same date. The Governor in his message touched upon the great need that exists for stronger men and women and the consequent wisdom of guarding children against the many serious, yet alluring temptations of modern times. The day was observed at Lamoni at the morning services. Patriarch Joseph R. Lambert spoke on the mutual responsibilities of parents and children. He expressed the idea that a consistent, thorough performance of duty on the part of parents and teachers would work a wonderful transformation even in the short space of ten years. He was followed by Sr. Callie B. Stebbins, who delivered a short address full of earnestness and enthusiasm and good thought. This meeting can not fail to result in good to the community.

Sr. F. B. Blair and her class in art held an art exhibit Friday and Saturday in the room formerly occupied by the Supply Store. A very large number of pictures was exhibited, some of which were excellent. Lamoni has a large number of devotees of the brush, both in oil and water colors.

The wise man loves his hours of silence, for he has learned that without silence no wisdom is acquired.

In our disputes and differences it is wise and well to remember that no man is always right—nor always wrong.

• * •

Kindness is the only coin which will circulate around the world, and which has the same purchasing power everywhere.

Elders' Note-Book

A MINISTERIAL ANECDOTE.

HOW THE LORD ADMINISTERED AN ANTIDOTE FOR
EGOTISM.



ELDER J. C. CLAPP.

(As he appeared during the early days of his ministry.)

(Elder J. C. Clapp relates the following experience that came to him as a young man engaged in his first missionary work:)

Our first stop and attempt to preach was at Visalia, (California) in Tulare County, about two hundred and fifty miles from our starting-point. We had heard that the people of Visalia were very full of prejudice against the Mormons, but we supposed that when we showed them the difference between us and the people of Utah that we would be all right; but we expected some opposition, and for my own part I did not care, for I felt I could face almost anything for the cause we represented; and I wanted to get to work. We camped about a half mile out of town and got our dinner, and while our horses were resting a man by the name of Wilson came up and began to talk about cattle. He was a butcher. Bro. Sparks and Bro. Prothero were stock men, and the conversation was all right for them; but it did not suit me a bit, and finally I got a chance to put my oar in, and I said, "Well, we did not come here for cattle. We are all of us Latter Day Saint preachers and what we want to know is if there is a chance for us to preach in Visalia."

The man said, "Latter Day Saints! Do you mean Mormons? My God! man, if you mention it in town they will hang you higher than a kite!"

This seemed to frighten the brethren and they did not care to try it; but although they were all of them old men, and I was young, I felt determined to preach. So I began to fix up a little, and Uncle Hervey Green said, "Joe, what are you going to do?"

I said, "I am going up town."

"What are you going for?" said Bro. Green.

I said, "I am going to see if they will hang me," and off I went.

I had been in town but a short time when I met the sheriff, a Mr. Thomas, and I made arrangements to get the court-house to preach in for three services on the coming Sunday. This was on Friday, and as it was rather late in the afternoon I hastened to the schools in the city to have the appointment given out before the schools should be out. I then went back on the street and met the sheriff again, and in conversation with him I learned that he had lately married one of the fair daughters of Elder Jacob Adamson of Petaluma, California; so then I was not afraid of the people hanging me in Visalia. While I was yet talking with Mr. Thomas, a Mr. Snell, a Methodist preacher, came along, and the sheriff introduced me to him as a Latter Day Saint preacher.

Mr. Snell said, "Well, I don't know but you are just the man I am hunting for; for I have got an appointment out here on Elbow Creek and I can not fill it, and I am looking for a man to fill it for me. Now could you fill that appointment for me?"

I said, "Yes, sir, with pleasure."

"Thank you, thank you," was the reply.

While we were yet talking, an old man by the name of Samuel Fulton came up and Mr. Thomas introduced me to him and he at once got deeply interested in our conversation and asked me to go home with him; but the evening was approaching and I felt that I ought to go back to our camp. The old gentleman's place was right on my way to the camp, and in our walk I tried to make good use of the time explaining our doctrine to him.

When we got to his door he said to his wife, "Well, Achsah, I have found it at last."

"Found what, Sammie?" said the old lady.

"Found the truth," said the old gentleman.

"Well, thank the Lord for that," said the good old lady.

We did not exchange many more words till Mr. Fulton bade me go to the camp and bring the whole camp up to his place, which we did, and found a hearty welcome for all and plenty for both man and beast.

These two old people had been followers of Emanuel Swedenborg, but they both readily accepted the truth, and lived and died earnest Latter Day Saints.

When I went back to the camp and told the brethren

ren what I had done, they were much surprised and elated; and I felt so built up and elated over my success that I presume I became exalted over it, for I began to think that there was hardly one that could have done so well. I can now see it was necessary for me to be humbled, which was soon done, as the sequel will prove.

I went to the Elbow Creek Schoolhouse, took Bro. Prothero with me and filled the appointment there, and left Brn. Green and Sparks to fill the morning hour at the court-house. I rather took the lead in the making of these appointments, although I realized that Bro. Green was an old veteran and that I should be subject to his counsel; but I was very anxious to get to work and try to do something.

I spoke for over two hours at the Elbow Creek meeting, and with such great freedom that I was astonished, and the people seemed perfectly spell-bound, and it added greatly to my self-conceit; but when at night I undertook to preach in the court-house I found out my mistake, and learned that it was the Holy Spirit that did the work at Elbow Creek. It was "me, just me," that did it at the court-house, for I made such a failure it almost made me sick. I hoped then, and still hope that that sermon took much, if not all, of the egotism out of me. At any rate the result was that I became more studious, humble, and prayerful.

We labored in Visalia till we baptized quite a number and organized the Visalia Branch.

Original Articles

THE CELESTIAL LAW VERSUS SECTION 106.

In Doctrine and Covenants 127:7, we are instructed that the gathering must be done according to the Fishing River revelation; and the Fishing River revelation (see section 102:2), says that Zion must be built up by the principles of the celestial law, "otherwise I can not receive her unto myself," etc.

What is the celestial law?

God's law, as given to the church originally, by which Zion is to be built up, most assuredly.

He first introduced his law in section 42, having previously commanded them to gather at the Ohio, and there they would receive it (see sections 37:2; 38:7; 39:4; note especially what a grand revelation section 38 is, all the way through).

After gathering at the Ohio, he proceeded to give them his law, with which all later revelations must harmonize. Especially note the emphatic command in verse 1 to "hearken and hear and obey the law which I shall give unto you." It was to be obeyed at once. According to section 122:6, it is to be obeyed now; for, "the law given to the church in section forty-two, over the meaning of some parts

of which there has been so much controversy is as if it were given to-day."

Passing over the first part of section 42, coming to the financial part, paragraphs 8 and 9, it is stated that members of the church should consecrate their property to the bishop or church, "with a covenant and deed that can not be broken," a legal deed of the land. And this for the benefit of the poor and needy. And when the bishop has received these testimonies, or these deeds, then each man is to be made a steward over that portion which he "has received by consecration," or in other words the inheritance that is deeded to him by the bishop, which shall be an amount sufficient for himself and family; no more, no less. Every man is to receive his inheritance by deed from the bishop; there is positively no other provision made for any one, whether he be rich or poor. Section 51, paragraph 1, shows plainly that this is so, when it says the bishop shall appoint "every man equal according to their families," etc.; and when he does it, he is to give "him a writing that shall secure unto him his portion," and he is to "hold this right and this inheritance in the church," until he transgresses; and if he transgresses he is to have no claim on the gift to the church, but is only to have claim on "that portion that is deeded unto him." This is not speaking specially of the class that have nothing to give the church for the poor and needy, or of the poor and needy who receive from the church, though the rule will apply to them in part; but it is speaking particularly of those who have *more* than enough to supply their wants and needs, and who "consecrate to the bishop for the poor and needy of my church," and yet they receive their portion from the bishop by a deed, a writing that shall secure unto them their inheritance. Where is the provision for them, or any other class, to receive or hold their inheritance in any other way? There are some who advocate the doctrine that this class especially have complied with the law when they give their surplus, and retain enough for their support, or inheritance. But the law specifically points out that this class have their inheritance deeded to them from the bishop, the same as any other class. And this agrees with the understanding of Joseph Smith, as set forth in his letter to Edward Partridge, as recorded in *Times and Seasons*, volume 6, pages 800 to 802 (see Church History, page 300).

Brother Edward Partridge; Sir: I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this: a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this he can not be acknowledged before the Lord, on the church book: therefore to condescend to particulars, I will tell you that every man must be his own judge how much he shall receive [receive, mind you, not consecrate; he consecrates *all*],

and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate *more* than they need for the support of themselves and their families. [Ah! the same class specially mentioned in section 51; and they consecrate that portion *which they need for the support of themselves and their families*, as well as the surplus.]

The matter of consecration must be done by the mutual consent of both parties; for, to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving to the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops. The fact is, there must be a balance or equilibrium of power between the bishop and the people; and thus harmony and good will, be preserved among you.

Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back ["*receiving it back*," mind you, in complete accord with sections 42 and 51], must show reasonably to the bishop that he wants as much as he claims. But in case the two parties can not come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them.

A letter written by Joseph Smith to W. W. Phelps, November 27, 1832, as recorded in *Times and Seasons*, volume 5, pages 673 and 674, reads as follows: "It is contrary to the will and commandment of God that those who *receive* not their *inheritance by consecration*, agreeably to this law, [section 42] which he has given *that he may tithe his people*," etc., showing that there is but one way to obtain an inheritance, in harmony with God's will, just as stated in sections 42 and 51. And this we understand to be the law in vogue to-day, notwithstanding the position taken by many.

Our understanding is that section 106 is in direct conflict with section 42.

Section 42, and the corroborating revelations, together with Joseph Smith's interpretation of them, require a complete consecration, and the equalization of God's people, and the retaining of this equality by the provision that when a man should obtain more than is necessary for his support, it shall be turned into the storehouse (see Doctrine and Covenants 42:14), all of it above his support; while section 106 simply requires their *surplus property* to begin with, and only a tenth of their "*interest*" annually thereafter. In other words, if they obtain more than enough for their support, they pay but one tenth of the "*interest*" to the storehouse. This will not, can not *retain* equality.

The Lord in all of his dealings with this church, from the very start, has never indicated anything but a *complete* consecration, as the law fully designates in section 42, paragraphs 8, 9, 10, and 14; and section 49, paragraph 3, which covers the divine conception of equality in this one short statement: "It is not given that one man should possess that

which is above another; wherefore the world lieth in sin." Also in section 51:1 he instructs the bishop to give "every man equal according to their families," etc., which was to be an example in other places (see paragraph 5). Section 70:2, 3, plainly designates equality for everybody in the church, and section 58:7 tells us Martin Harris was to be an example unto the church in laying his moneys before the bishop of the church, etc. And what was the commandment to him? See section 18:5, in perfect harmony with section 42, and with the prophet's letter to Phelps as before cited.

Not only is section 106 in conflict with section 42, but its authenticity may well be questioned for other reasons. The first time it ever appeared in print was in *Millennial Star*, August 15, 1844, nearly two months after the Prophet's death. And the Prophet in his lifetime seemed to know nothing at all about it, although the date of its receipt is given in the Brighamite history as July 8, 1838. As our authority for this statement we refer you to Joseph Smith's letter of February 2, 1842, as recorded in volume 3, page 731, *Times and Seasons*, in answer to a letter from Mr. Richard Savary, making inquiry as follows:

PITTSBURG, Pennsylvania, February 2, 1842.

Mr. Joseph Smith, Sir: Though a stranger to you personally, yet the knowledge of your character (given me by others) makes it unnecessary for me to offer any apology for thus troubling you. And I entreat you to believe me, when I say, that it is with a sincere desire to arrive at the truth of things that to me and all others are of the most vital importance.

I now wish to know through you the laws and regulations of your church—what is required of its members—how much (if a man of property,) must he contribute annually for its support? In short, what is required to constitute good membership?

If you will please answer those questions comprehensively you will confer a favor on one who with pleasure subscribes himself your friend and humble servant.

RICHARD SAVARY.

To this Joseph Smith replied:

In answer to the above I would remark, that it is required of all men to have faith in the Lord Jesus Christ; to repent of all their sins and to be baptized (by one in authority) in the name of Jesus Christ for the remission of sins, and to have hands laid on them for the gift of the Holy Ghost, to constitute them a member in the church of Jesus Christ of Latter Day Saints.

I would respectfully refer you sir, to our Book of Doctrine and Covenants for information concerning the "laws and regulations" of our church as being given by the revelations of God for our guide and instructions.

Respecting how much a man of property shall give annually we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church or in any other, or in no church at all, wherever he finds them, to believe and obey all that God has revealed, does reveal, or will reveal, to do good unto all men, to be a member in good standing in the Church of Jesus Christ of Latter Day Saints.

You will notice in this letter, Mr. Richard Savary asked the direct question as to whether there was any certain or specific amount required of church members annually, and especially of a man of property, and Joseph Smith, you will note, answers, "Respecting how much a man of property shall give annually, we have no special instructions to give," but simply refers him to the Doctrine and Covenants, which was the 1835 edition, the only one extant at that time, and could not have contained this purported revelation of 1838. Now if Joseph Smith had really received this revelation, which specifically states that one tenth of the "interest annually" is required, he surely could not have said there were no special instructions as to how much a man should give "annually," but would have told him, "one tenth of the interest." And why should not this revelation have been published until six years after the date assigned it, and two and a half years after this letter was written, if Joseph Smith received it? Can you name any other revelation as important as this, which was treated thus, except the polygamous revelation?

The 1835 edition did contain the "celestial law," section 42, by which Zion was to be redeemed, and to this Joseph refers Mr. Savary, which sets forth no special amount as required, but demands all above what is necessary for their support, whatever the amount, and whenever obtained, not necessarily an "annual" affair.

Section 106 stands on a par with the polygamous revelation, so far as authenticity is concerned. Both are claimed to have been received before Joseph's death, but neither was put in print until afterwards, and both conflict with section 42, the celestial law, which says, "Thou shalt love thy wife with all thy heart, and cleave unto her and none else" (verse 7), on the marriage question; and on the financial question, points out that every man is to receive his inheritance "by consecration, inasmuch as is sufficient for himself and family," and afterwards, if he obtains more than enough for his support, he is to turn all above his support into the storehouse.

Also note the striking similarity of the introduction of section 106 and the revelation on polygamy.

1. Section 42 plainly states the law on marriage, as quoted above; but when men permitted Satan to entice them away from the strict requirements of the monogamic rule, and wanted something different, they professed to approach the Lord with a question, and to receive reply, as follows: "Inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines."—Section 132, Utah Doctrine and Covenants.

2. As a parallel, section 42 gives the law on the financial question, but when pride and selfishness entered in, and men were unwilling to abide the strict requirements of that law, but wanted something different, they professed to approach the Lord with a question (and to receive reply) as follows: "Oh, Lord, show unto thy servants how much thou requirest of the property of thy people for a tithing," etc. (section 106), when his law touching the matter had already been given.

The celestial law had already been given, which showed that the Lord did not justify those who had many wives and concubines, yet these men were not willing to abide that law.

The celestial law had already been given, which showed how much the Lord required as a tithing, but these men were not willing to abide that law.

Furthermore, any one acquainted with the history of the church, at Nauvoo, a year or two prior and following the death of the Prophet, can see the rapid strides toward apostasy; and without doubt the Reorganized Church will eventually wake up to the fact that the apostasy was greater and began earlier at Nauvoo than we have been wont to believe; and that many things which we have accepted will have to be discarded. We have good evidence that many things were changed, and especially the memoirs of Joseph Smith as published after his death, and immediately after his death, too. C. W. Wandell states in his diary, where he comments on the History of Joseph Smith as published by the Brighamites, headed

REFLECTIONS.

I notice these interpolations because having been employed (myself) in the Historian's office at Nauvoo by Doctor Richards, and employed too, in 1845, in compiling this very autobiography,

I know that after Joseph's death his memoir was "doctored" to suit the new order of things, and this too by the direct order of Brigham Young to Doctor Richards, and systematically by Richards.

The Brighamites themselves testify as follows:

Moreover, since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of President Brigham Young, and approved by him.—Page 5, Preface to Utah Church History, Period 1, "History of Joseph Smith, the Prophet, by himself."

HISTORY OF SECTION 106.

On August 8, 1844, at a special meeting of the Church of Jesus Christ of Latter Day Saints, convened at the stand in the City of Nauvoo, President Brigham Young called the audience to order. This was a meeting called by the Quorum of Twelve for the purpose of choosing a guardian or trustee for the church, and where the Twelve were chosen to preside over the church, and where they began to lay their plans first in public toward usurping authority; and near the close of the meeting a pur-

ported revelation on "tithing" was "referred to." "And the manifestation of every saint seemed to be, We will do as the Lord has commanded, and the assembly was dismissed with the blessing of the Lord." The hint of a new revelation on tithing took so well that they were encouraged, and so anxious did they become, that before they could take the time to publish the minutes of this conference, they had to publish the new revelation on tithing in the very next issue of the *Times and Seasons*, August 15. The minutes of conference were not published till September 2, two weeks after the revelation was published to which the minutes refer; but nearly a month after the conference was held, where the feeler was put out, to see if the Saints would bear it. The conference was held August 8, and the revelation "referred to." The revelation was published August 15. The minutes of the conference of the 8th were published September 2. This new revelation "referred to" is section 106, and was published with the following introduction:

A WORD TO THE WISE.

In order to have the saints understand their duty and the requirements of the Lord, we have thought it advisable to publish the following revelation concerning *tithing*: and after this we think that saints will not want to know what their duty is: he that runs may read, and a fool need not err.

They had outdone the Lord now, in giving the celestial law, and they felt sure they had the law of tithing (?) so plain that any fool could understand it. And yet, later they found it necessary, to suit their purposes, to make it a little plainer. And they make it appear that the Lord had forgotten something and had to give an addenda ten days later than 106, with the following heading:

REVELATION GIVEN JULY 18, 1838, MAKING KNOWN THE DISPOSITION OF THE PROPERTIES TITHED AS NAMED IN THE PRECEDING REVELATION [REFERRING TO 106].

Verily, thus saith the Lord, the time has now come that it shall be disposed of by a council composed of the first presidency of my church, and of the bishop and his council; and by the high council; and by mine own voice unto thee, saith the Lord. Even so. Amen.—*Millennial Star*, vol. 16, p. 183.

See how easy this made it for Brigham Young to assume the position of "trustee in trust," and get control of the church funds.

Let us examine the law a little further. In February, 1831, the Lord gave his law, section 42, which was for the purpose of redeeming his people, or according to section 38:7, "that ye might escape the power of the enemy, and be gathered unto me a righteous people," etc.; and September, 1831, section 64:5: "Behold, now . . . it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)," etc. A day *for* the tithing of my people, not *of*. In this revelation the Lord says that it is "day of sacrifice." How much of a sacrifice is it to pay a tenth?

Any one knows it would not be a very great sacrifice for the majority of the people to pay a tenth; but when it comes to giving all but one's "support," one's needs and just wants, it is, and always will be a sacrifice to man, until we can arise above selfishness and attain to the spirit of the celestial law, section 42. Up to September, 1831, we have nothing on the temporal law but section 42, which requires all but our "support," our just "needs," "sufficient for your needs and wants," every man equal "according to their families," etc., etc.; and all over and above this to be put into the storehouse:

Nevertheless inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse.—Doctrine and Covenants 70:2.

If there shall be properties in the hands of the church, or any individual of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop.—Doctrine and Covenants 42:10.

If thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.—Doctrine and Covenants 42:14.

This is the law the Lord gave "for" the "tithing" of his people, as he says in Doctrine and Covenants 64:5. Evidently this is the one referred to, as it was the only law in existence in 1832; and (unless we accept section 106) the only one given to the church yet. And why should we accept anything different, when we have the perfect law, section 42, "the celestial law," the only one that can redeem Zion; for "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself." (Doctrine and Covenants 102:2.) When was this revelation given? In 1834, four years before the date given to section 106, so they must have had the celestial law before section 106 was given. And what did they have on this subject? Section 42, only.

And what does the Lord say to us right now? Section 127, paragraph 7: "The gathering must not be in haste, nor without due preparation, and must be done in accordance with the Fishing River revelation," or section 102, which refers to the law of section 42, and says it can not be done any other way. Undoubtedly, then, this is what the Lord meant by the "tithing" of his people—a complete consecration, and receiving an inheritance deeded back from the bishop (church), inasmuch as is sufficient for himself and family, that they might escape the day of burning of which he speaks in section 64. Also section 94, paragraph 3: "Behold this is the tithing and the sacrifice which I the Lord require at their hands," etc. Not only the building of an house; but the complying with the law, that all moneys may be raised according to this law, the only plan he ever gave us by which to raise money

for any purpose. Then why try to help the Lord out by raising money by ice-cream suppers, festivals, fairs, concerts, musicals, etc., etc., and desecrate the house of God as the Lord said to Bro. Joseph Luff. (See HERALD for June 6, 1906.)

Evidently the above rendering of the law was Joseph Smith's understanding, as he wrote to W. W. Phelps, November 27, 1832 (see Church History, volume 1, p. 259), as follows:

It is contrary to the will and commandment of God that those who receive not inheritance by consecration, agreeably to his laws which he has given that he may *tithe his people* to prepare them against the *day of vengeance and burning*, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of Hosts.

Notice the very *tithing* spoken of in section 64. When was this? November, 1832, six years before 106, concerning a "tenth," is purported to have been given. And what was the law then? Section 42. A complete consecration! The law of the celestial kingdom, the principles of which can alone redeem Zion. If Zion can be redeemed by the principles taught in section 42, and the Lord receive her unto himself, what need have we of 106? Does God change? Does God deal in non-essentials? Is God a respecter of persons? Does he save one people under one plan, and another by another plan?

This revelation of 1838, section 106, is the web in which so many become entangled when they undertake to teach us the law pertaining to temporalities. How often have we heard men from the stand, and have read their writings, when they have gotten along nicely, and their effort was edifying, until they attempted to weave 106 in, and have become like a ship at sea, without a rudder, tossed to and fro upon the waves of darkness, scarcely any two giving the same interpretation!

Then let us examine the law, taking the revelations that can be authenticated, using the Inspired Translation of the Bible, and the Book of Mormon, and see if we will not all agree on the question of temporalities. I mean all who are really honest and want to learn their duty fully, not seeking an excuse to keep their means, neither seeking to teach in a way to gain the favor of the rich.

Question.—If one lives up to the celestial law, which requires a complete consecration as a beginning, and the receiving of an inheritance by deed from the church, and thereafter turning over to the storehouse all above his support, from time to time, as obtained, when and how can he comply with section 106? section 42 having the precedence.

OBJECTIONS.

1. "But," says one, "the Lord says, 'And let those commandments which I have given concerning Zion and her law,

be executed and fulfilled, after her redemption'—Doctrine and Covenants 102:10." And the objection is made that the celestial law, relating to equality, and inheritances, etc., will not be put in operation until after Zion's redemption, and the coming of Christ.

That is, the law given to bring about the redemption of Zion is not to be put in operation until after the redemption is brought about! Do you believe that? No, the thought is simply this: The commandments given concerning Zion and her law are to be executed, not only in bringing about the redemption of Zion; but the same celestial law is to continue in force after her redemption, when the commandments will be fulfilled, and the work completed under the reign of Christ.

If the idea of the objector be true, that the financial part of the celestial law is not to be put in operation until after her redemption, it will apply with equal force to the other commandments of the law. Let us see how it would read, changed to suit that idea: Section 42, beginning in paragraph 7:

Thou shalt love thy wife, after the redemption of Zion, with all thy heart, and shall cleave unto her, after the redemption of Zion, and none else; and he that looketh upon a woman to lust after her, after the redemption of Zion, shall deny the faith, and shall not have the Spirit, and if he repents not, after the redemption of Zion, he shall be cast out. . . . Thou shalt not speak evil of thy neighbor; after the redemption of Zion, nor do him any harm. . . . If thou lovest me, after the redemption of Zion, thou shalt serve me and keep all my commandments, after the redemption of Zion. . . . And again, thou shalt not be proud in thy heart, after the redemption of Zion; let all thy garments be plain, after the redemption of Zion, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me, after the redemption of Zion. Thou shalt not be idle, after the redemption of Zion; for he that is idle, after the redemption of Zion, shall not eat the bread nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, after the redemption of Zion,—

But isn't that enough to show the absurdity of trying to put off until after the redemption of Zion, the requirements of the celestial law, which are given for the purpose of bringing about that blessed condition?

2. It is held by some, regarding section 42:9, that the statement that one may be "made a steward over his own property, or that which he receiveth by consecration," is sufficient to prove that a man may retain his inheritance without having it deeded to him from the Bishop, and this is just as acceptable to the Lord as the other way.

Now the word *or* in this connection has one of two meanings. 1. It may have the force of *either*. 2. It may have the force of "in other words." This latter is undoubtedly the sense in which it is used in the passage under consideration; and thus every man is to be made a "steward over his own property, [in other words,] that which he has received by consecration." This harmonizes completely with

section 51, and with Joseph Smith's letter to Edward Partridge, as before quoted.

3. Abraham and Jacob both paid tithes of a "tenth," and surely the "tenth" must be all right.

But the Inspired Translation spoils this theory (see Genesis 14: 20, 39) regarding Abraham, showing that the tithes paid was *all* above that which he had need, instead of a "tenth." The King James Translation says that he "paid tithes of all." (Genesis 14: 20.) And regarding Jacob, the reason he paid a tenth was to fulfill a special vow he made with the Lord (see Genesis 28: 20), not because of a command from God. Will the objector please show one single place, either in the Bible, Book of Mormon, or the authenticated revelations of the Doctrine and Covenants, where there is a command to the people to pay a tenth, under a gospel dispensation, in any age?

Now brothers, and sisters, let us be honest with ourselves and God, and not seek excuses to hold our means contrary to God's will, as it will condemn us.

We have herein endeavored to state our honest views in regard to section 106 and the celestial law; and if any one has sufficient light to harmonize section 106 with section 42, and show us our error, if we are in error, we would be exceedingly glad; for we do not want to be deceived; neither do we want to trifle with sacred things; nor do we wish to contend against any revelation of God that is authentic and can be identified; for we remember that the word came through Alexander H. Smith to the Hedrickites: "Cease to contend against the revelations I have given through my servant." But where is the evidence that God gave 106? But he also said in the same word, "There are and will be mistakes, but they are the mistakes of men. They can not hinder my work, but will cause loss to those who suffer themselves to be deceived thereby. Be ye wise and obedient."

We realize that men are fallible, and may make mistakes; and while a mistake may have been made in accepting 106, and incorporating it in our Doctrine and Covenants, it can not hinder the ultimate triumph of God's work; yet all who allow themselves to be deceived by that mistake will suffer loss. The loss will be theirs, but God will do his work just the same.

In conclusion let us say that we are firmer in the faith, to-day, we believe, than ever before. We have perfect confidence in the complete fulfillment of the laws of God, and his promises to his children; but feel that we must be awake and alert, and prove all things, and "hold fast that which is good," and that which will stand the test of scrutiny.

Yours for the truth,

F. M. WELD.

NEPHITE APOSTLES?

The statement is sometimes made by those who have not given the matter due thought and consideration, that Jesus chose a quorum of twelve apostles from among the Nephites, and placed them at the head of his church upon this continent. This is a good position for us to take if we want our opponents to defeat us, but it has no foundation in fact, and no proof for the assertion can be found in the three standard books of the church. Our attention was called to this question a few years ago by one of our opponents, who produced a sound argument that if such were the case (and he assumed it to be the position of the church), then Christ would have two churches fully organized; instead of "one body," he would be the husband of two "brides," and a polygamist.

Upon looking the matter up, we found that nowhere did Christ call the twelve disciples whom he chose to lead his church upon this continent, by the name of apostles, but always disciples. This notwithstanding the fact that he several times spoke to them of his apostles at Jerusalem, which goes to show that it was by design that he always made the distinction in terms.

There can not be two quorums of twelve apostles in the church at the same time, and it would be well for those who make such statements to look the matter up.

In the *Sunday School Exponent* for October, page 230, is given what is purported to be "Four lists of apostles," and the names of the twelve disciples whom Jesus chose as leaders in his church upon this continent are given as one of the four. We are sorry to see such a position taken and given to the world in our Sunday-school organ, for it is erroneous and misleading, and will handicap the representatives of the church in their defense of the work.

We defy any one to find one place in the Book of Mormon where those men were called apostles. The fact is that they were a high council of high priests, such as is authorized in Doctrine and Covenants 104: 14, and were to preside over the stake which was organized upon this continent by the Savior. They were not given an apostle's commission, and told to go into all the world, neither do we read of any seventies being chosen to assist them, as would surely have been the case if they were apostles. But their office plainly was to preside over the church as a stake high council.

It would be well not to overlook the vast difference between the terms *apostle* and *disciple*; they are almost opposite in meaning. An apostle is one sent. A disciple is a follower. The twelve apostles differ from other officers in the church in that they have a world-wide commission. (See Mark 16: 15;

Doctrine and Covenants 104:11, 12.) The twelve disciples chosen by the Savior from among the Nephites (Nephi 9:2) were given no such commission.

We have also heard the three Nephites who were to remain upon the earth, called apostles. This is another mistake that should not be made, and one that a little care would prevent. They are nowhere called by that name.

The plan of church organization was then, as now, perfect. Then it had twelve apostles upon the Eastern Hemisphere and stakes in other lands, among the different tribes of Israel. True the twelve apostles might not have been aware of the existence of those stakes, but God had a purpose in keeping it from them. (See Nephi 7:2.) Now there are twelve apostles on this hemisphere and stakes are to be organized elsewhere.

This work is beautiful and harmonious, and the more we study it the easier it seems to defend it; but it is not easy, nor is it pleasant to try to defend or apologize for the mistakes which place a club in the hands of our enemies, to be used as an effective weapon against that which is of itself impregnable. Hoping that the light may be turned upon this question, and that the truth may prevail, we close.

FRED B. FARR.

Of General Interest

EASY TO WED; EASY TO PART.

This magazine is constantly asked by its readers to deplore the increasing number of divorces or to indorse the clamor for stricter divorce laws. But our friends overlook one fact: we have repeatedly said that we do not believe that the demand for more rigid divorce laws is the wisest or fairest solution of the problem before us.

The trouble with us is not that it is so easy to get a divorce, but that it is too easy to get married. We have a notion in this country that it is "un-American"—whatever that may mean—to place the slightest obstacle in the way of two hearts that want to be mated. The way to the marriage altar must be unobstructed, we say. All this is very pretty in theory, but how does it work out in practice? Is it fair to our young people that we leave the way to the marriage altar so open and so unobstructed that they can, under the influence of a mistaken momentary impulse, an emotional moonlight rhapsody, a temporary ballroom infatuation, seek a clergyman or civic officer, and be joined to each other for the rest of their lives? Is it wise to leave the way to the marriage altar so open that four young couples, filled with the careless fun of an evening's hay-ride, can stop at a parson's house and get married "just for fun," as they did last summer? Is the

marriage altar to be made so light of that a girl, piqued because the bridegroom does not appear on time—detained by his mother's serious illness, as it afterward developed—can jump into a waiting carriage outside with a friend present, drive to a minister's house and return to the waiting wedding party married? Is it wise to leave the way to the marriage altar so unobstructed that a bride standing at that altar can "change her mind" and marry the best man instead of the prospective bridegroom, as happened recently? Is it fair to young people, full of the love of fun, that in one part of our country, at least, a man can, in jest, refer to a girl, in the presence of a third party, as his wife, and the two are, in the laws of that State, legally married if the girl chooses to hold the man to the joke? All this is leaving the way to the marriage altar open, yes, wide open; but pray what does it make of the marriage altar itself but a jest and a mockery?

It is easy enough to say, apropos of the instances cited, that they are exceptional: that they are the pranks of silly and heedless girls and boys. But that is not the point. Pray of what else does youth consist but of heedlessness and folly? The real point is that such serious pranks are made possible by our marriage laws: that we allow those laws to be so lax that such exceptional instances can occur: making a joke of one of our most sacred institutions. It is idle to blame the young people who perpetrate these follies. It is we elders who are to blame: it is due to our mistaken notion that the way to the marriage altar must be left open without those proper and sufficient safeguards against which youthful lack of knowledge which the young have a right to expect we shall provide for them. It is not only absolute folly, but is also manifestly unfair, to leave the way to marriage so wide open as to make possible the most mistaken marriages, and then bar the door at the other end and make escape by divorce increasingly difficult. Yet that is exactly what we are planning to do in all this unreasoning clamor for stricter divorce laws.

If we want to call a halt to the present increase in divorce which is rightly disturbing us so much, let us begin at the right end: at our marriage laws, and surround them with sane safeguards. If it is deemed so criminally "un-American" to follow the wise European method, born of the wisdom of hundreds of years of experience, to proclaim and publish an intention of marriage from ten to thirty days before the actual ceremony, let us not forget the significant fact that the Society of Friends in this country (or "Quakers," as we popularly choose to designate them) follow the spirit of this custom, with the result that divorces are singularly few among them. Well might we of Protestant faith learn wisdom from the recent enlightened order

issued by the Roman Catholic Church in America, that matrimonial engagements shall hereafter be reported in writing to the priests of the church. It is true that the Roman Catholic Church prohibited divorce before providing this recent safeguard to the entrance to matrimony, but it is highly significant that the church authorities have deemed it expedient and necessary to make the provision. The time has come for us to recognize that what we intended as an unobstructed path to the marriage altar has become a path of unprotected danger: that liberty has been confused with license, and instead of concerning ourselves with such mistaken agitated zeal over securing stricter divorce laws, that we turn to a proper and decent safeguarding of our marriage laws. When we have tightened the lock on the front door a bit, then let us think of tightening the screws on the back door. But let us fix the front door first.—*Ladies' Home Journal*, October, 1908.



PRESENT-DAY ILLUSTRATIONS.

The parables of Jesus must ever remain most forceful and applicable because they are ingrained in the very nature of things, yet if he were on earth to-day he would probably use many modern inventions as illustrations of truth just as he used the familiar objects of his time. It would be well for us to observe the lessons lying all about us. Some town children may not understand without explanation the parable of the sower, and many country boys and girls in days to come will not understand the use of the old-fashioned sickle. On the other hand, the baseball pitcher with his curves illustrates Satan with his temptations, and the average town boy will understand what is meant when he is told to be careful, or Satan will strike him out. The calling up of the telephone central station is a symbol of prayer, by which we can reach persons at a distance, God touching their hearts in answer to our petition. The trolley shows the necessity for power. The automobile emphasizes the need for constant watchfulness, as we speed on the journey of life, and wireless telegraphy illustrates inspiration.—*The Lookout*.

According to a clerical journal published in Rome, the Pope is to be presented on the occasion of his jubilee with a Marconi wireless apparatus to be installed in Saint Peter's. Perhaps this combination of new with the old is prophetic of a new spirit permeating the church.



We may cry out about the beauty of eating bread with Him in his kingdom, but it is wasted breath and a rootless hope unless we plow and plant in his kingdom here and now.—Maltbie D. Babcock.

Hymns and Poems

Selected and Original

(The following poem was written by Bro. C. A. Martin, of Pittsburg, Pennsylvania. It may be sung to common metre doubled.)

Prayer.

Prayer is the keynote to success
 As on through life we go,
 A means to overcome distress
 Of sorrow, scorn, and woe.
 A means by which the sick are healed,
 The blind are made to see,
 The deaf to hear, the lame to walk,
 And worthy poor made free.

Prayer is the source through which we seek
 The favor of the Lord,
 A way by which the poor and meek
 Are blessed with one accord.
 By prayer the dead were brought to life,
 The evil power cast out,
 And ships upon the sea were saved
 From being tossed about.

In God's own word which he has given
 In this the latter day,
 The admonition plainly is
 That we should watch and pray.
 The righteous prayer availeth much
 When we upon God call,
 For he himself has spoken such
 To mankind, one and all.

How thankful we as Saints should be
 For God's infinity,
 That we can call upon his name
 No matter where we be.
 That we can claim his promise true
 And full of righteousness;
 "If you will hearken to my words,
 Then I am bound to bless."

Then pray for unity and peace
 That sin may not enhance,
 Pray that all evil powers may cease
 To be within the branch.
 Pray for the priesthood, for the sick,
 The tempted and the tried,
 Pray that the power from on high
 May in our midst abide.

Pray for the cold and luke-warm ones,
 That God may help them see
 Their danger, e'er it be too late
 And they rejected be.

Pray for our loved ones in the flesh
 Whom we desire to see
 Within the fold, that they also
 May serve God as do we.

Pray for those in the ministry
 Beyond the swelling tide,
 And for their dear ones left at home
 That God may there abide.

Pray for God's servants everywhere
 And for the laity,
 Pray for the local officers
 Whate'er their work may be.

The need of prayer is very great
 In this momentous age,

When men are brought down to deceit
 By Satan's awful rage.
 Then come, ye Saints, surround God's throne
 In earnest, heartfelt prayer,
 Both publicly and privately,
 That we may blessings share.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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November Reading for Daughters of Zion.

During the whole of one of last summer's hottest days, I had the good fortune to be seated in a railway car near a mother and four children, whose relations with each other were so beautiful that the pleasure of watching them was quite enough to make one forget the discomforts of the journey. It was plain that they were poor; their clothes were coarse and old, and had been made by inexperienced hands. The mother's bonnet alone would have been enough to have condemned the whole party on any of the world's thoroughfares; but her face was one which gave you a sense of rest to look upon—it was so earnest, tender, true, and strong. The children—two boys and two girls—were all under the age of twelve, and the youngest could not speak plainly.

They had had a rare treat. They had been visiting the mountains, and they were talking over all the wonders they had seen, with a glow of enthusiastic delight which was to be envied. In the course of the day there were many occasions when it was necessary for her to deny requests, and to ask services, especially from the oldest boy; but no young girl, anxious to please a lover, could have done either with a more tender courtesy. She had her reward; for no lover could have been more tender and manly than was this boy of twelve.

Their lunch was simple and scanty, but it had the graces of a royal banquet. At the last, the mother produced three apples and an orange, of which the children had not known. All eyes fastened on the orange. It was evidently a great rarity. I watched to see if this test would bring out selfishness. There was a little silence—just the shade of a cloud. The mother said: "How shall I divide this? There is one for each of you. And I shall be best off of all, for I expect big tastes of each."

"Oh, give Annie the orange. Annie loves oranges," spoke out the oldest boy, with the sudden air of a conqueror, at the same time taking the smallest and worst apple himself.

"Oh, yes, let Annie have the orange," echoed the second boy," nine years old.

"Yes, Annie may have the orange, because that is nicer than the apples, and she is a lady, and her brothers are gentlemen," said the mother, quietly.

Then there was a merry contest as to who should feed the mother with the largest and most frequent mouthfuls. Annie pretended to want the apple, and exchanged thin, golden strips of orange for bites out of the cheeks of Baldwins. As I sat watching her intently she sprang over to me, saying: "Don't you want a taste, too?"

The mother smiled understandingly when I said: "No, I thank you, you dear, generous little girl; I don't care about oranges."

At noon we had a tedious interval of waiting at a dreary station. We sat for nearly two hours on a narrow platform, which the sun had scorched till it smelled of heat. The oldest boy held the youngest child, and talked to her, while the tired mother closed her eyes and rested. The two other children were toiling up and down the banks of the railroad track, picking ox-eye daisies, buttercups, and sorrel. They worked like beavers, and soon the bunches were almost too big for their little hands. Then they came running to give them to their mother.

"Oh, dear," thought I, "how that poor, tired woman will hate to open her eyes! She never can take those great bunches of common, fading flowers, in addition to all her bundles and bags." I was mistaken.

"Oh, thank you, my darlings! How kind you are! Poor, hot, tired little flowers—how thirsty you look! If they will only keep alive till we get home we will make them very happy in some water, won't we? And you shall put one bunch by papa's plate and one by mine."

She took great trouble to get a string and tie up the flowers; and then the train came, and we were whirling along again. Soon it grew dark, and little Annie's head nodded. Then I heard the mother say to her oldest boy: "Dear, are you too tired to let little Annie put her head on your shoulder and take a nap? We shall get her home in much better case to see papa if we can manage to give her a little sleep."

How many boys of twelve hear such words as these from tired, over-burdened mothers? Soon came the city, the final station, with its bustle and noise. I lingered to watch my happy family, hoping to see the father.

"Why, papa isn't here!" exclaimed one disappointed voice after another.

"Never mind," said the mother, with a still keener disappointment in her tone; "perhaps he had to go to see some poor body who is sick."

In the hurry of picking up all the parcels, the poor daisies and buttercups were left in a corner of the rack. I wondered if the mother had not intended this. May I be forgiven for the injustice! A few minutes after I passed the little group, standing still, just outside the station, and I heard the mother say: "Oh, my darlings, I have forgotten your pretty flowers. I am so sorry! I wonder if I could find them if I went back! Will you all stand still and not stir from this spot if I go?"

"Oh, mamma, don't go, don't go. We will get you some more. Don't go," cried all the children.

"Here are your flowers, madam," I said. "I saw that you had forgotten them, and I took them as mementoes of you and your sweet children."

She blushed and looked disconcerted. She was evidently unused to people, and shy with all but her children. However, she thanked me sweetly and said: "I was very sorry about them. The children took such trouble to get them; and I think they will revive in water. They can not be quite dead."

"They will never die!" said I, with an emphasis that went from my heart to hers. Then all her shyness fled. She knew me; and we shook hands, and smiled into each other's eyes with the smile of kindred as we parted.

As I followed on, I heard the two children who were walking behind saying to each other: "Wouldn't that have been too bad? Mamma liked them so much, and we never could have got so many all at once again."

"Yes, we could, too, next summer," said the boy, sturdily. They are sure of their "next summers," I think, all six

of those souls—children, and mother, and father. They may never again gather so many daisies and buttercups "all at once." Perhaps some of the little hands have already picked their last flowers. Nevertheless, their summers are certain. Heaven bless them all, wherever they are!—Helen Hunt, in *Pennsylvania School Journal*.

Questions on November Reading.

With what manner did this mother secure services from her children? How did she make her denials of their requests? What was her reward? How much farther would her reward extend? What may we learn from this family's enjoyment of their meager lunch? What elements in the character of these children did this help to develop? What method was employed in this development? Where was the responsibility for generosity placed? In what sense was the boy a conqueror? How was he also a leader? Would it have been fair to any of the four children for the youngest to be given the choicest portion, had the mother not known she would be willing to divide? Why was it the better method for the children instead of the mother to make the divisions? How did the mother make use of her opportunity to teach courtesy to her boys? What made it possible for the mother to close her eyes and rest during the waiting time? What would the children learn from their mother's treatment of the flowers? What may be discerned in the little child's willingness to sit with her brother and the boy's willingness to care for her? What examples of patience did this mother set for her family?

Program.

Hymn No. 62, Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "Let patience have her perfect work," or "How to combine wisdom with patience in the training of children"; roll-call; business; hymn 202; closing prayer.

Request for Prayer.

Bro. George Elson, place not given, desires the Saints to pray for him that he may be healed in this life of severe affliction.

Letter Department

DAHINDA, Illinois, September 24, 1908.

Dear Herald: As there has been no word from this little part of God's footstool, for sometime, at least, I feel this afternoon to send a little to your columns. We have a nice little branch at this place, and for the most part, a lively one,—each one anxious and trying to serve God and to live up to his commands to the best of his ability. Although we are "sheep without a shepherd," as it were, and have passed through much trial and discouragement, yet we feel encouraged, and feel that God has recognized us in our work here; and if we are only faithful, we will receive the blessings he has promised unto us. It rests with us, and we are desirous of so conducting our lives that God will soon see fit to raise up one to lead us, and watch over us here, as he has promised.

Last week Bro. Berve was here and organized a Religio, for which we feel thankful. We have a membership of twenty-four, and we feel much encouraged for future good and interest in this feature of the Lord's work. We feel the need of an elder very much, as only occasionally do we have any preaching, and oh, what a boon to us when it does come! It gives us food for thought for sometime, and helps, encourages, and strengthens us in the gospel warfare.

Dear Saints, may we live each day as though it were our last, and so we may be ready to meet our Judge, when we may be called away from this life. Our life here is uncertain. We know not what day, what hour, what minute we may be called to face our Maker. So let us be diligent, faithful, steadfast in this glorious work, so that when we do depart this life, we will not be ashamed to meet our Father, and acknowledge him as our loving and heavenly parent, which he surely is.

Hoping and asking the prayers of God's people everywhere, that we, as a little, struggling branch, all alone, without a shepherd, may prosper and be worthy of God's promises.

I am your sister in the faith,

MRS. ADEANE HOPKINS DAWSON.

Editors Herald: Leaving Omaha, I had a very pleasant trip across the continent to Vancouver, where I took passage for Australia. I managed to stop long enough in Seattle to visit a few Saints and preach one sermon for them. They seemed to enjoy my few hours' stay with them, and I am sure I did, and only wish it could have been longer. The Fraternal Order of Eagles was having a great day in the city, and the midnight train was packed with them. Smoking, drinking and a big fight was their order during the night, and one of the "Eagles" got his beak flattened out, and eyes closed, which would give him a bright remembrance of "Eagle's day" at Seattle.

I thought if this was a sample of the Fraternal Order of Eagles, one had better listen to David, where he says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners." The gospel has all that man will ever need, and more than he is living up to at present.

We left Vancouver at noon, August 14, on the good ship Aorangi, which brought me over the sea seven months ago, and we had a smooth sea and quick trip to Honolulu, excepting the second day out, which was rough enough to upset all, excepting a few. Fortunately I escaped, and stood the rolling well. I met Bro. Waller, and spent a few hours in profitable conversation with him on matters in connection with our work in general. I had intended to stop in the islands a few weeks; but on account of news, that one of our missionaries had unaccountably disappeared, I thought it best to continue my voyage.

We are now nearing Figi, and will arrive at six to-morrow evening. This is Saturday and to-morrow will be Monday; you see we will have no Sunday for thirteen days, making the longest week I have ever seen.

I am well and happy, still longing for the Lord to send more laborers into the harvest, which is now ripe and ready for the sickle. "Thrust in thy sickle and reap."

C. A. BUTTERWORTH.

KOKUK, FALLS, Oklahoma, September 10, 1908.

Editors Herald: I am now one among the Saints. I was baptized the 6th of this month by J. M. Perkins. It did not take me long, after earnest prayer, to find out that the Saints were my heavenly Father's choice; and I honestly believe that his guiding hand led me to the truth. I shall never cease to praise God for it. As yet there is no branch here. We hope to get one though; and if work will accomplish anything, we will have one in time.

The Methodists had a baptizing here, two days, and had a large crowd, while we had only a few; but I do not feel alone, as all Saints seem closer than friends of the world that denied me because of my late step.

There is a good field for work here, and we hope to bring other souls in before long. Bro. Perkins, though somewhat

hindered at present, having a store to look after and times being hard, is doing all in his power, and preaches more gospel in one hour than all the others the year around.

I have read the Book of Mormon through and believe every word of it, and hope it will find its way into the homes and hearts of those outside the church.

A revival meeting is being held here by the Methodists, Baptists, and other churches, except ours.

I hope my two brothers will come in before long, and think they will, as both seem to hold to the Saints, and seem to think they are the only ones that teach the word as it should be. I had been a Latter Day Saint a long time before I came into the church, and believe there are many the same way, if they only knew it. I shall try to do all I can to awaken them to the fact.

I wish all the Saints in every community a glorious victory, and that they may, with God's help, save many before it is too late. Remember me in your prayers, brethren, that I may ever walk in the light of Christ.

ALPHONSO VOSBURG.

LOVELAND, Colorado, October 2, 1908.

Editors Herald: Now that I have the use of a typewriter for a short time I will try and see if I can make it spell near "enuf" right so you can understand what I wish to say. And if some of the words "pi" of course you will translate.

Our work in Colorado thus far this year has not been marked with any great success, so far as we are able to see. In company with Bro. E. F. Shupe we tried the street and tent both, in Rocky Ford, with a fair hearing on the street but no success in the tent. Shipping the tent from there to Monte Vista we conducted a four-week campaign in that place. Here we had a fine place for the tent, but with all the advertising we were able to do, were successful in obtaining only a moderate hearing. At this place three were baptized. Some good faithful Saints live there and were anxious and willing to do all in their power to help. Their ability to make the elder *feel* at home is exceeded only by those who in reality are at home, when the elder is there. Their kindness will not soon be forgotten. In fact, that none may feel aggrieved, let it be said that so far in this mission I have always found the Saints extending a welcome to us. But if any of ye elders ever go near Monte and do not stop and give them a call, they will be sorry and you will be, too, for Sr. Kennedy can make about the finest potato chips that ever happened.

Well, from there we went to the little town of Elizabeth. Had the use of the city hall, but could get only a few to hear. Here live Bro. and Sr. Larson and two daughters, also Sr. Hansen and family. We were kindly cared for by these while there and thus have pleasant recollections of our visit to that place. No preaching by our people there before, to my knowledge.

Our next place was Wray, where our district conference was held September 5 and 6. While the attendance was quite small, yet a good time was had by all. Our next conference will be held in Colorado Springs and we trust the Saints throughout the district will begin now to plan to come.

Following the conference at Wray, I assisted Bro. C. Scott in a series of meetings at the same place. Our hearing was fair to good. While there a bunch of Utah elders visited the town and of course we visited them. We tried to get them to occupy the chapel one night and tell the difference between them and us, but they declined. We had a good visit with them and trust that their eyes may yet be opened to the truth. The Saints at Wray were not forgetful that the elder needed money as well as a "God bless you." God will take care of the latter whether the Saints speak

about it or not, but he rather expects them to see that the necessary temporal assistance be provided.

In answer to an urgent call from Loveland, Bro. Scott and I came to this place September 22. Have been holding meetings in cottage, hall, and, just now, thanks to Sr. Amy Smith of St. Louis, we are occupying in a little German chapel. A nice room, but few people come. We called upon the trustees of an empty school building here in town and sought the use of the same, but were plainly told that we were not needed here; that there are plenty of churches here already. Well, I confess it does look very much that way, with fourteen churches and nineteen lodges. Where is any opportunity to wedge the gospel in in such a place. The Lord has spoken his sentiments regarding the "creeds" and some have done likewise regarding the lodges. But all we wish to say here is that both appear to *us* to be mighty hindrances to the progress of the gospel work.

In Loveland we find a few who are apparently interested in knowing the truth and rather expect that some will ask for baptism. There are some members of the Utah church fully convinced that they were deceived and are anxious to unite with the true church. They will have the opportunity, of course. There are also some who, having been deprived of any church association for so long, have become more or less "sleepy." We feel our work will not be altogether in vain. Saints are making it pleasant for us and we are trying to keep in such close touch with God as to be able to have his assistance. Two dailies published regular notices of the meetings and there seems to be no real excuse why the people should not come out.

Through the HERALD, Bro. Editor, permit me to extend greetings to the Saints and friends in my old field—Kewanee District. Though far away, I share with you in your joys and your sorrows, so far as they are known to me. Your various and many acts of kindness to me while laboring among you will not be forgotten.

That faith may abide, I shall hope, labor, and pray.

F. A. RUSSELL.

HAILEYVILLE, Oklahoma, October 2, 1908.

Editors Herald: We have just returned from Fanshaw, Oklahoma, the scene of battle between the Freewill Baptists and Elder Hubert Case, of our faith. There were eight two-hour sessions; four sessions to each proposition, each affirming that his church was in harmony with the New Testament in organization, doctrine, and practice; King James' translation of the Bible to be the standard of evidence.

On account of this clause, Elder Yandell, who represented the Baptists and whose proposition came first, claimed that the Bible was to be the only evidence admitted, and the chairman so ruled. When Bro. Case begun his affirmative Yandell tried very hard to get the chairman to admit the Book of Mormon and the prophetic mission of Joseph Smith; but the chairman stood by his former ruling. So Bro. Case had nothing to do but to present the doctrines of Christ, the apostasy, and the restoration, from a Bible standpoint.

Bro. Case was blessed with wonderful liberty in defense of the truth, while Yandell's efforts were labored, as he tried to cover up and explain away the plain teachings of Christ. The Saints are all feeling well, and friends were made for the cause of truth.

Bro. Case baptized one after the debate, and we left Bro. T. W. Chatburn, the "jots man," in possession of the field, preaching to large and interested crowds. Bro. Case went to Wilburton. I will meet him at Adamson, where there is an urgent call for preaching. From there we will go to what is known as the Manning mining camp, where I baptized four recently, and others we think will follow.

So the work is onward in this part of the field; more calls

tnan we can fill. I am feeling well in the work, but my health is very poor. I desire an interest in the prayers of all of God's people, that I may regain my health.

In gospel bonds,
JESSE M. SIMMONS.

ROSEDALE, Kansas, October 5, 1908.

Editors Herald: For the past month I have confined my labors to this fast-growing town of Rosedale, just across the state line from Kansas City, Missouri. And through the untiring efforts of Brn. Theodore D. Grabske, John J. Shimmel, Albert T. Davis, together with their families, they have established a successful mission, held at the Malvern Hill Schoolhouse, with regular church services, a thriving Sunday-school, and Religio. They are destined to make their mark among the neighbors and acquaintances, and already they are contemplating erecting a church in the near future.

The many sacrifices which these few Saints are making are commendable, and if faithful they will inherit the victor's crown in the sweet by and by.

A number of outsiders are interested, as shown by the attendance and the financial help given. Elder John Kaler, of Independence, has done considerable preaching here, and his visits are always welcomed.

I may say that withal I have enjoyed myself this conference year; not that I have not met with disappointments, however, from time to time, and no doubt will have to put up with like experiences until this mortality shall have ceased. I bless God for the sure knowledge I have of the same gospel as was preached by Jesus Christ himself. I hope ever to abide in the truth, and do all the good I can.

It seems to me that since our General Conference I have been exceptionally blessed, at times, with the Spirit, in teaching and preaching to the people. The heavenly Father strews my path with many pleasant experiences in the work, notwithstanding my own unworthiness before him. Oh, that we could always remember well the great preparation needed upon our part to meet the Savior when he does come, or to be permitted to come with him from the realms above, with the hosts of angels and the pure ones gone on before! I find no salvation outside, no redemption elsewhere for me. Many indeed are the dangers, allurements, and pitfalls which Satan offers in order to draw away the children of the kingdom from the paths of chastity, virtue, and honor. May we have the wisdom of God to be with us continually. I have felt comforted by the rays of hope which our beloved brethren in Wales throw out in their messages from across the sea, and trust they may indeed realize its fruition to the fullest extent.

Your colaborer,
FRANK J. PIERCE.

LOS ANGELES, California, September 24, 1908.

Editors Herald: We understand the school lands of Texas are now put on the market. I would like to have the opinion of those Saints in position to know, if these lands are desirable for homes, and what part of Texas is most desirable, and about the climate, etc. There are a number of families here that would like to get homes on cheap land. Please answer through the HERALD, so all may know about them, and greatly oblige.

Yours in bonds,
H. W. PATTERSON.

SHENANDOAH, Iowa, October 4, 1908.

Dear Herald: At the close of a well-spent day, I feel that I have something to be thankful for. I have spent all day with the Saints here in Shenandoah. Sunday-school,

morning preaching-meeting, and three o'clock prayer-service, which was a most excellent service.

The spirit of the Lord was present unto the speaking of tongues through Bro. Vinnard, and the interpretation was given by him also. The Lord's sweet commendation was to Bro. Hall and Sr. Herald, also to the ministry in this part, and the voice of warning was to all, that we must stand upon higher ground, seek more diligently to put on the full armor of righteousness, that we may be able to abide the day of peril that will soon come, and if we do not arm ourselves as becometh Saints, we will not be able to call down the protection of our heavenly Guardian and Guide.

I would that I could write my feelings at this time, that they might find sincere lodgment in the hearts of the Saints, for so sure as it has been spoken it will be so, and we are not able to know how soon these conditions will be among us; so we must be up and doing the Master's will, else we will be found among the wanting. Let us all more earnestly pray for one another, for the "day is fading fast, and the night is growing darker, while the scourge goes flaming past."

My prayer is that we may all seek to glorify the heavenly Father through our everyday life, that we may be found among his chosen flock.

JOHN M. LLOYD.
From St. Louis Branch.

ALEXANDER, Kansas, September 16, 1908.

Editors Herald: The date set for the convening of the Northwestern Kansas District reunion was August 22. I arrived a few days previous with my daughter Maud, who is teaching school near here. We assisted in making the necessary preparations by putting up the tent, hauling lumber for seats, etc., so everything was in readiness for meetings by the proper time. On Saturday, the 22d, our congenial and worthy colaborer, E. Robertson, stepped from the train, prepared for the work that lay before him. He was the only missionary we had engaged to assist. The finances of this field are rather weak, on account of poor crops and few Saints. We see the necessity of economizing as much as possible, and as far as the real need is concerned, two missionaries, with the local help that can always be obtained, can attend to the normal demands of most any reunion. It is true, we love to meet a large number of missionaries and church dignitaries for the purpose of forming their acquaintance and satisfying our curiosity by comparing them with others as to appearance, ability, and qualifications. Sometimes it is true, "comparisons are odious." But it is quite questionable whether the attendants of a reunion are better instructed by hearing a large number of speakers once or twice, than by hearing two or three preach several times. While this question may be debated, there can be no dispute as to which is the most economical. Then consider the time the missionary is from his field of labor at the very time when the season is best for new openings and missionary work in general. It seems to me that we can not help but conclude that it is a mistake to congregate such large bodies of ministers at the reunions, as is frequently done.

While we should not be penurious, yet we should avoid unnecessary expense. This also brings the General Conference into view. We are informed that our last conference cost the church treasury over twelve thousand dollars. The missionary force was also cut down for lack of funds to support their families. We realize that much good is accomplished by the conferences, but like some of our reunions, it may be possible to accomplish as much or more good with less expense. We have one delegate for every twenty-five members, which causes the districts to send such a large number of delegates that they can not think of

defraying their expenses, and if a missionary comes as a delegate he must receive his expense from the church treasury.

If I properly remember the "rules of representation," as given by inspiration, the districts were to have only from one to five delegates. Had this policy been adopted and carried out, there would be no trouble in having the districts defray the expenses of delegates they send. But it must also be remembered that these "rules" made the missionaries *ex officio* from the priest up. They would have voice and vote if they were not delegates, and they are the ones who drain the treasury. But is it necessary for us all to attend? If not all, who shall be eliminated, is a very perplexing question. Yet when we consider the growing expense, which has already reached an enormous sum, it seems that it is a question worthy of consideration.

The vision shown to our President on April 16, 1902, showed the condition of the church as the Lord desired to have it. He saw the men in the offices that the Lord desired should fill them. We immediately proceeded to make such changes as were necessary—as far as possible—to have men placed in the positions seen in the vision, so the church would be in the condition as shown to him. But he also saw the following: "The assembly seemed to be large and orderly, with the different officers of the church in their quorums assembled in much the same order as observed at our annual conferences, *but* did not seem to be *so large* as at other times I had seen them."—Section 126: 9.

It is evidently the will of the Lord that the members and those who defray their own expenses should attend the conferences and gain information by attending the meetings and associating together, which would make the "assembly" as seen by the president "large and orderly," but the "quorums assembled" "did not seem to be so large as at other times I had seen them."

There should be some process of elimination adopted, to cause the size of the "quorums assembled" to harmonize with the vision, as well as the personnel of them. This could easily be done by the church adopting the policy of defraying only the expenses of the quorums whose duties make it absolutely necessary for them to be there. I think we can agree as to these quorums. The Presidency, the High Council, the Bishopric, the Twelve, and the Seven Presidents of Seventy. The specific duties of these quorums and councils demand their presence. The Seven Presidents of Seventy are to choose other seventy and this can only be done at the general conferences, for their choice must be confirmed by vote.

It has been argued that the seventy should attend the general conferences, for we do not know when they will be called on to make "a quorum decision," according to section 104: 11. It is true we "do not know" when such a demand will be made, and it is also true that we "do not know" how to proceed to make a quorum decision, nor do we "know" what effect it would have on the church when it was made. The Twelve have made a few, what were supposed to be, quorum decisions, but they had no more effect in the church than a resolution passed by a mere majority. I understand that the famous "Epistle of the Twelve" issued from Kirtland in 1887, was a quorum decision, that is, it was adopted "by the unanimous voice" of the quorum. The Lord told us in 1890 that "the epistle is to be left without approval, or disapproval by the conference," at the present and proceed just as we had done before the epistle was issued, giving us to understand that it was not binding on the church unless it was adopted by the church in general conference.

Well, we got to business at the reunion with less delay and speculation than I have succeeded in doing in making this report of it. A fair-sized audience assembled. Bro.

Robertson delivered a straightforward, logical, gospel sermon, and the reunion was on in earnest. We held three preaching-services and one prayer-meeting each day. The congregations increased, with a growing interest, till the second Sunday, when the congregations were far too large to be seated in the tent, but stood near or sat on the grass and gave splendid attention. During the reunion we were assisted by Elders John A. Teeters, who lives here and whose influence has removed much prejudice, and Bro. Earhart, who was then located at Ness City.

We concluded to hold meetings for another week and have continued every evening since, with increasing congregations, last week averaging more than either previous week. We will continue over next Sunday, when I expect to pack the tent and with Bro. John A. Teeters, go to Codell and make a new opening. Bro. Robertson left me to-day for Beeler, where he will begin meetings to-night in a Methodist church. We have preached forty-five sermons, baptizing two fine young ladies, and removed much prejudice and made many friends. I never enjoyed better liberty in preaching, and my voice is not effected, although I have preached twenty-five sermons. I have been bothered with hoarseness at times for years.

W. E. PEAK.

TOLEDO, Ohio, September 18, 1908.

Editors Herald: Since last writing to the paper, in which the Saints love to read of the events that transpire far and near, of the progress of this latter-day work, Bro. G. A. Smith, of Ray, Indiana, on his way to the reunion and conference to be held at New Hamburg, Pennsylvania, stopped here for about a week, doing good service. I accompanied him, going by boat to Cleveland, stopping three hours at Put-in-bay, an island in Lake Erie, a place of about seventeen hundred acres, with about twelve hundred inhabitants on it, principally Catholics and Episcopalians with two churches. There is a short street-car line of about three miles, to a summer resort. A great many grapes are grown on the island, and some grain. Some parts are rocky and rough. It is a great place for summer resorting, and there are also several places of amusement, and a great number of booths selling souvenirs of various kinds, also places for bathing and boating. There are three caves on the island. The largest one is named after Captain Perry, who concealed eight hundred men in it at the time of the revolution of 1812. It is forty-five feet below the surface, with a stairway leading into it. It is lighted with lamps and lanterns so that the spectator can see his way. It is about two hundred and fifty feet long by one hundred and sixty feet wide. It ranges from four to twelve feet in height. At the farthest end from the entrance there was a narrow lake passing through it, from about three or four to about twenty feet wide, varying in depth from three to sixty feet. The water is as clear as crystal, very pleasant to the taste, for I drank of it. It forms into a stream of some five feet wide and passes away in the crevices of the rock. Our guide told us that he had gone in a small boat for a great many rods in search of the end of it, but in vain. It is generally conceded that it is fed from the lake and empties into it again. There is a constant dropping from the upper rock or roof in several places. It appears that this has only been in the last year.

The other two caves we did not visit for lack of time. One of them was discovered in the digging of a well. The third is called Crystal Cave, because of the hanging of the rock like icicles. It appears that the rock had separated at some time; for the surface of the rock both above and below shows it.

Along the water's front in the park, there is a row of old cannon of about eight-inch bore, set in stone and cement, to the number of eight (I presume some that were captured

in the time of war), and at one end of the park is a stone-work erected with a number of cannon balls piled up, marking the spot where lie the remains of many a valiant man who fought for his country and liberty. No speech is heard—but silence. But the moss on the stone indicates years have passed since these remains spake as we do.

But time passed swiftly by, our boat giving signs that the time was about up for her to leave for Cleveland. There being a strong northeast wind, as we glided past other rock-bound coasts of other islands, for there are many, we merged out into the lake on rolling seas, and the nearer we got to Cleveland, the rougher we found it. The sea being very heavy, and the boat having to ride in the trough of the sea, about all on board were seasick. It was Bro. Smith's first voyage by water, but he and the writer stood it well. Neither of us were sick, but felt just a little bad over it. I presume our feelings were affected at the sight of others. However, the City of the Straits bore us safely into the harbor of Cleveland, being about an hour late. The boat was about two hundred and eighty feet long, by about sixty feet wide.

We stopped at the home of Bro. and Sr. Schmidt, 1276 West Seventy-eighth Street, who kindly cared for us while we remained in the city. During our stay we met Bro. Eben Miller, former Bishop's agent of the district. On Sunday morning Bro. Smith concluded we had better start for Akron. Bro. Schmidt was taken with chills and fever during the night. We administered to him, he receiving a blessing. At about nine o'clock in the morning, we boarded an interurban car for Akron, arriving at the Saints' hall in the midst of their sacrament-service, about eleven o'clock, after a two hours' ride on the car. The Spirit's presence was felt as soon as we entered the door, manifesting to us that they were worshipers of the meek and lowly Jesus, with whom we took part and felt blessed in so doing. We remained with the Saints of that place, holding meetings every evening until Thursday, making our stay at the home of Bro. and Sr. Kelsey, and visiting as many of the Saints as we could during our stay in the city.

Thursday we left for Sharon, calling on Bro. Thomas, tarrying with them over night, he being quite ill. We were asked to administer to him, which we did cheerfully, invoking the Father's blessing in the healing of his body.

On Friday, we went on our journey to Transfer, being met at the depot by Bro. McDole, who conveyed us to his home, where we made our abode most of the time during the reunion, and conference which was held at the close of the reunion, which lasted over two Sundays. During these meetings a pleasant time was had, forming acquaintances with Saints and friends, who met from various parts of the mission and district. The attendance at the various meetings was good. Each one of the speakers did his best when called on to defend the gospel message. Bro. Griffiths, missionary in charge, and the district presidency were in charge. Most of the Saints occupied tents, and the three large tents with the smaller ones made it look like a village of tents, situated in a grove by the river. It was a very pleasant place for such a meeting. Bro. Becker, bishop of the three districts (Kirtland, Pittsburg, and Ohio), had charge of the temporal part of affairs. He did his part so well that they came out clear, with a balance on hand. All seemed pleased that they had met, and left for their homes encouraged and strengthened for the conflict. The work has been started in that part about two years or more. Since that time to the present, quite a gain in membership by baptism, and a neat little edifice erected this season, not quite completed nor paid for, but will have it completed by fall and paid for, so that it can be dedicated to the Lord for the promulgation of his work.

After the reunion, we returned to Toledo by way of Cleveland, stopping over one day and taking a run out to Kirt-

land to make a visit at the "House of the Lord," as is seen on the front of the temple in gold letters. When viewing the words, it seemed to bring a feeling of solemnity over one, and a feeling to say, "Truly, it is the House of the Lord." And when one is permitted to enter its portals, Patriarch Lake being the conductor or guide, being informed that angels were seen and heard to sing the songs of redemption, also to enter the seat in which a little babe sang by the power of the Spirit, which had never spoken before, and to be permitted to bow the knee and offer prayer in the pulpit upon which Jesus stood and conversed with the Seer of Palmyra, it is marvelous! We felt glad, and rejoiced in spirit that we were permitted to behold such a place. And the manifestation of the Spirit was that Kirtland and the surrounding country would yet become a stake of which an organization would be effected in the near future, for Kirtland is one of the waste places of Zion, to which the Saints are to return and build, as made mention in section 98, paragraph 4, of Doctrine and Covenants—the remnants. This, to me, is strong proof in favor of God's acceptance of the Reorganization; for in every place from whence they were driven, they have returned. I hope we, as Saints, will keep humble and faithful to every known duty, that the work may be speedily done. Seek to obey as we are commanded, and not stumble as our forefathers did. I often think of the sanitarium and children's home, which we as a church were commanded to build; but not in a set time as the former Saints were commanded in the case of the temple at Nauvoo. I am glad to see the progress this church is making; and the time is soon coming when the command will be given for the great temple of the Lord to be built in this dispensation; and there seems to be a great need for laborers among the Saints, to build up the work in their hearts.

Bro. Smith returned to his home, having business requiring his immediate attention. I remained in Toledo, holding meetings in the home of Bro. and Sr. Cairns, the only available place opened.

Having occasion to go home, I found Sr. Brown troubled with a swelling on her jaw. Concluding it to be an ulcer from a tooth a dentist was consulted with the object of having the tooth extracted. He informed us that it was an abscess on the jaw, and advised poultices until it broke, declining to pull the tooth for the time being. Not being satisfied with his decision, we called on a doctor. He told us the same, and prescribed linseed poultices for thirty-six hours, and then have it lanced. We returned home, started poulticing as instructed, and kept at it the balance of the day, all night, the next day, and the second night until half past eleven, when the pain grew so intense that it seemed almost unbearable, and the scalding hot poultices gave no relief. Then May said to her mother, "Why not call upon the means God has provided; for we can do no more." She requested administration. Rob, May, and myself were waiting upon her, so we knelt by her side, the three of us offered up an earnest prayer to God for her recovery, after which I administered to her. She was relieved of the distressing pain instantly, and in about one hour it broke, she not suffering any pain from the time of administration. At that time I had removed the poultice, anointed her face with oil, and placed a handkerchief over it. We left it at that. She slept well the remainder of the night, and arose next morning greatly refreshed. Surely man's extremity is God's opportunity.

I expect to leave here Wednesday for Goose Creek, West Virginia, to labor in the Virginias for the balance of the conference year.

The work at Toledo is at a low ebb; but with care and efficient labor, good will be accomplished, and confidence restored. We can not afford to spend our time grieving over

past trials. Let them go, feeling thankful to God that we have been counted worthy to suffer persecution for his cause, and pressing our way onward and upward to obtain the prize held out for the faithful.

I had the pleasure of inducting one into the kingdom by baptism, Saturday, a promising youth of thirteen years, who will eventually prove of benefit to the work, if faithful. I have been kindly cared for at the home of Bro. and Sr. Robertson during my stay here, while others of the Saints have shown kindness. May the kind Father bless and protect his people from the evils that are in the world, and enable them to endure in faith to the end.

Yours in gospel bonds,
SAMUEL BROWN.

The Lamanites.

Dear Brethren: The Lamanite question is one that I as an individual am interested in, and I believe I see some of its direct needs. In fact, I know some of its needs that are pressing right now. The work of taking the Book of Mormon to the Lamanites takes direct means and thousands of miles of travel—quite an expenditure of money in the way of travel, railroad fare, etc., and hundreds of Books of Mormon. The first thing that must be done is to present the Book of Mormon to the learned ones. They are not going to buy the book now. Later on they will buy by the thousands.

Many of the learned ones that I have presented the book to, are favorable to it and believe it is their bible. At many such places in the country or in towns where there are large gatherings of Lamanites, there are no Saints. What is wanted, then? You may understand the Lamanites are Methodists, Mennonites, Catholics. If brethren had the means to rent a hall and pay their board, they could convince many Lamanites of the truth of their bible. It is a wonder how they will listen to the story of their fathers, etc. It is a drawing card against other denominations, and they see the point. My supply of Books of Mormon donated by Bro. Olsen has very nearly run out. Individually the two cents I mail this letter with I borrowed of my wife out of the last fifty cents she had.

If I go among the Lamanites any more I must have means to go and live. If we think a Lamanite soul is worth from twenty-five cents to one dollar per head, will we awake to the occasion and send the Bishop money at once, that we may accomplish that which the Lord tells us about in second section of the Book of Covenants; that he preserved the plates that they might go to the Lamanites. We know that the Book of Mormon has cost the best blood of the nineteenth century. Now, do not let us get too wise and say, I will give enough to pay for a hundred Books of Mormon, but I will not give any money. Just send your money to the Bishop, Lamanite Fund, and I will get all the books I want or any one else. You see if you send all book fund it would be just like dropping them in the Atlantic Ocean, if you did not have the means to carry them to the Lamanites.

Your brother in the work of Lamanite redemption,

OKLA.

Among the Lamanites, September 31, 1908.

Robert Fulton possessed to a remarkable degree the power of concentrated thought. He studied French, Italian, and German, and acquired a proficiency in the three languages. Higher mathematics, physics, chemistry, and perspective also demanded his attention as he progressed in scientific research.—From Alice Crary Sutcliff's "Robert Fulton in France," in the *October Century*.

Addresses.

W. E. Peak, Bazine, Kansas.

Miscellaneous Department

Conference Minutes.

BIRMINGHAM.—Annual conference convened with Priestly Road Branch, Birmingham, April 18, 19, and 20. Conference opened Saturday evening at 7.25 p. m., William Ecclestone, president of district, in the chair. Deacons, organist, and chorister were appointed. J. E. Meredith and E. A. Webb were chosen committee on credentials. Statistical reports were received from Birmingham, Priestly Road, Summerfield, Stafford, and Leicester Branches. A discrepancy arising on Summerfield report, after explanation by president of that branch, it was received by vote. The other reports stood approved as per rule 3 of district. Treasurer reported: Receipts 5 pounds, 18 shillings, 6½ pence; expenditures, 2 pounds, 2 shillings, 7½ pence. Elders reporting: C. H. Caton, William Ecclestone, George S. Greenwood, Charles Walton, J. T. Norton, Joseph Ecclestone; priests: John Meredith (of Derby); teacher: J. H. Simpson; deacon: Edmund Norton. President announced that in addition to the usual Sunday services there would be fasting and prayer at midday on behalf of Srs. J. W. Rushton and Joseph Dewnsup, Sr., who were seriously ill. Monday, at 10.30 a. m., conference resumed. Committee on credentials reported. Report received and committee discharged. Auditing committee reported small error in treasurer's accounts, but altered it accordingly, otherwise everything was in order. Report accepted. Verbal reports were received from J. E. Meredith and E. A. Webb. The following licenses were sent in for indorsement: High Priest: C. H. Caton; elders: George S. Greenwood, William Ecclestone, Charles Walton, E. A. Webb, J. T. Norton, Joseph Ecclestone; priest: John Meredith (of Derby). They were indorsed according to rule. Bro. W. Munslow not having sent in his license for indorsement, through some misunderstanding, motion to refer the matter to his branch prevailed. Bro. A. J. Norton, of Leicester, sent a letter stating his position. It being thought advisable, the matter was referred to a committee composed of John Meredith, F. Edwards, and F. Smith, to report to this conference. Business again resumed at 2 p. m. The following were recommended for ordination, by their respective branches: William Kemp (Leicester) from teacher to elder; Thomas W. Newport (Leicester) deacon to priest; Arthur Norton (Leicester) to deacon. The name of Bro. Robert Tabbiner, of Stoke, was also suggested for ordination to office of priest, by president of district. Brn. Kemp, Newport, and E. Norton, were approved by vote, and ordered ordained as soon as possible. The ordination of Bro. Robert Tabbiner was sanctioned, subject to the approval of the Stafford Branch, of which he is a member. At this juncture the report of committee appointed to consider letter of A. J. Norton was received, who recommended that the letter be read to the conference. Upon motion, the letter was read before the conference. Motion to refer the matter of A. J. Norton to Leicester Branch, of which he is a member, was carried. Re petition of Leicester Branch to conference of 1906, seeking to withdraw from Birmingham District, when new district is formed comprising Leicestershire, Nottinghamshire and Derbyshire, the following motion was moved by Brn. Charles Walton and T. Anderton: "That the petition take effect from this conference." This was denied, and amended, "That as soon as new district is formed we grant the request of Leicester Branch." Carried. Election of officers: William Ecclestone, president; Charles Walton, vice-president; George S. Greenwood, treasurer; Joseph Ecclestone, secretary. The authorities of the church in America, as also in this country were sustained by unanimous vote. Adjourned until Eastertide, 1909. Joseph Ecclestone, secretary.

NORTHWESTERN KANSAS.—The one hundred and eighth quarterly conference of the Northwestern Kansas District convened in the district tent at Alexander, Kansas, on August 29, 1908; meeting called to order by President John A. Teeters. W. E. Peak and John A. Teeters were chosen to preside. Branches reporting: Homestead 78, gain of 1; Scandia 46; Twin Creek 66, gain of 2; Mount Olive 24; Hill City 23, gain of 1. Elders reporting: W. E. Peak, E. F. Robertson, John Teeters, and A. B. Young; priests J. P. Anderson, V. Boatwright, and R. Haskins. Bishop's agent, John A. Teeters, report read. Auditing committee, E. F. Robertson and Mary Gregg, reported that the report was correct. Report of treasurer read. Moved that the Rural Dale Branch be disorganized. Carried. Officers elected John A. Teeters president, Eva L. Teeters secretary, Mary Gregg treasurer. Decided that when this conference adjourns

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it does so to meet with the Hill City Branch in December. Sr. Maude Peak was chosen chorister and organist. The preaching branch was by W. E. Peak and E. F. Robertson, John Teeters assisting. Herald Harry, son of Bro. and Sr. John Teeters, was blessed on August 30. Irene, daughter of Sr. Pearl Hamlin, was also blessed, also Elma, daughter of Sr. Jessie Wood. Sr. Lois Bullard was baptized August 30 by W. E. Peak and confirmed by Brn. Robertson and Peak. Adjourned as per arrangement. Eva L. Teeters, secretary.

MOBILE.—District met in conference with the Bluff Creek Branch at Vancleave, Mississippi, September 12, 1908, at 10 a. m. W. L. Booker was chosen to preside, N. L. Booker to assist; Vida Depriest assistant secretary. Branches reporting: Bluff Creek 95, Theodore 76, Three Rivers 119. Ministerial reports: Seventy F. M. Slover, T. C. Kelley; Elders N. L. Booker baptized 4, G. W. Sherman baptized 2, W. L. Booker baptized 4, Oscar Tillman, S. Cochran; Priests Reuben Mizell, Martin King. Bishop's agent's report: On hand last report \$24.38, collected \$39.25, paid out \$54.44, on hand \$12.19. Brn. Groves, McMillan, and Cochran, were appointed to audit agent's books. Treasurer's report: Collected \$10.70, expended \$9.60, balance \$1.10. Auditing committee reported that books were correct. Motions prevailed: "That the president of district appoint the time and place of holding next conference;" "that the presidency of this conference appoint speakers and assistants during this conference." Preaching at 7.30, Saturday evening, by G. W. Sherman; Sunday at 11 a. m., by T. C. Kelley; Sunday 3 p. m., by N. L. Booker; Sunday evening by F. M. Slover.

SOUTHEASTERN ILLINOIS.—Conference met at Brush Creek, September 5 and 6, 1908. Henry Sparling chosen to preside, F. M. Davis to assist. Visiting brethren were invited to take part in the deliberations. Branches reporting: Tunnel Hill 176, Springerton 167, Brush Creek 318. A partial report from Bellair 56. Received for treasurer, Brush Creek \$2.10, Springerton \$1.35, Parrish \$1.20, Bellair \$5.00. Ministry reporting: H. Sparling preached 68 times, baptized 2; F. L. Sawley preached 55 times, baptized 10; F. M. Davis preached 6 times; S. H. Fields preached 28 times; Priest P. T. Plumb preached 22 times, baptized 1; Priest Lloyd Moore preached 5 times. Bishop's agent, F. M. Davis, reported: Received tithes and offerings \$87.95, expended \$60.88, balance on hand \$27.07. Account audited and found correct. Treasurer A. H. Burroughs reported: Received since March 1, 1908, \$59.27, expended \$40.23, balance on hand \$19.04. Report audited and found correct. Conference voted that P. T. Plumb be ordained an elder, the ordination to be provided for by the missionary in charge. Conference approved of the action of the Brush Creek Branch in asking that two new branches be organized in the limits of the Brush Creek Branch. Preaching by Brn. Tanner, Sparling, and Sawley. Adjourned to meet at Springerton near the full moon in February, 1909. A. H. Burroughs, clerk and treasurer.

NORTHERN CALIFORNIA.—Semiannual conference convened at Irvington, California, September 8, 1908. J. M. Terry was chosen to preside over the conference, with F. M. and F. A. Smith as associates. J. A. Lawn was chosen secretary of the conference with Lizzie Day as assistant. The following branches reported: Chico 81, gain 4; Irvington 34, no change; Oakland 223, gain 2; Sacramento 196, loss 5; San

Francisco 194, gain 1; San Jose 103, gain 4; and Stockton 91, gain 9. The following of the ministry reported in writing: Elders C. A. Parkin, A. M. Starkey, C. W. Earl, John A. Saxe, John A. Lawn, and J. S. Hommes; Priests W. H. Dawson, A. D. Starkey, and F. H. Lawn; and Teacher Lytle E. White. Verbal reports from Elders George Daley, J. A. Anthony, C. W. Hawkins, C. E. Crumley, J. H. Lawn, John F. Wiles, C. C. Joehnk, J. M. Terry, and H. Burgess; Priests W. P. Bush, L. Dagner, T. Cook, and Harley Bates; Teacher A. C. Hawley; and Deacons C. C. Day, E. E. Bates, and Joseph Presley. Financial report of C. A. Parkin, district treasurer, was accepted. The resignation of E. S. Chase as secretary was accepted and a vote of thanks for past services was tendered him. Arthur B. Domonoske was elected secretary. The ordination of Joseph F. Burton to the evangelical ministry was approved. Conference adjourned to meet in San Francisco next year. Arthur B. Domonoske, secretary.

NORTHEASTERN MISSOURI.—Conference was held at Bevier, Missouri, September 12, 1908, at 2 p. m. C. Smith presided, assisted by W. S. Macrae and F. T. Mussell; William C. Chapman secretary. Branches reporting: Bevier, Higbee, and Green Leaf. Elders reporting: W. S. Macrae, R. O. Self, F. T. Mussell, W. B. Richards, F. Palfrey, F. A. Evans, and R. R. Jones; Priests O. R. Miller, P. J. Raw, Ed. E. Thomas, and D. Edmunds; Teachers Charles Edmunds and C. A. Brown. A recommendation from the Bevier Branch was read, asking for the ordination of Ed. E. Thomas to the office of elder, F. O. DeLong to the office of priest, and W. T. Hicklin a deacon. The recommendation was adopted and the brethren were ordained on Sunday, September 13, at the social-meeting, by H. C. Smith, A. H. Parsons, and W. S. Macrae. Bishop's agent reported: On hand at last report \$67.35, receipts \$289.27, expenses \$339.50, balance due church \$17.77. Report was audited and found correct. Tent committee reported on hand at last report \$10, receipts \$25.96, expenses \$35.60, balance on hand 36 cents. F. T. Mussell was chosen president, W. B. Richards vice-president, and W. C. Chapman secretary. It was decided to hold a reunion next year. F. T. Mussell was authorized to appoint a reunion committee, with himself as chairman of the committee. The time and place for next conference were left in the hands of the presidency. Preaching by H. C. Smith and A. H. Parsons.

Convention Minutes.

MOBILE.—District Religio association met in convention with the Bluff Creek Branch, September 11, 1908, at 7.30 p. m. N. L. Booker was chosen to preside. Theodore local reported. Bro. Sherman, representing the Three Rivers local, made a short report. W. L. Booker made a very instructive talk on Religio work. Motion prevailed to sustain our present officers for the year. Moved and seconded that when we adjourn we do so to meet Friday evening before the convening of the next district conference and at the same place as the conference. Carried. Moved and seconded that since we failed to hold Sunday-school convention this afternoon, we now take up the Sunday-school work. Carried. Three Rivers school reported. Motion prevailed that the next Sunday-school convention be held Friday afternoon, at 3 o'clock, prior to the sitting of the next conference. Edna Cochran, secretary, Van Cleave, Mississippi.

NORTHEASTERN MISSOURI.—The Sunday-school convention of the Northeastern Missouri District convened at Bevier, Missouri, September 11, 1908, with Superintendent P. J. Raw in the chair. Reports were received from Bevier, Higbee, and Greenleaf schools. Report of the home class department was read. The treasurer reported: Balance last report \$18.42, from home class \$1.50, collection February 7, 1908, \$2.14, leaving a balance on hand, \$22.06. A. H. Parsons made an interesting address on Sunday-school work, after which a very interesting program was rendered by the Bevier school. Adjourned at call of district officers. Willie May Chapman, secretary.

Conference Notices.

The fall conference of the Minnesota District will be held at Frazee, commencing at 2.30 p. m., October 24. Will all visiting Saints that want board please write to Sr. Kate M. Jepson, at Frazee. T. J. Martin, president.

Convention Notices.

The fall convention of the Minnesota Sunday-school association will be held at Frazee, Minnesota, commencing at 10.30 a. m., October 23. T. J. Martin, superintendent.

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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ISRAEL A. SMITH, Assistant Editor

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Editorial

SOME RECENT UTTERANCES ON THE QUESTION OF DIVINE HEALING.

Only yesterday, as it were, "orthodox" churches were a unit in their condemnation of the idea of divine healing. Men claimed a form of godliness but were bitter, almost frantic in denying the power thereof. For seventy years or more Latter Day Saints met the argument that the day of miracles had ended. From many pulpits they were challenged to heal the sick or perform other miracles as an evidence that the promises found in the Bible were still in force. It is a familiar picture. A joint debate is on between a Latter Day Saint elder and a clergyman. A small but attentive audience listens with bated breath. The elder defends the idea that God can heal and that he is willing to heal in response to faith and right-living. He produces quotations from the Bible to support his contention. The clergyman repudiates his own Bible and at what he considers a psychological moment introduces a vial of poison or a cripple and demands a miracle to gratify the "disbeliever."

There was an inconsistency in the challenge,—in fact many inconsistencies. One was seen in the fact that men who professed to believe in the Bible and who accused us of not believing in it were challenging us to demonstrate its truths for their conversion. The sick were healed and miracles were performed (under proper conditions), but never to gratify the curious or to convert skeptics, who would not believe if one were to rise from the dead.

The conditions above outlined have changed to an extent within the past few years. Strictly "orthodox" ministers in many parts of the world are professing to make healing a part of their ministerial work. They are volunteering to produce the evidence that we were right.

The Emmanuel movement, which takes its name from the Episcopal Emmanuel Church of Boston, has attracted national, even world-wide notice. Members of other prominent churches are indorsing the work, and almost daily advertise or defend it in the public prints. Some of these utterances we take pleasure in quoting for the benefit of our readers.

In the *Circle*, September number, Robert Stuart MacArthur, pastor of Calvary Baptist Church, New York, says, "No churchman ought to be obliged to go

Bishop E. L. Kelley arrived in Lamoni Saturday with the expectation of remaining one week. He was the speaker at the Brick Church Sunday at eleven o'clock.

outside of his church for intellectual aliment, *physical healing*, or spiritual inspiration."

The *American Examiner* recently published a symposium of views expressed by ministers who have taken a prominent part in the new movement. Reverend Samuel McComb, rector of the Emmanuel Church said:

As is generally known, a clinic has been in operation in Emmanuel Church, Boston, for the past twelve months, the fundamental principle of which is an alliance between medical science and the forces of religion with a view to the alleviation and cure of moral and physical suffering.

The Boston clinic is now taxed to its utmost resources, and we are compelled to turn a deaf ear to many appeals for help, heart-rending as many of them are, which reach us from all parts of the United States and even from other countries.

Why should there not be a church clinic of the type here advocated—based on the two great pillars of New Testament Christianity and modern science—in every great center of population in the land? Why should we not turn to the plan of Christ and unite in our ministry healing with preaching? The question may be put, What qualifications are necessary for the clergyman who would undertake this work?

To begin with: He should be imbued with the modern scientific spirit, which knows that the outer and inner worlds are governed by law. He will not expect miracles in the sense of contravention of the divine will as expressed in law. In the second place, he should be a man of religious convictions, very sure of God and the soul.

The reality and worth of prayer should be a fundamental postulate of his thinking.

Thirdly, he should be a man of heart, touched with the spectacle of human suffering and filled with an earnest desire to relieve it. Finally, he should know something of modern psychology, especially in its therapeutic aspects. Armed with these qualifications and guided by a medical expert trained in the best medical schools, such a man can, with God's blessing, make his ministry doubly fruitful in good to the world, and introduce into his own life a new joy and inspiration.

Bishop Samuel Fallows, Saint Paul's Reformed Episcopal Church, Chicago, is quoted as follows:

In the Bible is laid down every principle of healing. If you follow those principles and have faith you will improve your health of mind and body. No man must ever abdicate his reason. He must be king of himself, with faith in the power of God to aid him. That is Christian therapeutics, Christian psychology, applied Christianity.

Christian psychology uses every curative agency in the world of nature as an aid to the power and influence of suggestion and auto-suggestion for mental and physical health. It unites the physician and clergyman in the great work of healing. It aims to give the physician trained men and women to assist him in his ministry to the sick and suffering. Its hope is to link all churches, irrespective of creed, in this imperative demand of the age.

I have been a student of mental philosophy for twelve years, and I feel that it is time to put my ideas to practical test. They differ in three ways from those of Christian Science. First, I recognize the fact that there are diseases of the body which absolutely require the surgeon and physician and can not be reached directly by psychic influences. At the same time I recognize the influence of mind over body in functional troubles.

Second, there is no commercialism to this movement, so far

as the churches are concerned, and the person who is trained, like the clergymen and others, in the mental and spiritual feeding can work in perfect harmony with members of the medical profession.

Third, Christian psychology applies to all persons, whether they are Christians or not. It makes no difference as to creed or want of creed.

Reverend Alexander Irvine, assistant rector of the Church of the Ascension, Fifth Avenue, New York, declared:

Why should not the minister heal? Jesus did—so did his disciples. Jesus predicted that his future followers would do greater things in this line than he himself had done, and modern science is now telling us how to do it.

"In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick and they shall recover."

This is no mere idle rhetoric—these things have been done and are being done to-day. What does it matter whether the condition precedent be a denial of matter, an affirmation of being or a state of faith?

It matters little to me whether a cure is effected by "absent treatment" or the laying on of hands—I only ask, Does it cure?

When the minister becomes a healer of the body I believe he will also cast out devils and heal social conditions. He will be a teacher also—he will teach justice, mercy and humility. He will cleanse the abyss of its foulness; he will put into the hands of the people the knowledge of how to cleanse and heal themselves; he will be a real follower of Jesus, and not a mere metaphysical faker.

Reverend Henry R. Rose, pastor Universalist Church, Newark, New Jersey, is quoted as follows:

I count it a privilege to be at the head of the Emmanuel Movement in New Jersey. At present I hold my health classes in the parsonage, receiving patients by special appointment. Any clergyman worthy of his cloth can do this, and he will soon find himself benefiting so many people that he will have no further doubt of the need of this move on the part of the clergy or of his own wisdom in making it. When I find clergymen objecting to the healing of the sick by the church, I feel like saying: "If they only knew!" It is pathetic as well as serious for the cause of religion that the ministers are so slow in taking up a work commanded by Jesus and now made scientifically practicable. The psychological hour has arrived.

These are remarkable utterances. They may afford our readers a clew to the spirit and sentiment of the new movement. Quite as remarkable are some statements found in a sermon by Reverend A. B. Simpson, entitled "Gifts and grace," published in the *Christian Herald*, September 23, from which we quote:

Following this come the gifts of healing. This does not mean some magic or magnetic power possessed by some individuals, enabling them to remove disease by a touch, but at the same time a very real power to help God's sick and suffering children to know and receive him as their healer and life. Just as God gives to some the special ministry of leading souls to Christ, so he gives to others as distinct a ministry in leading sufferers to receive the healing power of the Great Physician. And in these days of divine manifestation, when God has been for some years calling marked attention to the physical aspects of redemption, it is surely a time

when we should call upon God for a mighty revival of the ministry of healing, and a distinct endowment of the workers who are called to it with the faith and power of God, even as in the days of old.

The *Kansas City Journal*, September 24, contained a reference to the work of Doctor Osbron of that place, as follows:

In his practice of healing the halt, the sick and the lame by means of psycho-therapeutics, and his educational propaganda to spread his "applied Christianity," as he calls it, the pastoral policy of the Reverend Doctor Andrew T. Osbron of Bennington Heights Methodist Episcopal Church was indorsed by his congregation last night.

Some time ago Doctor Osbron received the indorsement of the church board, but the congregation as a whole had never given a public expression of its sentiment. Not a word against the work of their pastor was spoken at last night's meeting by the various members of the church body, and toward the conclusion a committee was appointed to draw up resolutions expressing the congregational approval.

Before receiving the approval or disapproval of his people, Doctor Osbron made a final earnest appeal that his work might go on with their consent and support. When he was through he sat down inside the altar rail and asked point blank: "Now, what will you do?"

In his work, Doctor Osbron seems to try to get as far away as possible from charlatanism, and in outward show never takes himself too seriously.

He told of one boy who came to him with a case of neuralgia to be cured. "When I passed my hands over his face," said he, "he began smiling a little, and I thought he was about to give me the laugh, but instead he gave signs of relief, and finally exclaimed, 'That's fine doin's.'"

In his appeal to the congregation, Mr. Andrews [Osbron] said: "This movement has no reference to Christian Science, and I began in the work before I had ever heard of such a thing. We should take up our duty as we find it, and by means of the God-given power which we possess, we can bring back to Methodism its old-time strength."

The secular press seems to look with a degree of approbation on the adventures of the clergy into the field of the religio-scientific medication. The *Kansas City Journal* (July 31) contained the following editorial:

The significance of the fervor with which the church is taking up the work of healing is too profound to be ignored, and certainly it is too sincere to be either ridiculed or condemned. . . .

But the most interesting feature of this new departure of the church is that it is both a return to primitive Christianity and a binding link between religion and health. It is the true "Romance of two worlds." It is in a sense picking up the threads lost in the mazes of primitive bickering of the Dark Ages of intellectual night, of the horrible renaissance of persecution and the latter-day sensuousness of luxury and lethargy.

The great Teacher whose name is given to the church went about healing the sick and teaching both sick and well. He did not neglect the affairs of either world, though he did lay supreme stress upon the things of eternal life. But the maimed and halt and blind of body appealed to him with hardly less force than the maimed and halt and blind of soul. He raised men from the grave of this world as well as from the grave of spiritual death. The church has departed from this dual salvation. It has been getting back to the days when Christ fed the people and then preached to them, and

now it is getting back to the days when he healed them and often did not throw in discourse. . . .

Medical missionaries are those who are doing the most practical, if not the most effective, work in the foreign field. If the pastor in the home field is able to perform minor cures, let him be welcomed to the ranks of the benefactors, for the man who is not hungry and altogether homeless and friendless is half prepared to receive the message of spiritual salvation, and the man who is cured through the agency of a minister is at least two thirds on the way toward receptiveness.

It will be noticed that these men do not assume the Christian Science attitude toward disease. They recognize the actual existence of disease. Thus far their attitude is rational, biblical, and easily understood. They lay considerable stress on the personal power of the minister, his ability to dominate the mind of the patient and suggest new lines of thought and action. The direct intervention of God in answer to prayer is not dwelt upon very emphatically.

Probably with some the new movement is merely a fad. Others may have taken it up with the hope of regaining the "lost hold of the church on the people." Some hope to enrich themselves. But we can not doubt that others are sincere and are moved by a profound pity for the ailing and a commendable desire to restore the power and blessings of the primitive church.

The healing of the sick in the days of the apostles was a gospel sign, a sign to believers. Without the gospel it had no special significance or value. At most it would but indicate some peculiar psychical power of the individual. To-day the error is sometimes made of making the healing of the sick a gospel unto itself. It is not subsidiary and a sign of something greater; it is the thing itself, the chief thing that is preached, the one thing on which rests the claim of its advocates.

Along with serious presentations on this subject comes much that seems absurd and ridiculous. We have before us *The Signs that Follow*, organ of the Society of Silent Unity, Kansas City, for May-June, 1908. Reduced to simple English the basic idea of the Society of Silent Unity seems to be that one can argue himself into a healed condition by simply saying to himself repeatedly that nothing is the matter, and with the further assistance of a devotee of the cult who emphatically assures him that he is healed.

On the first page of this periodical we find the following tooth treatment:

There are no unsettled problems in my mind. All questions are harmonized in my consciousness, and peace of Spirit is established in the very substance of my thought, and I am satisfied. The nerves of my teeth are in divine order, through the indwelling Christ-mind, and all is well.

To ask a man who has a carious tooth, the nerve of which is beating the Devil's tattoo, to affirm to his own mind that the nerves of his teeth are "in divine

order" and that he has no unsettled problems, evinces a confidence that passes the sublime and becomes ridiculous. Even Mrs. Eddy is reported to have been troubled by the delusion that her tooth ached until she gave way to that error of the mortal mind and had it expelled with the aid of laughing gas and an expert dentist. We can not vouch for the truth of the report, but from what we know of human nature and toothache it does not seem incredible.

The same number of *The Signs that Follow* contains three pages of testimonies among which we notice this, "The cousin you are treating for baldness was here this morning, and I am glad to say that his hair has begun to grow again."

The St. Louis *Post*, October 5, has a report of a recent meeting of the "new thought" cult in New York City. At this session the leader, Mrs. Marsh, gave this advice.

If anything ails you, physically or mentally, do something to get your nerves and [on] a new rate of vibration, usually a little higher key is the best; sometimes, in cases of emergency, a little lower key.

Such a procedure might work well in case of toothache. Most sufferers therefrom would welcome a change of vibration.

Passing from the ridiculous to the serious we will close with a quotation from the *Christian Endeavor World*, September 24.

Men of all faiths are realizing to-day that God is no respecter of persons, but that divine power is "in God's world," is "in the soul," waiting to be called into activity. Jesus said, "Thy faith hath made thee whole." Faith works toward wholeness. Fear dissolves our strength and lays us low; faith, grasping God, who is within us as well as without, seizes upon infinite, exhaustless power, and builds up both soul and body.

Just what effect this change of attitude may have upon our work is hard to say. But we may be prepared for an entire change of front. We may expect to hear our religious contemporaries affirm that they advocate and always have advocated the idea of divine healing. ELBERT A. SMITH.

THE "STAR" AND "EVIDENCE".

Our neighbor at Independence, the *Evening and Morning Star*, has in its number for September, 1908, rather an amusing and yet vicious slap at the Reorganized Church because of the reprinting in the *HERALD* of some extracts from the Salt Lake *Tribune* dealing with the question of the complicity of Joseph Smith, the Prophet, with the introduction of polygamy.

Quoting from this article in the *Evening and Morning Star* published under the head of "Those 'Spirit' letters as follows:

We are against it as strongly as the *HERALD* or *Ensign*, but fair play demands that no more blame should be attached to Brigham Young than is his just due. We stand prepared to present evidence showing that Joseph Smith was publicly

charged, in his lifetime, in the press of his own city, as having been the author of a revelation teaching a plurality of wives. This is no new evidence, but has been in existence for many years, and no doubt both the editors of the *HERALD* and the *Ensign* are aware of its existence. Why then should these journals which profess to be Christian publications, give the prestige of their position to the circulation of matter which they quite easily know tends to deceive the uninformed? Will they explain?

The *Star* is correct with regard to the editors of the *HERALD* and *Ensign* knowing of the existence of what the *Star* is pleased to call evidence. The *Star* should also know that there are a great many things called evidence which when properly tested can not be dignified by being called nor be received as proof. Evidence is one thing, proof quite another.

It would seem that the *Star* is quite late in this attempt to introduce evidence. For if the *Star* is correct when it states that this evidence has been in existence for many years, and the *Star* can produce it, it is quite striking that it was not produced at the time of the litigation, in the United States Courts, over the Temple Lot in Independence; for the church for which the *Evening and Morning Star* ostensibly stands, put forth their efforts to prove Joseph Smith to have had complicity with polygamy, and their then acting president of the church, Charles A. Hall, invoked the assistance of the Utah polygamy branch to furnish evidence by which they could maintain their allegations in their defense in that suit. They failed at that time to prove their contention against Joseph Smith, and while we agree to the statement that Brigham Young should not receive more than his share of the blame, we have an undoubted right to hold that he shall receive his share, and we think decidedly that what the *Star* calls "those 'Spirit' letters" presented strong evidence amounting to proof that Joseph Smith was not the author of plural marriage in America. No explanation, therefore, is due in the matter.

Several articles have appeared in the *Star* of late which indicate that those who are supporting it and whose organ it is, are exercising extreme solicitude with reference to the Reorganized Church. We are just now so much of an object of solicitude to them and others of our religious contemporaries, that we may almost reiterate what one of the apostles of old said: "We are beset on every side." The persistent effort which the *Star* is making to befoul the character of Joseph Smith is very striking when it is considered that the very existence of what is called the Church of Christ, who are the supporters of the *Star*, have their spiritual existence and standing through the very man whose character they are so solicitously engaged in defaming. They seem not to have thought that honest thinking men, to whom they make appeals, will not fail to see that they are vitiating the fountain from which they have been receiving their church existence.

NOTES AND COMMENTS.

An international congress on tuberculosis met in Washington, District of Columbia, during the last week in September and the first week in October. Many distinguished scientists were present from various parts of the world. Perhaps the most distinguished member of the congress was Doctor Koch, of Germany, who discovered the bacillus of tuberculosis in 1882. The congress spent considerable time on the question of the possibility of transmitting bovine tuberculosis to human beings. Doctor Koch was strenuous in the defense of his position that human beings can not contract tuberculosis from animals. His associates were almost a unit on the other side of the question. The matter was finally decided by vote once for all that man is subject to contagion from bovine tuberculosis. Farmers and dairymen will do well to look to the health of their herds. The matter of a few dollars should not weigh in the balance with human health and happiness.

To-day's steamers will carry the first letters from the United States to England under the new postal treaty for a two-cent stamp. Owing to the difference in time, the first penny-stamped letters will have left England earlier.

Neither the distance nor the cost of the service is great; we were already sending letters to the Philippines for two cents. It is not the first foreign two-cent postage arrangement; we had already sent letters for two cents to Canada, Cuba, Mexico, and Shanghai. But it is the first arrangement which puts two of the five great "world powers" in closer communication by mail.—*New York World*.

LAMONI ITEMS.

Lamoni has had its share in the political agitation incident to a presidential campaign. Most of the parties having candidates in the field have made themselves heard. The Socialists have had several out-of-town speakers, including their candidate for governor of Iowa. The Democrats have an active and enthusiastic Bryan club that meets every Tuesday evening. On Thursday last the Republicans held a rally in the town park which attracted a good attendance, including several visitors from neighboring towns. The speakers were Governor Cummins, Congressman Hepburn, and Mr. Clarke, Republican candidate for the office of lieutenant governor of Iowa.

The Graceland College lecture course opened Tuesday evening with the advent of the Parland-Newhall Company. The entertainment was held in the upper auditorium of the church; the attendance was very large. The program was varied, entertaining, and well rendered. Yet despite the high order of the entertainment it is still a matter of regret that

Lamoni has no suitable assembly hall aside from the church where such gatherings can be held.

Elder W. H. Kephart desires his correspondents to note that his address is changed from Lamoni, Iowa, to Seymour, Missouri.

The Straight Road

THE IMPORTANCE OF BAPTISM.

If a foreigner desires to become an American citizen, and enjoy the rights and privileges of this great Republic, he must be naturalized. If a man desires to become a member of the kingdom of God, and enjoy the gifts and blessings of that kingdom, he must be baptized. Our Government will receive no man into citizenship on his own terms. He must comply with the laws which the Government itself imposes. The kingdom of God will receive no man on his own terms. He must obey the law which God has instituted. Our Government demands that the foreigner shall declare his intention, and swear allegiance to this nation before he becomes a citizen. God demands that a man shall repent of his sins and be baptized before he becomes a member of his kingdom.

A man can live in this country, do business, have a home, and enjoy life and liberty without being a citizen, but he can not vote or hold office, and in case of war with his native land he may be obliged to "pack up and leave," or take up arms and be naturalized. A man can enjoy all the pleasures of this world, mingle in all the society of men, enjoy happiness and peace without being baptized; but when death approaches him he will suffer loss, for he must be baptized or he never can enter the celestial kingdom. Our heavenly Father has decreed that every person born on this earth, who is willing to become a member of his church and kingdom, must do so by adoption, and he has prescribed the only means of adoption and that is baptism.

Through the fall of Adam Satan got possession of this world, and it became his kingdom. There is only one way by which man can get out of that kingdom. That is by entering the kingdom of God. He can do that only through baptism, as Jesus says, "Except a man be born of water and of the Spirit he can not enter the kingdom of God." Those of olden times who sought God aright were called "sons of God," and he desires that all men should become his sons. The natural man is not a son of God. How can he become one? Jesus says to man, "Ye must be born again." He must be born of water (baptized) and of the Spirit. There is no other way. "As many as have been baptized unto Christ have put on Christ." "If any man be in Christ he is a new creature." He is a son of God. Through baptism he becomes a joint heir with Jesus Christ. He is

adopted into the seed of Abraham, and becomes an heir to all the promises made to Abraham. Without baptism this can not be accomplished. Our Savior made great promises for those who followed him in the regeneration, new birth, baptism. All anxious to serve him should be willing to follow him.

That a man might become a son of God, it was necessary that he should be freed from the sins attached to him. Therefore, baptism is also "for the remission of sins." There is no other way by which man can get free from them. He must "repent and wash away" his sins through baptism. In times past God made special promises of blessings to the Jews. Paul, in one of his figures, likens them to a tame olive-tree, and the Gentiles to a wild olive-tree, and says that when the branches of the tame olive-tree (Jews) became rebellious, they were broken off, and the wild olive-branches (Gentiles) were grafted in. In order for a man to share in the precious promises, he must be grafted into the tame olive-tree, the seed of Abraham. He can be grafted in only through baptism—there is no other way.

The desire of the Christian is to be like Jesus, and one of the objects of God is to have all men who are saved typify in themselves his crowning act in redeeming the world, so all must be "buried with him in baptism," and be raised up unto "newness of life," as he was in the resurrection, so through baptism we typify his death, burial, and resurrection. And Paul carries the argument still further and says, we are "crucified with him." None of this can be accomplished without baptism.

In order that man may successfully combat the evil in this world, it is necessary that he have the "gift of the Holy Ghost." Peter tells us how this gift may be obtained. He says, "Repent and be baptized, . . . in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." All must first be baptized in order to receive it. There is no other way.

We believe John was alluding to the great importance of baptism when he stated that "there are three that bear witness in earth, the Spirit, the water, and the blood."—John 5: 8. Remember these three bear witness. All men are born of the blood, and the blood will bear witness of that fact. Jesus says that for man to enter the kingdom he must be born again. He must be born of water and of the Spirit. When man is baptized he is born of water, and the water will bear witness of that event. When he has hands laid upon him for the reception of the Holy Ghost, he is born of the Spirit, and the Spirit will bear witness of that, so the "three agree in one." If a man is not baptized these three can not witness for him.

Some time this earth, which has been baptized in water for the remission of sin at the time of the

flood, will be baptized with fire and the Holy Ghost. Then all the evil and dross will be consumed. It will then become celestialized, and made the fit abode of celestial beings. Then the saints will dwell on the earth. Then, as to who will be entitled to dwell here, there are three that will bear witness. More important than the birth of the blood is the birth of the water, and more important still is the birth of the Spirit, but all three are necessary to make a perfect man. Reader, have you been thus born? Or do you not care for these great privileges?

GEORGE S. LINCOLN.

Original Articles

THE MIND OF MAN.

The mind is the source of man's achievement.

The most primitive use it, but the world has not yet produced a man who can tell us what it is.

The mind is the divine part of man. We approach the study of the mind with the same reverence with which we would investigate the nature of Deity, for if the Creator is conscious and can institute causes that produce certain effects he must have a mind, and whatever we can learn of the nature of the mind we learn that much of the nature of God. We study the mind for the same reason we study any of the phenomena of nature, that we may learn its functions and the laws under which it exists and operates. *When we know these laws we can then become masters of our own minds and use them to produce desired effects in our lives.*

What a wonderful range of mind power is displayed in the animal kingdom! From the protoplasm, the physical basis of life, up through the many grades of lower life to our most intelligent domestic animals that all but talk, then from the lowest mind of man, little superior to the animal, if, indeed, the equal, up the greatest intellect of time. Although man is superior to the brute, he is not the only possessor of a mind. The lowest form of animal life, the protoplasm, has a mind by which it is able to select its food and properly respond to its environment. In what respect then is man superior to the brute?

A stranger approaching a country house asked the little boy, who was playing in the yard, where his father was. The youngster replied, "He's down there in the barnyard with the hogs. You can tell dad 'cause he's the one with the hat on." That is one respect in which man differs from the brute. He wears a hat. Judging from the actions of some men, this seems to be the principle distinction in a great many cases, but that's not the only difference between man and the hog. Man is able to reason.

The highest attribute of the mind is reason. Reason enables man to progress and distinguishes him

from the brute: Destroy man's reason and you have a brute left. Throw an ear of corn to the hogs, they will fight for it. They have no reason to convince them that fighting is detrimental to their welfare. Throw a ten dollar bill in a crowd of men—what's the result? The chances are a fight. Hogs fight because they can not reason—men fight because they will not reason. There is little difference between the hogs who can not reason and the men who will not—their actions are the same? Man is superior to the brute only when he uses his reason.

There is a greater difference between the lowest mind of man and the highest than there is between the highest brute intelligence and the lowest human intelligence. Whether this is true or not and whatever the difference, it consists in the use the mind makes of its reasoning power. Reason not only distinguishes man from the brute, but it distinguishes the great mind from the inferior. Whatever progress has been made in science, morals, or religion has been made through the power of the mind to reason. Progress is possible only when reason rules. The wonderful achievements of the nineteenth century have been produced by men who have carefully studied the laws of nature, who have observed the effect produced by certain conditions, who have purposely and intelligently created the conditions that produced desired effects and destroyed the conditions that produced undesirable effects.

There is a period of history when reason was at a discount. It was at the risk of life that man dared to dispute existing traditions and theories. His right to reason was not recognized. This reign of superstition when reason was dethroned produced conditions from which the world has not yet fully recovered. So obscured was the light of reason during this time that we refer to it as the "Dark Ages." Only recently, during the present year, the newspapers of Mexico, in speaking of the earthquake which had just occurred, said, "Some think it was caused by the sickness of the Archbishop." As long as men thought the plague, which annually produced such havoc and loss of life in London, was caused by an act of providence, they were unable to prevent its recurrence. When they discovered that cleanliness was a condition essential to health, when they maintained a pure water supply and made proper disposition of filth and decaying matter, the plague disappeared. The superstitious, of course, concluded that providence had relented.

All the material world is linked together by cause and effect. Every effect in the moral world is produced by a cause, just as surely as effects are produced by causes in the material world.

We readily accept this to be true in the material world, but it is so difficult to perceive in the moral

world because effects do not follow their causes so quickly.

Ecclesiastes 8:11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Experience teaches us that we can only change effects by altering their causes. A man puts his hand in the fire and is burned. The effect follows the cause immediately and every man knows that the way to stop the burning is to take his hand out of the fire. A man harbors thoughts of hatred and revenge against his brother. After a time his character becomes seared and shriveled just as literally as his hand would in the fire. The effect does not follow the cause as quickly, however, and a man who has thus lost his nobility of character may not be able to trace the cause of his loss. Indeed, he may not think there is a cause at all. He may conclude that providence is to blame and justify himself in hating his brother because his brother has ill-treated him. In doing this he makes a mistake. His misery will never cease until he discovers the true cause of it and applies the remedy there. A moral action may not produce an immediate effect, but every man will have to meet the effects of his acts sooner or later. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

To produce desired results in any realm, physical, moral, or spiritual, man must comply with the laws of that realm. The farmer who sows wheat according to the laws of nature becomes a successful farmer—the man of commerce who conducts his business according to good business principles becomes wealthy. The man who wishes to develop a good moral character must comply with the laws governing the growth of character. Reason enables man to do this intelligently.

The causes of all motion in matter are the silent, unseen forces, light, heat, electricity, gravity. The cause of all action is the silent force of thought. Thought is the cause, action is the result. If we clearly appreciate this fact we can change our actions by intelligently dealing with their causes. Every kind, charitable thought has been repeated in the mind before it culminates in an act. The liar repeats the lie in his mind before he gives it expression. The jealous man pictures to himself the way he will get even, imagines the personal encounter with his enemy and sees himself the victor. As a consequence he becomes a murderer. Action is the necessary consequence of thought and indicates what the man has been. A man is as he thinks—no more, no less. As a man thinketh, so is he. The only difference between you and me is the character of our thoughts.

The followers of Zoroaster understand that thoughts develop into action and arrange their

funerals to symbolically represent this idea. They do not bury their dead as we, but provide a tall, circular building, the top of which consists of a sort of grating, upon which the dead are placed and left as food for vultures. It is in the arrangement of the bodies, however, that they illustrate the development of thought into action. The grates are arranged in three circles. The bodies of children are placed on the inner circle, the bodies of women on the next, and the bodies of men on the outer circle. The inner circle of children is emblematic of good thoughts, the circle of women good words, and the circle of men of good deeds. They thus illustrate thoughts divided into two classes: those which develop to good words, and those which develop to good deeds.

Our present character is the result of past thinking. We can change it, but we can only change it slowly. If we look back life's pathway we can realize how slow has been its growth. The experience of each day has brought a change, perhaps the change is so slight that we may not be able to perceive it. Perhaps we can see the growth only when we compare our present character with what it was a year or more ago—so will be the change in the future. The growth in the future will be no more rapid than it has been in the past. As we look back and see the mistakes we have made, the foolish things we have done, we often exclaim, "Oh! if I could only live my life over again and know what I know now, how differently I should live." This should inspire us with fortitude. We can meet the consequences of our present mistakes with courage, for we know in the future when our minds are still more developed we shall then say again, "I know more now." We learn by the things which we suffer. When we look at the men who are below us in the moral scale, we are apt to forget that they are learning their lessons the same as we are learning ours. We know that we have to "grow in grace," "line upon line, precept upon precept, here a little and there a little." *We can not help being what we are.* We are like Topsy, we "just growed." We should remember that those around us who are making mistakes and doing what we know to be wrong are just growing too. They are doing that which is a natural consequence of their past thinking. They can not help being what they are any more than we can help being what we are. I do not mean to say that we can not change; indeed, we can not help changing. Change is inevitable, but we can only modify our future character by present thought. Our destiny changes with our thought. Henry Wood uses this illustration to present this idea. He compares our train of thought to a stream of water flowing into a cistern. If the stream is dirty, in process of time the contents of the whole cistern becomes foul. If the stream is

purified it does not change the character of the contents at once, but only as the foul accumulations of the past are allowed to pass out and are replaced by the clear water does the whole contents become pure. If you would become great, give attention to the stream of thought which you are pouring into your consciousness. Your destiny is in your own hands. Form your ideals, apply your reason to the solution of the problems of daily life. Carefully determine the conditions which are necessary to produce the result you desire in your life and then proceed intelligently to produce those conditions.

Those who neglect to use the higher powers of the mind are slaves to their environment. They fail in life because their surroundings are unfavorable, they are wicked if their surroundings are evil. If they are good, it is because they have had no opportunity to be bad. If they succeed in life it is because their surroundings produce their success; while those who use the higher powers of the mind succeed in life regardless of environment. They are able to live virtuous lives in evil surroundings. Their lives are successful because they are masters of their environment and make it what they will.

OPPORTUNITY.

This I beheld, or dreamed it in a dream:—
 There spread a cloud of dust along a plain:
 And beneath the cloud, or in it raged
 A furious battle, and men yelled, and swords
 Shocked upon swords and shields.
 A prince's banner
 Wavered, then staggered backward, hemmed by foes.
 A craven hung along the battle's edge,
 And thought, 'Had I a sword of keener steel—
 That blue blade that the king's son bears—but this
 Blunt thing—!' he snapped and flung it from his hand
 And lowering crept away and left the field.
 Then came the king's son, wounded, sore bestead,
 And weaponless, and saw the broken sword,
 Hilt-buried in the dry and trodden sand,
 And ran and snatched it, and with battle-shout
 Lifted afresh he hewed his enemy down,
 And saved a great cause that heroic day.

—W. E. Sills.

This battle we see repeated over and over again. Weak-minded, cowardly men lament present conditions and plead as an excuse for their failure the lack of opportunity. Strong-minded, courageous men utilize present conditions and create opportunities. Present condition becomes opportunity when intelligently modified and made to produce desired effects. That great American sonnet, "Opportunity," from the pen of J. J. Ingalls, leaves nothing for the mind to do but idly wait the coming of opportunity, and leaves us powerless to determine our destiny.

"Master of human destiny am I,
 Fame, love, and fortune on my footsteps wait,
 Cities and fields I walk,
 I penetrate deserts and seas remote
 Passing by hovel, mart, and palace soon or late,
 I knock unbidden once at every gate.

If sleeping, wake, if feasting rise before I turn away.

It is the hour of fate.

Those who follow me reach every estate mortals desire,
and conquer every foe, save death.

Those who hesitate condemned to failure, penury, and woe,
seek me in vain and uselessly implore.

I answer not and I return no more."

Ah! if this be true, great men deserve no credit for their achievements—those who fail are justified in their bitter complaint—the wicked should not be punished and the good should not be respected. Environment has made them what they are. Their fate is determined by opportunity. But it is not true. Environment is only a factor in our lives. The mind is the other factor and reason is its highest attribute. Only those who can not or will not use their reason are slaves to their environment. Those who can and do use their reason adjust themselves to present conditions. In the process of time they modify and change their condition. Eventually they create environment. They become masters and order their lives as they will. Opportunity has been made a scapegoat by men who lack moral courage to admit their own weaknesses. Walter Malone has made a noble answer to Senator Ingalls. He makes opportunity say,

"They do me wrong who say I come no more and fail to find you in,

Each day I stand outside your door and bid you wake and rise to fight and win.

Wail not for precious chances passed away,

Weep not for golden ages on the wane,

Each night I burn the records of the day,

At sunrise each soul is born again.

Laugh like a boy at splendors that have sped,

To vanquished joys be blind and deaf and dumb.

My judgments seal the dead past with its dead,

But never bind a moment yet to come.

Though deep in mire wring not your hands and weep:

I lend my arm to all who say I can,

No shame-faced outcast ever sank so deep,

But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?

Dost reel from righteous retribution's blow,

Then turn from blotted archives of the past,

And find the future's pages white as snow.

Art thou a mourner, rouse thee from thy spell,

Art thou a sinner, sins may be forgiven,

Each morning gives thee wings to flee from hell,

Each night a star to guide thy feet to heaven."

WILLIAM PITT.

(Read at the Independence Stake reunion, 1908.)

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THE PARENTS' OPPORTUNITY.

I have only recently seen, in part, the depth of thought contained in Doctrine and Covenants 28:13:

Wherefore they [children] can not sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, *that great things* may be required at the hand of their *fathers*.

While preparing for the funeral of an infant this

passage afforded me great satisfaction—teaching as it does that satanic agents are not allowed access to the child's mind; consequently their plastic natures are left to be molded at the will of their parents. What a field for opportunity!

The time (the favorable time) is limited. Seven or eight years only. It is a clear field till the limit of time is reached. After that comes in the enemy's work of sowing tares. Because of this gracious opportunity "great things may [will] be required at the hand of their fathers"—parents.

Notice the terms *will* and *pleasure*. Oh, the goodness of God thus manifested in giving parents a chance to train, indoctrinate, and thus fortify the child for the fierce contests of coming life! Thus to forestall the child's mind will be (to use a western expression) like "filing a preëmption claim" on him before the Devil can "homestead" him.

S. F. CUSHMAN.

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"LET US THEN BE UP AND DOING."

"As old age creeps upon me, this work grows dearer with each passing year. I have been a member of this church almost sixty-three years. A great part of that time has been spent in active missionary work; some of it in foreign lands. Yet to-day, when I look back over that time and consider my life, what I *have* done seems very little in comparison with what I *might* have done!"

These words were part of the concluding remarks of the aged minister who preached for us last Sunday morning.

"What I might have done!" I have been thinking of it ever since. From my point of view, his has been a useful life. Nearing eighty-three years of age, having spent years in God's service, being blessed in his ministrations in the gospel, he has certainly accomplished much. Yet now, as the other shore appears only a little way ahead, he sets a different estimate upon life's duties, and sees what he might have done with a clearer comprehension.

Will it be the same with us? Are we to-day leaving undone the things we might do for the upbuilding of God's kingdom? For pleasure, for worldly gain, for ambition, are we putting aside and leaving undone the work we know that we could do? I fear many of us have, many of us do.

"Zion might even now have been redeemed," you know, had not our fathers neglected to do their duty. Will the same be true of us?

I took the lesson home to myself and would like to help you apply it also. I compared my own work with what I might have done, with what I have felt a desire, an inspiration, to do. I thought of the many times that to my mind have come thoughts not meant for me alone. I intended to write them *when I had time*. I thought of the visits to weak Saints

that I meant to make but never did. I was too busy. I thought of time that might have been spent in study of the Doctrine and Covenants, with which I wish I were more familiar. And so on and on.

Is it true of us all? Do we allow the things of this world that are pressing upon us each day to crowd out the things of the higher, spiritual life that we have agreed to live in Christ Jesus? If so, will we not regret with unutterable sorrow the "might have been's" by and by when the summing up time comes?

Will the daintily made clothing of our children ever repay for a lack of "gospel training"?

It matters very little to-day whether my house-keeping was modeled after all the "spic and span" method of my neighbors or not, but it does matter, it will eternally matter, whether my children were taught the gospel of Jesus Christ. It will always be my regret if I might have planted precious seeds of truth and was too busy "keeping house" to do it. Alas, there are so many, many housekeepers, and so very few good "home makers."

Do the things that are of vital importance occupy our thoughts most? Are we earnestly engaged in seeking to build up the kingdom of God? If so the "might have's" will be fewer and we will be glad that, like Mary of old, we chose the better part. For while we must have food, shelter, clothing, the main purpose of life is not to obtain and use these, but to learn how to live with God. To make ourselves like him by cultivating the attributes of God that are born within every man. Life, more abundantly, is growth in the direction of God. So, dear Saints, let us, you and I, commence now, to-day, if we have not done so, and make the very most that is possible out of life. Every night we will find that something has been left undone. We never can do all that comes before us each day, but let us choose to do the things that will be for our own advancement in the knowledge of the law of God. Let us choose to do what will benefit those around us, and what will leave a lasting impress for good; and the things we can not do, let them be the ones we will not need when we go into the presence of God.

MARY E. GILLIN.

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"THE GATES OF HELL."

In connection with the article on this subject by Bro. W. E. LaRue in the HERALD for August 19, 1908, I wish to present a few thoughts for the consideration of Roman Catholics.

Christians generally are acquainted with the conversation recorded in Matthew 16: 15-19:

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

The word *it* in this scripture refers to the doctrine of the revelation that Jesus is the Christ. And the gates of hell did not prevail against Jesus revealing himself as the Christ, the rock of our salvation.

The apostles' creed teaches us that "he descended into hell, the third day; he arose again from the dead; he ascended into heaven." That is true, and is sustained by the following scripture: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."—Ephesians 4: 8-10. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (See Acts 2: 31.)

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.—1 Peter 3: 18-20.

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.—1 Peter 4: 6.

Among the other important things taught in the above scripture, it is manifest that "the gates of hell" did not prevent Jesus revealing himself as the Christ. He went into hell and preached to the spirits there, and he came out.

When Jesus asked the question concerning his identity, his followers did not have a knowledge of his divine parentage. They believed just the same as some do to-day. But as a necessity for the foundation of the church of Christ, or kingdom of God, there must exist the ability of Jesus to reveal himself as the Christ the son of the living God. This theory carries with it the idea of present direct revelation as taught by the Apostle Paul.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.—1 Corinthians 12: 3.

Christ, as such, was a revelation, a rock to the Israelites in the wilderness. "For they drank of that spiritual Rock that followed them: and that Rock was Christ."—1 Corinthians 10: 4.

The Roman Catholic Church impresses on her members that she is the divinely inspired, authorita-

tive teaching body, that she is infallible in teaching doctrine; that those who reject her reject God. To sustain her position in those things, she uses the following scripture, with other passages also:

Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.—John 16: 13.

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.—Matthew 28: 20.

In presenting the claim of the mother church in regard to apostolic succession of the priesthood from Peter to Pius the Thirteenth, her officers use the scripture in the following manner:

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Jesus also said, "Lo, I am with you alway, even unto the end of the world." Now, if it be proven that the church was overcome or apostatized, or that the gates of hell prevailed against her to her overthrow; then Jesus is proved a false prophet and a liar. Because he said he would "be with the church alway, even unto the end of the world."

Also, he said he would send the Holy Spirit to guide the church into all truth, hence if error be found in the teachings of the church, again is Jesus proclaimed an impostor and all our hope is vain. The errors of individuals in the church do not commit the church.

Reader, notice that the promise of our Lord to "be with his church alway," depends on the teaching and observance of all things whatsoever he commanded, as stated in Matthew 28: 20. When men or organizations say there are no more divine revelations received, that the canon of scripture is full, that God has not spoken since the days of John the Revelator on the Isle of Patmos, then they place themselves behind a barrier that will prevent the Holy Spirit from guiding them into all truth. But the Roman Catholic Church and many of her children and grandchildren say that the canon of scripture is full and that divine plenary inspiration and revelation have ceased. Therefore the Holy Spirit can not guide them into all truth.

Now, when Jesus told Peter that the gates of hell should not prevail against "it," he included the doctrine of revelation. It was revealed to Peter that God was the Father of Jesus. And it was revealed to Jesus that Jona was the father of Peter. (*Simon Bar-jona* means Simon, the son of Jona.) Further, the word *it* is of the neuter gender, and refers to a thing or principle or doctrine. The church of Christ throughout the Scriptures is mentioned in the feminine gender; hence Jesus did not indicate his church

when he said, "The gates of hell shall not prevail against *it*."

Note the following references relative to the Church of Christ: The bride, the Lamb's wife (Revelation 21: 9, and 19: 7).

The bride is the bridegroom (John 3: 29).

A bride adorned for her husband (Revelation 21: 2.)

Clothed as a bride [with jewels] (Isaiah 61: 10).

Perfect [through the comeliness put on her] (Ezekiel 16: 8-14).

A chaste virgin (2 Corinthians 11: 2; Jeremiah 31: 4; Revelation 14: 4).

A woman clothed with the sun (Revelation 12: 1-17).

The twelfth chapter of Revelation indicates the church established by Christ in her apostasy or change into the present degenerate Roman Catholic Church and her illegitimate children.

The gates of hell did prevail against her.

J. C. GRAINGER.

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"OWE NO MAN ANYTHING."

INDEPENDENCE, Missouri, October 12, 1908.

Editors Herald: I send you herewith a piece for publication which I translated from a German newspaper, *Bote der Urschweiz*, printed at Schnozz, Switzerland. I wish you would print it in the HERALD. I think it would teach a good lesson to many of our church members. If you decide not to publish it, please send it back, and I will pay the postage. I do not want it to be put in the waste-basket. With kind regards,

Your brother in Christ,
131 South Fuller Avenue.

J. L. BEAR.

MAKING DEBTS.

A celebrated Englishman writes about making debts: "When I was yet a little boy, wearing an apron and going to school to a lady teacher, it happened that I needed a slate, and had no money with which to buy one. I was afraid I would be scolded for losing my slate so often, because I was a very careless little fellow, and consequently did not dare to ask at home for money to buy another one. What should I do now? There was a store in the place owned by an old woman, who sold tops, shells, cakes, and balls, and I had seen that she sometimes sold to boys and girls on credit. So I thought that as Christmas was near, surely somebody would make me a present of a half penny or a silver grosh, and I could get the slate on credit and pay for it on Christmas. I did not feel very good about it, but I gathered all my courage and went into the store. The price was a penny, and as I never borrowed anything before, and my credit was good, the friendly old woman handed me the slate, and I was in debt. I did not feel comfortable, and it looked to me as if I had done wrong. But I did not know how soon I was to atone for it. How my father heard of it I never learned, but one little bird or another must

have whispered it to him, for he let me feel his displeasure, and may God reward him for it. He was a man of understanding, and did not spoil his children. He did not want them to get acquainted with speculation and finance operation, and so he came against my debt-making at once and with energy. He gave me a good lecture about debt-making, that it looked like stealing, and how people are led to destruction; and how a boy, who owes a penny to-day, may after a while owe a thousand dollars and be cast into prison, and bring shame upon his whole family. It was a powerful sermon, and I seem to hear it yet; and my ears tingle whenever I think of it. Then like a deserter, who is brought back into the barracks, I was escorted back into the store, crying very bitterly the while, being dreadfully ashamed, because I thought, Everybody knows that I make debts. Under many ardent admonitions the penny was paid, and then the poor debtor was let free, like a bird from his cage. How good I felt then that I had no more debts! How earnestly I covenanted and promised my little heart, that nothing could induce me again to make debts. It was a good lecture, and I have not forgotten it. God bless my father for it, I say."

And may there be many such fathers in our country, that it may not perish by rascality; otherwise our people, with all their societies and establishments, and all their paper money, will soon be as worm-eaten as touchwood.

From that day where debt caused me such a bad feeling, I have hated it like Luther the pope; and from the very moment I started housekeeping for myself, it was my greatest care to keep away from my habitation, debt, filth, and the Devil. And if the last named sometimes slipped through my door, or the window, as the old serpent winds itself through the smallest hole, so anyhow have the other two with the help of a good wife, hard work, honesty, and a few scrub-brushes, not stepped over my door-sill.

Debts are something so humiliating, that if I owed one grosh to anybody, I would rather go on foot four miles in the winter to pay him the same, than to have the feeling that I stand under an obligation to him. If my name was on the merchant's book, the baker's, or the tailor's, that I was indebted to them, I would feel like I had beans in my shoes, or a hedgehog in the bed, or a snake crawling up my back.

Poverty is heavy, but debts are horrible. A man could just as well have a smoky house or a quarrelsome woman, which it is said are the worst evils in the life of man. It looks very much as if some people like to owe something. But I would just as soon be a cat in the chimney when the fire burns, or a fox when the dogs are on his heels, or a hedge-

hog who is pierced on a pitchfork, or a mouse when in the claws of an owl.

For an honest man to hold a purse full of other people's money, is worse than an empty one; it is unbearable to him to eat other people's cheese, to wear other people's shirts, and walk around in another man's shoes. He can not be at rest, as long as his wife shows off in a hat owned by the milliner, and wears the stuff owned by the merchant.

Many neighbors of mine have to trace their downfall to their bad habits in making greater expenses than their means would allow them. I am afraid this love of luxury is a universal sickness in our time, and many who call themselves Christians are suffering with the same disease, to their own shame and loss. Good woolen and cotton clothes are no longer good enough in our days. The girls must go around in satin and silk, and then comes the bill from the dressmaker's, as long and as gloomy as a winter's night. By such pomp and style the money goes quick, the family keeps poor, and the father is in toil and trouble for ever on this earth. When frogs blow themselves up like oxen then they burst. Five dollars a week aping three thousand dollars per year, comes in contact with the state attorney. Such people light their candles at both ends, and then say they were unfortunate. Why do they not call the child by the right name and say that they are spendthrifts.

To be economical is the battle of life half won. It is not so hard to earn money as it is to use it wisely. Hundreds would never have known what distress is, if they had not understood so well how to run through with money. If all the poor women only knew how to cook, how far would the little income their husbands are able to bring in reach?

Those who make debts can hardly escape being liars, because they promise to pay on a certain time, when they know beforehand that they can not do it. And then after they have brought forth a long row of excuses, they promise anew, and so they lie soon and easy.

Borrowing, getting things on credit, leads to lying. Who can then dispute that it is a bad thing? Naturally there are exceptions; and I do not want to speak hard words against honest people, who either by sickness or misfortune become broken down. But we will find, according to common rule, that debts are a great morass and a deep ditch. Happy is the man who again gets out of it, after once falling in. But three times happier is he who, through the goodness of God, has been preserved entirely from it. When we once invite the Devil for dinner, we will surely have a good deal of trouble to get him out of the house again. It is better, if we never let him in; have nothing to do with him. Where a hen lays an egg once, there she will most likely lay

another. If a person has once made debts, very likely he will do it the second time? It is far better to keep away from it from the beginning. Who owes a grosh, will soon owe a dollar, and who first gets into the mud to his ankle, will soon be in over his knees. Never owe a penny, and you will never owe a dollar.

I believe a truly honest person will prefer to be as lean as a hound, rather than to make himself fat with borrowed money; and rather let his throat dry out from the dust of the road, than to go in debt for a drink at the saloon. Unpaid merchants' notes will sting like pins and needles into the soul. Free from debt, free from care. Out of debt, out of danger. To lend and to borrow are hedges full of sharp thorns. The Bible says, "Owe no man anything." It does not say, Pay your debts, but, Have no debts to pay. My mind is this; that those who break this on purpose ought to be thrown neck over head out of a religious community.

Our laws render debt-making most dangerous assistance. Nobody need be a thief in our day, he only needs to start a business, and then become bankrupt, so that he may reap a much better profit. Already the proverb has it, Who never is bankrupt, will never be rich. I know merchants who have been bankrupt five and six times, yet in regard to their salvation are perfectly at ease.

My decision is: Pay as you go, and beware of small debts. It is not hard to settle small accounts. Free yourself from the burden of your debts, then you will always know how much you have. Sins and debts we always have, more than we think. Here a little and there a little and soon a person is in over his ears. It is the small expenses which make the pocketbook empty. Money is round and rolls easy away. Many go to market in the time of need with empty pockets, and buy at a price they ask; they have to pay, therefore, too much and get always deeper in the swamp. Then they commence to speculate and use little tricks, and low crafty skill; then an empty pocket can not stand up straight very easy. Nothing good comes thereby. Such sly plans are like spider-webs, which catch nothing better than flies and are soon swept away. As shoes can not be repaired with tissue paper, nor a broken window with ice, so can a business concern on the point of collapse not be kept up straight by impure maneuvers.

It is said that poverty adds to man's five senses a sixth one. It would indeed be very necessary, because many debt-makers seem to have lost the other five. They seem to imagine that by borrowing, debts are not only made, but also paid. Such people pay Peter with that which they borrowed of Paul, and in this wise they get out of their difficulties. In so doing they only stick one foot into the mud

to get the other out. To shear eggs and to pull hair from a bald head are difficult, but, alas, in comparison with the lesson to pay debts with empty pockets.

Whosoever thinks that he can pay his debts by trickery is a fool. A person must curtail his expenses, and save his income, if he wants to be free from debt. You can not give your money out and pay your debts at the same time. Detract your living expenses, when your purse is exhausted. Promises make debt, and debt makes promises; but promises can not pay any debt. To promise is one thing, and to do is another.

The word of a man ought to be as sure as an oath. He ought never to promise to pay unless his prospects are sure, so he can pay at the promised time.

Of General Interest

THE CRISIS INVOLVED IN COLLEGE LIFE.

The reference of the subject of this brief article is to the individual crisis. There can scarcely be any time more critical than that which brings a young life to the new freedom of the college. Think for a moment of the extent of the change.

Hitherto the high school student has been under close tutelage. He has gone to the school building at a certain hour and has remained until the clock struck the moment of adjournment. Even when he had no recitations he has been held in the assembly room under the eye of the appointed teacher. Here order is compulsory. He can not play. He must either dream or study. At the end of the session he marches out in regular order. All this approaches the military regime. Recitations are scheduled: and so is the student.

What a change comes at college! The student goes to his appointed recitation, but between the hours he disposes of his overtime. He studies; it may be that he does not. Even if he be in the college dormitory, supervision is purposely loose. The taskmaster is always at a distance. For the first time in his life this student has the freedom of his time. Ordinarily he can go the end of his first term without meeting a definite day of judgment. If he is lured and deceived by the distance of that day, college freedom plays a severe trick upon him, and he is either cast out or given a new probation. Men talk about "academic freedom"! The most dangerous, and yet most glorious "academic freedom" is just this: the freedom of the student who, with only such supervision as can be given to hundreds of young people, relates a free mind to free time! This always makes a crisis in intellectual life. Here is a good question for the new student this fall: "O, young man, what

are you going to do with your freedom of time when you get to college? Here is your crisis!"

And the same thing is quite as true morally and religiously. Freedom comes in. The parents are not at hand to inquire where you are going "this evening"; to see what time you retire to rest; to ask whether you have studied that Latin or geometry. And the president and professor can not follow you with such care and queries. You can waste your evenings, spend vacant day-hours "down streets," and yet leave the home folks in ignorance for a time.

Nor does the pastor at the college town know you well. Formerly you were quite intimate with the preacher, and all the church people considered your going to college as an event. But here you are one of hundreds, and it will be long ere the new pastor, however faithful he may be, will know you well. So your relation to your home and to the church is *free*. The meaning of this fact can not be overestimated.

To the student himself this liberty offers the best chance he has ever had for manhood. If he uses the crisis of freedom aright, it will make a man of him. If he abuses the crisis, it will abuse him terribly! So I repeat the question: "O, young man entering college, what are you going to do with that new liberty?"

To the parent this crisis has meaning also. The student should be sent where liberty will have proper incitements and inspirations, where the boy can avoid certain habits without being called a "cad," where the general fashion is to do the right thing, and where somehow Christ is given a fair chance to work into the young heart that "law of liberty" which is the final thing in character.—Bishop Edwin H. Hughes, De Pauw University, Greencastle, Indiana, in *Northwestern Christian Advocate*.

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JEW'S BUY IN PALESTINE.

JERUSALEM, October 10.—The Turkish constitution has proved an immense boon to Zionism. Jews were formerly forbidden to buy land in Palestine. They did so by stealth, but are now making purchases openly.

A report is current that the crown domains, extending over a large portion of the whole length of the Jordan Valley from Tiberias to the Dead Sea, and forming the sultan's private estates, are in the market, and that a Jewish syndicate is negotiating their purchase. There is little doubt that the Jews will soon once more be in possession of the site of ancient Jericho, the land which was the first fruits of their conquest in Canaan. The larger part of the Holy City outside the walls already belongs to Jewish capitalists and Zionist pioneers.

A remarkable event occurred at Nazareth recently. The moslem judge invited all the sheiks, as well as Greeks, Romans, and English churchmen, to the

mosque. A large mixed crowd gathered. The judge went up to the pulpit and preached a long sermon. An English clergyman followed and spoke from the same platform.—*Kansas City Journal*, October 11, 1908.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamon, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

The Royal Way.

Dear laughing eyes, I will not pray
That God shall never send you tears;
That cloudless sunshine day by day
Shall brighten all your coming years.
I pray that still through cloud and rain
Your inner depths may hold their light,
And under happiness or pain
You find the Father's meaning bright,
Reading in all life's mingled good
Your title of high womanhood.

Dear girlish hands, I will not choose
The softest, daintiest tasks for you;
God send you strength to give and use!
God send his work for you to do!
The sacred ministry to need,
The round of household toil and care,
The binding up of hearts that bleed,
The girding up of hearts that dare,—
The labor of love's law, made good
In royal years of womanhood.

Dear dancing feet, I would not make
Your path all smooth from thorn and brier;
The climbing road be yours to take,
The thorn-set splendid struggle higher.
God give you still life's springing zest,
Never content with what is past;
God grant you through earth's weariest
To walk undaunted to the last,
Climbing the steeps of hard-won good
To heaven's height of womanhood.
—Mabel Earle.

The Band Concert.

We were spending the night in the town and at the invitation of our host and hostess we went to listen to the band concert which was given each Saturday evening in the open air on the public square. The harvest moon shone so brightly and the soft balmy air seemed so inviting that we felt that indeed it was a pleasure to accept the invitation. As it was five blocks to the square we rode with the son of our old friend behind a pair of pretty little grays, one of which was very frisky and acted as if he hardly knew which he preferred doing, to walk on four feet or to raise himself and walk on his hind ones.

When we arrived we found many had come before us, and we were told that a magic lantern show was to begin in the

hall just a short distance down the street, and at once the host and husband proposed we go. But my friend and the writer laughingly informed him we had seen magic lantern shows before and did not care to see one to-night. However, we proposed they go alone and laugh as much as they care to, and not waiting for us to insist they sped down the street in the direction of the moving picture scenes. A flight of broad steps just on the corner looked so tempting that we sat down on one of the lower ones to watch and drink in the scenes about us. People were coming from all directions, up the street, down the street, across from east to west, and from west to east. Everybody appeared to be happy, all talking, laughing, and greeting those about them. There were laddies and lassies young and pretty to look upon. There were little children, babies in go-carts, babies in arms, and babies toddling along on the pavement, holding to their mamma's hands. There were gray-haired fathers and mothers, middle-aged ones also, some wheeling their baby-carriages along who looked as if it had been but a short time since they themselves had been the occupants of the vehicle. All had come to hear the band play, and they were not to be disappointed, for presently from out the shadows came a group of prettily uniformed young men and took their places beneath the great lamp which hung high overhead and shed about such a beautiful, pinkish, purple light upon the scene beneath. The electric lights were not turned on as the full moon sent a broad, mellow light over all, which lent a beauty to the scene very much appreciated by one who was given to dreaming during hours of wakefulness.

The music was enchanting, for in this hour of so many good musicians who would venture to play for the public but those who understood what they were attempting to do. There were the groups of school children, also the merry college students, but one thing that struck me as being amusing was that so many were hungry. "Hungry!" you will exclaim in astonishment. Why, yes, so many were eating. Eating candy, peanuts, watermelons, bananas, oranges, and other things which I need not mention, that one would naturally draw the conclusion they were hungry. As for myself I must confess, although somewhat intoxicated with the music and the scene about me, I did not feel hungry; for the memory of a good supper partaken of just prior to our coming still lingered with us.

Once a group of six or seven young ladies were standing near and they were remarking how thirsty they were when a sensible young fellow whom I fancied I had seen before—times connected with the district Sunday-school work said, "Ladies, come with me and I will treat you *all* to a drink of nice, cool (?) *water*." Whereupon they laughed pleasantly and away across the street went the merry group to claim the proffered treat.

One very conceited young man—yes, he was certainly *young*—came close by an approaching couple of schoolgirls perhaps thirteen or fourteen years of age, and asked one of them to accompany him to the show, as at nine o'clock the scenes were changed, making a second show for the night, and the dainty little miss looked shyly about her and said *no*. When he began to press his suit farther, she turned and quickly passed up the stone steps and perched herself back on one of the highest, back of a row of married ladies, and when your writer smiled up at her she blushed and said, "I told him *no*, and when I said it I meant it."

I felt like patting her shoulder and saying, "Bravo! little girl, when you say *no*, mean *no*."

But what of the other. He also asked her to go with him, and she said, "Oh, *no*. I think I better not go." But he began to insist and they argued the case in question, she constantly affirming that she did not care to go, also that

she thought she better not go, and more than once said, "No, I won't go to-night," and at last they turned and walked down the street together.

As I could not avoid hearing their conversation without leaving my seat, which I did not care to do, my curiosity was aroused, and my eyes followed the retreating forms. By the assistance of a light down the street I saw them enter the hall together, and I knew they had gone to the show. As all were strangers to me, please pardon if I digress a moment. Dear girls, what has brought much shame and sorrow to the church as well as the world at large, is lack of firmness. No gentleman will respect a girl or woman either who can not assert herself for what she *knows* or even *thinks* to be right, and when once she has said *no* to the one who would seek to persuade her against the dictates of her own conscience, she should say once *no*, and stand by what she has said, no matter what the cost.

But to return to my story. The concert had closed, the crowd going much as they had come, and as those truant husbands had not returned I sat watching the scene until at last my companion aroused me from my reverie by saying, "Would it not be better for us to start home now? They may not come till all is over there." We started at once, remarking that time brought wonderful changes to the minds of men, for twenty-six years ago those same husbands could not have been induced to visit the show while their best girls sat on the street-corner and listened to the band play. But such is life, and as we were nearing home, a clattering of footsteps on the walk behind us assured us that they had discovered that the concert had been adjourned and they had come to escort us home. But the evening was a pleasant one as all agreed.

ELLEN SHERARD ADAIR.

Letter Department

HAMILTON, Missouri, October 4, 1908.

Dear Herald: The work of the Lord is progressing, as it does when we all put our shoulders to the wheel. Bro. Pickering is president of Kingston Branch, where we formerly belonged. Brn. W. P. Pickering and W. P. Bootman are workers in this vineyard. There have been a few baptized. The Saints south of Hamilton petitioned Far West District conference for a branch and it was so arranged by sending our presiding officers, Apostle W. H. Kelley and David Powell, to attend to the matter. We are now known as Oakdale Branch, and the Sunday-school took the same name. There are a few talking of joining in with us. Some have come from other States looking for homes in the land of Zion. They may locate here. Land is held at reasonable prices considering the improvements and quality of the land and other conditions that surround us. There is plenty of work to be had and good wages are paid. We are hopeful of the work prospering and of the redemption of Zion, and do greatly rejoice in the gospel.

Yours for truth,

BRO. AND SR. J. H. SNIDER.

DES MOINES, Iowa, October 10, 1908.

Editors Herald: I am sorry you copied into our church paper the sensational and incorrect statements found in the daily *Capital*. As a result of what the reporter wrote and had published the Ministerial Association adopted a resolution excluding him from the meetings of the association, and invited the *Capital* to send another reporter.

The committee to which was referred the rule on membership did not report, so that their consideration of who are members is not known, and to what extent they may con-

sider the term *evangelical* is not yet known. I was informed that the reporter's ideas were not even hinted at, and so I had told the reporter the week previous when he inquired of me; but he would not take my word and had to suffer the reproof of the association.

Last Monday Doctor Thomas Nicholson treated upon the subject of the "Attitude of denominational schools toward the Carnegie pension fund," arguing that all denominations should unite in a plea that would move Mr. Carnegie favorable to such schools, but did not favor the changing of the charters so as to exclude the denominational idea. In fact he showed many advantages secured by the denominational schools. I could not but consider the opportunities and advantages of our denominational school, Graceland College. In the course of his remarks he expressed strong belief in the fulfillment of the prayer of Jesus for oneness as expressed in John 17, but said he could hardly hope for this within one hundred years.

He argued that religion is but the product of human nature, but Christianity is neither creed nor dogma, and that this unity would be secured by making less and less of creed, and placing more importance upon the higher ideals of Christianity, the social and moral side of life. He plead for the uniting of Protestantism to meet the rapid increase of Catholicism, which he claimed was making rapid strides upon our social and governmental institutions.

Many of his arguments were strictly unitarian, and had I not known who he was, I would have concluded from the general arguments of the paper that it was written by a Unitarian.

Business-meeting of the branch was held last Monday night, and a very profitable and advanced step was taken by the spirit of humility, confession, and reconciliation manifest. While the ingathering is slow, yet the development being made along several lines is worthy of notice and a subject for gratification.

Cottage meetings are not largely attended yet, but we are hoping, laboring, and praying that the honest in heart may be reached.

Bro. W. Christy will be with us Sunday to further instruct the Saints in their temporal salvation.

Respectfully and hopefully,
J. F. MINTUN.

APPLE, Arkansas, September 22, 1908.

Saints' Herald: This leaves me laboring in mission work at this place, with some interest. I am domiciled with Bro. J. C. Sanders, five miles west of Hot Springs, where elders get welcomed, and feel at rest from the opposition that usually comes from the world. I have labored hard to interest the people in the gospel, but the pleasure of the world and the precepts of men are more attractive to the great mass than the plain doctrine of Christ. The spirit of speculation, campaign, and pride, is the onward and downward go of the human family of to-day. How long, oh, how long will it take the people to see their folly in supporting the speculative and false political and religious world? The angel told Joseph Smith that their creeds were an abomination in his sight. The book of Revelation, in its description of Babylon, the Roman Catholic Church, and her daughters, says her sins have reached to heaven, and to come out of her. What else could the angel have said to Mr. Smith? He certainly told the truth. The creeds of men, we know to be false, and their line runs back to that corrupt tree, Rome, the mother of harlots. The Lord says, Come out of her, my people. Will his people obey, and come out? They are very slow about the matter. Be ye a separate people, is a wise injunction. But the Saints do not always heed it, and suffer loss thereby. And the end is not yet. They will continue to

disobey, a goodly number are still robbing the Lord, will not pay tithing, will not make the preparation to gather to Zion.

Some say, by actions, that the revelation given on Fishing River can go, we will stay in Babylon yet awhile—the time for gathering is not yet—the Lord said not to be in haste. So you see there are more looking back than Lot's wife. What will be the end of these wonders?

I go from here to Bald Knob, and then to Camden, if my plan is not changed,

In bonds,

J. W. JACKSON.

VALES MILLS, Ohio, September 23, 1908.

Saints' Herald: As I have not written to you for a long time, I will venture. I am now holding forth at this place, with pretty good attendance. I came here from Wellston, where I preached to large, attentive crowds, on the street; and I was called on by the temperance people, who had a large platform on the street, to speak for them. I did the best I could, and they showed their appreciation to me. I think my work in Wellston did good, and removed prejudice. We ought to have a branch at Wellston, and gather up the scattered members around there.

We had a district conference at Wellston on the 12th and 13th, with a small attendance. The weather is very dry and hot up here in Ohio.

There was a very sad affair at Albany, a short distance from here, last Sunday night. A young man by the name of Webb shot himself with a shotgun, and died in a few minutes afterward. He did it because his father chastised him for his recklessness in spending money.

I am feeling well in the work, and hope to do good in the work of the Lord.

Yours for the truth,

J. W. METCALF.

Home address: 1719 Seventh Street, LOUISVILLE, Ky.

ESCATAWPA, Mississippi, September 28, 1908.

Editors Herald: As it has been some time since I have written to the dear columns of the HERALD, I feel that I ought to write a few lines that may be of some interest to some one. The few Saints here are still trying to hold out faithful to the grand and glorious law of Christ; but we do have an awful, trying time of it.

We have a real nice Sunday-school and Religio; getting along very well; but the old gentleman that always tries to work against God's work is still busy here.

Our district conference convened September 12. All enjoyed themselves. On the 15th a debate was held at the same place, Bluff Creek, Mississippi, near Vanleave. The debate was between the Missionary Baptists and the Reorganized Church. The Baptist preacher's name was B. M. Bogard, Bro. F. M. Slover being our preacher. Bro. Slover was the man for him. He was endowed with the Holy Spirit from first to last. All the people were made to rejoice, and by the same Spirit. It was remarked by both members and outsiders, old and young, that they had never heard a man that knew so much about the Bible and the history of the Baptist Church as he did. It was astonishing to know the feeling that prevailed with the Saints at the last speech of Bro. Slover. The Spirit was upon him in such force, and he was speaking so fast that his voice would tremble. I could not look up at him for tears in my eyes. I felt like if I could sing No. 258 in the Hymnal, Hosanna, Hosanna! or if I could only shout as loud as I could, it would do me thousands of dollars' worth of good, and every Saint that has ever witnessed the Holy Spirit was of the same feeling.

I have been a Saint for only a short time. I can truly say that I have never found anything on earth that is as dear to me as this great church work. I have been a worker

in the Sunday-school and Religio, and I find it a great pleasure to me. And I want to live and die a true Saint.

I want to say for the encouragement of the youth of the church, Please take hold of the work. Practice singing. Exercise brotherly and sisterly love for each other. Take part in the prayer-meetings. Attend all the meetings and take part in them all. The dear Lord will bless you, and you will never regret the steps you take; for there is no enjoyment like this.

I am a single man, and naturally like worldly pleasures; but I rejoice in the church work more. There is a grand promise in it; and in the worldly pleasure there is nothing at all, neither here nor hereafter. I pray that my advice to you may be of some benefit.

Pray for me that I may hold out faithful to the end, in this glorious work.

If Bro. J. S. Andes, of the Far West District, sees my letter, I would be glad to hear from him, as I have lost his address. Would also ask if any one knows the whereabouts of Bro. W. G. Hamann of the same district.

In gospel bonds,
A. G. MILLER.

DIAMONDALE, Michigan, September 27, 1908.

Editors Herald: As I send in that cancer receipt, (it may be quite a few will be sent in) so concluded to send my testimony with the receipt, and no extra charge. I will say I have been blessed and favored of the Lord, for which I thank and praise the Lord.

Last October it was given that there would be no corn raised in 1908, not all over, but in certain parts, west and northwest of me. So it has come to pass in upper Michigan. A man rode with me from that country who said Northern Indiana and Illinois had been visited with a killing frost. He had a letter right from there. Everything as black as my hat. I was afraid it would be here, but thank the Lord who suffered it not to be here. At the same time it was given to me that there would be a hard frost. So it was. All things are green and nice, but very dry here at present. Also last spring it was given to me, and I saw it in a plain view in a dream, that there would be a terrible, raging, and destructive fire in the land. I could not understand what that meant. It is all plain now. I feel sorry for the people in those parts, who suffered such great losses. If the sons and daughters of Adam's race continue to honor and serve the Devil, they must expect to suffer the consequences. As the Lord gets no money, nor thanks; no praise, no honor at all, his wrath is kindled, so that they shall have nothing. If all turn to him and honor and praise and respect his holy name, he has power to return it all to them as he did to Job of old.

No rain here in these parts until the Lord first makes known to me. It has once been given to me in this month that high water would rise off at a distance, but a little where I was. So it came to pass this last week there was a heavy rain west of us, but sprinkled a little here. So I will not complain, but ever praise his holy name that I am had in remembrance of him. I do ask his help both night and day, to discharge his holy duties to the honor of his holy name.

SAMUEL WHITE.

CURE FOR CANCER:

I noticed an item about a receipt for cancer. I copied it from the HERALD at the time it was published. It is as follows:

For cancer mix one fourth ounce of sulphite of zinc to four ounces of water. If the cancer is in a pimple form, put the solution on it; if an open sore, put it out around the outside of the sore. Make a poultice of figs. It is stated it will kill cancer. (The fig poultice.) The first one will be pretty severe, the rest not.

Editors Herald: Permit me to try once more to get a few words before the HERALD readers. I know I was born many years too soon to get even a good common education, such as is now available to every boy or girl in the common walk of life, such as would have fitted me to wield the pen, or use the tongue to the best advantage, so as to interest, instruct, and benefit my fellows, as is my earnest desire. Hence I shall try to avoid apostatizing if this, like some other of my productions, should be cast into the waste-basket, or put in the background, doomed to wait until there is a dearth of better matter, such as you may think better fitted to grace the HERALD'S pages, and then to be rescued from the cavernous depths of some forgotten pigeon-hole, just to furnish copy.

I want to tell you that I am trying to keep in "the faith once delivered to the Saints," and, as I believe, restored to earth in these last days; and I also want to encourage my brethren and sisters to hold fast to the "rod of iron," for it verily leads to the tree of life. The rod of iron is the word of God. It is that which leads to eternal life, and by which Christ shall rule all nations. In it the righteousness of God is revealed.

I say I am trying to keep in the faith; for long experience has taught me that the Christian warfare demands that every power of spirit and body must be alert, every moment, hour, day, and year of our lives! For the enemy knows all our weak points. He never rests. He is always on the watch. He knows when and where to attack; hence, it is not safe for the child of God to lay down his armor for a single moment! no matter how long he has been in the service of God. Heed not the flattering unctious, "You have done enough," for while powers of mind and body remain, the covenant we have made with God calls for the full exercise of the same, and not until the Master says, It is enough! Come home! shall we be released from the sacred service here.

We are informed that the rod of iron is the word of God. In order that we may continually cling to it and secure a right to the tree of life, we must understand it, hence we must obey the divine injunction, "Search the scriptures," and again, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." We are also told that the word of God is the "sword of the Spirit." To wield that sword effectually, we must familiarize ourselves with its use. Hence the most important of all studies is the study of God's word. In it we find the divine character revealed, to know which is the great bulwark against the encroachments of the enemy; for knowing that character we are prepared to detect Satan's cunning wiles, for when anything that is contrary to the divine character is presented to us, we may know it is false, no matter how cunningly it may be woven in with a few threads of truth! But if we lack the knowledge of God, we are open to every assault of the enemy. We can not know God and be ignorant of his truth. We can not know his truth except by a study of it; and then we need the Holy Spirit to open the eyes of our understanding; for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." From this we see there is no excuse for our ignorance of God; for if we study the divine word by the light of the Holy Spirit, he will take the things of God and show them unto us. But we must seek, or we shall not find. We must knock, or there is no promise that he will open unto us. But it is written, "He that seeketh findeth, and to him that knocketh it shall be opened."

If there ever was a time when men needed to be able to detect the wiles of Satan, we certainly need that power now. It seems as though all the cunning of that arch enemy of God and man is being brought into exercise now. Surely the day of Christ is at hand, and Satan knows it. The signs which Jesus and his apostles foretold are being manifest. The fig-tree is putting forth its leaves, and under the garb of modern civilization Satan is working to deceive the world, filling the hearts of men with pride and lust, blinding their eyes to the truth, creating a thirst for something new, teaching them to despise the path marked out by God, and yet aping as near as he durst, some of the divine marks in order the more effectually to deceive.

Of this condition of things, Jesus has warned us, in the ancient scriptures; and again in these last days we have ample warning; but we are slow to hearken. May God help us who have accepted the everlasting covenant, and put our hands thereto, to be watchful, prayerful, diligent, and faithful to that covenant in all things, seeing to it that we put on the whole armor of God, that we may be able to stand against the wiles of the Devil.

CHARLES DERRY.

INDEPENDENCE, Missouri, September 29, 1908.

Editors Herald: It has been a long time since I penned a few lines to you precious columns. My labors have been confined chiefly to this stake, consequently have reported to the *Ensign*. I have been able to do but little missionary work of late on account of my age. Am now in my seventy-ninth year, and find that I can not do as I would twenty years ago. But I am thankful indeed that I am able to do a little. I can preach the gospel and speak encouragingly to the Saints, and tell the people generally, to those who have not obeyed, God has wonderfully blessed me in the evangelical work. So I felt the Lord had owned and acknowledged me in this department of the work.

I wish to state to my many friends and acquaintances, as well as to my brothers and sisters and colaborers in this grand and glorious work, that I am still in the faith, and sincerely hope to continue to the end, and gain the prize that Paul speaks of in his letter to the Philippians, second chapter, which he calls the high calling of God in Christ Jesus.

I rejoice in the interesting articles published in the *HERALD* weekly, and shall pray the blessing of the Master upon the writers and publishers. May God speed the work, and continue his Holy Spirit with his faithful laborers.

I wish to say to the dear Saints of the districts, with whom I labored so many years, namely, the Fremont, Pottawattamie, and Nodaway, that I have never forgotten them nor their kindness to me in their ministrations to me while amongst them; also the Saints of the Southern Nebraska District. My testimony is still the same. This work is true. Jesus is the Christ. The Saints in Missouri have the same testimony. To God be all the praise, henceforth and for ever, is my humble prayer. Peace be to all the Israel of God.

Yours in the faith,

705 South Willis.

HENRY KEMP.

From the Islands.

Editors Herald: Wife and I have just returned from the Tuamotu Islands, reaching Tahiti on the 2d inst., feeling well in spirit and in body.

It seems rather lonely without Bro. and Sr. Burton about, and the natives come in, and say, "*Ua taoto anei Iosepha?*" (Is Joseph lying down?) which is their way of saying that they miss him.

Mr. Cardella, the mayor of the city, told some of the native brethren, "You will never have another *orometua* [teacher] like Mr. Burton; he is a good man," and other foreigners speak in the same way. His teachings will be remembered

with profit in this mission for years to come. He may well feel that he has done his duty by the church in this part of the world. His has been a long and eventful service among this people, as to whether it is appreciated, as it should be, or not, is a question. The sick will certainly miss Sr. Burton, who, with her tactful and motherly ways won their love. She has indeed been a "mother in Israel" to the natives.

We returned only to find that our mail of both July and August had been sent to the Tuamotus, so that friends who may have written to us need not be surprised if their letters are not answered at once. It may be some time before it reaches us, if it ever does. I wrote to the postmaster here in Papeete to hold our mail, and put the letter, with others, in the hands of the governor at Takume on the twentieth day of July; but he thought best, I guess, to hold it for the same vessel that we came on, and that is what he did. Bro. Burton and other friends in America will know why they have not heard from us for so long a time.

We left Tahiti on the ninth day of May, on a fairly comfortable vessel, with gasoline power. (Not much money wasted in gasoline, however.) We stopped two days at Niau, where we went ashore and visited with the native Saints, and two busy days they were. With hearing complaints, settling (?) difficulties, teaching, selling Sunday-school books, etc., the time was all occupied. From Niau to Anaa, but as I knew of no Saints living there, and as the boat only made one trip ashore, I did not land. Before the storm of 1906 we had a large branch there, but now they are all scattered among the other branches. This island suffered severely in the storm; more than any of the others, and here was the greatest loss of life. It is certainly a desolate looking place.

From Anaa to Hereheretue, a very small island one hundred and fifty miles from the nearest inhabited land. There are twenty-six inhabitants on the island, twenty-four of whom are members of the church, the other two being Catholics.

I am the first white missionary to land, with the exception of a Catholic priest that visited there many years ago. I went ashore in the first boat, because I did not wish to miss a chance to visit the Saints. When I made myself known, one young man took me by the hand and held on as though I was too precious to lose, once they had me. We had a long ways to wade in the shallow water from the reef to the shore, and with my wet overalls and rope-soled shoes, I felt like anything but a missionary; but as they had not seen many with whom to compare me, I passed muster, and received a royal welcome. It is a beautiful little island, and I would enjoy a month's visit there, but dare not take chances of being tied up six months or a year waiting for a vessel. I sold six Sunday-school books, one for each inhabitant that could read, explained a few passages of scripture and church law, received their offering of fish, cocoanuts, and money, with formal speech, and was off again within half an hour.

From Hereheretue to Hikueru, our destination. Sailors went ashore at a small uninhabited island to get firewood, fresh fish, and bird eggs. The eggs were quite large and snow white, and have pink yolks. Not as good eating as hen's eggs, but they make a nice omelet.

Eleven days from Tahiti, we landed at Hikueru, which was even a more desolate looking place than was Anaa. No shrubbery or grass of any kind, only cocoanut-trees, and many of them with the tops broken off. No one at the village to meet us, as all were living at a temporary village across the lagoon, where they were permitted to dive for shell. No trouble to find an empty house which was open, so we had the sailors carry our things to one of them, where we spent the night. Next morning Temarei came for us in his boat, and we were once more among friends. Not much to encourage us in our hopes to have large classes, as there

was no chapel, and the Saints were scattered along the rocky shore for three or more miles. Had not been there long, when word came that shell was very plentiful in Takume, another island about one hundred miles to the north. Of course most of the divers began making arrangements to go at once, not considering that they would probably lose more time and money in moving than they would make up in the short time remaining of the diving season. Within two weeks they were all off, and as soon as a vessel came along that would take us we followed them, only to find conditions still more unfavorable for work along spiritual lines. No chapel, and the houses so small and ramshackle that there was no chance for classes at all.

At Takume are many evidences of the thrift of the early inhabitants, such as deep trenches, where they had cultivated *taro*, which grows best in marshy ground, hence the trenches. Some places it would be twenty feet from the top of the ridge to the bottom of the trench. These were made before advent of the white man with his steel spades, therefore large flat pearl shells were used in lieu thereof. I saw these improvised spades used at this same island, when the natives were working out their poll tax on the roads. To see a six-foot native working with one of those pearl shells fastened to the end of a long stick, is indeed ludicrous.

We had to take a deck passage from Takume to Tahiti, as the cabin of the vessel was filled with goods, but were glad to get away under any conditions. More anon.

Yours in the gospel work,
C. H. LAKE.

PAPEETE, Tahiti, September 18, 1908.

Over the Mountains.

Editors Herald: After about four months and a half at Bisbee—the longest continuous stay I ever made at any one place, the city of the canyons, the home of the miners, I left on September 21, and came over one hundred miles westward to the city of Tucson. Tucson is a city of about twenty thousand population, a fair percentage of whom are the dusky-skinned Mexicans. Here for the first time I ate of figs and pomegranates from off the tree, and here for the first time beheld I the most beautiful and attractive palms not in hot houses, adorning the streets and adding stateliness and beauty to the residential portion of the town.

We have no members in Arizona that we know of except in Bisbee and in Phoenix, and having spent so much time in the former place, taking advantage of the presence there of another seventy and a local priest, notwithstanding the brightness of the prospects for an ingathering, the writer felt like resigning the furtherance of the work there and the reaping that was to be done into other hands, for the time being at least, and pull out in pursuit of an opening and a breach in some other town or city with the message of the latter days. It was for this purpose that I saw fit to spend some eight days in the city named; but I (and I don't know that "we" would add anything to the humility of the case when it is so manifest that I was alone) found myself at a disadvantage in the absence of any members in the city and no musical attendance to attract attention against hypnotists and other fakes. However, I had the satisfaction of forming a number of acquaintances, selling literature of the church, and putting in two or three sermons anyway.

I visited the ancient ruins southeast of the town. They are ancient, but not prehistoric, being the work of the Spaniards, or under Spanish supervision some three hundred years ago. The crumbling ruins are adobe and present to me the appearance of an edifice having been used for worship with its accessories, where native ignorance crouched before

their tyrannical and idolatrous oppressors. Here is where the seeds of error were sown in the hearts of the simple native, who was soon taught to believe that whisky would make him happy here, and to count beads would make him happy hereafter. Here is where the native was preyed upon, where his mind was poisoned by the dregs of that great and abominable church who is abominable above all other churches. Here is where the remnant who were left of the land were stultified against the truth and the true gospel which was designed to bless them in time to come. But all will come yet; for, as Moses, when he advanced into years, discovered that he was not an Egyptian and thereupon disdained Egyptianism; as a prairie-chicken when hatched flees from domestication for its native element, so will the red man under the course of secular education he is receiving and the quiet influence of the Great Spirit, turn to the religion which that Spirit implanted in the hearts of his fathers.

A couple days ago the writer visited the Indian school here at Phoenix where there are about eight hundred children of the Lamanites, representing many tribes, and sold one of the officers of the institution a Book of Mormon, receiving promise that I would receive the same consideration as all other ministers if I wished to preach to the students. But the trouble is we are limited to a declaration of the general principles on which all churches unite, and are not permitted the illumination of any of our distinctive characteristics. Not much time for such sermons. Prefer to wait.

But in Tucson when I visited the University of the Territory of Arizona I found a wider scope open before me had I remained to utilize it. Going there to visit the museum at the instance of the deposit therein of some American antiquities, as an incident I inquired of one of the faculty if they would appreciate an address to the students on the subject of the Book of Mormon from an archaeological standpoint. Introducing me to the president, Doctor Babcock, whom I found very liberal in his views, so far as I was able to ascertain them, welcomed me to the occasion and said that if I remained over the following Thursday (about which I was then uncertain) and would phone him to said effect and as to my willingness, he would arrange for such a proceeding.

But I did not wait; and if any one wonders why, my only answer is that it was best to move on, and I was in the best position of any man in the world to judge on the subject. It is not a question of *where* we can do good—it is a question of where we can do the *most* good. There is where the true gospel soldier wants to be, even if it is at the cost of a little sacrifice of the committing of himself for a few weeks to a room which he may obtain for six dollars per month and a subsistence on eatables in small variety which he takes to his room of about the same or of less cost. Why should not our sacrificing tendencies be allowed their expression along this line once in a while as well as along any other? If the manna and wilderness of a narrow diet for a few weeks now and then after many months of a sumptuous fare will enable us to do what is to be done and to come in contact with those who are to be come in contact with, why not? Can go frugally, economically, without going hungry.

On September 30, the writer came here from Tucson. Two members are in this city, Mrs. C. M. Sturgis and Mrs. Springer. Their companions are not members. The latter is from Lamoni, and is a granddaughter of Father Whitehead, who testified to personal witness of the blessing of Young Joseph, and who was for a time private secretary to the Martyr. The former, Sr. Sturgis, came in contact with the work in answer to prayer. In a manner that would make a very interesting story the gospel came to her when

living in a city without any of its resident representatives, as a response to her earnest importunities to the Lord for guidance along the lines of saving truth. She told the Lord to show her the gospel and she would embrace it; to show her his church and she would join it, even if it was the Salvation Army from which she naturally shrank. The answer came, true to the promise, and also the compliance.

As a special feature in the denominational aspect this city is to be found the Apostolic Christians. That is the name as near as I can recollect. Wednesday evening I attended their meeting for the first time. They are great on loud responses and excitement. I noticed much similarity between this and a Free Methodist meeting I attended in Canada one time. But there was one noteworthy departure here. It was the speaking in tongues. No less than two women exercised the gift, one very distinctly, the other with less distinctness. If you ask if they were real tongues, my answer is that I do not know, but that so far as *appearance* is concerned, I have no more reason to doubt their reality than those I have been accustomed to listening to the last half of my life. If you ask by what power, my answer is that the power deserves a separate consideration from the reality of its phenomenon. Evidently there was an extraneous force present acting upon them, producing the astonishing contortions and more particularly the tongues. Something that would induce me to suspect its cause or source is the marked inharmony, confusion, and disorder which characterized the service, of which Paul says God is not the author. Secondly, the interpretation of the tongues was not given,—though their leader stated to me that they are sometimes. They were somewhat aroused by my remark that Paul says, "If you do not get the interpretation keep your mouth shut." Thirdly, (a thing which will go without saying with our people) they are doctrinally out of harmony with the Scriptures. As an instance of the latter, their leader offered sinners the opportunity to come to the front and have their sins forgiven by being prayed for, etc., and have the whole business done right there; save that he informed me afterward when subjected to a process of catechism that they baptize them afterward—after they are saved, of course.

Phoenix is of about one thousand feet elevation, or about four thousand feet or more lower than Bisbee. It approximates one hundred and twenty degrees above in the summer, and seldom, if ever, freezes in the winter. Oranges, lemons, pomegranates, figs, dates, olives, and other fruits grow here. Ostrich farming is done in the country surrounding, one farm a few miles out supporting about one thousand birds, I am told. A little later, when the oranges are ripe, the missionary must visit the groves. Maybe I can do some good there. Palm-trees abound, and indeed this is the city of Arizona. Being an agricultural city, the morality is undoubtedly higher than Bisbee, where there were several murders during my presence, and yet it is nothing to what it was when gambling was at its zenith and when it was said you might find as many as two or three dead men on the street of a morning.

We left Bro. Pender and wife there. They are expecting to leave this month for either Mexico or this city to spend the winter.

The Bisbee floods were an interesting feature during the late summer, when the rapidly collecting water coming down the mountain steppes, following a heavy rain, if not a cloudburst, would rush down into the heart of the city and by bursting aqueducts, carrying a deposit of silt and stones, would result in damage to the amount of thousands of dollars. We saw the post-office flooded and stones piled up its side to the second story to the weight of tons and tons, plunged not only through the lower windows, but also the upper ones. The mail-clerks took refuge for life. Mail was washed away.

So if any one wrote me a letter about that time and received no reply, just charge it up to the flood and run the risk again.

My permanent address is 1037 West Maple Avenue, Independence, Missouri.

ALVIN KNISLEY.

PHOENIX, Arizona, October 3, 1908.

BEVIER, Missouri, October 11, 1908.

Editors Herald: My father, Elder John T. Williams, died very suddenly on the third day of May, 1908. Elder F. T. Mussel sent an account of his death to the HERALD, which, up to the present time, has not appeared in print. [This letter must have miscarried. Death notices are never omitted intentionally.—EDITOR.] My father was a subscriber to the HERALD for over thirty-five years continuously. We would like it to be published for the reason that he was widely known to many in the church who do not yet know of his death. We frequently get mail addressed to him as Bishop's agent, which office he held for about fifteen years. He was also well known by his musical compositions, some of which are to be found in all of the church books. The account of his death appeared in many of the papers in Wales, and the *Drych*, the greatest Welsh paper of the world, published his photo, and a column write-up. We trust that you will publish a notice of his death in the paper he liked best of all. He was probably one of the HERALD's longest subscribers.

Your brother in the gospel,

J. L. WILLIAMS.

News From Branches

NAYLOR, MISSOURI.

We had our sacrament-meeting to-day, and had a very good meeting. I took up a collection in the interest of Grace-land College, and received five dollars for the college fund. One of those who contributed is a new member in the church, having been baptized in August, while Brn. A. M. Baker and A. J. Fletcher were here. He was baptized by Bro. Fletcher and confirmed by A. M. Baker. He says he has thrown away his tobacco, and does not think it right to use it, and he appears to be strong in the faith. There were more who would like to give something to that fund, but they were short of means at present.

The spiritual condition of Naylor Branch seems to be good at present. We are making friends for the church, and things seem to be in fair shape for the future.

H. V. BRANN.

CHICAGO, ILLINOIS.

An old time interest revives in the hearts of the Saints, as the fields become brown and the nights chill, for of late all services have been well attended by a goodly representation of the members, as well as by many visiting Saints and stranger-friends whom the Saints have invited to the services.

I do not know whether it is more pleasant, more profitable, or otherwise, but taking a retrospect of the work and membership here, and looking back but four or five years, there are but a few of the original to be found in our midst. Unlike most branches, and especially the smaller town and country branches, Chicago's membership is ever an evanescent one, as Bro. McDowell remarked in a letter published a year or two ago. Many come to the city, run well for a season, and finally become lost in the great, surging tide of worldly allurements, which beats with added energy against the spiritual forces abroad in the world, and sometimes resident within the heart of man. Chicago is no place for the spiritually infirm,—mark that.

Our meetings of late have been marked by an outpouring

of the Holy Spirit. Why? Because a few of us have learned to hate the things which the Lord hates, and to love the things which he loves, like John of old, who redeemed himself from the displeasure of the Lord because he also hated the deeds of the Nicolaitans, which the Lord hated. If there is one thing in this life above another that will disqualify one for the service,—free, open, and acceptable service of the Lord, it is an affiliation with the pleasures and interests of the world. A man may fall foul of some temptation, and come up before the Lord guilty of a grave offense, but be it remembered that the crowning virtue of David of old was his complete repentance. Complete repentance and humility are the coin of the spiritual realm, and when accompanied with love, qualify one for the nurturing care of the Holy Spirit which is to lead and guide into all righteousness. What need of this leading and guiding if one were already righteous, and how can we be guided, except we are willing? Is the worldly heart willing to be led into righteousness? Not often. He has become self-righteous already no doubt, and lets frivolous things enter, destroying the good work of the Holy Spirit.

The Lord is good to us as a people, and we should strive to make ourselves worthy of his continued goodness unto us.
2270 West Twenty-fifth Street. J. H. CAMP.

SPokane District News.

[These items were unavoidably crowded out last week.—EDITOR.]

Bro. William Atkinson has arranged for a new opening in Westgrove suburb of Spokane. By request, "The Sabbath" will be the opening theme; Elder I. M. Smith speaker.

Spokane District Saints have given over two hundred dollars to the Sanitarium fund. How is that for Spokane District?

Quite a number of Saints are gathering to Spokane. All seem to be doing well. A number have erected substantial and beautiful homes.

Bro. W. W. Fordham went to Sagle Branch, Idaho, last week, in the interests of the finances of the church. While there he purchased a house and an acre of land adjoining the Sagle church lot. The house will be occupied by the family of Elder S. S. Smith.

The Sagle Saints are preparing to build a brick church. Brn. Wilbur Yates, Crum, and Faulkner are just completing a kiln of one hundred thousand brick made of blue clay. Oklahoma "Jots" will know that this is not the first project of the kind that Bro. Wilbur has engaged in, as he was interested in building the church at Seiling, Oklahoma. This branch is beautifully located in the mountains. Here reside about forty members presided over by Bro. Wilbur Yates.

The meetings conducted at Westmond, Idaho, by Brn. F. J. Chatburn and S. S. Smith are reported closed. There was some interest; attendance only fair. W. W. F.

Miscellaneous Department

Conference Minutes.

CENTRAL ILLINOIS.—Conference met at Pana, Illinois, on October 3 and 4, 1908; David Smith, president, in charge; Charles H. Burr, being chosen as assistant. A resolution that was tabled at the previous conference, was taken up. It provided for a three-day conference instead of two. This was rejected. It was decided by a majority vote that the next conference will be held at Beardstown, Illinois, on the first Saturday and Sunday in February, 1909. On the Sabbath, the Sunday-school met at 9.30, in charge of district officers. At 11 o'clock preaching-service in charge of J. L. Johnson, and Luther Simpson speaker. One baptism at 2 o'clock, by Bro. C. H. Burr. At 2.30 social-service the sacrament was administered by F. M. Sharrock and Fred

Nowack; the one being baptized at 2 was confirmed by David Smith and Luther Simpson. A goodly portion of the Spirit was felt throughout the meeting, Sr. Sophia Jones enjoyed the gift of tongues. The 7.30 preaching-service was in charge of David Smith, and C. H. Burr, speaker. Charles C. Simpson, secretary. 612 South Pawnee Street, Taylorville, Illinois.

SOUTHERN MISSOURI.—The quarterly conference of the Southern Missouri District was held at the Saints' church near Pomona, October 3, 1908, President A. M. Baker in the chair. Those of the ministry reporting: J. W. Quinley, Grant Burgin, J. G. Graham, T. J. Simpson, C. Quick, D. R. Baldwin, A. J. Fletcher, A. M. Baker, J. F. Cunningham, J. T. Davis, and Priest R. N. Warren. Branch reports were read from Springfield, Pomona, Ava, Woodside, Thayer, and West Plains. Bishop's agent's report read, audited, and approved. C. E. Bootman, of the Springfield Branch, was ordained to the office of priest. Five baptized after the morning preaching Sunday. One had formerly been a member of the church. Sacrament was administered Sunday afternoon. A goodly number of the Saints were present, with others making a full house. The prayer- and testimony-meeting following was noticeably impressive, all the Saints taking part either in prayer or testimony. The power of the Holy Spirit was manifest to all the Saints present. At this service a message was given through A. M. Baker to the Saints, calling all to a closer walk with God, and humble obedience to his commandments; in so doing greater and abundant blessings were promised. In this message Fred Moser, of the Pomona Branch, was called to the priesthood. The brother being impressed with his call, provision was made for his ordination at that hour. The preaching-services during conference by Elders W. P. Bootman and D. R. Baldwin, J. T. Davis, and A. M. Baker, were attended by large and attentive audiences. Officers elected for the ensuing year: A. J. Fletcher, Thayer, Missouri, president; J. M. Quinly, Springfield, Missouri, secretary and treasurer. The Pomona Branch has the hearty thanks of all visiting Saints for their kind and hospitable entertainment. Next conference will be held with the Springfield Branch, March, 1909. J. M. Quinly, secretary, 1995 North Boonville Street, Springfield, Missouri.

EASTERN MAINE.—Conference convened with the Saints at South Addison, October 3 and 4, 1908, at 2.30 p. m., meeting called to order by U. M. Kelley, president. R. Bullard and S. F. Cushman were chosen to preside, E. M. Walker secretary. Delcenia Beal organist. Branches reporting: Olive and Indian River. Ministerial reports: Elders U. M. Kelley, S. F. Cushman; Deacon Fred Beal. The district officers were sustained. Bishop's agent's report: Total receipts with balance on hand, \$315.22; disbursements, \$148; balance on hand, \$167.22. Delegates to General Conference: R. Bullard, J. Buschlen, S. F. Cushman. Next conference to meet at Jonesport, June, 1909. E. M. Walker, secretary.

NORTHEASTERN KANSAS.—District conference met at 10.30 a. m., September 6, 1908, with the Netawaka Branch, President Samuel Twombly and M. F. Gowell presiding. Statistical reports from the following branches were received: Atchison 80, Fanning 95, Topeka 48, Netawaka 51, Centralia 22, Blue Rapids 112; Scranton and Idylwild not reporting. Reports from the ministry were received and read: Elders W. E. Peak baptized 1, Samuel Twombly, M. F. Gowell, W. S. Hodson, William Hopkins, Henry Green, W. H. Murphy, Mahlon Smith, Frank G. Hedrick; Priests C. W. Ethridge, George Johnston, J. W. Burns, A. C. Ingle; Teachers B. F. Thomas, Harry Boston, Albert J. Carney; Deacons C. W. Lonestine and Ben C. Shriner. The total work done by the five elders, three priests, five teachers and two deacons of the local ministry reporting was: 501 meetings attended, 51 sermons preached, 2 confirmations, 15 administrations to sick, 2 marriages, and 5 official visits. The following brethren were appointed a committee to investigate the condition of the Idylwild Branch to the next conference: Samuel Twombly, W. E. Peak, and M. F. Gowell. A ten day meeting at Blue Rapids in charge of district officers was voted to be held during the present quarter. Conference adjourned to meet with Blue Rapids, December 5. Frank G. Hedrick, secretary.

CLINTON.—District conference met at Veve chapel, October 3, 1908. President James Moler and G. W. Beebe were chosen to preside. Branches reporting were Walker 18, Rich Hill 162, Wheatland 85, Coal Hill 78, Eldorado Springs 142, Taberville 56, Nevada 84, Veve 96. Ministry reporting:

Elders James Moler, J. B. Gouldsmith, S. C. Andes, A. C. Silvers, G. W. Beebe, T. R. White; Priests W. E. Reynolds, S. C. Williams, A. S. Leeper. Treasurer's report showed balance on hand last report 75 cents, receipts 50 cents, paid out 94 cents, balance on hand 31 cents. Bishop's agent's report as presented by the auditing committee showed receipts \$723.40, expenditures \$655.13, balance on hand \$68.27. Preaching was by James Moler and A. C. Silvers. The Sunday-school was in charge of the district officers. The next conference will be at Eldorado Springs, Missouri, March 6 and 7, 1909. A. C. Silvers, secretary.

NEW YORK AND PHILADELPHIA.—District met in conference with the Scranton Branch on September 5 and 6, 1908. President A. D. Angus in the chair. Walter W. Smith was chosen to preside, with A. D. Angus and John Zimmermann associates. R. E. Hockman and Eunice Winn Smith, secretaries. Ministry reporting: Joseph Squire, Sr., John Zimmermann, Walter W. Smith, Evan Lewis, B. R. McGuire, A. D. Angus, Daniel C. Carter, Lot Bishop, Ephraim Spuire, George Beatty, Hosea H. Bacon, E. B. Hull, John H. Newstead, James Wilson, Henry Carr, Homer Buttery, Samuel A. Reeves, M. O. Matthews, Richard J. Hawkins, Judson Cable, George Asa Fowler, Daniel T. Shaw, and Ira Humes. Branches reporting: Philadelphia 175; Brooklyn 170, gain 1; Scranton 84, loss 2; Baldwin 80, gain 5; Broad River 43, loss 1. Total membership of the district 552. Treasurer John Zimmermann reported on hand from last report \$13.11, receipts \$17.88, expenditures \$25. Adjourned to meet at Brooklyn, New York, on February 20, 1909. R. E. Hockman, secretary.

Convention Minutes.

FAR WEST.—The Far West Religio convention met in Cameron, September 25, 1908, with a fair representation of the locals in district. The following officers were chosen for the next six months: B. R. Constance, president; Zilla Moore, vice-president; Fannie L. Ehlers, secretary; G. W. Mauzey, treasurer; Jacob Andes, home class superintendent. A paper, "What lack I yet?" was read by Sr. Mabel Constance; at night a program was rendered by the Cameron local followed by a talk by Bro. Ammon White. Adjourned to meet the Friday previous to the next alternate district conference, and at the same place.

IDAHO.—Idaho District association convened at the home of J. E. Condit, Hagerman, Idaho, October 2, 1908, at 2 p. m., by secretary, the superintendent being absent. A. J. Layland was chosen to preside, Mrs. Millie Gilmore, secretary, Sr. J. O. McKnight, chorister. Secretary ordered to insert in minutes of last convention the name of officers who presided at last convention. Reports of assistant superintendent, secretary, and treasurer read and accepted. Reports of Swan Lake and Badger schools read and accepted. A. J. Layland was nominated for superintendent of association, but he stated that he could not act, as he had been assigned to labor in Spokane District. J. H. Condit was then elected superintendent, Sr. J. O. McKnight assistant, Millie Gilmore secretary, H. B. Gilmore treasurer. Talks by J. H. Condit, A. J. Layland, Sr. J. O. McKnight. Report of Hagerman school read and accepted. Adjourned to meet at same place, and on day previous to next quarterly conference.

EASTERN MICHIGAN.—District Sunday-school association and Religio convened at St. Clair, Michigan, October 2, 1908. The following officers were chosen for the coming year, Religio: W. F. Smith president, James Mede vice-president, Emma Whitford secretary, William Grice treasurer, Cora Anderson member of library board. Sunday-school: James Mede superintendent, W. F. Smith assistant superintendent, Emma Whitford secretary, Sr. F. C. Stevens treasurer, William Smith member of library board. We have at present twenty-seven schools and eight Religio locals in Eastern Michigan District. A very pleasant time was enjoyed during the business sessions of convention, and in the evening an entertainment was rendered by Sunday-school and Religio workers. Emma Whitford, secretary.

LITTLE SIOUX.—District convened at Sioux City, Iowa, October 1, 1908, at 7.30 p. m. Held three sessions, all of which were full of interest. The library and home class work were fully discussed and much encouragement along general lines given. Reports from schools show an enrollment of 789. Officers reports show active service. Adjourned to meet at Logan, Iowa, February 4, 1909. Annie Stuart, secretary.

CENTRAL ILLINOIS.—Sunday-school convention was called to order by assistant superintendent Charles C. Simpson. Secretary's report read and approved. A credential committee was appointed by the chairman: Brn. Fred Ettinger and L. Johnson, and Sr. Rose Stonger. Their report accepted. The proposition for a permanent mass convention was brought up, but was rejected. It was then decided that we reject the resolution for a three-day conference instead of two. A very interesting program was furnished in the evening, consisting of songs, recitations, and dialogues. Sunday-school was in charge of district officers. There were seven classes, and teachers were appointed by the assistant superintendent. Collection was then taken up for Graceland College amounting to \$3.15. Adjourned to meet at Beardstown the forenoon of the day of next conference. Conference will meet at Beardstown, Illinois, the first Saturday in February, 1909. Miss Mary E. Davis, secretary.

Notice of Silence.

Inasmuch as there have been charges preferred against Elder Charles E. Irwin that seriously affect his standing as a minister for Christ, and as he has put himself out of the way of labor—evading the officers so that proper labor can not be performed; therefore, I take this method to notify him and all concerned, that he is silenced and is not authorized, after the publishing of this notice, to represent the Reorganized Church of Jesus Christ of Latter Day Saints, until such charges are properly met and lawfully settled. I therefore request that he send to me his elder's license and all other papers of authority he may hold from the church.

I. N. WHITE,

Minister in General Charge of Mission No. 2.
Box 304, HOT SPRINGS, Arkansas, October 10, 1908.

Inquiry for Missing Relatives.

The undersigned desires to find some of the following relatives who emigrated from Bradford, York, England, to the United States a number of years ago: Thomas Whome, son of Ruth Whome, formerly of Bradford, York, England, seeks the whereabouts of a cousin, Joseph Cowburn, and other relatives, who emigrated to Cassea Valley, Cache County, Utah. Any one knowing of the address of any of these parties, please notify Joseph Cowburn or his brothers John or William Cowburn, in care of Henry Ellis, Llansamlet Glam, South Wales, England.

Information Wanted.

The following is a list of fourteen members who have become scattered from the Brooklyn, New York, Branch, and have not been heard from for a number of years: Ida Ahlstrand, Mary Emma Brown, Leslie Green, William H. Satterler, Mary A. Mason, Iantha Stillwaggon, William H. Van Deusen, Julia M. Van Deusen, Anna B. Van Deusen, Adolph Wirz, Mark Watkins, Juliet M. Watkins, Mary A. Warren, Eliza J. Dawson.

Any information in regard to any of the members will be thankfully received and appreciated.

WM. H. SANDERS.

318 Bainbridge Street, BROOKLYN, New York, Oct. 1, 1908.

Notice.

A Sunday-school Religio institute of the Eastern Districts will be held in the church, southeast corner Howard and Ontario Streets, Philadelphia, Pennsylvania, beginning Saturday, October 31, at 2.30 p. m., and continuing until Sunday afternoon, November 1, 1908. The following subjects will be discussed: "Graded supplemental lessons;" "Teacher training;" "Organized classes;" etc.

E. H. FISHER,

Second Assistant Superintendent General Sunday-school Association.

WALTER W. SMITH,

Vice-president General Zion's Religio-Literary Society.

Addresses.

J. P. Buschlen, West Sullivan, Maine.

THE SAINTS' HERALD

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Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

Marriages.

THOMPSON—KETLEY.—Elder Joseph T. Thompson, of Waldemar, Ontario, and Miss Gertrude M. Ketley, of Niagara Falls, New York, were united in marriage at the home of Mr. Frank Dixon, on the evening of September 9, 1908, Elder U. W. Greene officiating. Elder Thompson is one of our bright young Canadian missionaries, whose life is consecrated to the service of God. Sr. Ketley will prove a worthy helpmeet. The good wishes of all Canadian Saints attend them.

Died.

MCCLAIN.—Waneta Fern, infant daughter of Charles and Isabel McClain, was born September 25, 1908, dying a few hours after birth. Funeral-service by Bro. J. C. Cackler, at Graceland, and remains were laid to rest in Graceland cemetery.

MCCLENAHAN.—Augustus Robert McClenahan was born at old Saint Marys, Mills County, Iowa, August 18, 1848. Baptized in 1862 by Elder Thomas Hougas. Died Friday, September 4, 1908. Funeral-services at the home in charge of T. A. Hougas, sermon by Heman C. Smith, September 6, 1908. Interment in the Henderson Cemetery.

WILSON.—Bro. William Wilson was born May 26, 1853, at Airdrie, Lanarkshire, Scotland. Baptized August 24, 1899, at Scranton, Kansas, by Elder E. C. Brand. He died at Coal City, Illinois, August 14, 1908. His first wife, Jane Shaw, died March 14, 1899; of this union seven children were born, one son passing on before. He was a kind husband and loved his children and home; had many friends to mourn his departure, as was shown by the many beautiful flowers.

OWEN.—Daniel Owen, at Haileyville, Oklahoma, September 19, 1908. Bro. Owen was born March 25, at Bedweltry, Monmouthshire, Wales; was baptized October 27, 1907, by J. S. White. Buried at Hartshorn Cemetery; sermon by T. W. Chatburn.

LANG.—Frank A. Lang was born on January 1, 1885, and died at Spokane, Washington, September 26, 1908. His wife, Sr. Bertha Davenport Lang, and her little babe, Frank, are left to mourn the loss of husband and father. The funeral-services were conducted by Elder A. J. Smith, at the undertaking parlors of Smith & Company, Spokane, Washington. Sermon by Elder Isaac M. Smith.

COOK.—Joseph M. Cook, son of Bro. and Sr. Cook, of Post oak, Missouri, born September 27, 1902, died September 16, 1908. What is the parents' loss is his gain. Services conducted by Elder Hutchinson, sermon by C. E. Hand, of Holden, Missouri.

So fades the lovely blooming flower,
Frail smiling solace of an hour!
So soon our transient comforts fly
And pleasures only bloom to die.

GREEN.—Mary J. Morris Green died October 12, 1908, at Dry Fork, Berry Township, Wayne County, Illinois. She was born July 4, 1834, in White County, Illinois, and married March 18, 1852, to John Jefferson Green, with whom she lived more than fifty-three years, and who died August 27, 1905. She bore her husband nine children; six sons and three daughters, of whom four sons and three daughters survive her, also forty-six grandchildren and ten great-grandchildren, four brothers, and a host of relatives and friends. She was

baptized and confirmed into the Reorganized Church August 3, 1867, by M. H. Forscutt, and died in the hope of a glorious resurrection. Funeral-service in the meeting-house in charge of Henry Sparling.

RESCH.—Sr. Josephine Resch dropped dead in the union depot at St. Louis, Missouri, October 4, while on her way to visit her daughter, Mrs. Mayme Powell, at Stewartsville. Born March 17, 1848. Married to John M. Resch, October 6, 1870. Their oldest child, a boy, died at the age of three and a half. A daughter Annie, twenty-one years and ten months of age and the older daughter, with their father, remain to mourn. Sr. Resch became identified with the church September 1, 1901. Buried in Cave Hill Cemetery. Sermon by J. W. Metcalf, assisted by David Dowker.

GOBEL.—Jacob S., October 7, 1908, near Lewiston, Idaho. Born January 25, 1822, at Wilksbarre, Luzerne County, Pennsylvania. Married Lucy Palmer January 19, 1850. His widow, William, Don, Sarah A. Scott, Ophelia A. Buell, Lillian Yager, and adopted daughter, Anna McLain, survive him. One son and one daughter dead. Baptized March 22, 1870, by James W. Gillen, at San Bernardino, California. Ordained a priest April 15, 1877; elder, November 7, 1880. Belongs to Blue Rapids, Kansas, Branch. Sermon by Elder S. S. Smith. Thus passes a worthy Saint who maintained his integrity until the end. His was a life well fruited for eternity. A life full of years largely devoted to right principles and true charity.

HUDSON.—James S. P., was born February 20, 1860, at Hudson, Oklahoma; was baptized May 5, 1908, at Fairland, Oklahoma, by J. T. Riley, and confirmed by W. B. Gillen and J. T. Riley. Bro. Hudson was in poor health when baptized, and died October 10. Funeral-sermon by J. T. Riley at Saints' church. Interment in Fairland Cemetery.

What the Harvest Has Done for the West.

The harvest of the great wheat-raising States has been well up to the average, and, with the high prices, is to return more money to the farmer than in many years. While the country's total wheat crop is estimated at 40,000,000 bushels more than last year, it is yet 60,000,000 bushels below that of the previous season, and the farmer has little reason to fear material lessening of values. The corn is promising well in the interior States, and lessened yield in some of the older-settled ones may make this likewise a remarkably profitable year for producers of that cereal. Contracts are being made at this writing at prices giving abundant return for the farmer's toil. Minor crops have been generous in the prairie States, with good prices. Altogether, it has been a goodly year and one that has given the farmer a feeling of independence. His stable position is certain to have effect on every sort of industry and every enterprise.—From "The West's return to confidence," by Charles Moreau Harger, in the *American Review of Reviews* for October.

Eggs is Eggs.

Let us sing the praise of the Great American Hen, who, during the past year, may well have cackled with pride over the production of nearly one billion three hundred million dozens of eggs! Do you realize what that means? Well, listen:

If, instead of remaining quietly at home in Iowa, she had chosen to demonstrate her powers to the universe at large, the hen might have laid those eggs, each two inches long, end to end, in a continuous chain reaching two hundred and thirty-eight thousand eight hundred and eighteen miles up to the moon, back again, and then more than half way around the world for good measure—a total of four hundred ninety-two thousand four hundred and twenty-four miles of eggs! Furthermore, if those eggs had been made into one omelet half an inch thick, that omelet would easily have covered Manhattan Island, an area of twenty-two square miles!

An old Mohammedan legend tells that King Solomon used to travel through the air with all his armies on a wonderful flying carpet, protected from the rays of the sun by the wings of a host of birds. Now, according to the poultry census, there are in the United States about two hundred and eighty millions of chickens, guinea fowls, turkeys, geese, and ducks of the poultry voting age, which is three months or over. If required to furnish a moving canopy like that of King Solomon, the barn-yard fowls of this country, allowing only a foot of spread to each, could easily shadow a space of ten square miles.—Arthur Guiterman, in *October Woman's Home Companion*.

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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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Editorial

THE THREE BOOKS; AND THE ONE MIGHTY AND STRONG.

At the close of an editorial in the *Evening and Morning Star* for September, 1908, published at Independence, Missouri, by the Church of Christ, occurs the following:

The writer is willing to take the position, and defend it, that the whole church put under condemnation in 1832, has not repented and remembered the new covenant, even the Book of Mormon and the former commandments, not only to say, but to do. Who says nay?

Reference is herein made to a revelation given in September, 1832, on priesthood, and a very vital and important part of the quotation is left out; for following the words, "not only to say, but to do," and in the same sentence with the latter words, the words, "according to that which I have written," should have followed at least.

The effort of the writer seems to have been to confine the meaning of the article which he had written to the things contained in the Book of Mormon alone; but the language of the revelation can not be so restricted; for the reason that the former commandments which had been given those to whom the revelation came, were included in that which they were required to do.

In February, 1831, the law was given to the church according to the promise, and contains the following:

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if you receive not the Spirit ye shall not teach.

There is nothing in the revelation from which the writer quoted that makes it the duty of the church to teach the Book of Mormon exclusively, or to make it a sole arbiter of the teaching of the elders of the church; that which is commanded in the law in 1831 in reference to this must govern, and the Bible, Book of Mormon, and church articles are to be taken together and are to be taught in agreement with their correlation one to another.

The writer is quite safe in saying that the whole church did not repent; for by that he would mean that each and every portion into which the church

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"He who learns the rules of wisdom, without conforming to them in his life, is like a man who labored in his fields but did not sow."

was broken at the death of Joseph and Hyrum Smith and the exodus from Illinois, must be considered as portions making up the whole of the church then existent at the time the revelation was given.

We have been under the impression that at the time of the suit for the possession of the Temple Lot the Church of Christ, of which the *Evening and Morning Star* is the church organ, claimed to be only a branch of the church organized April 6, 1830, and that they held the Temple Lot in trust for that church organization. We are not a little surprised to find that in its treatment of others, who have become members of bodies of believers in the angel's message and the restoration of the gospel, this branch of the church assumes to be the whole church, and to speak and write of itself in that light.

The position assumed by this Church of Christ, commonly called Hedrickites, located at Independence, Missouri, and holding possession of the Temple Lot, that it is only a branch of the church according to their contention in that suit referred to, is a concession that there are other branches of the church; and the inquiry may be made, Where are these other branches? There were at the death of Joseph and Hyrum Smith a number of organizations known as congregations or branches of the church having corporate existence under the general title of the Church of Jesus Christ of Latter Day Saints. Any one of these churches having such corporate existence had within its own right the right of church existence and extension under the rule which we have quoted above, authorizing the elders, priests, and teachers to teach the principles of the gospel as they were contained in the Bible, Book of Mormon, and the former commandments. (See section 42, paragraph 5.) No one of these branches could consistently say that it alone could assume the title and dignity of being the whole church to the exclusion of the rights of others. By what then does this church of Christ, organized into separate existence and under a different name and at a period of time quite subsequent to the death of Joseph and Hyrum Smith, assume the roll of the "whole church" as a representative body representing the church organized April 6, 1830?

We have no objection to any class of men confessing their own sins and shortcomings, and concede the right of this Church of Christ to confess that it is willing to be put in order when the "One mighty and strong" (for the sending of whom and the exercise of his prerogatives in setting the house of God in order the *Evening and Morning Star* appears to be so decidedly anxious) shall make his appearance.

If the contention of this Church of Christ that it is but a branch of the church organized in 1830

is correct, and there are other branches coexistent with it, there is unquestionably a necessity for the setting in order, if each of these branches is equally out of order and equally willing to be set in order as this church asserts itself to be.

In a late article appearing in the *Evening and Morning Star* much stress is laid upon the letter written by Joseph Smith to W. W. Phelps, November, 1833, and published in the *Times and Seasons*, volume 5, pages 673 and 674. In this letter occurs the following language:

And it shall come to pass that I the Lord God will send one mighty and strong, holding the scepter of power in his hand, clothed with light as a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God.

The argument of the article referred to, appeared to be that in 1834 Joseph Smith signally failed to carry into effect the setting in order of the house of God, and that for this reason there was a necessity for the sending of "one mighty and strong," whose duty it would be to complete the work which Joseph Smith failed to do. From the language used, "I the Lord God will send one mighty and strong," it may be safely concluded that the work which Joseph Smith was to do was not the work the one mighty and strong was to accomplish. If it might be at any time assumed that Jesus Christ is "the one mighty and strong" to whom the reference in the letter to W. W. Phelps is made, is there now any reason to believe that there is some one else to come, some one other than Jesus Christ? What corroborative evidence in other revelations, in the teachings of the Bible, or in the Book of Mormon is there to support this possible deduction?

We of the Recognized Church have taken no ground as to whom this letter may have reference as a personage. We are not inclined to take the letter to W. W. Phelps as setting aside the teaching of the Bible, the Book of Mormon, and the revelations to the church given during its formative period, and to build up a tome of teachings and doctrine upon it alone. There must be correlation between it and those other portions of the faith and doctrine long held as revelations of God to the church if it is to be used as of special import in the latter-day work. By this we do not mean to be understood as either affirming or denying its validity as coming from divine source by the voice of inspiration; but when others assume to build an argument on it by presumption there remains to us the right to consider its application and the relation it must bear to other portions of the word of God to the church.

Why any portion of the so-called church could assume to build upon this letter to the shutting out of work subsequently done to the date of its reception, we fail to understand. Joseph Smith continued to work with his compeers; and some of the most bril-

liant successes in church building were done after the writing of this letter; nor do we find in the subsequent history of Joseph Smith any laches in church work that shows any absence of the spirit of the work, or lack of indorsement by Him who instituted it at the start, or anything warranting the conclusion that he had fallen from the favor of God or that the work done by him and his associates from any period between the writing of this letter to W. W. Phelps and his death at Carthage, Illinois, was void and of no effect.

THE LORD'S SUPPER.

"This do in remembrance of me."

Let us call to mind a familiar occurrence: We have friends in some distant land. We meet some one from that land and are greatly moved when they assure us that we are remembered. How pleasant the words, "Oh, yes, I saw Bro. A— just before I left home. He remembers you. He sent his love to you." The personality of our friend comes vividly before us. Our hearts are warmed. We hasten to send back some message of remembrance, some token or avowal of affection. We think of the time when we saw him last and look forward to the time when we shall meet again.

Constantly we are receiving tokens of the loving remembrance of our Lord and Savior. Daily and hourly they come to us, now in the form of material blessings, now through the Spirit's presence, now by way of the written word. On our part there are many ways by which we can show forth our love for him and witness that we still remember him. One ordinance of his own choosing is the sacrament of the Lord's Supper which we observe from time to time "in remembrance" of him.

This ordinance serves many purposes, one of which is to cause us to think of Christ as a friend,—one of us. It can not be doubted that to some of his professed followers he is little more than a myth, more admirable but no more real than Jove or Neptune. The Christ does not wish to pose as a myth; and he seldom laid any stress on his exalted divinity. He was and is personal and intimate and desires to be remembered as a loving savior, protector, and friend.

When we partake of the Lord's Supper we are enabled through the representative elements to discern his body and blood. We realize that the one was scourged and vexed, that it suffered and was pierced for us,—for us, not for some one who died two thousand years ago. We realize that the other freely poured forth from a heart that was as tender as a mother's heart with a love as broad as the world. "I want a God who is less than a God,—or more. I want a friend. I want help. I want sympathy." That is the cry in the heart of every human being

at some time. The answer is, "There is no love like the love of Jesus."

There can be no doubt of the love, power, and goodness of Christ. He remembers us and has promised to do so until the end of time. But how about us? Are we worthy of such a friend? Do we remember him? Those questions come home to us when the priest passes down the dim aisles of the church bearing the emblems for our partaking. Christ intended that they should come home in that way. We must answer individually. The church must answer collectively. We can not lie to God. The answer will spell glory and eternal joy or shame and eternal loss.

Paul speaks of the individual responsibility:

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.—1 Corinthians 11: 27-29.

He goes on to say that because of neglect in this matter many are weak and sickly and many sleep; and he assures the Saints that though they will not judge themselves they can not escape being judged.

While it is the duty of all to examine themselves as to their worthiness the matter does not always end there. It is not wholly a matter of individual conscience. There is a duty resting upon the officers of the church in various localities: First to do what they can to promote a healthy spiritual life among those who are under their watchcare; second, to see that those who are known to be in transgression do not desecrate the memory of their Lord and bring condemnation upon themselves by partaking of the sacrament.

In the Book of Mormon we read:

And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul.—Book of Nephi 8: 9.

A further reading of the paragraph from which we have just quoted may encourage the thought that the language there used was meant to apply only to those outside of the church, who of course are not entitled to partake; yet it is evident that it was not used exclusively in that sense because it goes on to say that with proper treatment the unworthy ones may be induced to repent and "return." Evidently it refers in part at least to those who have lost spiritual standing, and the inference is strong that they have done so because of "disputations" (that are, alas, still a fruitful cause of spiritual decline), because Jesus, who was the one who gave the commandment, said, "I give you these

commandments, because of the disputations which have been among you."

Be that as it may, the commandment is specific, "Ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it." This language comes directly home to branch officers who have oversight of the sacrament and of the spiritual condition of the members.

A neglect to observe the commandment to which we have called your attention has injured the work in the far past; and perhaps it has done so in more recent time, if we but knew the inner history of events. In the Book of Nephi the Son of Nephi we read of the condition of certain churches about two hundred years after Christ gave his commandment, and one cause of their condemnation was that they "did administer that which was sacred unto him to whom it had been forbidden, because of unworthiness."

On the other hand Moroni tells of conditions as they prevailed during the high tide of spirituality in the church on this continent:

And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls: and they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus; and they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders; and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ; but as oft as they repented, and sought forgiveness, with real intent, they were forgiven.—Moroni 6: 2.

Loving advice or admonition from those who are to watch over the church and see that there is no iniquity nor hardness of heart therein often will lead to individual reformation. Where there is a persistent violation of the law of God those in authority should proceed against the individual along the lines marked out in the law.

In various places the written word makes it quite plain that Christ considers that the man who nurtures ill-feeling toward a brother is barred from the communion. He must first make his difficulty right and get rid of his enmity. No worse travesty on sacred things could be imagined than to go with a heart full of malice and envy and partake of the sacrament in commemoration of the Christ who was tender, compassionate, and forgiving. We can not hold fellowship with Christ and at the same time hate the man that he died for.

James says that the man who hates a brother is a murderer. The statement is true as far as the heart is concerned. If we hate a man we can not keep the wish out of our heart that he were removed, blotted out. We do not willingly grant him room in our scheme of existence. We understand why Paul said that the man who partakes of the sac-

rament under such conditions is guilty of the body and blood of the Lord. He is twin brother after the spirit to those who slew Christ. It was hatred that impelled them; now he is hating one of Christ's fellow servants, and inasmuch as he has done it unto one of them he has done it unto Christ.

While there are those who partake unworthily there are others who refrain for no sufficient reason. A feeling of exaggerated humility, in the absence of any known transgression, ought not to keep any church member from the communion service. Christ himself said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John 6: 53.

"What shall I do then with Jesus which is called Christ?" is still an insistent question. Whether we eat or whether we refrain we face a serious problem. It can not be evaded. Life itself is a serious problem. Here we take up the great march that shall carry us into eternity. No one can mark time; forward is the order. Shall we listen to the divine music and learn to keep step with the legions that follow our great Commander.

One concluding thought: Those who refrain from eating the bread and drinking the wine are told that they can not hope to have life in them. Those who partake unworthily eat and drink condemnation to their own souls. Both are in danger; there is still another course, the true one. Saints should try earnestly and persistently to live the gospel life; and they should observe from time to time, as they have opportunity, the ordinance that Christ commanded them to observe in remembrance of him.

ELBERT A. SMITH.

WARN YOUR NEIGHBOR.

Zion's Ensign, a weekly paper published by the church at Independence, Missouri, has been rightly named the missionary paper of the church. It is made up of eight pages of letters and articles on gospel themes well calculated to increase the faith of its readers in the gospel of Jesus Christ. Nearly every issue contains a sermon from some one of our leading ministers. Its value can not be estimated, but the subscription price is only one dollar per year. It should be in the home of every Latter Day Saint, as it will bring every week a message of cheer from almost every land, and when it is read it can be handed to some one who has not yet accepted the gospel, and thus continue to scatter the good seed.

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NOTES AND COMMENTS.

"The Agapemone," or "Abode of Love" which was founded a few years ago at Saxton, in Somersetshire, England, by a clerk in holy orders, the Rev. J. H. Smyth-Pigott, who posed as the Messiah, has been attracting considerable attention again, and the authorities are being urged to discover some means of putting an end to a state of things assuming the proportions of a public scandal.

Smyth-Pigott is not a married man. Nevertheless, there was recorded at the local registrar's office last week the birth of a child born to Smyth-Pigott and his "spiritual wife," "Sister" Ruth, another inmate of the "Abode of Love." To this baby, a boy, was given the name of "Power," and, as the reverend gentleman already possessed a daughter to whom he had given the name of "Glory," he evidently regards them as either tributes to or examples of his self-assumed divine power and glory.

"Sister" Ruth is one of twenty-five young women who reside in the Agapemone. To outsiders who betray undesirable curiosity in regard to the conditions that obtain within the strictly-guarded abode, efforts have been made to pass them off as domestic servants under the rule of Mrs. Read, the wife of Smyth-Pigott's chief supporter and main financial backer.—*Register and Leader*.

That religious prejudice has nothing to do with the paucity of members of the Roman Catholic Church faith holding public office in the United States was emphatically declared by Archbishop John Ireland of St. Paul in his address at the banquet, which launched the ceremonies in connection with the laying of the corner-stone of the new Cathedral of St. Louis, held at the Jefferson hotel, last night.

"The Catholics are not represented in the government of the United States as seventeen million of her citizens should be," declared the archbishop, "and the blame is largely with yourselves. It is only a foolish fancy that the country holds you down. There is no country in the world to-day where rights of conscience are recognized as they are here. There is every chance for Catholics if they are fitted for

the offices. I believe if the right Catholic was presented to the United States as a candidate for president, a man with all the qualifications needed for the office, there would be no discrimination against him because of his religion, and I know that any party of to-day discriminating against Catholics would be defeated. In public office you must consider the man's fitness, regardless of his religious faith, and America is electing men now because of their fitness."—*St. Louis Globe-Democrat*, October 18, 1908.

LAMONI ITEMS.

On Tuesday evening of last week Elder Heman C. Smith addressed the Bryan Club in reply to the speeches of Governor Cummins and Congressman Hepburn delivered here during the Republican rally. Elder R. S. Salyards is billed to address the club on Tuesday evening of this week.

Our long drought was broken during the past week, and it still remains broken at this writing. Whatever the weather does in Iowa it does thoroughly and for a long time. Sunday was wet and cold, and the attendance at church was a little below normal. Elders Heman C. Smith and E. A. Stedman were the speakers at the church, morning and evening.

Lamoni is becoming more attractive and desirable as a residence town. We have an improved train service,—four passenger trains daily. The Herald Office electric plant furnishes light for the city and for a considerable number of private residences. They are taking on new customers almost daily. The town is to put in a water system in the near future. The town council has entered into a contract with Bishop Kelley for the use of the Home Pond for a period of thirty years for the sum of six thousand dollars. Both of the Saints' Homes will be supplied with water free. The pond will be cleaned, enlarged, and kept free from contamination, and an adequate filtering system will be installed. We also notice that the citizens take more pride in keeping up the appearances of lawns and premises in general. A great amount of cement walk has been put down during the past two years, thus removing one argument of past years against Lamoni as a place for holding the General Conferences.

A business-meeting of officers and teachers of the Sunday-school was held Sunday afternoon. Plans were discussed for improving the school and present methods were freely criticized.

Ernest Thompson Seton's new story of animal life is to be a study of a fox, and is to have the charming and characteristic illustrations which have marked this author-artist's earlier books. This story is soon to appear in the *Century*.

Elders' Note-Book

THE MISSIONARY.

The missionary when he goeth forth on his first mission, doth imagine many vain things. He thinketh that ten dollars a month will keep a twenty-dollar table. He taketh consolation in the thought that the Lord will provide. His mother-in-law standeth in the breach. He getteth a trunk and many books so that he may occupy his time reading. He taketh a few suits of underwear, two suits of clothes, an overcoat, and many little knickknacks that the family doth suggest as being nice. He seeth visions by day and by night. He goeth forth as a strong man who runneth a race. He sacrificeth the association of his friends, and the comforts of his home. He is very zealous, and prayeth much, and fasteth from time to time. Full of simplicity, he doth expect much of his brethren, in that he doth expect them to come to hear himself preach, and to show interest in all the meetings. In this he findeth much disappointment.

He moaneth much because he doth sacrifice the companionship of loved ones; therefore doth he refer to them quite often, and doth extol them. This is a grievous sin. At first his ideal congregation is a small one. His experience and observation changeth his mind, therefore he becometh ambitious that he should have many listeners. He wondereth that missionaries have not accomplished much more than they have. At first he doth fully believe that the ministry should go out two and two. However, if his colaborer do all the baptizing, and exercise too much authority, he doth wish that either the law or his associate should be changed; therefore doth he languish.

He doth soon discover that his trunk is a bill of expense, and so many books an unnecessary ballast. Unread, they accuse him of miscalculating as to time for reading. therefore doth he unload, and doth complain because of scarcity of time. He speaketh many hard things against the Utah Mormons. In this doth he find acceptance. Therefore doth he indulge the more. He also denounceth those who use tobacco. In this doth he give offense to some. Therefore doth he apologize, stating that he wished not to give offence to any. If he apologize not, he is high-minded, an upstart, and needeth to be taught something. His first effort in a new opening is to explain that we believe not in polygamy, even though he hath not been accused of believing it. This he findeth to be a folly.

He getteth a Christian church to preach in. In his first sermon he doth denounce Alexander Campbell. Immediately he findeth the doors of that church closed against him. Therefore doth he rage and imagine a vain thing. Forthwith he issueth a challenge to the minister of that church, and sendeth

a copy of it to the readers of the church publications. In this he vaunteth himself, and sometimes striveth with a man stronger than himself. Therefore is he not so wise.

He stayeth at one place until he hath preached all his congregation away from him; or lost his congregation. This doth cause him to consider his ways.

If he quotes much scripture every time he preacheth, he will be regarded as a reciter, will need repeat himself many times or get a new Bible. Therefore needeth he to quote less scripture, and to use more reason.

If he preach much on the prophecies which he himself understandeth not, neither doth his congregation understand them, he is regarded as a profound thinker, and very spiritual. Therefore, this is a delusion.

If he use words in his preaching that are unfathomable to his congregation, he will be considered wise and learned. It is vanity, and should be avoided. His experience is a daily school, and he that profiteth not by it is not wise. Therefore he buyeth a memorandum and keepeth a diary. At first he writeth therein daily, almost hourly. After writing a volume or two he groweth faint, and languisheth, and writeth occasionally only. Therefore he thinketh it a vanity.

He getteth short of money for personal expenses, and doth advance many dollars, for he worketh outside of the reservation, therefore is his prey more scarce. He also getteth a letter from home, which saith that the bishop is back three months in his payments of the family's allowance, and the good wife murmureth. Therefore is he disquieted. He doth write to the bishop, asking for money; and the bishop doth inform him that he can not supply his wants. He doth now feel disconsolate; but rejoiceth that he is a socialist, and talketh and longeth for the days of Enoch and the early Nephites, when they had all things common. Even this seemeth vanity, and vexation of spirit.

He now writeth his second epistle to the bishop much more mandatory than the first. He doth also resolve to have the bishop brought before his quorum at the next General Conference, to account for his own dereliction. He also recounteth his many losses on account of his having gone into the ministry; and behold, how greatly are they magnified. Therefore doth he despair.

In course of time the good bishop sendeth him two months' family allowance, and ten dollars for personal expenses. Now doth his heart fail him. He doth feel that he hath brought folly in Israel. Therefore doth he repent in sackcloth and ashes. He doth write words of gracious appreciation of the bishop's never-to-be-forgotten kindness, doth

refer to his onerous duties, and doth also express grave apprehension as to the possibilities of the bishop bringing on a mental collapse. In all this doth he find relief and spiritual restoration, and now doth his preaching have a new tone, even a tone of cheerfulness. In his testimony he doth feel more confident of the ultimate triumph of the work; therefore doth he feel that he is a new creature.

He preacheth several months and doeth no baptizing, therefore doth he question the wisdom of the Quorum of Twelve. He hath seen great possibilities in other fields, where he himself hath never been, and he wondereth why he was not sent there. Therefore doth he marvel.

Year after year doth he continue to have experience, hence added knowledge. He looketh back upon his pathway, and seeth a great multitude of mistakes he hath made, and opportunities that he did overlook. His physical strength doth abate, and he is admonished of the approach of old age, which cometh with the rapidity of lightning. He doth become superannuated, because he hath fallen below his former standard, and hath failed to maintain the high tension of a more vigorous manhood. Being desirous for relief from too weighty a responsibility, he doth become resigned to his condition, desiring home comforts and to avoid too much exposure. Therefore in this is he blessed.

If he be a married man, he may possibly be supported in his family. If single he may be offered admission to the Saints' Home, or Liberty Home, which can not be compatible with his nature; and especially so if he be of a refined nature, with fine sensibilities. The afflictions and infirmities of so many will add greatly to his discomfort, and be to many a veritable torture. Whereas, with a more cheering environment, rather than bear the sufferings of others, his own would be greatly lessened. Therefore should he fear.

The coming to the forefront of so many younger and stronger than he, will cause his relegation to the back ranks, or obscurity. Even will his own quorum withdraw from him the right to assemble with them (unless he be an high priest), although he have had much experience and close association for many years with them as a quorum. Therefore this causeth him to lament his lot, and he asketh the question, For what am I living?

The toil, the exposure of many years, with the infirmity of old age, will make him to many an undesirable associate, and his peculiarities will possibly be a subject for much conversation; yet will he bear in his body the marks of the Lord Jesus Christ. While others have been enjoying the comforts of their homes, the companionship of their wives and children, accumulating wealth, the missionary hath had a mere and scanty livelihood. He

hath withstood the abuse and often cruel criticisms of his brethren, been left without financial and spiritual support he should have had, and rightly deserved as a representative of the Church of Jesus Christ, saying nothing of the many persecutions he hath received from a cold and gainsaying world. Now dependent, he doth feel his indigence, and is sensitive to every reflection; therefore would he appreciate such comity as would make him feel that he is one with the great brotherhood of Christ. Therefore doth he find consolation and assurance in this, like the faithful Apostle Paul: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Timothy 4:6-8. Therefore will he be glorified.

This is not the thousandth part of the many experiences he hath had on his varied and checkered pathway. Therefore are they not written in the books of the chronicles of the memoirs of those with whom and under whom he hath labored? Therefore will he have to meet a more fully written record.

E. B. MORGAN.

LUCAS, Iowa.

Original Articles

TITHING AND CONSECRATION AS WE VIEW IT.

As far back as the days of Abraham tithing was observed among the people of God. The word in its primary meaning signifies *tenth*, a tenth of anything; especially in the Lord's work, a tenth was required. This seemed to be observed to raise means to carry on the gospel work in the days of Melchisedec and Abraham. We find this in Genesis 14:20, and Paul in Hebrews 7, referring to this, says he gave a tenth part of all to Melchisedec. This may refer only to the spoils Abraham had taken in his war with the kings in this case; but that being a gospel dispensation it must have been a principle of the gospel as taught by the high priest, Melchisedec, or he would not have so practiced. We are not left in doubt, however, on this point: Alma 10:1, Book of Mormon, says:

And it was this same Melchisedec to whom Abraham paid tithes: yea, even our father Abraham paid tithes of one tenth part of all that he possessed.

This makes it plain that Abraham fully complied with this law as taught by Melchisedec. This was more than four hundred years before the law of Moses was given; hence part of the gospel. The Book of Mormon, in this same connection, makes it a part of the means by which they entered into the rest of the Lord:

Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

By this means, and complying with the other principles of the gospel, they retained a remission of their sins, as clearly indicated in the Book of Mormon, Mosiah 2: 5:

And now, for the sake of these things which I have spoken unto you; that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, . . . and see that all these things are done in wisdom and order: for it is not requisite that a man should run faster than he has strength. And again: It is expedient that he should be diligent, that thereby he might win the prize: therefore, all things must be done in order.

All things could not be done in wisdom and in order, each giving according to what he had, unless they had system, a rule, or law governing in their work. It seems this law of tithing obtained everywhere the gospel was had. Jacob understood this to be the Lord's plan when he said: "And of all that thou shalt give me I will surely give the tenth unto thee."

This part of the gospel economy was continued under the administration of the law of Moses, for the support of the ministry. Hence they were to give one tenth.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.—Leviticus 27: 30, 32.

If this was the Lord's, and holy unto him, then when renewed to Moses for the support of the ministry, and then the ministry required to tithe the tenth they received (Nehemiah 10: 38), it must have been necessary for all to observe it. Tithing, then, in its primary sense, to supply the needy, being part of God's great plan in the days of Melchisedec and Abraham and retained in Israel under Moses, it being one of the gospel principles, must of necessity continue after the law of Moses was fulfilled in Christ. Jesus included tithing in his teaching. (See Matthew 23: 20; Luke 11: 43.) Paul also in 2 Corinthians eighth and ninth chapters, taught giving systematically: "Every one according to that which he hath." So we read in Proverbs 3: 9: "Honor the Lord with thy substance, and with the first-fruits of all thine increase." If this was a gospel principle, it would necessarily be restored when the gospel was restored again in this dispensation.

When the Lord gave the law to the church in section 42: 5, the Lord says:

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the

Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.

Now, if giving one tenth was taught and practiced as a part of the gospel by Melchisedec and Abraham, as recorded in the Bible and Book of Mormon, and as we are told in the Doctrine and Covenants, as above cited, that we shall teach the principles of the gospel as contained in those books, can we omit tithing and yet be obedient to God's command?

But, say some, It does not say in section 42, You shall pay one tenth, but says, You shall consecrate. Yes, but it does say, before it names consecration, You shall teach what the other books contain, and both of the other books show one tenth was first taught and practiced as the law to begin with, in the gospel dispensation of Melchisedec. Then consecration came in afterwards.

First we read Abraham paid one tenth, then afterwards, "tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." Now because Abraham may have tithed himself of all his surplus property or consecrated all above what he had need, it did not nullify the giving of one tenth, as exemplified in the case of Jacob the grandson of Abraham, and his posterity after him. And because they were told on this continent that Abraham paid one tenth of all that he possessed, without making that part of the law void, they could do like Abraham, turn over all above what they had need, and thus go on to perfection.

The people never can comprehend all at once, hence we advance step by step. When the Lord gave the law in section 42, we already had the law of tithing in the other books which he cited and commanded us to teach. Joseph had men with various opinions then to deal with, as we now have, and those different opinions were no doubt the cause of the question being asked in 1838, when they were gathering at Far West, contemplating the building of a house and a city to the Lord. It was not unreasonable, in my judgment, for them to ask, "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing." They already understood *the law* of tithing.

Now he requires all their surplus property, and tells what it is for. The conditions and the work now required it. All they could do was demanded; and after they should turn over as a tithe all their surplus property, or consecrate all above what they had need as stated in section 42: 10, which is the same thing in effect and for the same purpose; then the primary law of tithing for the priesthood would

still be in force, as it was before the special work of building a house unto the Lord or laying the foundation of Zion had begun.

While we build the house and city the priesthood who give all their time must live, and there is no special amount or allowance provided for in the law for them,—only their just wants and needs. And they are to receive the tithes of the people, pay their tithing out of that (Nehemiah 10), and then consecrate the balance above their needs when the law is fully kept. Or as in section 70, they may live from the proceeds of their work in the literary department, and then if there be more than they need, it shall be consecrated, as all others should do, for the poor and needy. And, "None are exempt from this law who belong to the church of the living God."

Sections 106 and 42 are in perfect harmony, as we view it. Section 42 says we shall teach the principles of the gospel as contained in the Bible and Book of Mormon. They both teach tithing and consecration to be carried out, as we reach the conditions requiring it. Section 106 teaches both tithing and consecration in itself, and the fact that it is more full in its statements does not make it contradict the other revelations.

The Lord says:

The Book of Doctrine and Covenants as accepted by the church [and it was accepted by resolution in 1878] was to guide the advice and action of the bishopric, *taken as a whole*, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.

There was a controversy about section 106 at the time the above revelation was given. Some thought it was not in harmony with other revelations; but it, with all the other revelations in the book, also the Bible and Book of Mormon, had been accepted by the church, and the bishopric were willing to be governed by the books, believing then, as we do now, that they were in perfect harmony.

This was the Lord's opportunity to speak and settle this controversy. He did speak, and he said the Book of Doctrine of Covenants as accepted by the church was to guide the advice and counsel of the bishopric, *taken as a whole*. This should be sufficient for every man that is in the faith, when this section 106 was the one questioned at the time, and the Lord said to take all of them as accepted by the church. Let us stand by what the Lord has said, pay our tithing, one tenth of our increase, or

what we have when we come into the church, file our inventory with the bishop, turn over our surplus property, as the time has come to do that, then go on making what we can in righteousness, and pay our tithing as required.

When we have thus rendered an account of our stewardship in time, as provided for in section 72:1, and it has been decided by those appointed by the Lord in council with ourselves, what our just needs are, we can then move forward in our stewardship, with a realization that what we keep is consecrated to the Lord as fully as the surplus we turn over for the benefit of some one else; so we are accountable to God as stewards over our own property as agreed upon, or what we may receive from the bishop, if we had not enough for our just needs and wants.

Thus our individual responsibility continues, and all work together with God with the one object in view, that is, the building up of Zion and establishing God's kingdom on earth. Then every man will labor for Zion that labors in Zion, and he will consecrate all he can spare, as well as pay his tithing at the beginning, and cheerfully keep his tithing paid on his increase, and just as cheerfully consecrate and turn over into the Lord's common treasury all he can spare from time to time, so that the poor may be provided for, and equality be brought in and preserved, and the law of God be honored.

Those needing much in their stewardship should not waste any means or lavish it on themselves for their own aggrandizement, no more than those who need but little. Neither one should waste anything, but their ambitions should be to see how much they could put into the Lord's treasury, reserving for themselves only enough to make them comfortable and carry on their work successfully. Then no man would exhibit a desire for personal gain, but all be one in desire and object, seeking to build up Zion, and make every one comfortable and happy; thus exemplifying our love for God and each other by what we do.

"By this shall all men know that ye are my disciples, if ye have love one to another."

So let it be. To this end let us work and pray.

G. H. HILLIARD, of the Bishopric.

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MIRACLES.

In Coppens' Logic and Mental Philosophy, under the heading of "Cosmology," is found the following analysis and explanation of God's interference in the progress of physical or natural laws:

We observe that all material things have well-defined and constant modes of action, which we call the physical or natural laws. The word *law* is here used analogically; it strictly means a rule of action for moral beings.

Now, some important questions on this subject present themselves to the philosopher:

1. What is the nature of those laws? or whence are those

constant and uniform modes of action? There is no effect without a cause; what, then, are the causes of the physical laws? Since all things act according to their natures, the obvious answer is that the natures of things are the causes of their modes of action; and the Author of all nature is the Author of those laws. The physical laws themselves are the uniform modes of action of created natures or essences.

2. Are the modes of action so necessarily constant that departures from them are impossible? It is evident that nothing can act except in conformity with its nature, and therefore departures from the physical laws are *physically* impossible, *i. e.*, no created power can produce them; but they are not *absolutely* impossible, for nothing created exists except as dependent on the power and will of the Creator, and therefore the Author of nature can affect the action of created things, suspending and otherwise controlling it for wise purposes of his own. He may either suspend the action of a physical law, or make a creature for the time being follow other modes of action; for he can change the very natures of created things and therefore all their powers. Or he may let every law continue in action, but neutralize or counteract a force by a stronger force in a different direction. An evident interference of God with the workings of physical agents is called a miracle.

Thesis.—The laws of nature are not absolutely immutable, and therefore miracles are possible.

Proof.—That is not absolutely immutable to which God can make exceptions; but God can make exceptions to the laws of nature, for he can do all that involves no contradiction; but that God should make exceptions to the laws of nature involves no contradiction. If it did, the reason of it would be either, (a) That the natures of material things are absolutely necessary beings, existing and acting independently of God's will; or, (b) That making exceptions to general laws would suppose a change of mind in God with regard to the permanence of his own laws; or (c) That such exceptions would be unworthy of God's wisdom. But these reasons are invalid; because (a) The natures of material things exist and act only in as far as God gives them existence and action; he may, therefore, suspend their action or produce effects that shall neutralize their action, and that shall cause even opposite results. (b) When God wills an exception, he wills it from eternity. (c) It is wise, on the part of God, to reserve to himself means of evidently controlling his creation, and thus manifesting his will to man. Now, miracles are such means of divine manifestations, and are therefore possible to God.

Objections: 1. Hume and others have learnedly proved *a priori* that miracles are impossible. Answer: All their arguments are easily refuted; even Huxley acknowledges the possibility of miracles, saying: "No one is entitled to say *a priori* that any given so-called miraculous event is impossible, and no one is entitled to say *a priori* that prayer for some change in the ordinary course of nature can not possibly avail."—"Science and the bishops," *Nineteenth Century*, November, 1887.

2. An all-wise Creator should have made the world so that it needed not his interference. Answer: The material world does not need God's miraculous interference; but God can not deprive himself of the power to interfere with it when he sees fit to do so; for instance when he manifests his will supernaturally to his intelligent creatures.

3. God could manifest his will by affecting directly the intellects of men. Answer: He could do so, and does so frequently; but it is natural to man to obtain his knowledge by sense and reasoning.

4. The physical laws flow from the very natures of things. Therefore they can not be suspended while their causes exist. Answer: The physical laws need not cease to exist during

the miracle, but a stronger power may prevent their effects; thus, our hands do not cease to be heavy bodies while our will raises them up.

5. Miracles only complicate the economy of nature, and thus destroy the beauty of order. Answer: They introduce into the world a higher beauty than that of mere physical regularity.

6. It is an analytical principle that the order of nature is constant. Answer: We deny this; unvarying constancy is not contained in the idea of order. It is an analytical judgment that there must be order in the works of a wise Creator; but order does not, as we have seen, exclude all exceptions. It is the adaptation of means to ends; now, miracles are well suited to the ends for which they are wrought.

7. If there could be miracles, the physical sciences would cease to give certainty. Answer: If miracles were of such frequent occurrence that we could not distinguish their effects from natural effects, we grant; else we deny.

8. Miracles are, at least, opposed to physical certainty. Answer: Not at all: we have physical certainty regarding what must happen when no miracle interferes, but we have no physical certainty that no miracle ever happens; on the contrary, we have physical certainty of the miraculous facts when we witness them.

9. We have physical certainty that a given miracle did not happen, and only moral certainty that it did happen; now, physical certainty is stronger than moral. Answer: We have no physical certainty that a miracle did not happen, but only that a certain effect could not proceed from natural causes; we have moral certainty that the miracle did happen, *e. g.*, that Christ raised Lazarus from the dead: both physical and moral certainty are true in their own lines.

10. Miracles could answer no wise purpose unless they could be known to be miracles; but they can not be known; for any strange fact may come from some unknown law of nature. Answer: An objection that proves too much must be unsound; now this objection proves too much; for, if it were valid, we could form no scientific induction whatever until we knew all the natural laws, else what we attribute to one law might be due to another, hidden law. We could then never predict any fact with physical certainty. With regard to miracles, we need not know all the laws of nature to form, *e. g.*, the certain judgment that a dead man can not return to life by the power of nature.

11. We do not know the full power of the Devil; therefore we never know whether God works the wonder. Answer: Some facts are evidently the work of the Creator, *e. g.*, the restoration of life to the dead; for this implies supreme dominion over the noblest beings of this world. Besides, the circumstances of the miracle are often such that, if it could be from evil spirits, mankind would be invincibly led into error, and all means would be taken away by which the action of God could be outwardly manifested to the world: thus God would unwisely deprive himself of what is evidently his sole right. For instance, if the miracles of Christ and his followers as a body could be diabolical deceits, then God himself would be accountable for the deception of the best portion of mankind.

12. The moral laws are immutable; therefore [physical] laws too must be so. Answer: There is no parity; it is unholy to violate the moral law, but to oppose the action of physical law implies nothing that is unworthy of God.

13. The mesmeric fluid is capable of wonderful effects; it may produce many so-called miracles. Answer: Effects which may be produced by a mesmeric fluid must not be called miracles; but many things are falsely claimed for a mesmeric fluid—*e. g.*, it is not possible that any material fluid should produce acts of intelligence, as when the medium is made to speak a language never learned by the person,

and to know secrets unknown to all other men; often an invisible intellectual agent is present, distinct from all men concerned.

Besides, both with regard to the power of the Devil and the strange effects claimed for mesmerism, hypnotism, etc., in many cases it can be clearly found out from the circumstances of the concrete fact in question whether it is the work of God or of the Devil, or may be within the power of material nature, and in all cases where this can not be discovered we must suspend our judgment and not pronounce the fact to be miraculous.

To discern whether a certain effect may proceed from mere physical or material causes, we must observe whether the effect is always the same while the circumstances remain identical. If not, then the causes are not material, since the same physical causes must ever produce the same physical effects in the same physical circumstances.

Since a miracle is a *manifest* interference of God with the working of physical agents, it is evident that we should not call an astonishing event a miracle, unless we know for certain that it is due to God's interference. Now, God may interfere in two ways: either directly, by himself, or indirectly, through the ministry of his good angels. When the wonderful event produced implies the action of creative power, it comes from God directly; for no finite being can create, or be the total cause of a new substance. Such acts are said to be *miracles of the first class*; while *miracles of the second class* are those that can be produced by the instrumentality of the good angels acting as ministers of God. This supposes that the angels have certain powers over matter. Now, the devils are of the same nature as the good angels, and they likewise have certain powers over bodily substances, which, however, they can not exercise independently of God's permission.

How shall we know whether, in a given case, the effects produced are not owing to the action of the demon? Evidently, we must have some test or criterion to distinguish true miracles of the second class from mere prodigies of Satan. If we had no test, a miracle of this class could not be known to be from God, and, therefore, could not be an undoubted sign of his will. And, since men can not readily discern in most cases what wonders require creative power and what others do not, God would deprive himself of the power of exhibiting his interference to men, if we had no means whatever, no reliable test, whereby true miracles can be discerned from diabolical deceptions.

The criterion is this: That everything concerned in the wonderful event be worthy of the holiness and the wisdom of the Creator and his blessed angels. Hence, we know that an evil spirit is at work if:

1. The preternatural effect is produced in favor of a doctrine or principle which is certainly known to be false, as being either self-contradictory, or against morality, or against a well-established point of revelation.
2. If the prodigy can answer no purpose worthy of God; for instance, if it were chiefly intended for the gratification of idle curiosity, or for money-making, etc.
3. If the human agent who claims to be the wonder-worker were actuated in such performances by unworthy motives; for instance, by the love of human glory or any inordinate passion.

When the application of this criterion leaves a reasonable doubt as to the genuineness of the miracle, we should not pronounce the effect to be miraculous. For while, before a court of justice, a man is accounted innocent until his guilt be proved, the presumption being in his favor, we claim no such presumption in favor of miracles; on the contrary, we accept none as certain unless it be demonstrated beyond a doubt that the wonderful event can not be due to any natural

agent, nor to the preternatural agencies of the evil spirits.

Reverend Charles Coppens, S. J., is professor of philosophy at Creighton University, Omaha, Nebraska. He is also the author of a text-book on rhetoric and another, the *Art of Oratorical Composition*. His *Logic and Mental Philosophy* and *Moral Philosophy* are used as text-books at St. Louis University, Creighton University, and other Catholic educational institutions. Father Coppens is a Jesuit priest. And his philosophy has received public indorsement by P. J. Ryan, Archbishop of Philadelphia; F. Mora, Bishop of Monterey and Los Angeles; the *American Catholic Quarterly Review*; *Dublin Review*; *Catholic Review*; the *Pilot*; *American Ecclesiastical Review*; *Church Progress*; and *Ave Maria*.

There is food for thought in the above thesis, and its consideration will be beneficial to the cause of truth. This system is based on the philosophy of Aristotle.

J. C. GRAINGER.

• * * * *

INSPIRED TRANSLATION OF THE BIBLE.

Since the many attempts to translate the Bible by scholarly men have failed to produce a book without errors and contradictions in it, we can plainly see the need of divine assistance in so grave a matter as the translation of Holy Writ. And when we consider the number of times the Bible has been translated, and retranslated, and the means used for that purpose, it is even a marvel that the Bible of to-day is in as good condition as we find it. But the fact is self-evident that there are imperfect translations in all the standard versions of the Bible, and so many obscure and perplexing passages that many people are caused to err and become skeptical because of them. But if we turn to the Book of Mormon, we will find a reason assigned for this perplexing condition:

And the angel of the Lord said unto me, Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; . . . wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God.—Pages 24, 25.

The argument here is that at the time the Bible was written by the Jew it was plain and simple, *i. e.*, it contained the plainness of the gospel. But what does the angel declare followed? Let us again read, beginning where we left off, and see what has been predicted:

And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away; . . . wherefore, thou seest that after the book hath gone forth through the hands

of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles.—Ibid., p. 25.

This states the condition in which the Bible would come unto all nations. And what would be the result? Let us see:

Thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them; . . . because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church.—Ibid., p. 25.

It was because of a lack of those things that were plain that men were to stumble, and so we find that people drift into skepticism because they find obscure and perplexing texts in the common Bible. Now for the restoration of those plain and precious things; and if we are to have a restoration of all things, we must have them restored also. In December, 1830, the Lord said to Joseph Smith and Sidney Rigdon:

And a commandment I give unto thee [Sidney], that thou shalt write for him [Joseph], and the scriptures shall be given even as they are in mine own bosom, to the salvation of mine own elect.—Doctrine and Covenants 34: 5.

Here the Lord makes the promise to give the scripture as it is in his own bosom; and if it was to be given in that manner, we would at least suppose that those plain and precious things would be restored. Joseph began to translate at once, and Sidney acted as scribe for him, and a couple months later the Lord spoke to the whole church as follows:

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.—Doctrine and Covenants 42: 15.

Now there are a few points to notice. First, the scriptures were to be given as they were in the bosom of Deity. Second, they were to be preserved in safety. Third, they were not to be taught until received in full (book form). And fourth, when they were so received they were to be taught unto all people and nations. The indications are that some time would elapse between the translation and the publishing; hence the promise that "they shall be preserved in safety."

The translation began in December, 1830; and was completed June 2, 1833. (See *Times and Seasons*, vol. 6, p. 801.) Joseph Smith retained them in his possession until his death, June 27, 1844, and now they must find that place of safety promised

by the Lord; and he, true to his promise, raised up an elect person, who could not be deceived (see Matthew 24:24), the wife of the martyr, the only person spoken of within the lids of the entire book of Doctrine of Covenants as an elect person, and she is called "an elect lady." (Doctrine and Covenants 24: 1.) So the manuscript of the Inspired Translation of the Bible was preserved in her hand, and in the year 1866 was placed in the hands of a publishing committee, one of which was her eldest son, the successor to his father. A transcript was made by them, one copy being placed in the hands of the printer, while the original was reserved for comparison when the proof-sheets appeared; and in the year 1867 the first edition of the Holy Scriptures was ready for mailing. And since then has the commandment been in force, "Ye shall teach them unto all men," and any one that will carefully compare them with any other edition or translation of the Bible will find them superior in every respect. The contradictions found in other translations have been eliminated, and the plain and precious things have been restored, and the ministry are under a command to teach them. May truth triumph.

J. E. VANDERWOOD.

• * * * •
THIS ROCK.

As a representative of Jesus Christ, to preach his gospel, it is my desire to know his doctrine, that I may be able to present it as it is; and we agree with the Apostle Paul that it is necessary that we "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2: 15.)

I want to call your attention to a portion of scripture found in Matthew 16: 14-19. We observe that Jesus is to build his church upon "this rock." The question naturally arises, What is "this rock" that Jesus will build his church upon? I have heard different ideas in regard to what this meant. Some declare that this "rock" was Peter; and Jesus was to build his church upon him. Others say this was Christ. Still others claim that it was knowledge, or revelation. If the church is built on Peter, then it can not be built on Christ. If one is right the other is wrong; and if on Christ, then it is not built on knowledge or revelation.

It may be proper for us to investigate the words of the Master and see what he really meant, in speaking to Peter. He said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Question: What was it that revealed unto Peter that Jesus was the Christ, seeing that flesh and blood or no man had not borne this fact unto him? We believe it was the Holy Ghost that revealed this unto Peter. This was the rock referred to by Jesus,

and upon this rock or Holy Ghost Jesus will build his church; for by the power of the Holy Ghost all things are accomplished in Christ, and the foundation upon which the Saints will be able to stand; and by its marvelous power they will be able to dwell in the celestial kingdom of God, and this Spirit will reveal unto every one, who desires to know, that Jesus is the Christ, as it did unto Peter. For by it we live and move and have our being. And we are told in Doctrine and Covenants 85:3, that this Spirit fills the immensity of space, and it proceedeth forth from God, and is light and life in everything. We do not believe that it is a person; but an element that we may be immersed in, as water is an element in which man may be immersed; and it can be given unto every man by measure, according to his faith.

GEORGE W. DAY.

Of General Interest

REAPING THE WILD OATS.

Can you imagine what would happen to a man if he were pointed out on a crowded street and a voice cried loudly:

"That man has just taken a white-hot wire and put out both the eyes of his day-old baby boy"?

Suppose a man did such a vile thing—with a white-hot wire. There would be no voice raised to ask mercy. If he escaped a rope at the hands of a mob, you may be sure the judge and jury would see to it that he got the limit of punishment allowed by the law.

"Sowing wild oats" was accepted and acceptable in the state of society in which it was coined, but it's as much out of date now as is chain armor or curing disease by witchcraft. The thing we want to know about now is Reaping Wild Oats.

Whose is the harvest? And by what right is such a harvest sown for the innocent reaper? And what is that harvest? Listen:

One out of three of the babies who are blind at birth or whose little eyes flicker and go out in the first few days of life are reaping their father's wild oats.

Two out of three of the women who lie under the surgeon's knife for operations peculiar to women are reaping their husbands' wild oats.

One half the homes in which no baby's voice will ever be heard are sterile because of the husband's wild oats.

Countless thousands of babes are born dead and the little life is the toll of father's wild oats.

Millions of babies, of boys and girls, youths and maidens, men and women, go through life sickly,

miserable, unsound in body and mind—and they are reaping their father's wild oats.

Oho! We mustn't talk about such things in public? Well, then, let it be known that the phrase "Hush; such things must not be talked about," is of the same cowardly stamp as the apologetic "sowing wild oats." These things must be talked about until we realize that:

A pure girl by right deserves a pure man.

No young man "must have his fling" if that "fling" takes toll of his future wife's health or of his baby's eyes.

Not talk of it! Think of a baby groping its way in the eternal darkness of the blind; think of the young wife poisoned at the very altar of marriage; think of the cost of that crop of wild oats, and then say whether the subject is a proper one to discuss?

Does not the father ask if his daughter's suitor is able to support her? Does he not ask if his mind is clean and fit for fatherhood? Then why not ask—and insist on knowing—if his body is clean or if he reeks the deadly disease of the Wild Oats?—Des Moines News, October 18, 1908.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

In Our Father's Care.

The ships glide in the harbor's mouth,
And the ships sail out to sea,
And the wind that sweeps from the sunny South
Is as sweet as sweet can be.
There's a world of toil and a world of pains,
There's a world of trouble and care;
But, O, in a world where our Father reigns
There is gladness everywhere.

The earth is fair in the breezy morn,
And the toilers sow and reap,
And the fullness comes to the tasseled corn
Whether we wake or sleep;
And far on the hills by feet untrod
There are blossoms that scent the air;
For, O, in this world of our Father, God,
There is beauty everywhere.

The babe lies soft on the mother's breast,
And the tide of joy flows in;
He giveth, he taketh, he knoweth best—
The Lord to whose home we wend.
And, O, when the soul is with trials tossed,

There is help in the lifted prayer;
For never a soul that loves is lost,
And our Father is everywhere.

The ships sail over the harbor bar,
Away and away to sea;
The ships sail in with the evening star
To the port where no tempests be:
The harvest waves on the summer hills,
And the bands go forth to reap;
And all is well if we're in his will,
Whether we wake or sleep.—Selected.

Love's Miracle.

Did it ever happen to you to fall in love historically? In reading some ancient story, did you ever suddenly discover your ideal man, your true knight, real-hearted, strong-minded, tender and brave, passionate and pure? And did you say, "There, that is my man? He appeals to my heart. I can feel it warm to him across the years and the centuries."

I have been before to-day in an English crowd, and I have heard those who composed it roll out cheer on cheer, like the thunder, at the mention of the name of Oliver Cromwell. The man had been dead two hundred and fifty years. But the heart of that great assembly leaped and thrilled at the mention of his name. It swept them like a wind from heaven, and they yielded to the dead hero, a passionate homage such as they gave to no living man. Why? How do you account for that? Because, when you bury a man's body, you do not usually bury the man. There is something which you can not bury, something that escapes, that the earth can never hold or catch. They dragged Oliver Cromwell's body from its sumptuous grave in Westminster Abbey, and hung it up in chains on Tyburn Hill. The sacrilegious ghoul! But his spirit defied them, marched like a hero down the centuries, and two hundred and fifty years after his death stirred the hearts of Englishmen like a storm. There are some things about a man, about a woman, that death can not touch. They are indestructible. They may be obscured and neglected and forgotten for a time, but resurrection awaits them; eternity is theirs; they can never die, but live throughout the ages to bless humanity.

Jonathan was dead. The Philistines had pierced his fair body through with many arrows. They had even, in their cruel, bloody, heathen way, severed the princely head from the shoulders. There, ghastly and ghostly, under the white moonbeams, on the distant battle-field and the dewless mountain, lay the dismembered corpse. Yet Jonathan is not really dead. He lives yet in David's heart. He has left something behind—an aroma of the spirit, a fragrance of the heart—and the Philistines could not kill it, could not even touch it. There was not a Goliath in all Gath whom it could not safely defy. You can not run a tilt against the morning wind. Even the giant, the staff of whose spear is like a weaver's beam, can not kill a sunbeam. Love laughs at locksmiths, and is stronger than death. He is as immune from the Philistine's spear as is the gleam of the morning star. You can kill Jonathan, but you can not kill Jonathan's love. It beats like a wind from God on the doors of David's heart years and decades of years after Jonathan is dead. David could not forget it. The memory of it comes back on him like a tide from the eternal deep, and every time it comes it sweeps him away. "Jonathan, my dead brother," he says, "thy love to me was wonderful. It was surpassing. It was magnificent. It went even beyond that marvel of all the ages and all the lands, the love of woman—of the bride for her husband, and the mother for her child. The touch and the finger of God were in it. It was a miracle."

That was nearly three thousand years ago, but Jonathan's

love is not dead yet. It speaks to us, it appears to us even now. It makes Jonathan's name fragrant as a rose in history's page. It commands our homage across the centuries.

"A star in the noonday of May-time,
A star in the cloudland of change;
Too splendid and sad for the daytime
To cheer or eclipse or estrange;
Too sweet for tradition or vision
To see but through shadows of tears
Rise deathless across the division
Of measureless years."

There is really nothing great or wonderful in all history, but love had a hand in it. To love my country, that is patriotism. To love my home, that is virtue. To love my fellow man, that is civilization. To love my God, that is religion. To the patriot, to the lover, to the mother, to the martyr, things are possible that are possible to no one else. Jonathan loved the man who supplanted him, rejoiced and was exceedingly glad when he saw his rival take the seat which was his own; stooped and stepped aside, and said to David, "You sit in my place. I give you the throne to which I was born."

Ambition burns like a fire; jealousy is cruel as the grave; envy strikes and knows no mercy; but love speaks one soft whisper and they all crouch down in their dens like whipped and cowering beasts. Love is not softness. It is not sickly sentiment that begs off from hard service by show of tears and wordy protestations. Love is courage; love is self-subdual; love is sacrifice; love is iron and adamant and fire. Do not sneer at love; when you sneer at love you sneer at God; you affront the very cross of Jesus; you trample under foot the best and highest instincts of the human soul; you make impossible your own salvation; the very mother that bore you cries shame upon you.

I confess I have small patience with the men and the women who habitually speak lightly of love, who make the relations between the sexes (for example) a matter of perpetual joke and banter. Marriage is as sacred as religion. I value the love of my wife as I value the love of my God, for she is one of the windows through which I see God. I tell you this, and I believe it to be the universal experience—the more I love my country, my home, my wife, my friends, my child, the nearer I get to my God, and the easier I find it to do his will. Love is just the coming of God into the life. "He that loveth is born of God, for God is love." Love is religion under another name—"the greatest thing in the world." There is no end to the daring of love, as there is no end to its hope and its sacrifice. Love—never forget it!—Love was crucified for us; took our sin and shame and bore it as his own, died that we might live. All love gathers to focus at Calvary and burns like a fire. I look on the thorn crown, and the nail-mark and the spear-wound. I see him yield up his very life-blood in one red stream for me, and as I look I bow my heart and say, "Prince of Calvary, thy love to me was wonderful, passing the love of woman."—Selected.

Request for Prayer.

Sr. Will A. Stoddard, Tryon, Nebraska, requests that the Saints will all join in prayer that, if it be the kind Master's will, she may be healed of all her afflictions, as she is suffering with grievous ailments. She has a family, three of whom belong to the church, the other two not being old enough; and she desires strength to bring them up to be an honor to the church.

By sparing ourselves the daily task, we dig the grave of our higher possibilities.

Letter Department

FULTON, Iowa, October 11, 1908.

Editors Herald: We had no Sunday-school nor meeting of any kind to-day, as diphtheria broke out last Tuesday. One boy died and there is a terrible stir, and parents are keeping their children out of school. My son had one child very bad with it, but he is getting better fast. It is hard to see a son have sickness and dare not go in the house. Wife is there helping. They are quarantined, and of course we should abide by the law.

I got a letter on the 5th stating that the reunion committee of Eastern Iowa District met with the Kewanee District reunion committee, as these two districts intend to hold a joint reunion, and decided to hold their reunion in Prospect Park, Moline, Illinois, in 1909. The street-car company of Muscatine offered our people their park, buildings, and lights free, to hold the reunion there. That is surely good of them?

We had a good reunion at Oelwein, Iowa; not so many of our people in attendance, yet the Lord was pleased with the efforts that the Saints made to have the reunion there. I saw by the HERALD that not all the elders who were there were mentioned, and one of these was Elder Roth, our old veteran of the war and of the cross of Christ. We were glad to meet him, as he is well liked in this district and has done a noble work in Eastern Iowa. He is a father to many of the Saints, and can preach good and logical sermons yet, and his counsel can be relied on. He promised to visit us this fall sometime. Come on, Bro. Roth.

I am still short of means to supply the elders' families. Winter is coming on, fuel and heavier clothes are needed. When you are comfortably seated in your fine houses, do you think of how the elders' families are getting along? I do not wish to beg, but wish all the Saints would think this over and say, What can I do to help along this grand work of Christ?

We have had a fine Sunday-school and a good attendance at church. I know this: We all could do better if we tried. Be more humble, more earnest, more zealous, more self-sacrificing, laying our all on the altar and saying, Here am I; send me. May God give strength to all his Saints to endure to the end.

I do not see how any family of Saints can get along without the church papers. I took the HERALD as soon as I came into the church. I got the first number of AUTUMN LEAVES, and how many times I felt thankful that we had such good literature for our children! I feel to say that parents are often to blame for their children's waywardness by not giving them proper food for thought. As our children are all in the church, eight of them, and all seem earnest, I feel thankful to my heavenly Father.

JOHN HEIDE.

SURPRISE, Oklahoma.

Editors Herald: I am now living in the northwestern part of Oklahoma, Beaver County. This country is settled up with well-to-do farmers. Some one lives on nearly every one hundred and sixty acres. We have a fine climate, soft water, good roads, schools, and good society. This year the corn crop was hurt by dry weather, followed by hail in August, but the wheat, Kaffir-corn, milomaize, and broom-corn did fairly well.

The price of good farm land here is increasing very fast. One of my neighbors paid twenty-three hundred dollars for one hundred and sixty acres deeded this summer and was offered twenty-eight hundred dollars cash in five months after he bought the land, and still he refused to sell it. Homesteads, not proved up on yet, sell at from fifteen hundred to two thousand dollars per quarter section. The State school land is leased at a very low rental.

We have a very nice branch of our church located at Elmwood, just south of the center of this county. Most of its members were baptized by Bro. James Baker, one of our pioneer elders of Oklahoma.

Our county now occupies the eastern third of what a few years ago was known as "no man's land," which was a strip of country thirty-five miles wide by one hundred and sixty-eight miles long, lying north of Mexico (later the state of Texas) and south of Kansas. It had no organized government for a number of years and outlaws and thieves of most all kinds made it their home. Later the Government had it surveyed and joined it to the Indian Territory. Then squatters came in to live on the land and some say the cowboys drove them off and pulled up the survey stakes so they could not find the corners. Later the territory of Oklahoma was formed in the western portion of the Indian Territory, and there was a great and grand revival. Everybody was after land. The Government had this country resurveyed and joined to old Oklahoma for judicial purposes. Then the squatters and farmers came back to Beaver County and settled on the land. The cattle men and cowboys made it pretty hot for them for a few years, letting their cattle eat up their crops, and the farmers, to get even, would drive their cattle down into Texas. Finally the "beef trust" in Kansas City was formed and the price of cattle went down, so there was but little money in the cattle business, and this country was opened to homesteading. The laws were strictly enforced and everybody became farmers on homesteads.

The history of "no man's land" reads almost like the journeying to the promised land of Canaan. When Moses sent spies to examine the land some came back bringing large bunches of grapes, etc., showing it to be a good country and flowing with milk and honey. Others of the spies reported that there were difficulties, "giants in the land" by the side of whom "we were in our own sight as grasshoppers." This is also like the answer a great many sinners will give you when asked if they don't want to go to heaven? They say there are too many difficulties in the way, thieves, bank robbers, hypocrites, prairie fires, cowboys, and Indians. There are giants there and we are but grasshoppers. They will tell you they once heard a minister actually preach that all who will not believe the gospel as he preached that it meant, will go to the hot place and there he will "burn for ever and ever." Then Sinner Jim hears another minister preach to him that according to the way he understands the gospel, "God is love," and sent his Son into the world to show us how to live. The sinner says, "What shall I do to be saved?" The minister tells him "Just trust in the Lord Jesus Christ." The sinner joins the man-made church and becomes "a squatter," never having first gone before a proper officer of the Government and becoming a lawful citizen.

Then he hears another minister explain what he thinks to be "the gospel." He tells him that it is all right to have faith and to put your trust in God and his Son, but that you must also repent of what is sinful and be baptized. Then Sinner Jim says, "I see there are giants in the way." My sinner friends will laugh and make sport of me when I quit my sinful habits and ask to be baptized, but I feel it my duty if I ever expect to reach the promised land. Now he moves from his former location and takes another squatter's right with the new faith.

In a few days Squatter Jim gets to talking with a homesteader and the homesteader asks to see his homestead papers, and the squatter tells him he never so much as heard that they should have papers of authority from the Government. Then the homesteader tells him that squatters have no rights at all to the homes until they go before the proper officer of the United States land office and take the oath of allegiance, renouncing all other governments and making oath to obey

the laws of this Government. After doing this he must show his good faith by paying to the United States fourteen dollars as earnest money as evidence that he will live on the land continuously and improve it. Then the officer signs his homestead papers and delivers them to him. This tells him what he must do to be saved. Our friend now becomes a citizen, takes a homestead in the promised land, and begins his "continuous residence," making "improvements" and cultivating the "grapes," etc. He is now "working in the Lord's vineyard," and feels sure of his reward. Honest Jim in a few days gets to thinking over his Government papers and their requirements and wonders if he was "properly baptized" by a servant of God's kingdom or whether he was only a "squatter" doing as others told him.

About this time he went to hear a man who preached about the "everlasting gospel" being restored to earth "to every nation, kindred, and tongue." "That sounds like authority to me," says Jim, and he followed his quotations and found that he proved all he said by the Bible. Not long after this he joined the true church and is known as Sunny Jim."

October, 1908.

W. D. MCKNIGHT.

CHERRYVALE, Kansas, October 17, 1908.

Editors Herald: As I have never seen any letters in the HERALD from this part of Kansas I will try to write one. I do not take the HERALD myself, but my mother, Mrs. Annie Asmussen does, and I get them from her; also the *Ensign*.

I joined the church when I was just a little girl, at Oak Ridge, Missouri; but as we moved away and I have not had any Saints of my age to associate with, I have done a great many things that I know were not right. But I am trying to live right now and I want all the Saints to pray for me; also for my dear husband, that he may become a Latter Day Saint. I do not think he is far off. I would like for an elder to visit this part of the country. I have not heard a Latter Day Saint elder preach for five years or more; but I know this is the true church of God and I would like to be baptized again and live a true Christian life. I ask an interest in all your prayers.

KATIE LINTHICUM.

R. F. D. No. 6.

GOOSE CREEK, West Virginia, October 1, 1908.

Editors Herald: On September 4 I left Toledo, Ohio, by way of Wheeling & Lake Erie Railroad for the above-named place, crossing the state of Ohio. It has the appearance of a good farming district. The buildings, the appearance of the farms in general were good. There looked to be considerable wealth among the farmers, until we reached the southwestern part of the State, which was very rough, quite mountainous and broken, not much farming being done. Coal in paying quantities had been found, for there were several mines along the railroad. The road, which was quite crooked, kept along the valleys. After an all day ride, came to the Ohio River, crossing it at dusk into Wheeling, West Virginia. My first trip into that State. Bro. Tary, president of the Wheeling Branch, met me at the depot. We had never met before; but we were not long in getting acquainted. We took the street-car and soon were at his home, being made welcome by Sr. Tary and daughter. We had supper and were soon on our way to the prayer-meeting, reaching the church a few minutes before the time of service, where we met with the Saints, who, though few in number, seemed to be strong in the gospel.

The church is built of wood, and is of modern pattern, and the Saints deserve credit for the work accomplished by them. They are not what you would call wealthy, but most of them are comfortably situated. To the right of the main auditorium is a pair of rolling doors that separate the Sunday-school and prayer-service from the main, which can be

opened in the time of a crowded house, and other apartments which add greatly to the convenience of the building. The building is on a street-corner in a very pleasant part of the city.

It being the regular prayer-service, the writer was invited to address the Saints. I felt it a pleasure and a privilege to stand in a house built for the people of the Lord to worship in; and the Saints felt comforted in the words spoken.

On Thursday morning we started for a house to house visit, with the branch president, and made about seven calls. It was a day profitably spent. In the evening we spent a few hours with a family who had not obeyed the gospel as yet; but were favorable. Before leaving we were asked to bless their babe, which we did, the Spirit of the Master being present. So we returned home feeling somewhat wearied in body; but satisfied with our day's work.

Friday, took train at seven o'clock for Parkersburg. After a ride of three hours along the Ohio River, we waited at Parkersburg until twenty minutes of four in the afternoon. The river was very shallow. At many places a person could wade across and not get over their shoe tops. It is claimed by some that it is lower now than for the past forty years. Boats and barges were strewn all along its bed, with no water near them. At Wheeling, or near it, water was selling at eight cents a gallon. The pastures along the way were dried up and parched.

While waiting, incoming trains brought some bound for the conference. The minister in charge, G. T. Griffiths, was among the number. At the set time the train pulled out for Cornwallis, a distance of thirty-three miles. The road was very crooked, following along a stream in order to save expense of construction; for, as it was, we passed through nine tunnels, from one eighth to seven eighths of a mile in length, as I was informed.

When we arrived at Cornwallis, a number of the brethren met us with hacks, as they are called in this part, to convey us a distance of four miles to Goose Creek. Bro. Griffiths and the writer were domiciled at Bro. B. Beall's.

At half past seven in the evening Bro. Griffiths was the speaker, the writer assisting. Saturday morning, the 26th, conference convened at ten o'clock, the thirty minutes before ten being spent in earnest prayer and song to Him who rules divine.

Bro. Griffiths was appointed to preside, with Bro. Biggs to assist, and F. L. Shinn, secretary. The bulk of the business was done at the afternoon session, which passed off quietly, several questions of interest being considered and acted upon. Bro. Craig was the speaker in the evening. Sunday morning, Saints met at half past nine for prayer and testimony, and a profitable time was had. It seemed that the time was too short, and at a quarter of eleven the Saints seemed loath to give way for preaching.

Bro. Griffiths was the speaker. He dealt with the life, trials, and experiences of the Saints. It was a comfort to all, and had the effect of relieving long-standing difficulties and anxieties that were in the hearts and minds of many a Saint. It was a spiritual feast to the weary traveler in life's warfare.

At two o'clock Bro. Shinn was the speaker, handling the subject of the apostasy in a workmanlike manner.

The writer was the speaker at the evening service, calling attention to the commission of the Master, and doing what he could in the interest of the salvation of men. A conference will be held a year hence at Cabin Run.

On Monday, the Saints returned home, feeling satisfied that the time had been well spent, and they had been amply paid for the effort. Bro. Griffiths stayed till Tuesday, preaching Monday evening, and going to Wheeling the next morning. The writer remained all the week, holding services each night,

with attentive congregations, and enjoying good liberty in presenting the gospel.

The church belongs to the Saints. It is a wooden structure, built of hewn chestnut logs, twenty-four by thirty feet, thirteen feet high, plastered between the logs, windows of four lights on each side, ceiled inside, walls tastily papered with a pale green, and ceiling and window-casings painted to match. The seats were made of poplar lumber, with backs reclining sufficiently to make them real comfortable. The building is clear of debt, and is a desirable place in which to worship.

My next move is to Harrisville, West Virginia, Route 1, care of Calvin Wilson.

In gospel bonds,
SAMUEL BROWN.

KNOBNOSTER, Missouri, October 8, 1908.

Dear Herald: We welcome you in our house, your pages bring great comfort to us, as does also the *Zion's Ensign*. It is true we live where we have got a large branch of Saints; but we enjoy hearing from others. I have just read Sr. Elva Fitzwater's letter. She said she did not get to hear much preaching on account of being isolated. She is a stranger to me in one way; but I feel in my heart she is a sister. I am sorry for her, and will remember her and all who are in her condition, and hold them up before our Father in heaven, that he may be merciful to them and open up the way for them to come to Zion; for this is the place for the pure in heart to enjoy themselves. If we do have all church privileges, we are not selfish. We want all the Saints to gather in and help us redeem Zion, and prepare for the coming of our Lord and Savior; for he will have a tried people to stand his coming. We have been members of the church nearly seventeen years; and we have been here three years, November 8, and we have had more pleasure and contentment of mind here than we had in the other fourteen years. We are well satisfied here. Of course we have had a little drought; but that is all right. We must have something to get the outsiders out of here and give room for the Saints to move in. It has not been all sunshine for us since we have been here either. Old Satan is not bound yet. But we need these clouds that we may enjoy the sunshine. We give God the praise for our being here.

We have seven children. Four died while infants. Two girls in the church, one twelve and the other nine; a boy three years old. I am thankful to God that we are where we can bring our children up in the gospel by keeping them in Sunday-school and Religio.

We left behind us a small branch of Saints, and some good friends who do not belong at all. We came from Southeastern Illinois, Hamilton County. Let us pray for our friends, that they may see the light.

Your brother and sister,
MATTHEW DAVIS AND WIFE.

CLEVELAND, Ohio, October 8, 1908.

Editors Herald: The season for our open-air preaching in the public park, in this city, is now passed. We have had a most excellent opportunity to preach to a great number of people during the past summer. I think I have preached to more people outside of our faith this year than any previous year of my ministry. As a union service of ten churches followed the services which I held, I had opportunity to reach many people that otherwise would be impossible—many of them would come about half an hour before time for my meeting to close. I always had the most respectful attention; not the least disorder was ever noticed.

Brn. Haynes, Schmidt, Topping, and Webbe rendered valuable assistance in the meetings. Bro. McNeil assisted along musical lines with credit to himself. Bro. Fred Oven-

den and Sr. LaRue presided at the organ. Bro. Robert Miller and Brn. J. J. Phare and H. H. Kozman helped the people to find seats, passed them the hymn sheets, and lent their influence for good.

We had one thousand pamphlets printed, giving a brief explanation of the faith, also explaining our identity as a church, and giving some practical points concerning the local branch. These were given out freely at the close of the services. Bro. Webbe made a large sign and tacked it up on the front of the church, announcing the park service every Sunday at half past two in the afternoon. A number of handbills were printed and distributed through the streets. We supplied Bro. Sheldon at the Temple in Kirtland with a number of our local tracts to give to people who visited there from this city. Mr. John D. Nutting, secretary of the Utah Gospel Mission of this city, has engaged with him a number of prominent citizens and professional men in his work of opposition to all classes of Latter Day Saints. I obtained their addresses, and have mailed them copies of our local tract, and written personal letters to them concerning our faith as a church.

Through the alertness of Bro. J. J. Phare I learned that one, Professor Elroy Avery, of this city, is engaged in writing a history of the United States, to be complete in sixteen volumes. Four volumes are already printed and surpass in every way anything of the kind that I have investigated. We called upon this gentleman and gave him some brief information concerning the church, called his attention to misrepresentations so frequently made by historians in what they have said of it, and put him in touch with our general Church Historian.

We have visited among the Saints and friends here and have enjoyed their hospitality and association. Our audiences at regular services at the church have been small, in some instances, owing to disadvantages. We have enjoyed preaching to them, however, and have been given earnest attention. What will be the result of the work done? What shall the harvest reward? Sowing gospel seed is like sowing any kind of seed, we know not what it may bring forth. On Sunday, September 20, with a party we went to Kirtland, where I baptized Bro. C. B. Keck, who for a long time has been actively connected with Religio work, also Bro. and Sr. W. E. McKindsey, who are recent converts to the faith. These are progressive young people, and we are glad they have taken up their cross, and hope they will prove valiant soldiers.

On October 4, we spent the day with the Saints at Akron, preaching twice, and counseling with the officers in priesthood meeting. I enjoyed the occasion very much. I was surprised and pleased while there to meet Elder and Sr. Alma Whitehouse, formerly of Kewanee, Illinois. It is always a pleasure to meet old friends.

Bishop J. A. Becker and District President J. F. Ebeling paid us a visit on last Sunday. Bro. Becker, by his earnestness, is fast qualifying himself for his important duties. His teaching is impressive, and the Saints and friends should rally to his support, and strengthen his efforts, by cheerfully complying with the law of tithes and offerings. Bro. Ebeling is recuperating from his physical disability, and soon will be ready again for the missionary fray. He is acting in a local capacity at present, and at the meeting of the priesthood and the preaching-service he rendered service which was duly appreciated.

I note that I have just completed eight years in exclusive ministerial labor. My thoughts often revert to the past, and I think of the dear Saints and friends with whom I have labored in Eastern Iowa, Illinois, Philadelphia, Maine, and the Eastern States. My appreciation for the unspeakable and sublime truths of the everlasting gospel increases with

the passing years, and I still retain my hold upon eternal life, and am trying to fight the good fight of faith.

W. E. LARUE.

LYDNEY, England, September 22, 1908.

Editors Herald: I am glad that I am connected with this latter-day work, because it is true in every sense. When we compare it with the new and old theologies, it survives and surpasses all man-made theories and institutions.

While old theologians believe in a God without body or parts, the newest theology claims to set up a theory called "Divine Immanence (good) or God in man." As to any declaration of what God is, they seem to get lost in setting one up. In fact they see grandeur in not defining anything. Their creed is an adjustable one, and must come in harmony with their human reasoning to be true. Their idea of God is no wiser than the declarations contained in a number of creeds, already found wanting.

They are slow to declare a set of principles, because probably the same material reason that they level at the Bible may in turn be raised against their philosophy. The Christian commonwealth has stated that the many statements declared to be of God to men are simply man's best, the divine in the human. That divinity of the human forgets itself. Then in Bible times that divinity declared that God leveled himself by various means to mankind and that he was a God of miracles. The divinity that now speaks through these new theologians says, "That was very well for them back there as an allegory. But for us; oh, not now in the light of modern science and research. Why, before our human reason such claims for God revealing himself to man is preposterous." Before this ever-shifting commodity "God in man" the miracles of Christ and the prophets hide themselves for shame as a tale that has been told. Thus we discover that this new theology says it is absurd to think of God communing with man; as for the story of angels, it is a fancy. Dreams or visions might only be the result of an overfed stomach, a disordered brain or mind.

Newest theology, child of the school called "the higher critics," who, by the way are talking of writing their views on religion and morals, the achievements of their materialistic brains.

We shall not wonder; no, nor stagger with this strong drink, because it may be done that future generations shall read with reverence the result of their genius and bless their names as hard-headed, scientific, secularistic, materialistic prophets, who have died without honor.

I was going to write a letter. The British Isles Mission conference is passed. It is to be hoped that it will live as an impetus in our minds, so that we shall have courage to meet Anti-mormon leagues at Llansamlet and Sawnsea; and men of the Christian Brethren at Cardiff, who have waxed bold and loud with the burning warning that our doctrine of works was from the lowest hell. On we must go, taking courage in our hands, declaring anew that God lives, and that he is not yet so decrepit that he can not commune with his creatures; even by his own voice, if he desires, or by angels, dreams, and visions. The idea that he will not or can not is too puny to compare with his ability and greatness. His kind, fatherly purpose is to cause man, by obedience, to feel the touches of his divine love by his revelation. If it were otherwise, he could not be that heavenly Father, who has created man in his image. It bespeaks his purpose, when he made and organized our spirit bodies in his likeness, that we should know and feel that there is one above all others who is mindful of us. We are glad to have Bro. William Lewis with us, with his wise counsel, and Rees Jenkins' earnestness and zeal to assist us in the work in Wales. Let all the Saints in union join to cooperate that the world shall

hear and know the glad message. We read and hear of past heroes and feel inspired to do some noble deed of daring. Let us, brethren and sisters, try to discover where and how—right now—we can show our heroism in the right.

It may not be at the gibbet, or the stake. The heroism just now is to hold on to the rod of iron, when the love of many may wax cold; to be kind and live each for all, or all for each, being faithful in season, when all goes well, as well as out of season; that is, when things are trying.

Let us not miss the opportunity of being heroes in whatsoever God requires of us. The work has been low at Lydney, where we have a nice church, but the burden has been great, and is upon the few.

Sr. Jones of Aylburton Common, near here, is a faithful sister in what she can do, and at present desires the prayers of the Saints, that our heavenly Father may restore her to the use of her limbs, which has been lost a couple of months through spinal trouble. I read in Bro. David Lewis' letter of Llansamlet, of recent date, words to the effect that God had blessed the Welsh people with the gifts of the gospel more than any other nation. I am not going to quarrel with Bro. Lewis about it. May be that it is true in a measure; and, although a Welshman without the vernacular, I would suggest that we may have tongues, another may have prophecy, another wisdom, another knowledge, another miracles. Yet we should not make any discrimination, because it leads to boasting, which we are warned against. Jew or Gentile, bond or free, Scotch or Irish, German or Dutch, English or Welsh, we should all feel that love which knows no dissimulation. We are all one in Christ Jesus.

Your brother in the truth,

THOMAS JONES.

WILLAPA, Washington, October 10, 1908.

Editors Herald: Bro. Thorburn and I were requested to come to this place to unite a couple in the bonds of matrimony. We complied, and upon our arrival, I interviewed the trustees of the Methodist church, for the privilege of holding services. It was granted after some preliminary remarks. It is the first time any preaching has been done at this point, except two sermons I preached a year ago. From the beginning we had excellent attention and attendance, which rather surprised the preachers, owing to reports, and also was a surprise to the trustees of the church. Several expressed themselves as very much interested, and would investigate further. One man, who never heard the gospel before, ordered a Book of Mormon, which I feel will, in due time, be productive of good.

It is a delight to present the truth when it finds willing minds to accept it. My ambition is to promote this latter-day glory, and I hope that by a strict compliance with every injunction of the Master to be able to sow the seed judiciously.

Bro. Thorburn and I have labored together all summer, and I have surely enjoyed his association, and have profited by it. He is a man of God, and I am fully persuaded if he is returned to this field another year it will meet with much approval. May the Lord bless his people everywhere, is the prayer of

Your brother in the conflict,

WILLIAM JOHNSON.

INDEPENDENCE, Missouri, October 15, 1908.

Editors Herald: I feel that many that know me would be glad to know that my health is better than for twenty years. I am able to do a good day's work now, for my age. The pain in my limbs is nearly all gone, and the roaring in my head is gone, except at times. My recollection is coming back; and, in fine, I feel like a new man and in a different country. And all I can say is, since I came here I have put

away all medical treatment, and have trusted in God. My patriarchal blessing tells me that God is well pleased with me, and that is what I want most of all. My hearing is some better.

Your brother,
F. T. DOBIE.

CALIFORNIA, Michigan, October 18, 1908.

Editors Herald: I attended the conference at Clear Lake, Indiana, which was good, but not as spiritual as some. In conversation with some of the ministry I was requested to send the following to the HERALD for publication.

Your brother,
W. I. MONLUX.

"REVIEW OF SCIENTIFIC PROGRESS IN 1899.

"Geology and Exploration.

"An extensive investigation of the Atlantic coast and lake regions of Canada and the United States has been carried on for many years, and conduces to the most astounding, if not alarming, results.

"The question of any progressive change in the level of our Atlantic coast and of the Great Lakes on our northern frontier, is not only of great scientific interest, but also of great practical and national importance, for any change in the rise and fall of the water in these regions may have a profound effect on the value of property in their vicinity and on national boundaries.

"It is now pretty clearly shown that the earth movements which characterized the closing epochs of the pleistocene period extend to the Great Lakes and are still going on. This slow but continuous movement of the lake basin is destined eventually to turn the waters of the Great Lakes through the Illinois River into the Mississippi, resulting in the entire or partial flooding of the lower portion of the valley of that great river.

"Another great movement is going on on the Atlantic coast and the shores of Hudson Bay. South of Connecticut the land is subsiding at the rate of about two feet in one hundred years, while the land around Hudson and James' Bays has actually risen seven feet during the present century. Bays and inlets in which the Hudson Bay Company's ships formerly wintered, over a century ago, will now scarcely float a rowboat, and rivers whose mouths were formerly navigable for ships for several miles are now no longer so, but enter the bay by rapid or fall. Ancient beaches are easily seen on the eastern shore of Hudson Bay from fifty to seventy feet above the present high-water mark.

"All of these facts, pointing in a common direction, warrant the hypothesis that the tilting of the lake region, which was going on at the close of the glacial period, as shown by the slopes of all shore lines, is still in progress. Observations show that in the case of Lake Superior there is a gradual rise of water at the west end and a falling at the east end, or, in other words, the west end is sinking and the east rising. The mean rate of change derived from a long series of observations is forty-two hundredths feet in a hundred miles per century. It would appear then that the whole lake region is being lifted at one side and depressed on the opposite, so that its plane is bodily canted towards the southwest. Certain general consequences must necessarily flow from this movement, independently of any irregularities that may be due to excessive rainfalls, or evaporation. Thus, it is found that on Lake Ontario the water is advancing on all shores; the same is true of Lake Erie, the most rapid change being at Sandusky and Toledo, Ohio. Around Lake Huron, the water is falling more rapidly in the north and northeast than in the south and southwest. At Lake Superior the water is advancing on the United States shore and receding on the Canadian, and a similar movement exists in

Lake Michigan, the water of which is falling in the north and rising in the south at Chicago at the rate of nine or ten inches in one hundred years. At the present rate, the discharge of the water of the lakes through the Illinois River into the Mississippi may begin and flow on uninterrupted in about eight hundred years, and in about eighteen hundred or two thousand years the Illinois and Niagara Rivers will carry about equal volumes of water. Chicago is, therefore, a doomed city; it stands on a sinking plain, which is now only a few feet above the level of Lake Michigan. A similar fate awaits Manhattan and Long Islands, the greater part of New Jersey, Delaware, and portions of Maryland, Virginia, and the Carolinas. This populous region, at present the center of life, energy, and activity, is destined to be ultimately submerged beneath the Atlantic. This gradual subsidence of the Atlantic coast is probably due to a fault which is known to extend from New England to the Carolinas, and it was along this fault that the Charleston earthquake of 1886 was chiefly felt."—The World Almanac and Encyclopedia, 1900.

Extracts from Letters.

Fred Cousins, Centerville, Iowa: "There seems to be a black cloud over the branch here just now; but my desire and prayer is that God will cause that the cloud may be removed, and that the work may grow, and that the Saints may strive to so let their light shine that we may be accepted before our heavenly Father, that the work may grow. The writer and Bro. Bowden have a chance to preach at a small church on the outskirts of town, which we gladly accepted, and are striving to the best of our ability to tell the people the gospel of Christ. I ask the prayers of the Saints that we may be able to do the duty that devolves upon us in presenting the gospel. I am pleased to say that our able Bro. Stebbins is with us this week, and I expect that he is going to stay a week or two. My desire is as great as ever for the cause."

News From Branches

FREMONT DISTRICT, IOWA.

As so little is heard from this famous corn belt section, Southwestern Iowa, we thought a few items would prove interesting. This district numbers somewhere between seven and eight hundred members, being divided into eight branches; also have eight Sunday-schools and three local Religios. It is the old stamping-ground of so many well known to the church. Among those who have labored here, and whose work is still in kind remembrance, are Brn. Henry Kemp, M. H. Forscutt, I. M. Smith, J. F. Mintun, Charles Fry, A. Madison, M. M. Turpen, J. M. Stubbart, D. R. Chambers, J. B. Lentz, and others.

Our fall conference held at Thurman, October 10 and 11, is now a matter of history; but it will linger long in the memory of those that were permitted to be in attendance, as we had one of the best all round conferences it has been my privilege to attend. The meetings were all characterized by that peaceable spirit that brings comfort and joy to the soul. We had the pleasure of having with us one of the ministers in charge, Apostle W. H. Kelley, also Bishop G. H. Hilliard. Of the seventy, Eli Hayer, W. E. Haden, and the writer. The preaching was enjoyed by all. The Sunday-school and Religio conventions were also well attended, Bro. and Sr. T. A. Hougas giving their usual cheerful help.

Especially ought we to mention the local talent of Thurman Branch, who were of such material assistance in making our convention program a success. Amongst them were Sr. Lorena and Sadie Leeka, Srs. L. Gaylord, E. Duncan, N. Leeka, Mabel and Eva Redfield, also Bro. C. N. Forney and

Jay Leeka, and last, but not least, our energetic Sunday-school and Religio worker, Sr. Mamie Pace. Unity and good will were felt by all, with a corresponding desire in the work intrusted to us all.

Brn. Hayer and Haden left on Monday for Malvern to open up the work there, while the writer came to Dawsonburg Schoolhouse, where he is holding forth.

I believe a much better feeling is prevailing among our members in general in both the branches and schools.

The district sustained a great loss in the removal by death of our esteemed and worthy bishop, Bro. William Leeka; but his place has been filled by a recommendation of his daughter Lorena to be Bishop's agent, which I feel sure will prove a move in the right direction. We all, I feel sure, are hopeful that that work will prosper and grow. May we all be helpers in the great work of the Lord.

Trusting that our heavenly Father will give us all sufficient grace to complete the work assigned, in love to God, and for the betterment of mankind,

Yours in bonds,

THURMAN, Iowa, October 15.

JOSEPH ARBER.

FIRST KANSAS CITY, MISSOURI.

The effort of many of our members continues to push the beautiful restored gospel into the dark places in our vicinity, with marked success, and meetings are held at a number of private houses, the homes of those who are not members of the church, and many seem to receive it gladly.

Our presiding elder preaches every Sunday, except when he invites such as in his wisdom can fill the position well. On last Sunday Elder Fred M. Smith made an effort that was very much appreciated, and aroused an excellent interest. His subject was: If we apply the gospel to our lives, we will be free; but if we commit sin, then are we in bondage, worse than the slavery of servitude.

Our gospel clears up our mind; it gives us a keener foresight and better judgment, and brings to us, as Peter said, "joy unspeakable and full of glory," which is the divine love that takes possession of us. Then we will realize what the poet said:

"If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree,
If I knew you and you knew me."—Anon.

We have made some very much needed improvements in our new church, a baptismal font, and the Spirit's manifestation is that we will have extensive use of it.

We just closed a week's meeting at the house of Bro. John Creveston, a most excellent spirit prevailed.

Our Sunday-school is prosperous in more ways than one. The Christmas Offering has already reached one hundred and twenty dollars. How is that for an attendance of seventy members? Our Religio also is very prosperous.

2424 Wabash Avenue.

F. C. WARNKY.

Christian people should cultivate the habit of giving a candid and sympathetic hearing to what is said in the pulpit. Such a course would make the preaching better and greatly encourage and strengthen the preacher. He will take greater care in the preparation and delivery of his sermons and make them more worthy of attention if he knows in advance that he is to have an attentive audience that will give careful attention to what he says.—*Our Young Folks.*

Miscellaneous Department

Conference Minutes.

LAMONI.—Twenty-third conference of Lamoni Stake convened at Pleasanton, Iowa, October 10, at 10 a. m. Brn. Heman C. Smith and John Smith were associated to preside; L. A. Gould and R. S. Salyards, secretaries. Branches reporting: Lamoni, Greenville, Centerville, Oland, Lucas, Evergreen, Graceland, Pleasanton. Ministers reporting: John Smith, J. R. Lambert, H. A. Stebbins, R. S. Salyards, R. M. Elvin, George Hicklin, M. M. Turpen, E. B. Morgan, Duncan Campbell, Moroni Traxler, and Nephi Lovell. The spiritual condition of Oland, Leon, and Pleasanton Branches was reported by their presidents. Sunday-school and Religio reported jointly. William Anderson, bishop, reported: Balance on hand last report, \$367.08; receipts, \$2,575.90; expenditures, \$2,891.46. The report from stake council approving of the ordination to office of elder of E. J. Giles, recommended by Hiteman Branch, was read. Motion prevailed that the ordination be provided for, and it was referred to stake presidency. Adjourned to meet at Lamoni, time left with the stake officers. Leon A. Gould, secretary.

KEWANEE.—District conference met at Millersburg, Illinois, September 26 and 27, at 10 a. m. District secretary called the meeting to order. Organization was effected by choosing J. W. Wight and O. H. Bailey to preside; Mary E. Gillin, secretary; O. H. Bailey, chorister; Edna Schwerdtfeger, organist; Alfred Needham and Glen Holmes, ushers; M. D. Murdock, J. L. Terry and O. E. Sade, press committee; Amos Berve, Joseph Bean, and Mira Cady, committee on credentials. Branches reporting: Kewanee 151, Millersburg 106, Tri-cities 91, Canton 72, Joy 59, Peoria 51, Buffalo Prairie 65, Dahinda 47. Ministerial reports received from W. A. McDowell, J. F. Jones, D. S. Holmes, J. S. Patterson, Dale S. Holmes, E. T. Bryant. Librarian, Nettie I. Heavener, reported, having met with the Sunday-school and Religio librarians and effecting organization of board, preparatory for the work assigned them. Branch presidents from Joy, Millersburg, Tri-cities, Peoria, and Buffalo Prairie reported. W. A. McDowell resigned as president, and Bro. D. S. Holmes was elected in his place. Bro. Berve reported for the reunion committee; said they had met in joint session with Eastern Iowa representatives, and had voted to hold a reunion at Moline, Illinois, next August, or near that time. Next conference will be held at the Tri-cities, February (first Saturday), 1909, the conference agreeing to pay the rent for the hall used for its sessions. A committee, Amos Berve, Alfred Needham, and Thomas Gainey, was appointed to make arrangements for serving meals at this hall during conference and collecting ten cents for all except children under ten years of age. Willie Richards, of Kewanee, was chosen to take the place of Alma Whitehouse on the auditing committee, Bro. Whitehouse having left the district. No report was had from the Bishop's agent and treasurer. A motion to ask the proper authorities for the transfer of T. J. Hackett to this district for the remainder of this conference year, was carried. It was voted to restore to J. F. Adams his elder's license. Preaching was by Warren Turner, T. J. Hackett, and J. W. Wight. Mary E. Gillin, secretary, 1410 North Elizabeth Street, Peoria, Illinois.

IDAHO.—Quarterly conference convened at the home of J. E. Condit, near Hagerman, Idaho, October 3, 1908. A. J. Layland was chosen to preside. Elders reporting: W. A. Brooner, W. Glauner, A. Hendricson, J. H. Condit, and A. J. Layland. Branches reporting: Teton and Hagerman. W. Glauner was elected president, J. E. Condit as secretary, H. B. Gilmore treasurer. Adjourned to meet at call of president. J. E. Condit, secretary.

SOUTHERN INDIANA.—The ninety-eighth semiannual conference of the Southern Indiana District convened at New Albany, October 19, 1908, at 2.30 p. m., called to order by district president D. E. Dowker. Motion prevailed that visiting brethren be given voice and vote. D. E. Dowker chosen to preside; Ed O'Byrn, secretary. Branches reporting: Hope 44, Byrnsville 98. By motion the latter report was returned for correction. Priests reporting: Robert Grieve, David H. Baggerly, John Zahnd. Bishop's agent's report was read and accepted, showing receipts, \$82.55; expenditures, \$68. Committee on branch organization at New Albany was read, and committee continued. Moved and seconded that Rego Branch be disorganized, and district officers be authorized to grant letters of removal to Saints on demand. Sub-

stitute prevailed that matter be left with the missionary in charge. Motion prevailed that district officers be authorized to grant letters of removal to Bro. William Victory and Elizabeth Victory, after communicating with Union Branch for request by Bro. George Jenkins. Motion prevailed that district conference be held in months of May and October. May conference to be held at Derby Branch, district president to set time. Delegates appointed to General Conference: J. W. Wight, D. E. Dowker, J. W. Metcalf, Ed. O'Byrn, John Zahnd, D. H. Baggerly, G. B. Miller, Henry Huff, J. W. Vernon, E. C. Rudical. Delegates authorized to cast majority and minority vote in case of division. Collection for district treasurer, \$3.08; expended to John Zahnd, former district secretary, \$1.71; balance, \$1.37.

FAR WEST.—Conference convened with Cameron, Missouri, Branch, September 26 and 27, 1908, William H. Kelley and D. E. Powell in the chair; C. P. Faul and Ammon White, secretaries. Bishop's agent, Charles P. Faul, read his report for three months. Auditing committee reported, finding accounts correct, showing balance to the credit of the church of \$287.98. Report adopted. Branches reporting: St. Joseph, Wakenda, Delano, Kingston, Cameron, Far West, Pleasant Grove, Edgerton Junction, Alma, Second St. Joseph. The several branch presidents made a summarized report to the conference. Missionaries reporting: W. P. Bootman, L. L. Benson, Ammon White. Officers of Zion's Religio reported. Treasurer reported: On hand last report, \$27.76; paid out, \$25.50. A petition of a number of Saints was read, asking that a branch be organized at and near Hamilton, Missouri. The organization of the branch was referred to missionary in charge and district president. Moved and carried that the district officers be sustained until next conference, and thereafter they be elected every six months. Adjourned to meet with new branch, four miles south of Hamilton, Missouri, December 5 and 6, 1908.

LONDON.—Conference was called to order by R. C. Longhurst, president, on October 3, at Port Elgin, Ontario. R. C. Evans, U. W. Greene, R. C. Longhurst, and G. Buschlen were chosen to preside. Statistical report to October, 1907, was read showing the membership to be 3,559, a net gain of 278; ministry in district 244, a gain of 22; 23 ordinations and 29 marriages occurred; scattered membership 1,117; one branch organized, Winnipeg. It was resolved that branch reports be not read and that in future a summarized report only be presented to the conference. The auditors reported that the Bishop's agent's, treasurer's, and the secretary's reports were correct. It was resolved that a reunion be held instead of the June conference. A committee was appointed for the reunion, three members being R. C. Evans, U. W. Greene, and R. C. Longhurst, they to appoint two others. This committee appoints the time and place for holding the reunion. Five hundred copies of the revelation received the previous night were ordered printed by the publishers of the *Mirror* for distribution throughout the district. Delegates to General Conference are R. C. Evans, U. W. Greene, James Pycok, R. C. Russell, F. Gregory, D. B. Perkins, D. MacGregor, George Buschlen, J. T. Thompson, M. MacGregor, H. Leeder, B. Galbraith. District officers are: President, R. C. Longhurst; vice-president, J. H. Taylor; secretary, H. Leeder; treasurer, D. W. Cameron; library committeeman, J. Pycok. A vote of thanks was tendered the retiring vice-president, G. Buschlen, for his efficient services to the district. Bro. Buschlen, in report, had intimated that he might remove from the district. A motion was passed granting the secretary, treasurer, and Bishop's agent the right to purchase such books as were necessary to make their work easier. A report from the special auditing committee of *Canadian Messenger* was accepted. Saturday night Elder Evans spoke on the priesthood. Sunday morning a prayer and testimony-service was held when twenty-five testimonies, six songs, and one prayer were offered. Sacrament was partaken of early in the service. Sr. Osborne's baby, named Wilfred, was blessed, and Percy Yerks was ordained to the office of elder, and Bro. Strohm a deacon. At eleven o'clock Elder Shippy was the speaker, his text being Mark 13: 33, 34. In the afternoon Elder Evans spoke, his text being, "What is man that thou art mindful of him?" At night Elder Greene's text was, "I will build my church." Votes of thanks were tendered the authorities for the use of the town hall, the Presbyterians for the use of their dishes in our dining-hall, and the society owning the piano, for its use. The Port Elgin Saints were tendered a hearty vote of thanks for their kindness to conference. The joint executives of Sunday-school and Religio requested time at the reunion to suitably present

their work. The request was referred to the reunion committee. A report from the Sunday-school association was received showing a gain of three hundred members. Motion (re *Canadian Messenger*) of Waterford and Port Elgin conferences were sent to the Chatham District. A committee, composed of the treasurer, the former business manager of the *Canadian Messenger*, and J. T. Thompson, were authorized to pay back the money to those not members of the church and to ascertain by correspondence with brother presidents, the names of those who require their money back, it to be paid *pro rata*. The two business managers of the *Messenger* placed statements before the conference which were accepted. J. Hannah Leeder, secretary.

NAUVOO.—Conference convened at Rock Creek (near Adrain), Illinois, October 3 and 4, with C. E. Willey and James McKiernan presidents; and M. H. Siegfried, secretary. Burlington, Rock Creek, Farmington, Ottumwa, and Keokuk Branches reported. Branch presidents, W. T. Lambert, Charles Fry, D. T. Williams, and F. M. McDonald reported. District treasurer reported: Balance on hand last report, \$9.07; receipts, \$6.52; expenditures, \$6.20. Bishop's report showed: Receipts, \$686.42; expenditures, 631.65; balance on hand, \$54.77. A bill of \$1.50 was allowed the secretary and historian. Elders M. H. Siegfried, C. E. Willey, F. M. McDonald, and A. C. Anderson reported. Auditing committee found the books and reports of the bishop and treasurer correct. Adjourned to meet at Burlington, Iowa, the second Saturday and Sunday in February, 1909. M. H. Siegfried, secretary.

Convention Minutes.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—Schools met in convention with the Clear Lake Branch, October 9, 1908. Meeting called to order by the superintendent, Mrs. Ella Davis, at 10.30 a. m. Schools reporting: Howell 13, Belding 60, Lansing 36, Grant 13, Clear Lake 64, Galien 45, Coldwater 40, Galien home department 7, Coldwater home department 27. Officers for ensuing year: Mrs. Ella Davis, superintendent; Star Corless, assistant superintendent; Mrs. Elsie Lockerby, secretary; S. W. L. Scott, superintendent of home department; D. B. Teeters, treasurer. Treasurer's account showed \$5.61 now in treasury. Topics of importance were discussed relating to Sunday-school work, at the evening session. Your secretary would earnestly urge that the superintendents see to it that each quarterly report is passed upon by the school, or by a committee selected to examine the same, so that a correct report may be sent to secretary, thence to the General Recorder. Perfect work is to be commended, and we feel assured that by taking a little care each school can send in their work so that no criticism can be given. Let us try to excel. Adjourned to meet one day previous to next district conference. Mrs. Elsie Lockerby, secretary.

FREMONT.—District Sunday-school association met in convention October 9, 1908, at Thurman, Iowa. At 9 a. m. social-service in charge of C. M. Roberts and Charles Forney; 10 to 11 a. m. was devoted to the business of the Sunday-school, with Superintendent Joseph Arber in chair. Six schools reported and also district officers. Ruth Goode, librarian, resigned and Goldie Kemp was elected to fill her place. Institute work: The "Duties of an assistant superintendent," was discussed, led by Joseph Arber. A committee of two was appointed to write a letter of condolence to A. Badham and family in the loss of their daughter, Elda. At 2.30 p. m. business of the Sunday-school and Religio was taken up jointly. At 3.30 institute work in charge of T. A. Hougas; home class work in charge of Sr. T. A. Hougas. At 8 p. m. an entertainment on the theme, "The object of the Sunday-school," was very nicely rendered. Adjournment to meet at the same place, and just preceding the next conference. Mabel Redfield, secretary.

LAMONI STAKE.—Sunday-school association met in joint convention with the Religio local at Pleasanton, Iowa, October 8 and 9, 1908. There was a good attendance throughout all the sessions, delegates being present from nearly all the schools in the stake. A very interesting session on normal work was given on Friday afternoon by J. A. Gunsolley. Other features of the convention were papers written by Duncan Campbell, Anna Salyards, J. A. Gunsolley, and Vina McHarness. Home department work was also presented. J. F. Garver was elected to fill vacancy of library board, caused by decease of Bro. D. F. Nicholson. Provision was made for the printing of credential report blanks to be used hereafter in the stake by the Sunday-schools and Religio

locals in reporting to the conventions. Nellie M. Anderson, secretary.

POTTAWATTAMIE.—Convention met at Carson, Iowa, October 10, 1908, at 1.30 p. m., J. A. Hansen presiding officer; Marcella Schenck, secretary. After credentials were read the convention was turned to mass-meeting. Reports of various schools were read. Verbal reports of condition of schools by M. F. Elswick, R. McKenzie, P. W. Frederickson, J. A. Hansen, and Sr. Ethel Skank. Paper, "Influence of home work in Sunday-school," by Sr. Kuykendall; read by Ethel Skank. Paper, "What can parents do to assist the Sunday-school in its work?" by Lizzie Lapworth; read by Edna Elswick. Sermon at 7.45 by Bro. Self. Adjourned to meet on day previous to, and at same place as next district conference. C. E. Scott, secretary.

Pastoral.

APROPOS THE BRITISH ISLES MISSION.

The following is submitted with a view of giving an authoritative description of the present status of the work in the British Isles Mission, and also to officially describe the organization and method of working which obtains regarding the labor and opportunities which are in evidence over in this land. We trust that in so doing the members and ministry will please take notice so that there may not be any misunderstanding or complications which will cause confusion and disappointment in the work in this mission.

The mission is composed of what is geographically known as Great Britain and Ireland, comprising the countries of England, Ireland, Scotland, and Wales.

At the present we are operating regarding church work in all of these countries except Ireland. The church work is at present represented as follows:

There are six properly organized districts as follows:

Manchester District, comprising the following branches: six in Manchester and Salford; one each in the towns of Warrington, Wigan, Farnworth, and Stockport. The president is Henry Greenwood, high priest; secretaries, W. Worth and H. Preston; Bishop's agent, J. W. Rushton (acting).

Birmingham District: two branches in Birmingham; one each in Leicester and Stafford. William Ecclestone is president; J. E. Meredith is the Bishop's agent.

London District: one branch each in London and Enfield. President, J. W. Worth; secretary, D. Judd; and Bishop's agent, R. Clift.

Sheffield District: one branch each in Sheffield, Clay Cross, and Sutton. President, John Austin; secretary, G. Gaydon; and Bishop's agent, John Austin.

Eastern Wales: one branch each in Cardiff, Lydney, and Nantyglo. President, Thomas Gould; secretary, B. Green; Bishop's agent, Thomas Gould.

Western Wales: one branch each in Llanelly, Llansamlet, Pontyeates, Penygraig, and Aberaman. President, D. Lewis (*Dewi Chwefror*); secretary, T. Picton; Bishop's agent, H. Ellis.

We have isolated branches not included in any district as follows: Two in Leeds, one each in Plymouth, Exeter, and Hamilton, Scotland.

Many years ago it was found to be desirable that the mission be organized with a view of consolidating the work and bringing the various congregations into communion with each other, and also for the purpose of more effectually applying and distributing the labor, as well as being thereby able also to officially give the mission a standing. The organization thus effected included the various districts and branches of the mission; and, beyond all question, has in its results justified the effort.

In order that such organization could be effective, it was therefore necessary to have periodical conferences, in order to gather together the various officers and ministry, in order to legislate for the needs of the mission, and also to provide the means and outline methods which were in demand and which experience would prove adequate to the application of the forces at our disposal to the tasks of proselyting and shepherding. It has been also found that the annual gathering together of the ministry and Saints resulted in unanimity of effort and increasing of the interest of the ones concerned; and we may say that it is largely owing to the high tone of these various gatherings and the work done therein that the discipline and ability of the mission is due.

The by-laws provided that the president should be the general church appointee as minister in charge; the secretaries

are W. R. Armstrong and J. W. Taylor. The finances of the mission, out of which the expenses for this local mission work are to be provided, are in the hands of Joseph Dewsnup, who in this particular line of work has proven both energetic and efficient.

It is noteworthy, with but so few exceptions they are not noticed, that the missionaries and local ministry have always shown the respect and conformity to these conferences and the expressed opinions of the mission as crystallized into the resolutions in a very gratifying manner. As a result of the success attending this attempt to organize the mission work, harmony has characterized the work done in the mission and the interests of the work have been conserved in a way that could not possibly have resulted without this local organization.

Any matter, personal, or affecting the mission as a whole or in part, may be referred to the various conferences and discussed with a view of having the conjoint opinion, and then the support of any scheme commending itself to the majority and so providing for concerted action. Such a method protects the mission from the arbitrary rule of individualism or autocratic officialism, besides creating an interest on the part of those who thereby are made to feel individual responsibility.

Owing very largely to the energetic and effective labors of our financial secretary, Joseph Dewsnup, the funds have been accumulated in the mission by which all expenses have not only been met, but a very large amount has been devoted to the publishing of tracts and literature which have been supplied to the missionaries gratis, and to many of the poorer branches, and also to assist in making conferences a success by judicious advertising.

By having these matters under the care and control of one man, who is held responsible to the mission conference for the receipt of funds and the disbursement of same, we thereby save overlapping and wastage which has occurred in the past. This also provides for any who have a desire to write a tract, to prepare the same and submit it either directly to the Presidency or through the mission president for the approval provided for in general church law; after which it will be printed in due course as occasion and means may demand and permit. Also the providing of halls and assisting in other ways we have, and hope to even more successfully provide for the advancement of the work.

It is therefore urged very strongly that all who are laboring in the mission either as general church appointees or locally will cooperate in this endeavor to perform the work before us according to the methods and through the properly appointed officers, and not either seek to defeat the object of the body as a whole by either working individually against the expressed will of the majority or by ignoring those who have been appointed to do official work on behalf of the mission.

We desire therefore that it be understood that individual appeals for money on behalf of the mission or any part of it, except approved of by the mission authorities and made through its appointed financial secretary, are disapproved of, and the mission will not be held responsible for money thus donated. We hope that if occasion arises for appeals for money to help in any special work in any part of the mission, those who think such case needs a public appeal for financial help will present the matter to the president of the mission, and then if thought advisable the appeal will be presented through the mission financial officer, and such sums contributed will be duly credited and accounted for by the secretary at the annual conference, together with the items of expenditure. Of course this is not to be taken as applying to any appeals for money for individual purposes, but it does apply to all appeals for financial help on behalf of the mission as a whole or in part.

We request also that those who think tracts are needed in their work will secure what they want through the mission financial secretary, and if there is not in his possession what is required, then we will try and secure the same as speedily as practical. We also do not approve of individuals spending money in printing tracts unless such tracts have been submitted to the before-named officers for approval, and by this means overlapping in subject and wastage will be saved. It has occurred that tracts have been applied for and thousands have been printed and then they have been wasted and lost to the mission. Now if the brethren will please conform to these instructions, and will cooperate with the responsible officers, this wastage can be prevented.

We shall also by this means be able to keep all the printed matter belonging to the mission in one place and then we shall have an annual account as to the amount produced and

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the amount used and we shall not have the matter scattered through the country.

Trusting that this will be observed and the wishes be complied with, I am,

Very respectfully,

JOHN W. RUSHTON.

5 Woodland Mount, LEEDS, England, October 8, 1908.

The address of the financial clerk, Joseph Dewsnup, 12 Albemarle Street, Moss Lane, Manchester.

The address of the secretary, W. R. Armstrong, 10 Rye Street, C on M, Manchester.

Conference Notices.

Western Maine District will convene with the Mountainville Branch, November 7 and 8, 1908. Business session on the 7th at 2 p. m. Reports from every branch in the district desired, which should be sent to W. A. Small, clerk, Deer Isle, Maine.

Montana District will meet with the Deer Lodge Branch, at Deer Lodge, Saturday and Sunday, November 7 and 8, 1908. Jerome Wyckoff, secretary.

Convention Notices.

The joint session of the Massachusetts District Sunday-school and Religio associations will convene in Somerville, Massachusetts, Saints' church, November 14 and 15, 1908. Ora Holmes Whipple, J. Adolph Leckney, secretaries.

Died.

ELLSWORTH.—Mary Ellen Ellsworth was born at Brockway, Michigan, May 9, 1861; died October 12, 1908. Funeral conducted by Elder W. M. Grice in the Saints' church at Crosswell, Michigan. Sr. Ellsworth accepted the gospel August 19, 1893, and lived and died a faithful Saint. While we deeply mourn our loss we feel she has entered the glory prepared for the pure and the good. She left a husband and four children to mourn, and as peace crowned her efforts, so may the loved ones live to enjoy it with her in the sweet by and by.

SMITH.—Gladys Juniata Smith was born in Keya Paha County, Nebraska, September 13, 1906, and died October 15, 1908. Funeral-services at home near Stewart, Holt County, Nebraska, by Levi Gamet.

JUDSON.—Lellia M. Allen was born November 1, 1856, in McHenry County, Illinois; was baptized September 1, 1872, at Lawrence, Michigan, by Henry C. Smith. Was united in marriage with Arthur Judson, June 1, 1876. Died October 6, 1908, at Lamon, Iowa. Funeral-services from home; discourse by Elder A. S. Cochran, assisted by Bro. Elijah Sparks. She leaves husband, four sons, two brothers, one sister, and many friends to continue here without her.

CARLISLE.—Elder James Cooper Carlisle, of New Philadelphia, Ohio, departed this life September 23, 1908. He was born in Farmrickshire, Scotland, October 18, 1849; was married to Miss Elizabeth Donaldson, December 24, 1872. Nine children were born to them, seven of whom are living. In 1889 he was baptized into the church, and on January 22, 1899, was ordained to the office of elder, and served as pastor of the branch a number of years. Beloved and respected by all, "honest Jamsie" has entered into rest. Funeral from Saints' church, conducted by Elder U. W. Greene.

Striking a Balance in Blessings.

In the good old days when religion was not so largely a matter of conduct as it is thought now, but was more in the nature of a contract with the Creator, it was the custom to reckon up one's blessings from time to time, and see how the balance stood. If you had, for instance, had your health for a long period, or had been very successful in business, or had harvested uncommonly heavy crops, or had an extraordinarily good apple year, or had escaped the malice of a freshet or a fire, or had worsted an enemy in a lawsuit, or had in any other wise come out on top in your affairs or experiences, it was proof not only that you had fulfilled the conditions of the agreement, but that the divine party of the second part had not forgotten them. Of course, you did not put it so crudely in acknowledging the facts, and if you had more truly imagined God than most men had then, or have yet imagined him, you did not enumerate the misfortunes of your neighbors as your blessings in disguise. You did not thank your Maker that while A had been laid up all winter with rheumatism you had escaped without a twinge; that while B had gone to pieces in the dry-goods line you had done so well in your grocery; that while C had cut no hay worth mentioning your mow was filled to bursting; that while D's want of foresight in dealing with caterpillars' nests the year before had left him without a pint of cider, your barrels overflowed. You did not intimate in your prayer or praise that the burning of E's house without a cent of insurance, while a high wind blew the flames away from yours, looked almost providential; or that the jury which found for you against F had seemed to follow a direct leading from on high. Yet, probably at the bottom of your heart some such shabby convictions were lurking, and if your thanksgiving refused them utterance, it was because you did not feel it quite seemly to mention them, and not because you did not harbor them. Or did very good people sometimes allow something like them to get into words? Was not it thought well to fortify one's faith by contrasting one's own good luck with the bad luck of others? Or at the least, was not it, or is not it still considered right to look about one in moments of rebellion or affliction, and see if one is not as well off as other people? —W. D. Howells, in *Harper's Magazine* for November.

Wonderful American Hen.

The cackles of the American hens are swelling into a mighty chorus. Sixteen billion times a year these small citizens announce the arrival of a "fresh laid," and the sound of their bragging is waxing loud in the land.

According to the last census, there are 233,598,005 chickens of laying age in the United States. These are valued at \$70,000,000, and the eggs they lay would, if divided, allow two hundred and three eggs annually to every person,—man, woman, and child—in the United States. The value of all the fowls, \$85,800,000, would entitle every person in the country to \$1.12, if they were sold and the proceeds divided. All the weight of the animal products exported, the pork, beef, tallow, ham, bacon, and sausage, weigh 846,860 tons, while the weight of the eggs laid yearly tips the scales at 970,363 tons.—From "The American hen—her right to crow," November *Technical World Magazine*.

A series of articles on Lincoln's life and character—to include hitherto unpublished documents from his own pen and that of one of his secretaries, will be one of the strong features of the *Century* in 1909. Frederick Trevor Hill has written of "The Lincoln-Douglas debates," the fiftieth anniversary of which occurs this year; and there will be later papers on "Lincoln as a boy knew him," "Lincoln as a peace negotiator," "Lincoln and the theater," etc.

W. W. Denslow, illustrator of the famous "Wizard of Oz," "Father Goose," etc., has written and illustrated, largely in color, a series of merry verses to be called "When I grow up." This series will begin in the November *St. Nicholas*.

The *Century*, in the November issue, begins a group of articles appropriate to the Lincoln centenary year with Frederick Trevor Hill's "The Lincoln-Douglas debate fifty years after," a new account of this famous forensic "seven days' battle." Mr. Hill has preserved the local color of this unique episode in American history, weaving his story from material, much of it unfamiliar, based on the testimony of eye-witnesses and documentary evidence.

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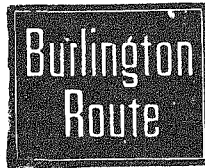
Chicago, November 28 to December 10

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FOR SALE or will trade for Independence property, a farm under the Government ditch project in Western Nebraska. One half mile to school, one mile to town. Price \$1,000. Object, want home at Independence. Address, **B. A. MILLS, Minatare, Neb.** 44-8t

THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

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NUMBER 45

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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

Editorial

ZION; THE FOUNDATION OF HER STRENGTH.

In the opening verses of Isaiah 26 we read, "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in."

We are all interested in building up Zion and establishing a strong city—the city of God. To our mind the verse quoted reveals the things that will give any city its real strength, whether in Judah or in America.

In the olden times, when these words were written, the people trusted to the great stone walls of a city to give it strength. Yet in truth no city was strong then in which righteousness did not dwell and around which God did not erect walls of salvation.

If iniquity had its home in the city, the walls might be ninety feet thick and two hundred feet high, and the gates of brass, yet when God thundered against it it fell as surely as Babylon or Sodom or Gomorrah fell.

Stone walls were a defense; but only to a righteous city. And only a righteous city was a strong city.

To-day we do not trust in massive walls for the protection of our great cities. Their strength is supposed to lie in their power as commercial or manufacturing centers, their banks, stores, and trade on land and sea. Those things are supposed to defend Chicago, New York, London, Edinburgh, and Berlin, against other peoples. The city that can not so defend itself in the commercial world loses its sustenance, its treasure, and its inhabitants as surely as in the olden times those things were lost to the city whose walls were broken down.

In the days when Isaiah wrote, the city of God, like other cities, was defended with stone walls. It is probable that when the city of God is builded to-day it must defend itself in more modern ways, for a time at least, against other peoples in other cities. Its inhabitants must foster manufactures, and enter into commerce. Whether among themselves a form of competition shall persist, as some argue, or whether they learn to cooperate in all departments of all enterprises, they must be prepared to defend themselves against the world, to

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maintain their hold on the earth, and to be self-supporting. In this they should be eminently successful so that the city shall be filled with a well-fed, comfortably-housed, decently-clad people; a city where prosperity is diffused,—no cancer spots of luxury, no wasting plague areas of poverty. Otherwise her fate is foreshadowed in the fifth and sixth verses of the chapter referred to:

For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy.

It must not be forgotten that just as righteousness was the true defense of the walled city of old, righteousness must be the true defense of the commercial city of to-day when it is subjected to the testing processes that God may send against it.

London, New York, San Francisco may be strong commercially and financially, but, if they are corrupt, when God moves against them they will fall like Pompeii. A little quiver of the ground, and the skyscrapers come toppling down to furnish a funeral pyre for the flames to feed upon.

In our efforts to build up Zion we may lay stress on the need of material development, as we are doing, but we must not forget that if we have a "strong city" it shall be because God has appointed salvation for its walls and bulwarks, and because a "righteous" people who "keep the truth" have entered in.

That idea must enter into the very commonest detail of our work. The man who makes a yard of cloth can not hold his place in Zion by virtue of his cunning processes of weaving in shoddy, but by his ability to make the best yard of cloth that is made anywhere. Some may hold their place in the world on their ability to lie; we must hold ours on our strict adherence to the truth.

Zion is the pure in heart. The first great step in the gathering is not the buying of a corner lot in Independence or some region round about, the selling of the old homestead, or the buying of a first-class through ticket to Zion. The first great step is to become one of the pure in heart. The matter of moving to the "center stake" or elsewhere will work out satisfactorily.

Those who gather to Zion must not think that their own individual prosperity is all that is at stake. They go as representatives of the whole church. What can they add to the strength of Zion is a pertinent question in each case. Though each had the wealth of Rockefeller, their combined wealth alone could not redeem Zion. The spirit that might prompt them to consecrate their all, be it much or little, will redeem Zion. The state of the heart is a primary question; the size of their fortune is secondary.

The hopes of thousands who can not yet gather rest on the conduct of those who do gather. How about our well-to-do brethren and sisters? Are they willing to come down to the level of living that can be maintained among all the population of Zion who are industrious and prudent? Have we the courage to insist that they shall do so, that both the spirit and the letter of the law shall be enforced without fear or favor? How about our poor men? Are they free from the spirit of greed, from the idea of spoiling some other man's estate?

One Jewish historian in giving an account of the gathering of his people at Jerusalem following the Babylonian captivity says that many of them who were well-to-do gathered there and built themselves fine homes, dressed extravagantly, fared sumptuously, and forgot all about their less fortunate brethren who could not come and build homes. They left their brethren in Babylon. They forgot their own high calling. They represented a race and they were not true to their mission. They did not build a strong city. It was not Zion to them and they could not make it Zion for others.

Our modern large cities are not fit places for human habitation. This is proved by the fact that they destroy their own inhabitants. They can not maintain their own vitality and reproduce their population from generation to generation. They must constantly drain the surrounding country. They are centers of art and culture, it is true, and one might expect that from them would go out a constant stream of strong, intelligent men to leaven the world. Yet the reverse is true. In every line of work they draw upon the country for genius and for strong men. They are the furnaces of the world in which men are burned up.

There are good men in every city who strive for civic and personal righteousness. Yet poverty and crime demoralize the poorer classes; luxury and dissipation emasculate the wealthy classes; while in the rush of business and pleasure the middle classes become indifferent and godless. Drinking, drug taking, gambling, and immorality undermine society. No wonder Cowley said that "God made the first garden and Cain the first city."

Yet many advantages result from the gathering together of men in cities,—such as social intercourse, schools, churches, lecture halls,—and it is the dream of man and the will of God that some day these advantages shall be enjoyed and those other awful defects be removed.

Such an ideal can never be realized independent of God. He must appoint salvation for the walls of that city. The effort that we make to help him in that work will determine our place in the final beautiful city of the new earth.

Men will not be worthy of the beautiful city who

have not tried to build its counterpart here. They will not inhabit where there is no sorrow unless they have tried to comfort the sorrowing here. They will not live where there are no poor and no sick unless they have shared with the poor and cared for the sick here.

We can not at present hope to build as large a city or as wealthy a city as London or Paris. We can hope to excel them in only one particular, and that is in our knowledge of and obedience to the laws of God. If the people of the world ever come to Zion to learn of her it will be because Zion has something that the world has not. We will have solved the problem and our city will be a purveyor of life instead of a purveyor of death.

ELBERT A. SMITH.

JUST A FEW REASONS WHY YOU SHOULD TAKE THE "HERALD."

You should take the HERALD because it is the church paper. It belongs to you. The Herald Office, because of its recent loss by fire and for other reasons, is struggling under a burden. If you were one of ten men whose duty it was to carry a certain timber and fit it into a structure, would you stand back with four others and watch five men do all the lifting? No, you would jump in and help carry the heavy end. Very well, jump in and help the church paper.

You should take the HERALD because you need it and it needs you. It needs both your moral and your financial support. We want to feel that you are back of us.

You need the HERALD in order to keep posted regarding the progress of the work in all parts of the Lord's vineyard. You need to hear from the various branches, districts, mission fields, and from the various missionaries.

You need the HERALD because it will help you to keep your spirituality alive, and that of your family. It will help you to reach your neighbor.

You need the HERALD in order to keep in touch with the rest of the church. If you were a member of a regiment you would want to keep step and hold your place in the ranks. You would not wish to be a straggler. The enemy gets the straggler. Don't be a straggler in the army of the Lord. The Devil gets the straggler. Get in touch. Keep step.

ONE THOUSAND NEW SUBSCRIBERS WANTED.

The management of the HERALD are not satisfied with the number of names on the HERALD list as subscribers. We have barely six thousand subscribers from a church membership of nearly sixty thousand. We are confident that there are numbers of members of the church who would become subscribers for the HERALD if we had some way of

reaching them, and we propose to make an earnest effort during the next two months to get many of the names on our list.

We have over six hundred branches, and where is the branch so small that it can not furnish one or two new names for the HERALD, while some of the large branches ought to furnish a dozen. Now our success depends on your desire and willingness to help do the work. If we are united *success is certain*. The Lord has said that if we are united no good thing would be denied us. Estimate if you can the good that will be accomplished if we can send the HERALD each week for the next year to one thousand additional homes. In order to make this undertaking doubly sure we will send

THE HERALD FREE

from now until January 1, 1909, to all who send us one year's subscription during the month of November. Now, Saints, let us all become laborers together with God and help push the great work along. The yearly subscription price is one dollar and fifty cents. Make all remittances payable to the undersigned.

HERALD PUBLISHING HOUSE.

F. B. Blair, Manager,

Lamoni, Iowa.

A WORD OF ENCOURAGEMENT.

Elder C. G. Lewis writes: "Please renew my subscription for the *Journal of History*. I would not be without it for five times its present cost."

We have about two hundred complete volumes of the *Journal* for the first year that can be had by those who desire them at one dollar and fifty cents for the volume. The second volume will begin with the number to be sent next month. Much valuable matter will appear in this magazine that will not be published elsewhere, and all who can should not fail to subscribe for it. The regular subscription is one dollar and fifty cents per year and should be sent to Herald Publishing House, Lamoni, Iowa.

NOTES AND COMMENTS.

The *Religio Paragraph* is published in the interest of the Independence local Religio society. It is to appear semiannually; editors W. A. Bushnell and Edna L. Donaldson. We notice in the first number a plea for a men's league in each branch. We understand that Independence has an active men's league that is doing good work.

The *Scientific American* for October 24 states that the chemists of the United States Department of Agriculture have at last solved the problem of making paper from cornstalks. When the manufacture of paper from an annual crop becomes prac-

ticable a great drain will be taken from the forests of our country and a new source of revenue will be opened to the farmers.

The results of the presidential election, at this writing a matter of conjecture, will soon be known. Whoever is selected as president by a majority of the people should then be recognized and honored as our chief official by all the people. He should no longer be subjected to bitter partisan criticism and disrespect. Before election he may stand for a party; after his inauguration he is the president of all the people.

Notice the offer to new subscribers in this number of the HERALD. Are you a subscriber? If not, will you subscribe now? You should take the HERALD as a matter of business; you get more than your money's worth.

A speaker can talk about as long as he pleases, if he keeps on saying things; but there is a great difference between saying things and repeating those already said.—The *Lookout*.

An engine that expends all its steam in whistling has nothing left with which to turn the wheels. What we save in noise we gain in power.—Charles Wagner.

An inquiring friend sent an inquiry to Bob Burdette, erstwhile an editor of a daily paper and a humorist of national reputation, but now a popular and successful minister in Los Angeles, asking the question: "Can Christians dance?" The following was the unique and most sensible answer: "Of course a Christian can dance. He might swear and lie, too, but it would not make him a better Christian. Surely, Christian, you may dance, but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Yes, Christian, dance, if you can't live without it. Join hands with Salome, Herodias, and Herod, and circle to the left. But don't be surprised if you are mistaken for a goat. That is the side they are on. And you are liable to be overlooked by any one hunting the Lord's sheep."—*Our Young Folks*.

Bro. W. C. Carl, contractor and builder, sends us an account of a novel and successful experiment in building carried out under his supervision at East Lansdown, Illinois. With a force of seventy-five laborers at his command he constructed a complete, up to date, two-thousand-dollar residence in one day. Work began at seven o'clock in the morning and at seven o'clock at night the house was finished outside and inside, and water and gas were installed.

Bro. Carl was assisted by Brn. G. F. Barraclough, W. F. Carl, and James Poort. The last named brother, with his young bride, ate supper in their new home and entertained a few friends.

The St. Louis *Post Dispatch* devotes a page to an account of the affair, illustrated with sixteen pictures.

LAMONI ITEMS.

The attendance at Sunday-school Sunday was four hundred and thirty-one. The average attendance for the month has been four hundred and nineteen.

At the Wednesday night prayer-services the young people seem to have the lead, at least in point of numbers. The close conjunction of these services sometimes stirs the mind to a peculiar train of thought. In the upper auditorium is youth and animation, hope, bouyancy, inexperience. How many defeats and heartbreaks, how many victories and rejoicings await the individual members of that assembly. Down-stairs are those, numbers of whom are in the declining years of life. They are bowed with cares and the weight of years. They do not challenge the future as eagerly as do those in the upper room. Their hope is to finish the conflict without faltering, to obtain their honorable release, and go home to a well earned rest. Yet young and old, those in the lower room and those in the upper room are one in faith and they serve one God who understands the needs of every station and every period in life.

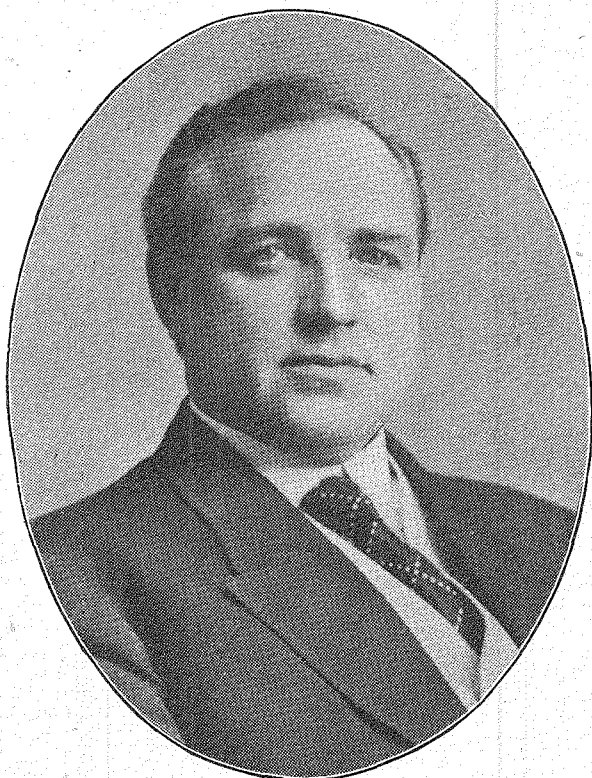
For several weeks now the adherents of the various political parties have been assuring the people that the prosperity of the country depends upon the election of their particular candidates. At times they have forgotten true courtesy and have indulged in mutual recrimination. The society of Patronesses believes in making every political party advance the prosperity of Graceland. So they have arranged to serve a splendid election day dinner that ought to make the most radical partisan change the tenor of his conversation. This event, at this writing in the future, will be in the past when these items appear. Success to their enterprise.

There was a very large attendance at the sacrament service Sunday and every moment was occupied apparently profitably. The Saints were warned that the forces of evil were alert in Lamoni and that they would make a special effort to subvert men of influence in the church.

I am sure that in all our worldly troubles the only secret of endurance is to keep our minds set on the things beyond this world. It is like walking on a narrow beam high up in the air. If we look down we are lost; but we can walk steadily as long as we look upward.

The Straight Road

LAYING ON OF HANDS.



ELDER V. M. GOODRICH.

"Who will not exchange his shallow cup for Christ's well of living water?"

THE LAYING ON OF HANDS, AS A GOSPEL PRINCIPLE, ITS SIGNIFICANCE, AND WHAT IT IS FOR.

Therefore [not] leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and eternal judgment.—Hebrews 6: 1, 2.

In the two verses just quoted, we notice that faith, repentance, baptisms, resurrection from the dead, and eternal judgment; each one of these is called and spoken of as a principle of the doctrine of Christ.

Let us learn the definition of the word *principle*, in its primary sense: Webster gives it, as "a fundamental truth." So we see the light in which the inspired writer of the Hebrew letter held the before-named ordinances, of faith, repentance, baptism, laying on of hands, resurrection of the dead and eternal judgment, as being the fundamental truths of the doctrine of Christ.

Having discovered that the laying on of hands is among and one of the chief ordinances of the doctrine which Christ taught, we may well inquire the purpose for which this principle was used, and the benefits to the disciple of Christ.

In the various books of the Bible, we find this ordinance and principle used and practiced for four different and specific purposes: Blessing children, in Genesis 49: 20; Matthew 19: 15; Mark 10: 16. For the gift of the Holy Ghost, in Acts 8: 17; 19: 6; 1 Timothy 4: 14; and Deuteronomy 34: 9. For ordaining the ministry, in John 15: 16; Acts 6: 6; 1 Timothy 4: 14; 2 Timothy 1: 6. For healing the sick, in Mark 16: 18; James 5: 15-18.

Is it any wonder that the apostle should give this ordinance, as one of the principles in the doctrine of Christ, since we see the great benefit accruing to the believer and disciple of Christ? Well may the apostle call it a principle of the doctrine of Christ; because children are blessed by it, those who are believers and have been baptized receive the gift of the Holy Spirit through it, the ministry are ordained by the laying on of hands, the sick are healed under this ordinance.

The query often arises in the mind of the writer, Why do all (so far as I know) churches and sects of to-day discard and fail to use and practice as a church tenet and doctrine the principle and ordinance of the laying on of hands, save for one purpose only, that of ordination of the ministry? Why use it for this one purpose and neglect the other three for which it was given? Why not use it in all purposes like Christ and his holy apostles used it? Is not a minister for Christ a representative of Christ? You answer, "Yes, he should be." Then why should he fail to bless children as did Christ (Mark 10: 16), and that the baptized believers might receive the gift of the Holy Ghost, as did the apostles (Acts 8: 17, and 19: 6), why not lay on hands to cast out devils and that the sick should recover, as Christ said they should (Mark 16: 18; James 5: 14)?

One thing is evident: at least Christ and the holy apostles taught and practiced the laying on of hands for all the purposes before named. When hands were laid on believers great blessings came to them. They received the gift of the Holy Ghost, and through this gift they are enabled to "speak in tongues" and prophesy. (Acts 19: 6.)

In the twelfth chapter of 1 Corinthians, we learn that there are many different gifts of the Spirit. To one is given wisdom, to another knowledge, to another faith, to another the gift of healing, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues.

In verse 7 it will be noticed that the "manifestation of the Spirit will be given to *every man* to the profit of all." Not one is without the positive promise to receive the gift of the Spirit in some degree, and in some of the forms just named. The only law

by and through which men received the gift of the Spirit was through the laying on of hands.

Now this ordinance, being a principle of law, the divine law, is it, dear reader, any wonder to you that the churches of to-day who discard, refuse, or neglect to comply with this part of the divine law and doctrine of Jesus Christ, are without "spiritual gifts" such as were once enjoyed by those who obeyed this part of the divine law? That they are without these miraculous gifts and manifestation of God's power and acceptance of them, they themselves testify, and then argue that they are no longer needed. They choose rather to depend upon human wisdom and learning.

Think of it. How absurd, how blinded men must be, when they think that they need not God and his Holy Spirit to guide, teach, and lead; but rather exchange his way and law for man's way and wisdom!

Who will seek to become self-illuminating, when he knows God is a sun? Who will not exchange his shallow cup for Christ's well of living water? Think of it, my friends, the Comforter (which is the Holy Ghost) which Christ promised to send in his name, was to "*abide with you for ever*" (John 14: 16), to "*guide into all truth,*" and to "*show you things to come.*" John 16: 13. In a word, to reveal the mind and will of God and cause them to know the truth, and their acceptance with God.

In Matthew 11: 27 we are told: "No man knoweth the Father save the Son and he to whomsoever he will reveal him." If he who "spoke as never man spake" told the truth in this statement, (and I believe he did, if it was truth then, it is still true and ever shall be, because truth is eternal and never changes) no man ever did or ever will know God, save only through the revelations of Jesus Christ, as God and his Christ are unchangeable. So in his gospel, which is his word, he has revealed his law through and by which the revelations have come, which were through the gift of the Holy Ghost, by which they must and ever will come.

St. JOSEPH, Missouri.

V. M. GOODRICH.

The *Century* has under way, for early publication, papers, from several sources, which will give the public an intimate view of the methods, motives, and character of the late Grover Cleveland. The papers will include an illustrated sketch by professor Andrew F. West on the Ex-president's residence at Princeton, and his interesting and influential connection with the affairs of a great university.

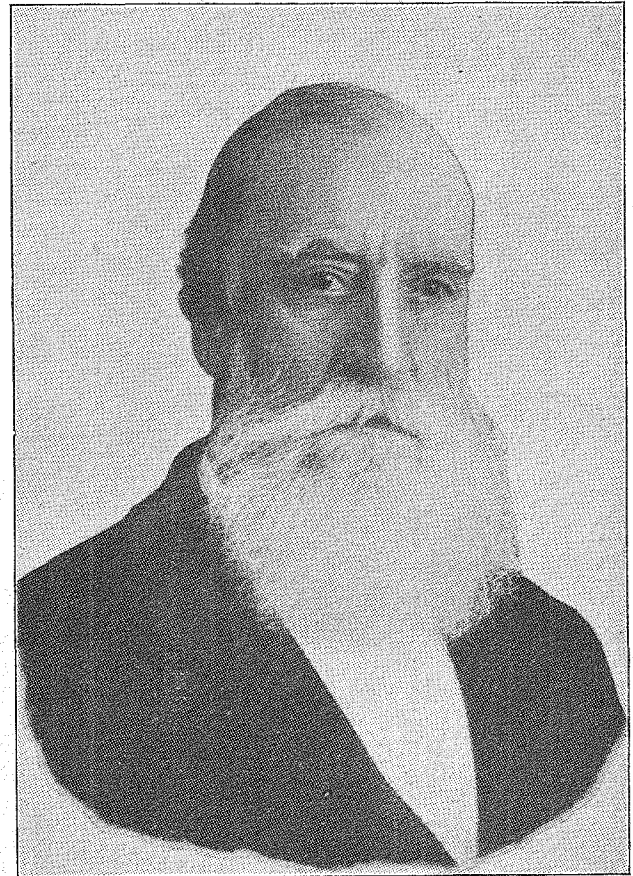
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The church's needs of service are so manifold that there is something worth doing for every one who is willing to be useful.—J. S. Voorhees.

Elders' Note-Book

MINISTERIAL DEPARTMENT.

EXTRACTS FROM AN ADDRESS TO THE PRIESTHOOD BY PRESIDENT JOSEPH SMITH AT THE GENERAL CONFERENCE OF 1893.



JOSEPH SMITH.

The first qualification that a man must have to fulfill his ministerial labor is to be diligent; there is no place for idleness, no place for vicious laziness; he must be energetic. My first admonition now, my first instruction to the minister is, to be instant in season and out of season. If you make appointments to preach, let nothing except absolute intervention of accident which disqualifies you from fulfilling the appointment keep you from it. Do not let darkness, nor storm, nor heat, nor cold, nor threatening storm prevent you; go about your Master's business, and if he chooses to call you while you are in the harness, it is an honorable death, and your name will be enrolled among those who have suffered for glory, and your crown will await you.

Brethren of the ministry, be on time, and when your hour is set, especially if you are conducting a series of meetings, do not wait; do not give latitude from five to fifteen minutes for the dilatory congregation that you must preach to Sunday after Sunday; give them to understand that you begin on time; those who are not there will be the losers.

When your hour of preaching is filled, stop and let the folks go home. I mean by *hour*, the time that you shall occupy.

When you undertake to preach remember that it is the lightning that kills, not the thunder; and that for an individual to speak loud, very loud, and to gesticulate fiercely is not necessarily preaching. Measure the capacity of the room in which you are to speak and fill it if you can, but do not try to do more than that. Pronounce your words distinctly, separate them, because rapid speakers sometimes are considered hard to hear, and the reason why is because they so articulate their words and syllables that they run together, and the ear, fine as it is, can not separate them. The people hear the noise but they do not understand what is said.

When you go into a place to preach, make every effort to get a good hearing if you can. When you go to the schoolhouse or the meeting-house be as courteous as it is practicable for you to be; learn that kindness and courtesy pave the way many and many a time for a good hearing, and that a man's presentation to his congregation and to the neighborhood in which he is expected to speak goes very far toward making the impression that he would desire the truth itself to make.

When you have reached your schoolhouse open your meeting with singing if you have a chance or an opportunity; invite the people to sing for and with you, unless the circumstances are peculiar. I will relate a little circumstance to illustrate it. A brother and myself were at a place near Willard, in Utah, if I remember the place aright, and I was expected to speak to the people upon the peculiar institutions of that country; and what does the brother do but invite the congregation to sing. Well, I was peculiarly impressed by it, and I said to him I thought he had considerable hardihood to ask that people to sing, but he asked, Why? I replied that it was hard to ask people to sing at their own funeral, to be joyous and glad, to sing a song of rejoicing when somebody is expecting to attack something that they revered, and they knew that he was proposing to attack it in such a way that would be hard for them to stand; and I thought it was asking the people to sing at their own funeral. Brethren, do not do that.

Now there is a thought in connection with that. Do not go into a neighborhood and attack existing faiths in the meat-ax and bloody saw fashion. Do not make an effort to antagonize them, do not hold them up to ridicule, and do not make yourself a kind of—I don't know hardly how to express it unless I call it—a theological John L. Sullivan, to pound everybody's faith to pieces.

There is a way of presenting the gospel that in its results it will reach people, and they them-

selves will be able to see the difference between that which they have been holding to and that which you present to them, without you making the truth so fearfully obnoxious that you antagonize them, arouse the resentment within them, and harden their hearts and their faces against your approach.

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER GEORGE J. BROOKOVER.

I was born September 10, 1879, in Licking County, Ohio. My father died when I was only two years of age. This left my mother with six children to care for, therefore we were in very poor circumstances. Thinking perhaps we could better our conditions, we prepared at once to leave, and locate in Wisconsin, near Lancaster, in Grant County, which plan we afterwards carried out.

We had not been located here long until the older children began looking for places to work. Fortunately they were very successful. I remained at home until I was ten years old. But one day there came to our house an old gentleman wanting a boy to take to live with him and his sister (his sister was keeping house for him at this time). And as I seemed to satisfy his desire, mother thought I had better go. Consequently I went, he living at the time near Excelsior, in Richland County. This old gentleman, whose name was Richard Atkinson, and his sister, were members of the Advent Church, and went to their meetings quite often, which necessitated my going also. During some of these meetings, I would get quite tired, and almost fall asleep, but he would nudge me, and whisper, "Look the minister in the face." This was hard to do, especially when I did not want to hear.

After a year and a half I became dissatisfied with my place, and he with me. And in order to get rid of me in a legitimate way, it was finally decided to send me to the State Industrial School for boys, at Waukesha. Here I remained for three and a half years, during which time I was sent to school, beginning in the primary grade and ending in the ninth grade. To-day I feel to thank that old gentleman for that act. It was at the close of this schooling that I realized the turning-point of my life. The impression upon my mind then was, It is better to be a gentleman in every respect, and try to do good to our fellow men.

At the expiration of the time stated, I was placed upon a farm to work for a man whose name was John D. Mitchell, whose residence was located near the city of Milwaukee. Here I remained for three years, during which time I united with the Methodist Church. I then took my departure for the western

part of the State. Here I hired out and worked upon a farm.

Becoming dissatisfied with the Methodists, I took up my membership with the United Brethren organization. Finally they got into quite a confusion among themselves. So, having remained with them for something over a year, I finally concluded to unite with the Disciple Church, and remained with them for a season.

Several years had now elapsed, during which time I lost trace of my people. And many times I would think, Where can my poor old mother be? and where are my brothers and sisters? How many times I would seek some secluded place, with a broken heart, with tears of sorrow flowing down my cheeks, and there ask my heavenly Father to care for me, and keep me from the evil of the world. Indeed I often thought of the statement made by Christ, when father and mother forsake me, then the Lord will take me up. During this time, the desire to do good, and lead a Christian life, was forcing itself upon me day by day. And a sensation seizing upon me, caused me to think I would like to preach the gospel of Christ to my fellow men.

It was also during these days of my experiences, that before I retired to my bed for rest, during the shadow of the night, I would first kneel in secret prayer and ask God to help me to do good, and to reveal unto me where my dear old mother was. Let me tell you, dear reader, those were sad and dark days of my young life, and only He who sees all our acts knows of the sorrow that filled my young and tender heart.

I thought many times, through blinding tears, that I was left all alone in this wide, wide world. But in later years, when receiving my patriarchal blessing, given by Bro. Lake, as he laid his hands upon my head the Holy Spirit filled our souls, and while under this influence, I heard him say, "Bro. George, your experiences have been peculiar, best known to yourself and God. You have passed through trials that have brought sadness to your mind, and anxiety to your heart." Oh, how true, I thought, at that moment! "And God has watched over you, and preserved your life when you were in danger."

It was during the experiences of which I have written that I became acquainted with a young lady, whose name was Phebe Anderson. Upon one occasion she remarked, "George, I feel so sorry for you, knowing you feel all alone in the world——" And let me say, it was here I found a true friend, who afterwards became my wife. And it is she whom I hold dear to my heart. And to show how much of the overruling power of God was in this event, I shall relate the circumstances and leave the reader

to judge. It was on the tenth day of October, 1899, that I was baptized into the Church of Jesus Christ of Latter Day Saints. I realized that I had heard the message of God, as spoken by his servants. And as expressed by the patriarch, "You were known to the Father before you came to this earth, and you loved him there; and when you heard the truth, it sounded like a message you had heard before." On the fifteenth day of October, a few days after I was baptized, I was married to the girl whom I have mentioned. She was for several years before this a member of the church.

It was in the year 1901 that I was called and ordained to the office of priest. In the year 1902, I applied for a missionary appointment, and received it.

It was in the year 1904 that I was ordained at Madison, Wisconsin, while in district conference, under the hands of J. W. Wight, W. A. McDowell, and J. H. Lake. It was also during the General Conference held at Independence, Missouri, 1906, that I was ordained to the office of seventy, by Joseph Luff and G. T. Griffiths.

During these years, while I have devoted my entire time to the cause of Christ, the dear wife has taken care of the children at home, there sacrificing these earthly ties for the work which she loves.

I must here relate a vision which was once presented to me. I saw the new earth; the lamb and lion were lying down together. And, oh, the peace that seemed to prevail! As I looked again, I saw many beautiful mansions. I said to my guide, "How beautiful those are!" We then came up to one that seemed to attract my attention. I said, "I would like a mansion like that to live in." This personage said, "This is your future home; for you and your loved ones." At this the vision disappeared. Oh, may the dear Lord lead us on in the light of his Holy Spirit, until we shall be permitted to dwell there.

As I see so much wickedness in the world, I long for the time to come when peace and knowledge shall cover the earth as the waters cover the sea.

I have been greatly blessed in preaching the gospel to others. And my soul rejoices in this great latter-day work. And I have become deeply interested in the welfare of the children of God's kingdom; and, especially, the young of the church. So many are inexperienced with the conditions of the world, and its many evil influences. My daily prayer to our heavenly Father is, "Keep them from the evil," thereby trying to throw around them my influence, which I hope will be for lasting good.

May the Lord hasten the day when all of God's dear children shall be gathered to Zion and there be under her influence and environment.

GEORGE J. BROOKOVER.

WHO SHOULD BE CHOSEN TO PRESIDE OVER THE CHURCH.

"Who should preside over the church, if the president should die?" has been asked many times, and a variety of answers have been given. "Our Utah cousins" have strenuously claimed that this right belonged to the president of the Twelve. In a sermon delivered by Joseph F. Smith, Jr., which is published in tract form and circulated quite extensively, under the title of Succession in the Presidency of the Church, an effort is made to show that their position is according to the law. Yet, it is just a little amusing to read Heber C. Kimball's testimony, that he introduces on page 58 of that sermon, which reads in part as follows:

Bro. Joseph has passed behind the veil, and he pulled off his shoes, and some one else puts them on, until he passes the veil to Bro. Joseph. President Young is our president, and our head, and he puts the shoes on first. If Bro. Hyrum had remained here, he would have put them on.

This testimony was given "in the fall of 1844." If it is the law for the "president of the Twelve" to become the president of the church, how could Hyrum, who never belonged to the Quorum of Twelve, become the president of the church, if he "had remained"?

Heber C. Kimball was a member of the Quorum of Twelve before Joseph's death, and he was in harmony with his quorum on this point as far as we have seen. It is certain, we have seen no account of him being contradicted, nor being brought to account for teaching heresy, by claiming that the right to the presidency belonged to Hyrum, instead of the "president of the Twelve." If the law teaches that the "president of the Twelve" becomes the president of the church at the death of the latter, how did it happen that Bro. Kimball opposed that position by claiming that the patriarch was the man? If Kimball was wrong then, why was he not corrected at the time? If he was out of harmony with his brethren of the Twelve, why is it that he was not brought to account? The fact that his position on the "succession in the presidency of the church," was not then opposed, causes one to conclude that he viewed the subject just as the rest of the Twelve did, and that the present position held by the Utah church was adopted later "from necessity."

He also introduced Orson Hyde's testimony, a part of which is as follows: "Before I went east on the 4th of April, we were in council with Bro. Joseph almost every day for weeks," etc. Think of it! "In council with Bro. Joseph almost every day for weeks," and Joseph making a special effort to teach them who will take the presidency of the church, if he should die, and how they should proceed to carry on the work of the church; trying to explain to the "Twelve" what the law teaches about his successor, and the duty of the Twelve. Yet, after

all this effort, Heber C. Kimball believed that his (Joseph's) successor should be a man (Hyrum) that never had been a member of the Quorum of Twelve. Joseph had utterly failed to get it through his head that the law taught that it belonged to the "president of the Twelve."

If Joseph taught as our Utah friends claim, Kimball was either a very dull pupil, or else he never heard it. In fact none of the Twelve testified, at the time Kimball gave his testimony, that Joseph ever taught as they now hold.

Brigham Young testifies in part as follows (same page): "I tell you in the name of the Lord, that no man can put another between the Twelve and Joseph the Prophet." It seems that this hardly reaches the point. The question is, Who should succeed to the presidency of the church? If Joseph had taught that the "president of the Twelve" was the man, why is it that Brigham did not say so? Why is it that he did not teach, then, the same as they teach now?

There is no question about great responsibilities resting on the Quorum of Twelve, and that they stand high in the organic structure of the church; and all the testimony introduced, telling what Joseph said of these responsibilities, does not say one word about the "president of the Twelve" becoming the president of the church. Not one word introduced that intimates, that as soon as the president of the "quorum of the Presidency" (Doctrine and Covenants 104:11) dies, that the "president of the Twelve" should or could creep out of his quorum into the vacancy in this higher "quorum." In certain respects the three quorums are equal; but in others they are not. "The president of the church, who is also the president of the council, is appointed by revelation," etc. (Doctrine and Covenants 99:6), and is "ordained by the direction of the high council, or general conference" (Doctrine and Covenants 17:17).

The general officers of the church might be killed, so the president of the Twelve would be the highest officer left, and would preside over the church as the president of the Twelve; but this would not place him in the "quorum of the Presidency." When the presiding elder of a branch dies, the presiding priest presides over the branch as a priest, not as an elder; nor does he become an elder by virtue of his presiding; but he must wait till the call to the eldership comes, and be ordained. So it would be with the president of the Twelve.

The church faced this question in 1844, and it may not be many years before we shall be called to meet it again. Are we prepared for it? In the absence of definite instructions, we are left more or less in the dark. We can stand in the borderland of the known and the unknown. We can peer into

the semi-darkness before us; and as a flash of light from realms of glory comes, lighting up the scene, we get a glimpse of what is before us, if not a clear view.

The Lord has thrown some light on this subject at different times of late, bringing some new feature into view each time. Can we place all that he has revealed together, and thus produce or describe the whole?

A few years ago, (1902,) at Lamoni, the president presented to us a verbal revelation, by the Spirit, answering the question as to who should be his successor. This was printed in the minutes of the conference, and is as follows:

I have been importuned to settle the question as to who should be my successor. We have advanced upon the hypothesis of lineal priesthood in this regard, and while I believe in it, I believe it is connected with fitness and propriety, and no son of mine will be entitled to follow me as my successor, unless at the time that he is chosen he is found to be worthy in character. I should not expect it. I now state to you, brethren, under the influence of, to me, the Spirit of God, that should I be overtaken by death before some of the things which are anticipated shall be wrought, you have my successor in your midst. I do not say that he should be chosen; if at the time that this emergency should occur he is found to be worthy let him be chosen, if unworthy let him be rejected and another chosen from the body as the revelation provides. And should he be found unworthy and another of my sons found worthy, let the line descend, as I believe that it ought to; for a man should be called to the office to serve in the church who had proved himself to be worthy of confidence and trust.

We are given to understand that if his son, F. M. Smith, was faithful, he would be his successor; but if he was not faithful, and another of his sons was, the faithful one was to be chosen, and thus "let the line descend."

There was some discussion of this revelation, and some misunderstanding as to its real meaning. Then on April 14, 1906, the following was given on the subject:

Inasmuch as misunderstanding has occurred in regard to the meaning of a revelation hitherto given through my servant Joseph Smith in regard to who should be called to preside in case my servant should be taken away or fall by transgression, it is now declared that in case of the removal of my servant now presiding over the church by death or transgression, my servant Frederick M. Smith, if he remain faithful and steadfast, should be chosen, in accordance with the revelations which have been hitherto given to the church concerning the priesthood. Should my servant Frederick M. Smith prove unstable and unfaithful, another may be chosen, according to the law already given.—Doctrine and Covenants 127: 8.

This is the same in substance, although plainer than the verbal one referred to. There is one point settled; and that is, Frederick M. Smith is to be his father's successor, "if he remain faithful and steadfast"; but if he is "unfaithful" "another may be chosen."

This does not appoint him to this office. It does

not even say that he will be the president; but it gives us to understand that he has this right; and if "faithful" till the time comes for the successor to be chosen, he "should be called to preside" over the church.

The call for Joseph's successor to preside "over the church" has not come yet, and there is no evidence that it will come, till after "the presidency should be invaded by death." (Doctrine and Covenants 126: 6.)

I then asked what was meant by the choosing of members for the presidency so young in years. I was informed that it was for the purpose that before the presidency should be invaded by death these younger men should be prepared by association to be of assistance to whomsoever should be chosen as the president upon the emergency which should occur.

There is nothing in this that indicates who the successor will be; but we are assured that the "Presidency" will not be "invaded by death" till the "younger" men there chosen, have had time to "be prepared" "to be of assistance" to the one "chosen as the president upon the emergency which should occur."

This seems to indicate that a "president" will be "chosen" during this "emergency," and the two counselors now chosen will "be of assistance" to him. That is, they will continue as counselors to this president during this "emergency," till a permanent president or successor is ordained.

This president, that is to be assisted by the present counselors, is to "be chosen as the president," while the successor is to "be called."

If the president is "ordained by the direction of" a General Conference, there would be the necessity of some one presiding; and if nothing else is given than we now have, it will be an important question for the church to decide, whether the one spoken of has remained "faithful" or not. We may guess on the subject and guess correctly; or we may make a mistake. It is of too much importance for man to settle in his own wisdom. "The president of the church . . . is appointed by revelation," and we can expect the "call" to come at the time the man is to be ordained; and it will come through the temporary president; or the one "chosen as the president," that those who will "be of assistance" to.

But who should we chose? In Doctrine and Covenants 107: 29, we have an account of Hyrum Smith being called to the office of patriarch, and the duties of that office defined as follows:

That whoever he blesses shall be blessed, and whoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth, I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant

Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery.

After the work of a patriarch is defined, the words, "and from this time forth, I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph," give us two men through whom revelations may come to the church. Then we are informed that this right or position to "be a prophet, and a seer, and a revelator to the church" had at one time been held by Oliver Cowdery. This position made him the "second elder of the church" (Doctrine and Covenants 17: 1); "and the first preacher of this church, unto the church, and before the world" (Doctrine and Covenants 19: 3), "and none have I appointed to be this counselor, over him, in the church, concerning church matters, except it is his brother Joseph Smith, Jr." (Doctrine and Covenants 29: 2). He was instructed that he should "not write by way of commandment," but "if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it." (Doctrine and Covenants 27: 2.)

From these statements it is clear that in the complete development of the church, there are two men who are prophets, seers, and revelators to the church. While the second is prohibited from writing "by way of commandment" to the church, the other is not. The second is to "act in concert" with the first. Then if the first is taken away by death, we have another "prophet, seer, and revelator" who would not become his successor; but would stand in his own position as "the second elder of the church"; "and none have I appointed to be his counselor, over him, in the church, concerning church matters, except it is his brother, Joseph Smith, Jr." With this man among us, whom should we choose "as the president" till his successor is ordained?

It is not surprising that the apostles expected Hyrum Smith to preside over the church, had he lived after Joseph was killed; and through him would have come the revelation appointing the successor.

If the president of the church transgresses, so that he loses his position, "he shall not have power, except to appoint another in his stead." (Doctrine and Covenants 43: 2.) This appointment by revelation (see Doctrine and Covenants 99: 6) is to be made, when the ordination is to take place. The one appointed by the revelation is "called to preside" (Doctrine and Covenants 102: 8) at the time the appointment is made. We do not expect the president of the church "to appoint" his successor unless he loses his office "by transgression."

We do not understand that our President claims

to have been "appointed" by his father, in any other sense than he has "appointed" his son, Frederick M. Smith; and his son, Frederick M. Smith, is to "be called" and "chosen" if he is faithful; and if not, another is to "be chosen."

Hyrum Smith was a patriarch, and he was "a prophet and a seer, and a revelator . . . as well as my servant Joseph." Oliver Cowdery was not a patriarch, yet he held these "gifts of the priesthood" that Hyrum held, that made him prophet, seer, and revelator "to the church."

Do these "gifts of the priesthood" belong to the office of patriarch, so that every presiding patriarch of the church has them, or do they belong to a special office, once held by Oliver Cowdery, known as "the second elder of this church," and also held by Hyrum Smith in connection with the office of patriarch? Or did Oliver Cowdery simply hold a part of the "gifts of the priesthood" that belong to the office of a patriarch of the church? Who can answer?

May light be given according to our needs, is my desire; and I believe it will be, if we prepare to receive it.

W. E. PEAK.

HARLAN, Kansas.

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OUR PRESENT DUTY.

What is man that thou art mindful of him? Man is a servant of the most high God, an object of his pity, love, and charity. Man was created by God, blessed with life, health, and all that he is the possessor of. Are we, many of us, who have pride of the hope that is within us, truly grateful for the many blessings we so often acknowledge? Do we ever stop to think of the many points wherein we disobey his will?

Do we ever think of the many times we show our ingratitude by not obeying, at least some of his many just commandments? Do these facts ever come with force upon our conscience? Or are we even too ungrateful to hearken to the whispering of that guiding Spirit which so often says, "Saint do your whole duty?" Or are we past realizing the fact that we all have a duty to perform? With much force the following comes to my mind:

"With my substance I will honor
My Redeemer and my Lord;
Were ten thousand worlds my manor,
All were nothing to his word.

"While the heralds of salvation
His abounding grace proclaim,
Let his friends, of ev'ry station,
Gladly join to spread his fame.

"Be his kingdom now promoted,
Let the earth her Monarch know;
Be my all to him devoted;
To my Lord my all I owe."

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."—Ecclesiastes 12: 13.

His commandments to bring unto him the first-fruits of our labors are just as strong, and ought to be just as impressive, as when he said through the Prophet Malachi, "Will a man rob God?" and as when Ananias fell dead. Before or after, now and always, we find him unchangeable. The first-fruits of our lives is what he requires of us, or what he has commanded us to bring unto his storehouse. If we fail to do this, we will certainly not be doing our whole duty to God. Tithing and offering, the system that we as a people stand ever ready to defend as the only God-ordained method of church support. But are we ever ready to do our whole duty to God, keep his commandments in regard to the law of tithing? Christ said to take no thought of the morrow, but to seek the kingdom of heaven, and then promised that these things of "your need shall be added unto you." Will we doubt God's ability to keep his promises, or will we in view of the fact commanded us, do otherwise? What will we answer, those of us who have entered into our everlasting covenant with him, we who have told the world we knew him to be an unchangeable God?

Brethren, let us press onward. Let us see that the work we love so well is no longer hindered, or its progress detained for want of our doing our whole duty. Let us lift ourselves from the sin that so easily besets us. Let us look upon the mistakes of the past with care that we do not repeat them. Let us rouse ourselves from our present selfish condition to a mighty united effort to support the cause we love so well. Let us show ourselves worthy of the confidence that has been placed in us, never ceasing in the conflict for his work and it alone.

When we look about and see a few heads white with the frost of time, brothers and sisters growing old and feeble in battling for this cause, some in the field, and think of others gone on before, shall we disgrace the cause they have so far advanced? Shall we leave the burden on a few; a burden that the few are not able to bear with its increasing weight?

Brethren, let us from this day forward put forth an effort that becomes a people of God's choice. Let us be indeed a people striving diligently to do our whole duty. Let us step forward with united and determined effort. Let us every one take it upon himself to see that the cause does not suffer delay for want of financial support, and ever lean on the One who has so charitably promised us our reward.

BERT E. HART.

A boy who has special talent for some one thing which he can do as few others can, will always be in demand.

Of General Interest

GIFTS AND GRACE.

A SERMON BY REVEREND A. B. SIMPSON.

[The following sermon is so remarkable, coming as it does from what our people would term a "sectarian" minister, that we quote it entire. It shows the trend of modern thought in some quarters. In many of its leading points it is in accord with things that we have preached since 1830, and for which we have been called heretics.—EDITOR.]

TEXT.

But covet earnestly the best gifts. And yet show I unto you a more excellent way.—1 Corinthians 12: 31. Follow after love.—1 Corinthians 14: 1. (R. V.)

The attention of the Christian church is being strongly directed at this time to the special gifts of the Spirit, and it is well that we should consider carefully and soberly the teachings of the Holy Scriptures on this important subject. It occupies a prominent and large place in this manual of the church, the first epistle of Paul to the Corinthians, almost three whole chapters being devoted to its discussion.

First of all let us carefully remember that the gifts of the Spirit here defined are quite distinct from the grace of the Spirit, and that our possession of these gifts does not effect our personal salvation and sanctification and our standing with God as subjects of his grace. This is quite apart from the Holy Spirit's ministry in leading us to Christ for salvation and in bringing us into union with him through consecration and the baptism of the Holy Ghost. The most pernicious error abroad to-day in connection with these gifts is to make them a necessary test of our having received the Holy Ghost, and come into the fullness of Christ.

GIFTS OF THE HOLY SPIRIT.

The following points are clear and important in connection with the teaching of the apostle regarding the *charismata* or gifts of the Spirit:

1. The apostle distinguishes gifts, ministries, and operations of the Spirit (verses 4 to 6). By the gifts he means the special power communicated to the believer through the Holy Ghost for some special ministry. By the word *administration* he means the use of that gift in some actual ministry or form of service. And by the word *operations* he means the inward workings of the Holy Ghost in our individual experience as we receive this gift and exercise this ministry. It brings a corresponding experience to the heart as well as a more effective ministry to the life. We are not cold and passive instruments in the hands of the Master, but warm, living, responsive co-workers with him, receiving in our own hearts the blessing which we are used in imparting to others. Now there are diversities of these gifts, ministries, and experiences, but it

is the one Spirit that works in every case. We are taught, therefore, at the beginning not to attempt to copy any one, but remember that God has a different method with every individual.

2. Every disciple of Christ ought to have some special manifestation of the Holy Ghost and some gift for Christian service. "The manifestation of the Spirit is given to every man to profit withal." (Verse 7.) There is no place for idlers and drones, and there is no excuse for the fruitless Christian. God has power and work for all who will yield themselves to him for his service and glory.

GIFTS ARE OF MANY VARIETIES.

3. These gifts are conferred by the Holy Ghost himself in his sovereign will according to individual fitness and for the completeness and profit of the whole body of Christ. He knows the gift that will best enable us to glorify him and help others. No disciple can expect to receive all these gifts. It is preposterous to say that the gift of tongues, for example, is the criterion of having received the Holy Ghost. The apostle distinctly asks, "Have all the gift of tongues?" God adjusts our equipment to our natural temperament and ability, to our providential circumstances and to the special work which he has called us to do. We are represented here as various members of the body of Christ, and as in the body the different members have different offices, so is it in the body of Christ. The apostle asks with graphic force, "If the whole body were an eye, where were the hearing? If the whole were hearing where were the smelling?" It is easy to make the figure still more vivid. Suppose a human face was all nose, or all ears, it would be a monstrosity. And suppose it were all tongue, and especially a foreign tongue, it would neither be attractive nor useful. Our business is to yield ourselves to the Holy Spirit for such gifts and ministries as he has for us, and trust him for the endowment and the enabling.

4. The particular gifts of the Spirit are next specified. There are nine of them altogether. The first is the gift of wisdom. Wisdom is that quality which enables us to do the right thing and to avoid the wrong thing. It is the helm of life. Like salt in the natural world, often imperceptible and seemingly of little consequence, but absolutely necessary to life and health, so wisdom pervades every other quality and ministry, and rightly holds the first place as the preëminent gift of the Holy Ghost. We are very apt to overlook this quality in our search for the more brilliant and extraordinary manifestations of the Spirit, and the lack of wisdom often leads to the abuse of the very things we desire.

The second gift is knowledge. This is the knowledge of the truth, and especially the word of God. Here it is spoken of as the word of wisdom. It

is not a general stock of crystallized knowledge laid up by mere human study, but it is a particular revelation as we need to use the word for each occasion and service. "I have put my words into thy mouth," he says, "and covered thee with the shadow of my hand." "The Lord hath given me the tongue of one that hath learned, that I should know how to speak a word in season to him that is weary. He wakeneth morning by morning. He wakeneth mine ear to hear as one that has learned."

The next gift is the gift of faith. It is not saving faith, faith that justifies, sanctifies and brings to us every supply of divine grace, but it is the special faith which fits us for effectual service; the faith that removes mountains of difficulty, the faith that uproots sycamore trees of evil, the faith that knocks until doors are opened, the faith which equips the evangelist for the winning of souls and the worker for the accomplishing of great and mighty things in the pulling down of strongholds and the building up of the kingdom of God. No gift of the Holy Spirit is of more unspeakable value than the gift of faith. It was of this the Master said to his disciples, when they asked him the secret of his own power, "Have the faith of God."

GIFTS OF HEALING.

Following this come the gifts of healing. This does not mean some magic or magnetic power possessed by some individuals, enabling them to remove disease by a touch, but at the same time a very real power to help God's sick and suffering children to know and receive him as their healer and life. Just as God gives to some the special ministry of leading souls to Christ, so he gives to others as distinct a ministry in leading sufferers to receive the healing power of the great Physician. And in these days of divine manifestation, when God has been for some years calling marked attention to the physical aspects of redemption, it is surely a time when we should call upon God for a mighty revival of the ministry of healing, and a distinct endowment of the workers who are called to it with the faith and power of God, even as in the days of old.

Next follows the working of miracles. These are distinguished from the gifts of healing, inasmuch as healing is not always or even usually miraculous, but rather on lines which, while distinctly supernatural, are more quiet, normal, and even gradual. There are cases of miraculous healing, but there are many more in which the subject is led to receive the life of the Lord Jesus in a simpler way as the very element of his being and the habit of his whole life. The miracle is rather intended by its sudden and startling character to attract public attention, and to bear witness in some extraordinary way to the power and majesty of God. There is no doubt that the miraculous is an element of

the Spirit's enduement, and there is no reason why it should ever have ceased in the history of the church. But here again we are not to be watching for the wonderful, but rather seeking the useful and helpful, and leaving it to God himself in his sovereign will to work miraculously when it pleases and glorifies him.

The sixth of these gifts is prophecy. Ordinarily we associate this gift with the foretelling of future events. The scriptural idea of it is different. It is rather a divine inspiration enabling the possessor to speak direct messages of the Holy Spirit for the spiritual profit of the hearer. "He that prophesieth speaketh unto men to edification and exhortation and comfort." All preaching ought to be to a certain extent prophetic in the sense of being God's immediate message to the hearer. This differs from the upholding of the Scriptures and the teaching of doctrine. The prophetic message has more immediate reference to the particular condition of the hearer and the need of immediate spiritual help. This gift the apostle emphasizes above all the others as the one most useful and helpful. "Follow after love and desire spiritual gifts, but rather that ye may prophesy."

The next gift is the discerning of spirits. It is quite remarkable that this gift immediately precedes the last two; namely, tongues and interpretation of tongues. It would seem as if at this point there were peculiar need for the power to distinguish the false and the true. The gift of tongues above all others opened the way for scenes of much excitement and the possibility of satanic counterfeits. There are languages spoken in hell as well as in heaven, and God himself has forewarned us to "try the spirits whether they be of God, for many false prophets have gone forth into the world."

If God is really speaking he will not be impatient with us in our earnest desire to make sure it is his voice. There are several tests to which we shall allude later by which we may discriminate between the false and the true and regulate the public worship of God's assemblies.

SPECIAL MANIFESTATIONS.

Next comes the gift of tongues. There is no doubt that this was one of the special manifestations of the Holy Ghost in the apostolic church. It appears to have been specially prominent in the church at Corinth, and perhaps to have been cultivated and sought to an extreme degree by that people who were not noted for the very deepest spiritual life. There is always danger in seeking the occult, mysterious, and demonstrative. It is in this line that the adversary manifests his power through clairvoyance and spiritualism. But there was no doubt of the divine reality of many of these extraordinary manifestations, nor is there any

reason why this gift should not appear at any time in the history of the church, and especially in these last days when we may expect the most remarkable outpourings of the Holy Ghost. It appears to have been a divine ecstasy, which lifted the soul above the ordinary modes and expressions of reason and utterance. As a profound German scholar expresses it, "Man contains three elements in his higher constitution; namely, the *pneuma*, the *nous*, and the *logos*." That is, the spirit, the mind, and the language. The spirit is the higher element and in the gifts of tongues appeared to overlap the mind altogether and find its expression in speech, quite unintelligible to the person himself and yet truly expressing the higher thought and feeling of the exalted spiritual state of the subject. It may be a human tongue, or it may be a heavenly tongue. For the apostle distinctly speaks of both the tongues of men and of angels. It was not always employed in the apostolic church as the vehicle of preaching to people of other languages, but rather was a channel of direct worship and adoration. "He that prophesieth speaketh unto men, but he that speaketh in an unknown tongue speaketh not unto men but unto God."

Finally, the gift of interpretation was the power to understand and translate the language spoken in the Spirit. It might more correctly be called the gift of translation. Sometimes it was possessed by the speaker himself, sometimes by another who gave the translation. Therefore the apostle says, "Let him that speaketh in an unknown tongue pray that he may interpret."

THE APOSTOLIC COMMAND.

5. The relative importance and value of these various gifts is next brought out with great clearness. They are named in a certain order in the various places where we find them specified; and this order is practically uniform. In every instance the gift of tongues comes at the end of the list, and the gifts of wisdom, knowledge, faith, and prophecy take precedence. In the most practical way the apostle commends the things that edify and help as compared with those that directly bless and honor the individual worshiper. He does not ignore the gift of tongues by any means, but recognizes it as the distinct mark of the divine power and presence, and a very glorious and blessed channel of direct fellowship with the heavenly world, and in some sense real opening of the doors between the earthly and the heavenly. But he adds with very evident point, "Wherefore covet to prophesy and forbid not to speak with tongues." "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edification of the church."

6. The spirit of decorum, propriety, and order are next emphasized with great fullness. "Let all things be done decently and in order," he admonishes.

"If any may speak in an unknown tongue, let it be by two or at the most by three, and that by course, and let one translate; but if there be no translator, let him keep silence in the church and let him speak to himself and to God." "If anything be revealed to another that sitteth by, let the first hold his peace, for ye may all prophesy one by one, that all may learn and all be comforted. For God is not the author of confusion, but of peace, as in all the churches of the saints."

Then he unfolds the principle of the profoundest importance, "The spirits of the prophets are subject to the prophets." The Holy Spirit does not carry us away in wild, irrational extravagance, but holds his communications subject to our sanctified judgment, and the order and edification of the whole assembly. It is the spirit of evil that rushes us and drives us to the excesses that bring dishonor and contempt upon the work and worship of God. How much cause we have to thank God for these wise and holy cautions and counsels! Let us be willing to heed and follow.

7. The preëminence of love. Above all gifts, above all ministries is the grace of love, that love that uses every gift and ministry, not to exploit its own greatness, but to glorify God and bless men. Not only is love here described as an end, but as a means. He says, "I show unto you a more excellent way," which is the way to reach the higher gifts of the Spirit. God will intrust to us his most sacred ministries and most glorious manifestations in proportion as he sees that we will use them in the spirit of love and for the help of the souls that are so dear to the Shepherd's heart.

In conclusion.

1. Let us not fear or ignore any of the gifts and manifestations of the Holy Ghost, no matter how extraordinary; but be prepared to expect God to reveal himself to his people, especially in these last days, in many signal and glorious ways.

2. At the same time let us not fail to exercise the spirit of discernment and to take ample time and measures to be sure that any alleged work bears the signs of God's approval and control. Let us especially watch lest even good movements become mixed with evil through the lack of discernment or carefulness. Let us not be afraid to exercise proper supervision and control in the Spirit over religious assemblies. And especially let us endeavor to keep these remarkable and supernatural manifestations of the Spirit from being handed over to unwise and reckless leaders and persons of doubtful character or spiritual qualification.

3. Again, let us not confuse the gifts and the graces of the Spirit. The work of the Holy Ghost in saving and sanctifying is entirely distinct from these special gifts. To say that the gift of tongues

is the only proper evidence of having been baptized with the Holy Ghost is rash and wholly unscriptural, and places a mere manifestation of the Holy Ghost above his higher ministry of grace. Love, which is simply a grace of the Spirit, is placed above any of the gifts, and his love will surely keep us from judging one another.

4. Again, let us covet earnestly the best gifts, but chiefly the gifts of useful and effectual ministry.

5. Let us set ourselves against disorder, excess and extravagance, even though we may be criticized and denounced for hindering and quenching the Spirit. The Spirit himself has given to us these divine tests and directions by which we may discriminate and direct. We are therefore obeying him when we firmly yet kindly insist that the assembly of Christ's people shall be characterized by order, propriety, decorum, consideration for one another, and especially the spirit of edification, usefulness, and helpfulness.

6. Finally, let us pray for love, let us cultivate love, let us take the Lord Jesus himself to be our love, and let our deepest cry be, "Give me a heart like thine."

In the beautiful poem of Sir Launfal, a Christian knight had gone forth with holy zeal in quest of that which represented in that age the most glorious gift of God. It was the Holy Grail, the identical cup from which the Lord Jesus and his disciples had drunk the sacred draught "on that night on which he was betrayed." As he passed out from the palace gate a loathsome leper stretched out his festering hands for help, and begged him to take the filthy cup that was lying beside him, and bring him a drink of water from the flowing brook. But the knight waved him aside and swept on, for he was after higher things.

Years passed by, as he pursued in vain his weary quest over many lands and under scorching suns. His body was worn, his hair was gray, his heart was broken, his hopes had almost died. A worn-out wreck, he was slowly returning to his home with a crushed and disappointed heart, when once again a leper met him on the way and stretched out the same festering hands for the same loving ministry. Swiftly the knight leaped from his horse, picked up the repulsive vessel, and hastening to the stream, with profoundest courtesy and tenderest sympathy he handed to the sufferer the drink he had requested. In a moment the scene was changed and the transfigured leper had become none other than the Son of Man himself. The light of heaven shone around him and the filthy cup became transformed into a shining vessel of silver; and as the Master handed it back to him it was indeed the "Holy Grail"! Yes, he had learned the "more excellent way," and the ministry of love had the gifts

of power and glory which otherwise he had sought in vain. So still we shall find that "he that humbleth himself shall be exalted" and he that would stand nearest to the Son of Man must, like him, also come "not to be ministered unto, but to minister," and to give up his very life as a living sacrifice of love.

Though I speak with tongues of mortals, or of seraphim above,

I am but a tinkling cymbal if I have not Love!

Though I reach the heights of knowledge; every mystery though I prove;

I am nothing, less than nothing, if I have not Love!

Though I give with princely bounty; yield my life my zeal to prove;

Vain are all my gifts and sufferings if I have not Love.

Blessed, gentle, holy Jesus, blessed, holy, heavenly Dove,

Give to me the Master's Spirit, fill my heart with Love.

—The *Christian Herald*, September 23, 1908.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

At Jacob's Well.

Weary and worn with the toilsome way,
 'Neath the heat of the burning sun,
 A traveler sat by the patriarch's well,
 To rest for awhile, alone.
 Oh, rough were the stones on the rugged road,
 As the sun so fiercely beat,
 And parched with thirst were those blessed lips,
 And weary those sacred feet.
 A woman came out from the city gate;
 No simple maiden was she,
 But one who had trodden the paths of sin
 And sullied her purity.
 She brought her jar to the ancient well,—
 For water she came that day.
 But she took a treasure of priceless worth
 To the world and herself away.
 Oh, strangely sweet were the Stranger's words,
 Yet they pierced to the inmost heart,
 As they drew the flimsy veil of excuse
 From the trembling soul apart.
 And the tender words that fell that day,
 Like drops from a living well,
 Have followed the course of the centuries down
 To the age in which now we dwell.
 For the gift of God is eternal life,
 Which the Father doth freely give
 To those who are worn and weary in sin.
 Oh, come, and drink and live!
 And myriad hearts since that bygone day
 Have echoed that faith-filled word,
 "Now we believe in thy name indeed,
 Messiah, the Christ of God."—Sel.

The Good Ship, Three Bells.

While reading the beautiful poem, "The three bells," thinking of the untiring vigilance of the brave Captain Leighton, how he and his good ship, the Three Bells, kept near the sinking ship all night, and often through the long dark hours of dread and despair calling through his trumpet, "Never fear, I'll stand by you," my heart was touched and I was moved to tears. At once came the thought to my mind, Are not all Latter Day Saints captains on the seas of life? they who have been baptized in the name of the Father, the Son, and the Holy Ghost? Can not these bring joy to the hearts of those sinking beneath "winds of temptation and billows of woe," upon the seas of adversity, intemperance, of impure thoughts and lives, of the discouraged, the broken-hearted; those who feel they are flinging their soul's wealth away all unappreciated, going down upon the great ocean of life amidst the breakers and darkness of night? Truly no ship of Glasgow, laden with the weight of human lives, carries a greater responsibility than the one to whom the Spirit of the Lord is given in this day of perilous times, when the hearts of many, yea, very many, are failing them for fear of the troubles coming upon them.

Dear ones, when you find such a one invite him into your ship of Three Bells. Bells of hope and good cheer, and along through the dark night of despair on the great stormy sea of life, send out the word through the trumpet, "I am standing by you," and see that you do stand by with your prayers, your words of cheer and encouragement, with a helping hand in time of need. Let the bells of hope which ring in your own life to-day, echo and resound in the hearts of the dear ones about you. Let them feel that your efforts are real, not affected, that they come from the depths of the heart. No one hates sham more than the erring. They have had enough of that. What they want is something *real*, something that is what it appears to be, something that will bring hope and peace of mind to the fainting ones. Where, then, can we find such a balm for the wounded breast? such a haven of safety as to help them enter the gospel ship and stand by them until the morning light breaks forth and reveals the fact to our wondering vision that although the great sea of adversity stood yawning to engulf their frail bark, yet are they safe in the ship which has as pilot and captain the loving Father, and Jesus Christ his Son, and the Holy Spirit which is the gentle breeze which brings glad tidings from our Father's throne to cheer and gladden the hearts of all his Saints. Those three names which will ring down on all the ages of time and save from shipwreck the souls of innumerable multitudes. Then let each and all, boy or girl, youth or maiden, help to

Throw out the life-line across the dark wave,
 For there is a brother whom some one can save;
 Somebody's sister is drifting away,
 Help with your prayers ere they sink 'neath the wave.

ELLEN SHERARD ADAIR.

Request for Prayer.

Sr. Louise Scott, New Albany, Indiana, has been a sufferer for quite a long time and requests prayers of the Saints for her recovery, and spare her to her old mother.

Among other notable art features of the *Century* during 1909 will be a number of reproductions in color of some of the most exquisite paintings of living American artists. While Maurice Boutet de Monvel, author of the beautiful Jeanne d'Arc series and illustrator of French songs, whose charming work is seldom seen nowadays, has prepared for the magazine a new group of drawings to accompany an article by his son Roger on the Veterans of the Invalides, an institution about to be discontinued.

Letter Department

ATTICA, Kansas, October 21, 1908.

Editors Herald: I could not get along without the *HERALD* and *Autumn Leaves*, as they are all the preacher we have here. If any of the elders come this way, we would be glad to have them come and see us, and if there are any Latter Day Saints near here, we would be glad to meet them. Ever wishing for the welfare of Zion, I remain,

Your sister in Christ,
MRS. C. D. COOK.

MT. VERNON, Washington, October 20, 1908.

Editors Herald: I get so hungry and thirsty for the bread of life and communion with God's people! Although I have the church papers and some of the books, yet that is not all. I should be so pleased could I take of the Lord's supper once again with the dear Saints. God has blessed me many times and in many ways in answer to prayer. Pray for me, Saints, that I may have that faith once delivered to the Saints of olden time. In writing to your pages is the only way I have of bearing my testimony to my brothers and sisters of this work, and of God's goodness to me, one of his erring children.

It seems that the elders have forgotten us entirely, as they do not come our way at all any more.

When I read of the faith and godly lives of the saints of old it makes me long for such times. Oh, if the Saints would only root pride out of their hearts, cast aside worldly things, and all unite as one sister and brotherhood, what peaceful times we might have and how soon the millennium might be ours to enjoy! What a grand thought, that we might be permitted to live and dwell with Christ here on earth a thousand years, where all will be peace and harmony, and each shall love his neighbor as himself, and all be of one heart and mind.

I fear this will find the waste-basket, for I feel my weakness and inability to say anything that will be interesting or edifying to my brothers and sisters.

Pray for me and mine, that we may endure to the end, and meet the Redeemer when Christ comes.

SR. ALICE SAVAGE.

SPRINGERTON, Illinois, October 20, 1908.

Dear Herald: I have not seen a letter from this part of the country for some time, and thought perhaps some would like to know how the work is prospering in Southern Illinois.

The writer has been in company with Elder H. Sparling since our late reunion at Brush Creek, which was a profitable one. We visited the Saints at Bellair and held meetings nearly two weeks. The Saints showed their appreciation by kindly and liberally providing for "ye missionaries," thus fulfilling the statement of Jesus: "They will feed you and clothe you and give you money," and, "By this ye shall know my disciples." We find there a noble band of Saints, among whom are a few young men just starting out in the ministry, and we are pleased to see them keeping up their appointments for preaching.

Among others whom we visited was a little band of Saints about fourteen miles northeast of Olney. We preached a week for them and found their hearts to be warm in the Master's cause. We could get no church to occupy, as the two dominant churches of that locality had built themselves a "little house," and then, for fear the other "lost sheep" should get a chance to preach, they voted the schoolhouse shut. But, thanks to Bro. and Sr. Hart, who had a large house, we preached there to interested crowds. The Saints here seem to know that the elders have to pay two cents a mile to ride on the train, and "showed their faith by their works."

We would like to mention all the good people and places, but space forbids. We also visited the Brush Creek Branch (the oldest one in the history of the church, I believe,) and were kindly cared for. From there we came to Springerton, where we unfurled the gospel banner with good attendance. The Saints here, too, have heeded the counsel of our leaders who advised that the Saints see that the elders are not compelled to call on the Bishop or his agents for expenses. In this they have kindly presented the writer with a much needed suit of clothes, for which we feel more thankful than words can express. May the Father bless all his children in their good works.

To the Saints in this district I wish to say, as president of the district Religio, that we expect to have a convention and entertainment in February, 1909. We want everybody to come and be prepared to contribute to the program. Due notice will be given as soon as arrangements have been made.

From here we will go home and cast a vote for "Billy" for the betterment of "our country."

I hope the Saints everywhere will respond freely to the present needs of the glorious gospel work, which has been intrusted to all.

I find Bro. Sparling to be a desirable companion in gospel work. He is loved and respected everywhere among God's people, and is able to give much needed counsel and instruction.

Ever praying for Zion's weal,

P. T. PLUMB.

DEER ISLE, Maine, October 19, 1908.

Editors Herald: It has been some time since I have contributed anything to your pages, because of the rush and hurry of everyday life, which seems needful to be kept up, if one would live and progress in this ever changing, busy world of ours. However, I have not lost interest in the Lord's work or feel cold in the blessed gospel which is able to save our souls if we will. On the contrary, I never, in all my Christian life, felt better spiritually, or had more zeal for the progress of my own life and the church than I feel to-day. For some reason there seems to be a sort of revival started in my heart, and I truly believe this is true of nearly if not all of the members of the Mountainville Branch, for there seems to be new life and energy manifested here.

The first Sunday of the present month we partook of the sacrament in our branch for the first time, I think, in two years. We are holding regular Wednesday evening prayer- and testimony-meetings; our Sunday-school has taken on new life and a better attendance, and our Sunday evening services have again been continued. So we feel to thank God first of all for these blessings, and hope and pray that they and others may continue, thus helping us as a body of Saints to prepare ourselves for the events yet to come.

Brn. Isaiah and George Ames, of Massachusetts, with their wives, arrived here some time ago, and have been truly a help and encouragement to us, Elder Isaiah, by his preaching while here, and Bro. George by his testimonies and valiant help in the Sunday-school, in which he was chosen as superintendent, as he will probably be with us this winter. Bro. Bullard has also dropped in on us and treated us to his ever helpful and encouraging words. So you see we have much to be thankful for even if everything does not go as we would have it.

We are looking forward to our district conference, which will meet here November 7 and 8, and are hopeful of good conditions, that many may be present, and by the presence of the Holy Spirit in our work, good may be accomplished and souls drawn nearer the kingdom of God.

In conclusion I will say that I am watching and praying daily, and trying by God's help to so run the race that as a result I may gain a crown of life promised to the faithful.

And I find that watching myself and praying to God takes up about all the time, so I have no time to watch others and find fault with my brother or sister.

I ask an interest in the prayers of the Saints everywhere, that I may continue faithful, that I may meet you in Zion and see you face to face, and I will continue to pray for you. May the dear Father bless his children everywhere, and help them speed the right.

WALLACE A. SMALL.

MILWAUKEE, Wisconsin, October 22, 1908.

Editors Herald: At the close of the Southern Wisconsin reunion, according to previous arrangement and request of some in and about Lancaster, Grant County, our district tent was shipped to that place, and on September 9, I joined Elder G. J. Brookover and we began meetings there on the night of the 10th. Our audiences varied from thirty to one hundred and fifty and some few came every night, unless hindered in some way. The tent was set upon a vacant lot, quite near to Bro. Brookover's house. The second week one aged woman by the name of Edwards was baptized. She is the mother of our genial Bro. John Edwards. I remained there nineteen days, and one more, a man by the name of Drue, gave his name, but was not baptized as it stormed on the day set. The writer was called home on account of sickness, and by letter from Bro. Brookover I learn he has baptized eight or nine in all, so the effort was not in vain. Lancaster has been preached to many times in the years gone, by Brn. W. S. Pender, J. W. Peterson, M. T. Short, and others, and now we see the time of harvest has come. We believe, however, that the prayers of the Saints at Oak Ridge, Flora Fountain, and in Lancaster, had much to do with the result that has followed. To God be all the glory.

While at home, Bro. H. A. Stebbins arrived at Evansville, and we held forth in the Saints' hall nearly a week. Bro. Stebbins had been to see his aged aunt, Sr. Hannah Loveland, at Belleville, who for years has been confined to her bed, but who still has faith in the restored gospel. Bro. Stebbins also preached at other points and was welcomed back to the State of his boyhood. The Saints of Evansville are waiting and praying for the time of harvest there. In the past quite a goodly amount of sowing has been done. I came here a week ago to-day, and Sunday had the pleasure of baptizing in Lake Michigan, with the waves three feet high, one Elmer Hoover, son-in-law of Bro. C. F. Gillett, formerly of Chicago. Just before he was baptized we had to wait for a large wave to come in and when it struck us it sent a spray clear over us, so Elmer was sprinkled and then baptized.

The Saints are widely scattered here, there are only about fifteen active Saints, and some others we hope will soon see the need of doing more for the cause. A private house is all that can be had at present. This city is so dense with smoke from the forest fires in Wisconsin and Michigan that the sun refuses to shine. Great destruction of property is taking place, also many lives have been lost, and the end is not yet. No rain and everything dry as can be.

Your brother and servant in Christ,

JASPER O. DUTTON.

MONDAMIN, Iowa, October 5, 1908.

Editors Herald: I attended the reunion at Little Sioux and was surely shown my duty to a certain extent. I am young in this life, but by the aid of your and my prayers, I mean to press forward and do what the Lord desires of me. I am fifteen years old and I live in a neighborhood known as Sandy Point. We have a church and a few members here. There is also a United Presbyterian church here in which the Free Methodists are holding forth. I have attended three times and will say it is queer indeed. Of course I am known as a Latter Day Saint and I am not ashamed of the name.

He, the preacher, said there were people "who worship old Joe Smith," drawling out the same in a sneering tone, and then said, "But he died and I have never heard of him since." This man is about twenty-two years old, so he could not have been born, even, when Joseph Smith was killed.

I believe there are many sincere people among them who do not enter our church and who seldom open their Bibles. They go just out of curiosity. These preachers tell them stories and pretend to quote the Bible, which they pick to pieces, taking what they want and leaving the rest.

They invited me to come back again. I said, "All right, I will; but when I do, I am going to ask you about those mistakes." I am weak and am not as well posted as I should be, and I ask your prayers that we may be able to open the eyes of the ignorant that they may go up and not down.

I am sending for the "Glimpse of the Government of God," by Paul Hanson. If he reads this I would like to have him write to me. He has promised to come and preach for us.

Saints, remember me in your prayers, that God may be with me when I go to stand in defense of this church.

Your sister,

LAURA E. MANN.

NEBRASKA CITY, Nebraska, June 29, 1908.

Editors Herald: I have not lost faith in the grand work of God. My hope and trust are greater than ever, for which I am thankful to God. I have been sick for some time; but in the kindness of God I have been preserved. The Lord said, "I will have a tried people," and so it was very hard on me. I am still quite weak.

During my sickness I had a vision which I will not relate, as it would make this letter too lengthy, but it did me a great deal of good. I have told nobody but my wife and nearest friends.

The elders and others of the priesthood called on me during my affliction, and they were a great comfort to me, for which I feel grateful to them. In studying over my situation during my convalescence, the ordinance of the sacrament was presented to me. I have always thought a great deal of this ordinance, and so I decided to get to sacrament-meeting on the next Sunday. I told my wife, who was my steady nurse and companion, telling her I must get to that meeting, if at all possible. She was willing to do what she could to help. A conveyance was procured to take me and I enjoyed the whole of the meeting. My hope and faith were strengthened; I felt better at once after partaking of the bread and wine.

I desired to bear my testimony, and while standing was hard on me, I arose to my feet. Just then a brilliant light appeared before me which quickly disappeared; but as I remained on my feet the following words were given to me: "It is wise to sit down, if you are not able," and so I sat down. I will never forget this meeting. I was taken home happily rejoicing, having no pain. I felt as well as ever.

While at a sacrament-meeting early in June to my surprise there were very few there. I said in my heart, "My God, are we the only few that need the sacrament of the Lord?" I could not get rid of the thought. Let us study well in our heart and mind the beauty of this ordinance. Never let it pass by. Missing it may cause us to slumber. I know in my heart that Jesus is coming, and that shortly, and more blessed are those that have prepared and dress themselves in unspotted garments. If we slumber we will know nothing of his coming till it is too late, and our knocking at the door will be of no avail. "Go, get oil in your lamps." But there will be none to get, as there will be none who will have more than their need. The time is lost.

Now, my brethren and sisters, let us heed the words of God, where he says for us to meet together often to eat bread and drink wine in remembrance of his suffering for our sins.

I pray God to bless every one that has stood upon the banks of the water, making a solemn covenant with God to honor and obey him and thereby witness that we love him. Where we have come short, may he in mercy forgive us. I need your prayers and ask you to remember me.

JAMES THOMSON.

CHITWOOD, Oregon, October 19, 1908.

Editors Herald: I came into this place the 24th of September, at the request of Bro. Oliver Johnson. He has a place here and a couple of little boys in the home of estimable citizens here, while he is section foreman, thirty miles or so away. While the people are all strangers to our work, they receive me kindly, and gave me a fair hearing, though I was opposed by the local Christian evangelical ministers. I went as far as Portland, en route to district conference; but anxiety about the work here, where but four sermons had aroused so unusual an interest that friends of but four days' acquaintance besought my early return if I *must* go, coupled with a call to Lebanon to administer to Sr. A. P. Morris, brought me back; and after a few more efforts here with increasing interest, Elder S. O. Pool came in, ostensibly to engage in debate with the Advents. But as they had not definitely arranged the time, he, with others of their preachers, called on me to arrange for discussion until their preacher arrived. I refused to arrange at once for discussion; but offered to divide the time or nights with him as a matter of courtesy until his opponent arrived, or other arrangements could be made. He chose the latter, and occupied the evening of the 14th inst., in making one of the most damaging attacks upon our work that it was ever my lot to listen to. He carried his audience with him as he read and quoted from Church History, Book of Mormon, and Doctrine and Covenants, the "dark side of the question, which Mr. Condit had not given them." Peep-stone, bank failure, Rigdon's defiant speech, false prophecies, such as Far West Temple and Independence Temple revelations, and many other things that an hour and a half of rapid talk would admit of, shunning some things of course, that were "unfit to read in public." I did not sleep much that night, but was greeted by a full house the following night, and succeeded in turning the tide in our favor by showing up his deceptive course; and the following night as Elder Ward of the Advent Church had arrived, we (Pool and I) divided the night between us to give him a chance to try to even up, and Saturday and last night the war waged between these men; Ward affirming that the ten commandments are binding upon us as stated in the twentieth chapter of Exodus. They have arranged for eight nights, and perhaps more. We have partially arranged for a discussion on church propositions, but the people will likely be ready for a rest by the time this is over.

I visited Srs. Adams and Crawford at Eugene and Springfield, holding some meetings at the home of the former. Both sisters are doing what they can to get the truth before their neighbors. I was disappointed in my plans to meet with the Condon Saints in conference; but trust they, with all the scattered Saints and branches throughout Oregon, will unite in every good work to carry on the cause of truth. We are so short of help it makes me nearly despair to see the many places where no effort can be made for lack of workers. May the Lord send more into the harvest, is our prayer.

S. D. CONDIT.

P. S.—Though we do not measure up to this champion debater in talent and ability, if no one is sent to our rescue, we will try to make it interesting to him, if the Lord permit. Some here are apparently near the water's edge, though we have given them no real excuse to express themselves as yet. My mission address is Portland, as yet. But will be at Chitwood for a while, if all is well.

S. D. C.

MINT, Missouri, October 13, 1908.

Dear Herald: I write you a few lines, and I truly hope that I will receive the desired blessings from them. We are in need of some money, and hope as many of the dear Saints as can will send us their mites, let it be little or much. It will be appreciated very highly, as we are out of a home, but will take us a claim near the Grove Springs Branch of the Latter Day Saint church if the good and kind Saints will help us to raise the money to build us a house. We just aim to build a kind of temporary house until we can do better. My husband is a blacksmith; but he is getting old, and not able to do hard work. But we have two little boys, one twelve and the other ten, and that is why we want a home of our own, so we can teach our little boys to work on a farm, so they can help us to make a living. We also have one daughter fifteen years old. She is a member of the church, and our little boys say they want to be baptized this fall when Bro. A. M. Baker comes to preach for us at our little Grove Springs Branch. They think Bro. A. M. Baker is all the preacher there ever was.

My husband is a priest, and is trying to do what he can to build up the cause of Christ. Bro. G. W. Anderson is our elder. Any who wish to know about our standing in this church may refer to Bro. Anderson, Grove Springs, Missouri.

Dear Saints, pray for me that I may endure to the end.

Your sister in the one faith,

MRS. J. C. ATKINSON.

ROSE CITY, Michigan, October 27, 1908.

Editors Herald: We have a small branch of Saints here and are trying to place the gospel before the people of this place. The conference of the Central Michigan District convened here on the 17th and 18th inst. We had a very profitable time. Our little church is so we can use it. We had the district tent here and served meals in it. It will be remembered this is the battle-ground of the celebrated Clark Braden. He said he intended to kill Mormonism here; but the so-called Mormonism still lives and is prospering.

Dear Saints, we are all poor here, and we are in need of help to finish our church. I take this means of soliciting help. So, brethren and sisters, do not pass this by without studying carefully to see if you can not sell something which you could get along without, and by so doing sacrifice a little toward helping the Lord's work way up here in this part of the vineyard. Remember, dear brother and sister, it is the Lord's work. We need the building completed. We were told by the spirit of prophecy that there were many more here to be added. The few Saints have struggled hard to erect the building, so if you want to encourage them, send us *something* and ask the Lord to bless us in our undertaking. Address our branch clerk, Cora E. Janson, Rose City, Michigan. No matter how small the amount it will be gratefully received. So do not think it's just another call for money, but send us your mite.

Your brother,

ROSS INGLERIGHT.

COLDWATER, Michigan, October 29, 1908.

Editors Herald: I wrote of two-day meetings in various parts of this district a short time ago. Please indulge me to further note progress. After the meeting at Grant, Michigan, attended by Bro. Moler, D. W. and Alvin Ellis, Bro. Moler and myself met at Galien, where a two-day effort was hugely enjoyed with an annex of four evenings. On Sunday, the writer baptized two persons, while Bro. Moler ministered the word at the chapel. The Saints at Galien are the same good, faithful Saints as of yore, and are anxious for the progress of the work.

We moved on to the next appointment, October 3 and 4, at

Knox, Indiana, where we held forth about eleven times. Audiences sometimes small, and sometimes larger. The latter part of the week, the services closed, as the district conference and Sunday-school convention met at Clear Lake, Indiana, the 9th, 10th, and 11th. The conference was largely attended, especially Sunday. The business was routine, and a splendid spirit prevailed. The Sunday-school convention was interesting, and the superintendent, Sr. Ella Davis, provided a fine program. Bro. J. W. Wight was expected to be present; but we learned with regret that sickness prevented. We stayed over and held a few services during the week which followed, but left on Friday to conduct a two-day meeting at Hartford, Michigan. At this point the writer was the only speaker. He spoke eight times, beginning Friday evening and concluding Monday evening. At the conclusion of the Sunday evening services, we officiated in the ceremony which united as husband and wife, Bro. Edwin Myers and Sr. Annabel Robertson. May peace attend the happy pair. They both are exemplary and worthy. The bride was blessed, baptized, and married by the writer.

Returning to Clear Lake to meet appointments, we continued over the following Sunday, and in the evening repaired to the lake and buried two persons in baptism—one was our boy, Harold, and the other a Sr. Bowman who entertained the ministry during the Scott-Braden debate at South Scott, Indiana.

On Monday evening, after a short sermon, the Clear Lake Saints and friends exemplified the principle of "Christianity applied," by presenting Sr. Scott and family with the substantial of life. I know the gift was from a pure motive, and God will bless them for it. They are like our heavenly Father—always on the giving hand where necessity exists, and they *hunt* for the necessity. How happy they made us feel, they do not know, as the year has been a hard one for ministers' families.

I am now at home until after the election, when I go to Kansas City to engage in twelve sessions of debate, to be repeated in Independence soon after. Mr. G. W. Roberts, my opponent, writes: "Will announce debate beginning November 10, at seven o'clock." I ask to be remembered before the throne of grace in these conflicts, that truth may prevail, that physical power of endurance may be given.

The presidential campaign is quiet in these parts—not much enthusiasm on either side. Speeches are very few. Perhaps people have made up their minds.

Hopefully yours,

S. W. L. SCOTT.

RAVENWOOD, Missouri, October 24, 1908.

Editors Herald: In the HERALD of October 14, is an article over the signature of Fred B. Farr, entitled "Nephite apostles." I am willing to confess that I am one who has been educated to believe that there were apostles in the church on this continent, and will still continue to believe it unless greater evidence is produced than I have yet seen. We, as a people, preach, "To the law and to the testimony." We, as a people, should stand behind that which is written. More than that, a man should be very positive he is right before he takes a position of any kind.

In Ephesians 4:12, the Scriptures give us to understand that God gave apostles and the rest of the officers for the perfecting of saints. If the church on the eastern continent could not be perfected without apostles, pray tell us how could the church on this continent? It would take the same cause to produce the same effect.

Again the brother says there is a difference between an apostle and a disciple. He says an apostle is "one sent." We agree on that. It is plain also, and no one will deny the position, that Jesus chose twelve. Then if I can prove that

Jesus "sent" the twelve that he chose, I have proved my position. Nephi, fifth chapter, ninth verse, Jesus told the twelve that he had chosen to "go forth . . . and declare the words that I have spoken, unto the ends of the earth." Was the commission to his apostles at Jerusalem any greater? I think not.

Again the brother says he defies any one to show in the Book of Mormon where they were called apostles. Well, if I can, I suppose the brother will be converted, so will turn to Book of Mormon, chapter 4, paragraph 7. Moroni here says, "There were many mighty miracles wrought by the hands of the apostles." Moroni calls them apostles, and I take his testimony in preference to that of any other man.

Again, let us turn to the first chapter of Mormon, ninth paragraph, where it says that the people of this land shall be judged by the twelve that Jesus had chosen on this land. What does it mean by the term *twelve*? Why, he meant the twelve apostles of course; and Jesus, speaking of the twelve at Jerusalem, calls them disciples, the same as he called them that he chose on this continent.

Again I invite your readers to the second chapter of Moroni. He instructs the twelve that on whomsoever they lay their hands, they shall receive the Holy Ghost; "for thus do my apostles," showing that their office and calling was at par with the twelve that he chose at Jerusalem.

JOSEPH POWELL.

Editors Herald: About a year ago you printed a formula for a sponge for the body which I tried and found it to be excellent. I regret to say I have mislaid or destroyed the HERALD containing it. If you have a record of it, will you kindly send it to me and greatly oblige. It may help you to remember to know it contained alcohol, sea salt, spirits of ammonia, etc. Thanking you in advance for your trouble.

SAVANNA, Illinois.

MRS. G. P. GAGNON.

[Any HERALD reader who may be able to give the information requested in the above will confer a favor on us and Mrs. Gagnon by writing either her or the editors.]

HEMET, California, October 26, 1908.

Editors Herald: Who and when? Who will reply to R. B. Neal in the *Christian Standard* for October 16, and when will they do so? He is making loud and bold challenges, and this number has been handed me as a "squelcher." I have promised that we should hear the other side, but am getting anxious for the reply lest my friends think we can not successfully make reply.

T. S. BROWN.

PEORIA, Illinois, October 19, 1908.

Editors Herald: I have now been taking the HERALD and *Autumn Leaves* for a year, and feel that I could not get along without them. There are so many good instructions in them. I feel to rejoice when I read how this great latter-day work is progressing. My only desire is to live a pure life; yet I do many wrongs and I feel my weakness is great. I desire the prayers of all the Saints in my behalf and also in behalf of my sisters and brothers, that we may ever be found ready and willing to do anything that our dear Savior would have us do.

I and two sisters work in an institution and we realize there are many temptations to overcome. Yet we desire to live aright. How glad we would be could we only get positions at the Sanitarium, where we could be among the Saints and worship with them. Ever praying for the welfare of Zion and asking an interest in the prayers of the Saints that we may ever be found faithful, I am your sister,

ELLA NORMAN.

An Open Letter.

[The following letter was published in the *Northwest Tribune*, of Stevensville, Montana, and later was sent to Elder Iverson by registered letter; but up to date of sending this to the *HERALD* for publication, no reply had been received. The open letter and propositions for debate were also published in the *Western News*, Hamilton, Montana. The propositions and rules for the debate, which followed this letter, are not given below.]

DEER LODGE, Montana, September 4, 1908.

Elder Paul Iverson,

Kalispell, Montana.

Sir: During a recent camp-meeting held by your people, called the Seventh Day Adventists, at Victor, Montana, you lectured on Joseph Smith and the church he organized, commonly called Mormon, but properly known as the Church of Jesus Christ of Latter Day Saints. You remember conversing with me on the subject while we were on the train going to Missoula a few days before the beginning of your camp-meeting. You informed me that you were going to lecture on the subject of Mormonism; that you knew all about it, or words to that effect. You remember also I said I would be there to hear you if I could.

As it was impossible for me to attend, and to show you I am fair, I issue this challenge to you to meet a representative of the Reorganized Church of Jesus Christ of Latter Day Saints in public debate to be held at Victor not earlier than October 1, and not later than January 1. Elder S. S. Smith, of Sagle, Idaho, missionary in charge of Montana, will select the representative of our church and you may represent your side of the question, or if you are afraid to meet us you may select any one you wish in your denomination. I do this to let people know we are not afraid of a public exposure. We are not Mormons any more than you are Millerites or White-mans.

I give the propositions for debate and request a favorable reply to this letter, either public or private, but prefer a public reply through a local paper.

HALE W. SMITH.

News From Branches

BISBEE AND PHOENIX, ARIZONA.

Having changed our place of residence from Bisbee to 918 East Monroe Street, Phoenix, Arizona, I write that all concerned may know my present address, and also to invite all Saints who attend the territorial fair, November 9 to 16, to call upon us at the above address. I should be glad to receive a call or letter from any Saints living in or near Phoenix.

While writing, I will also give a few other news items. We found a missionary home in Bisbee two years and four months. Until a few weeks ago, we had no disposition to leave there. Wife and I decided, about the same time, that we ought to leave Bisbee. At first we preferred to go into Mexico; but investigation made us think this impracticable at present. After consultation with Bro. F. M. Sheehy, our minister in charge, Phoenix was decided upon. I feel satisfied our work in Bisbee was profitable, and our departure opportune. We baptized but seven during our stay in Bisbee, but we made many friends, and the people of Bisbee who care to know have some idea of the Reorganized Church, and what it stands for.

Four of the baptisms referred to occurred the last Sunday we spent in Bisbee. Two of them, Donna Austin and James Farley, were products of the Sunday-school. Home influence, and likely influence at Lamoni, where she attended school, contributed to the baptism of Sr. L. L. Fike's youngest

daughter, Frances. The other, Bro. Henry Goldie, is a long-time friend of the Farley brothers, and has investigated our views for a long time.

The Saints at Bisbee are heroes, every one. A little over six months ago, we bought a house and lot, and converted the house into a church at a cost of six hundred and fifty dollars. In six months the few Saints there, aided by outside help, paid off two hundred and fifty dollars of debt, twenty dollars interest, thirty dollars for seats and other expenses, making in all over three hundred dollars. There are still four hundred dollars due.

One week before we left, in order to arrange for the payment of this balance, I presented a subscription paper, and thirteen dollars a month was subscribed. The next Sunday, this sum was increased to nineteen dollars a month, without counting the help the sisters' aid society will contribute. So we feel satisfied that the debt is well cared for.

Bro. John Lamb, an elder and jeweler, came to Bisbee a day or two before we left, to take a position as watch-repairer, with Mr. Gillman. Bro. T. W. Davis, a priest, also resides in Bisbee; and our energetic missionary, Bro. Alvin Knisley, intends to return to Bisbee soon. So we felt at liberty to leave there.

In the two years we spent in Bisbee, we also acquired some knowledge of Spanish, and have been able to make some use of it. We translated the Epitome into Spanish, and also wrote a little tract, entitled, *La Restauracion*, the first literature published in Spanish by the Reorganized Church, so far as the writer knows. I have also preached about eighteen discourses in Spanish, using Spanish hymns, thus conducting the entire service in Spanish, including the prayer and benediction. In the service of music and song my wife renders valuable aid, using the Billhorn organ. The most of these meetings were held on the street, though a few were held at the residence of Senora McNally. She is a Mexican, though her name is not Spanish, she having married a Scotchman. She does not speak English; but her daughter does. She made me a present of fifty cents, our first and only donation from a Mexican.

In Phoenix we hope "to carry water on both shoulders"; that is, speak to Americans in English, and to Mexicans in Spanish.

We "chased" over Phoenix a day and a half, and when we found rooms that suited us, we discovered that the house belonged to a Mexican lady, who will occupy the other two rooms in the same building. We also have Mexican neighbors on one side of us, and so we are happy. No American could be neater than the lady with whom we live.

I must not omit to mention the "surprise" party a few evenings before we left Bisbee. Wife and I were decoyed to Bro. James Farley's, and all the Saints who could attend, and a few "outsiders," met there and spent the evening. We were presented with a purse, and a number of valuable and valued presents. We hope to meet the Saints of Bisbee again, under conditions as harmonious and pleasant as when we left them.

WILL S. PENDER.

ST. LOUIS, MISSOURI.

The blessed Spirit was present at our monthly sacrament service and fed our hungry souls with manna from on high. We were also encouraged and instructed through the preached word during the month, delivered by Brn. Tanner, Archibald, and S. A. Burgess.

Our Sunday-school celebrated the twentieth anniversary of its organization October 18, in a pleasing and appropriate manner.

The regular priesthood meeting of the branch was held October 13, when section 104 of the Doctrine and Covenants was under consideration.

E. M. PATTERSON.

Miscellaneous Department

Conference Minutes.

POTTAWATTAMIE.—District conference met at Carson, Iowa, Sunday, October 11, at 9.30 a. m., for prayer-service, and at 10 o'clock Monday morning for business, President S. Harding in the chair; J. A. Hansen, secretary pro tem. Branches reporting: Boomer 61, Carson 32, Council Bluffs 315, Crescent 156, Hazel Dell 55, Wheeler 49, North Star 142. Reports from elders: Joshua Carlile, baptized 6; J. M. Baker, baptized 8; W. M. Self, baptized 6; J. A. Hansen; J. C. Lapworth; C. B. Bardsley; S. Harding. Priests: F. G. Hough, baptized 3; J. P. Christensen; J. C. Adams. Teachers: A. E. Dempsey; H. M. Liles. Deacons: A. A. Gaylord. Verbal report: R. McKenzie. Summary by district secretary: Branches reported 21 baptisms; 2 received by certificate of baptism; 3 by letter from outside districts; loss by death 2; removal 1; net gain 23. Thirteen ministers report 127 sermons, 23 baptisms, 6 marriages, 20 children blessed, 27 official visits, 100 sick administered to, 1 Religio organized. The Bishop's agent, J. A. Hansen, reported: Balance on hand, June 1, \$293.55; received since, \$495.75; paid out, \$625. Sanitarium fund, \$1; tent fund on hand, \$10.18; received for sale of tent, \$25; total tent fund, \$35.18. J. A. Hansen of tent committee reported tent sold for \$60. A motion prevailed leaving the money of tent fund to be held until next conference. The chairman was authorized to appoint a committee to audit the books of the Bishop's agent for 1908. The presidency were requested to report concerning Fontanelle Branch to the next district conference. Conference adjourned until the last Sunday in February, 1909. J. C. Jensen, secretary.

NODAWAY.—Conference convened with the Ross Grove Branch, October 3 and 4, 1908, district president, A. E. McCord, presiding; W. B. Torrance, secretary. Branches reporting: Guilford 94, Bedison 85, Ross Grove 45, Sweet Home 66. Elders reporting: Peter Anderson baptized 3, Charles E. Harpe baptized 2, C. C. Nelson, E. S. Fannon, A. E. McCord baptized 2, R. Lorenson. Priests: L. M. Ross, W. B. Torrance, R. T. Hill, W. T. Ross, Jacob Hansen, James D. Schofield baptized 1. Deacons: C. Kalstrup. By motion, priests, teachers, and deacons were made ex officio members of the conference. The next conference will be held in Guilford, just before the full moon in February, 1909. A spiritual conference was enjoyed. W. B. Torrance, secretary.

SOUTHWESTERN TEXAS.—Conference was held with the San Antonio Branch, October 9, 10, and 11, 1908; vice-president, D. S. Palmer in the chair; Sr. Ruth Gifford secretary pro tem. Branches reporting: San Antonio 92, Second San Antonio 48. Ministry reporting: D. S. Palmer, John Harp, Ed. N. McRae, W. H. Davenport, and T. J. Jett. Bishop's agent reported. Election of officers: Ed. N. McRae, president; D. S. Palmer, vice-president; W. H. Davenport, secretary; Otho Adams, assistant secretary. Next conference will be held with the Second San Antonio Branch, in the church on Colorado Street, San Antonio, time to be appointed by the presidency. W. H. Davenport, secretary, 653 Seal Street, Station A, San Antonio, Texas.

CHATHAM.—District met in conference capacity at Bothwell, October 10 and 11, at 10 a. m., and chose President R. C. Evans to preside, associated with Apostle U. W. Greene and district presidency; A. R. Hewitt secretary, assisted by Lottie Crowder. Committees and other officers were appointed by the presidency, and the rest of the morning session was devoted to short addresses. At the 2 p. m. meeting branch reports were read from Blenheim 53, Cedar Springs 29, Chatham 186, Lindsley 42, Olive 60, Stevenson 43, Wabash 74, Wallaceburg 47, Zone 113. Ministerial reports from High Priests Arthur Leverton and D. Snoblen; Elders R. Coburn, J. W. Badder, J. H. Tyrrell, D. W. Johnston, and John C. Dent; Priests W. H. Taylor and D. Campbell; Teacher Ambros Wrencher; and Deacon John Wesley Badder. Bishop's agent, J. H. Tyrrell, reported: Total receipts \$695.51, expenditures \$825.17, balance due agent \$165.66. Auditors reported this correct. Treasurer J. W. Badder reported: Balance on hand last report \$18.69, receipts \$21, expended \$9.33, balance on hand \$30.36. Auditors reported this correct. The following delegates were appointed to General Conference: A. Leverton, P. Shaw, J. H. Tyrrell, D. Snoblen, D. W. Johnston, R. C. Evans, U. W. Greene, George Tomlinson, D. McGregor, R. Coburn, and R. Etzenhouser, with power to cast majority and minority vote in divisions, the first named to have his expenses paid. Officers chosen: A.

Leverton president, D. Snoblen and R. Coburn counselors, A. R. Hewitt secretary, J. W. Badder treasurer, J. H. Tyrrell was sustained Bishop's agent, A. R. Hewitt member of library commission. It was decided to unite with the London District in holding a reunion instead of spring conference. Refused to take any action on the action of the London District in regard to the *Canadian Messenger*. Preaching by George Tomlinson in the evening; at 9 a. m. Sunday prayer-meeting; at 11 preaching by R. Etzenhouser; at 2.30 p. m., preaching by President R. C. Evans, and at 7 p. m., by U. W. Greene. Conference then adjourned after a vote of thanks to Bothwell and Zone Saints. Next conference will be held at Chatham, October 9 and 10. Anthony R. Hewitt, secretary.

NORTHERN MICHIGAN.—Convened at Bellaire, October 24, 1908, at 7 a. m., with President J. H. Blackmore in chair. J. W. Wight was chosen to preside, assistants, J. J. Cornish and district presidency; secretary, Charles Burtch. Official report of officers read and approved. Branch reports read and after corrections approved. Bishop's agent's report as follows: Receipts \$208, disbursements including amount due agent \$304.78, balance due agent \$96.78. A recommendation from East Jordan Branch that Charles Burtch be ordained to the office of priest was read and granted. A resolution was passed that hereafter a charge be made for meals of ten cents per meal for all persons over ten years of age except General Conference appointees, and in case the funds thus obtained more than pay the expense of the conference, the balance be placed in the treasury. Delegates were then chosen for General Conference and given full delegate authority. The chair being authorized to appoint reunion committee to look with favor on holding a reunion in 1909, appointed L. Ludley, A. E. Starks, and J. C. Goodman. During conference 83 testimonies were borne, 53 hymns sung, 27 prayers offered, 1 ordination, 3 baptisms, 5 preaching-services, 4 testimony-meetings. Conference adjourned to call of president. Charles N. Burtch, secretary.

NORTHERN NEBRASKA.—Convened at Decatur, October 10, 1908, H. S. Lytle and J. M. Baker presiding; Sr. Lyda Lewis temporary clerk. Branches reporting: Decatur, last report 131, 3 baptized, 3 removed, 4 elders, 3 priests, 3 teachers, 3 deacons, G. W. Walters presiding; Blair 38, 1 elder, 2 priests, 1 teacher, 1 deacon, H. S. Lytle presiding; Omaha, last report 320, received by baptism 5, certificate of baptism 1, removed 2, 12 elders, 4 priests, 4 teachers, 2 deacons. Reports were received from 7 elders, 5 priests, 2 teachers, and 2 deacons. Number of sermons preached by elders 84, by priests 10, by teachers 2. Number of services attended by elders 249, priests 94, teachers 46, deacons 41. Bishop's agent reported: Received \$691.85, paid out \$523.50. Resignation of Alice Schwartz as district clerk accepted and J. E. Butts chosen to fill vacancy. An invitation from the Western Iowa reunion association to join with them in their reunions was accepted. Action to abolish delegate system was deferred to second session of next conference. President requested to arrange that one session of conference by a priesthood meeting. Most of the sessions were prayer and preaching and the Spirit of God was enjoyed. Adjourned to meet at Omaha, at call of officers. Lyda Lewis, temporary clerk.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—Conference met with the Clear Lake Saints at their chapel, October 19, 1908. Bro. Stroh and his associate counselors, S. W. L. Scott and O. H. Story, were chosen to act as chairman of the conference. Motion prevailed that if Bro. J. W. Wight put in appearance he be associated with the presidency of the conference. W. F. Shaub was appointed secretary of conference, and chose S. W. L. Scott to assist. Branches reporting: Galien, 125; Sparta, 44; Hartford, 48; Coldwater, 116; Buchanan, 32; Belding; Knox, 56; Clear Lake, 172; Marcellus, 20. Bishop's agent reported: Receipts, \$284.12; paid out, \$271.37; balance on hand, \$19.65. Ministerial reports: H. E. Moler baptized 1, S. W. L. Scott baptized 4, W. F. Shaub, F. T. Field, Samuel Stroh baptized 3, N. A. Hill. Delegates were elected to General Conference. Missionary in charge, missionaries of district, and officers were sustained. Moved and carried that Francis [Granger?] act as secretary of district. Adjourned to meet at Clearwater, at call of district president, in month of June, 1909.

GALLANDS GROVE.—Quarterly conference was held at Deloit, Iowa, October 17 and 18, with President O. Salisbury and C. J. Hunt in charge; Edith Dobson secretary. Visiting Saints were given privilege in the transacting of the business. Elders reporting: J. C. Crabb, C. E. Butterworth, C. J. Hunt, A. R. Crippen, O. Salisbury, D. Brewster, J. G.

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

Myers, J. L. Butterworth, W. A. Carroll, Frederick Hansen, Joseph Greenwood, Alfred Jackson, D. S. Baughman, and J. R. Rudd; Priests J. T. Spence and C. W. Winey; Teacher George Juergens. The total number of sermons preached by the ministry, priests, and teachers, was 332; baptisms 17; confirmations 26; administrations to sick 167; marriages 2. Branches reporting: Gallands Grove 242; Harlan 63; Dow City 139, gain 5; Deloit 215, gain 8; Mallard 72, gain 4; Cherokee 40, gain 1; Lanesboro 45, gain 3; Auburn 55; Salem 56. J. L. Butterworth and A. H. Rudd were appointed to audit bishop's book. The committee on the library board reported progress. Bishop's report: On hand and received since last report \$1,049.60, expended \$929.61, on hand \$119.99. College fund: Received \$24.20, expended \$8, on hand \$16.20. Tent and expense fund: On hand and received \$37.49, expended \$31.99, on hand \$5.50. Itemized account of Sanitarium and children's home fund was read. The next conference will be at Dow City, Iowa, February 13 and 14, 1909. J. W. Peterson, of Lamoni, was present. Edith Dobson, secretary.

Convention Minutes.

GALLANDS GROVE.—District Religio and Sunday-school associations met at Deloit, Iowa, October 16. A number of interesting papers were read and discussions had. Subjects canvassed were "America" and "Appearances of evil." Also, a round table meeting was held. Adjourned to meet at call of the executive meeting. Floy Holcomb, secretary.

CLINTON.—District Sunday-school met in convention at Veve chapel, October 2, 1908, 10 a. m. Number of schools reporting 10, enrollment in district 324, number of teachers 39, number of officers 58, collected for association 50 cents, number of *Quarterlies* used 275, number of books in libraries 187. Sunday-school and Religio held joint session at 7.30 p. m. Convention adjourned to meet at Eldorado Springs, Missouri, March 5, 1909, at 9 a. m. Zora Lowe, secretary.

CLINTON.—District Religio met in convention at Veve chapel, October 2, 1908, 2.30 p. m., with district officers in charge. Number of locals reported 5, enrollment of districts 160, number of sessions held 48. Religio and Sunday-school held joint session at 7.30 in the evening. Convention adjourned to meet at Eldorado Springs, March 5, 1909, at 2.30 p. m. Zora Lowe, secretary.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

Fremont, Iowa, District.

Saints and friends of Fremont, Iowa, District, please take notice that in accordance with the resolution of the district conference of the Fremont, Iowa, District of the Reorganized Church of Jesus Christ of Latter Day Saints, recommending Sr. Lorena Leeka for appointment as Bishop's agent in place of Bishop William Leeka, deceased, the Bishopric take pleasure in making the appointment in accordance with said recommendation, and have forwarded certificate of same to Sr. Leeka.

We also especially recommend Sr. Lorena Leeka to the Saints of the Fremont District for this work, and ask for her the hearty cooperation and assistance of every one.

Trusting the Lord may bless her and every helper in pushing this part of his work, I am, in behalf of the Bishopric,

Very respectfully,
E. L. KELLEY, Presiding Bishop.

South Wales, England.

The brethren and friends of South Wales, England, please take notice that at the October conference for Western Wales, Reorganized Church, Elder Silas Evans was duly recommended for appointment as Bishop's agent for Wales, and his appointment asked of the Presiding Bishopric. We therefore take pleasure in making the appointment of Bro. Evans, and asking for him the ready assistance and help of every member and friend of the cause of Christ in South Wales, both in prayers and in financial offerings, that he may be prepared to perform the work in an acceptable and faithful manner before the Lord, and to the great good of the church that he represents.

Bro. Evans will appoint solicitors as he may deem necessary for carrying out his part of the work in the territory named in his appointment, and perform all the works usual to Bishop's agents under the law governing such.

Asking for him, and every member of the household of faith in South Wales the special blessing of our Lord and Savior, Jesus Christ, I am,

In behalf of the Bishopric,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, October 23, 1908.

Addresses of Scattered Members Wanted.

I, as an officer of the Fairland, Oklahoma, Branch, request that every member of our branch who does not live near enough to attend our meetings, will sit right down and write me, giving their address, that we may visit you as officers or write you in regard to our duty and your duty in the church and kingdom of God.

GEORGE M. RHONEMUS.

FAIRLAND, Oklahoma, October 27, 1908.

Conference Notices.

Mobile District conference will convene with Three Rivers Branch, Mississippi, December 5 and 6, 1908. All reports should be sent in in due time. W. L. Booker, president.

Addresses.

Joseph Arber, 1517 West Lexington Street, Independence, Missouri.

Alvin Knisley, Bisbee, Arizona.

Two Great Dangers to Eyesight.

In the November issue of the *Woman's Home Companion*, Doctor Woods Hutchinson raises his lance against the bogie of civilization making the race blind.

"The dangers to which the modern eye is exposed fall into two great classes—disease, and overuse from near work. Here another great consoling fact faces us, and that is that while overwork and consequent eye strain are by far the commonest troubles that befall the modern eye, discomfort and inefficiency are as far as they go in ninety-nine cases out of one hundred. Never yet was an eye lost solely from eye strain. It is a fact that ninety-nine and nine tenths per cent of all blindness is due to disease, and not to overwork.

"More significant yet, seven tenths of the diseases which produce blindness are the acute infections, against which civilization wages an unceasing and victorious conflict. Small-pox it has practically overcome, thanks to vaccination. The others hold their own as 'blindness,' on account of our highly intelligent amblyopia in declining to recognize them officially or mention them in public. Just so long as we continue to consider it immodest and improper to discuss these blights, so long they will continue to put out the eyes of little children by the thousands."

Doctor William Bayard Hale, best known, perhaps, for his full and vivid narrative of the daily life of President Roosevelt, was a guest of the German Emperor on board his yacht this summer, obtaining from him a frank and free expression of his views on many topics of current public interest. This record is to be published in an early issue of the *Century*.

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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NUMBER 46

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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People out of the church who say they "are just as good as church-members" make me think of the article the grocer hands down as "just as good" when he has not got the real thing! You might say to the critic, "Then you admit that you are not the real thing, but something 'just as good'! Ever since the world was, that has been one of the chief deceits of Satan. Besides, you only say you are just as good. Anyway, church-members are not going to heaven on their own goodness. If you are going to heaven on your own goodness, and are not any better than they are, you are a goner!"—Selected.

Editorial

MORE ABOUT THE EMMANUEL MOVEMENT.

In the HERALD for October 21 we gave some notice to recent utterance on the question of divine healing, including statements made by men who are prominent in the Emmanuel movement. Since writing that editorial two important articles have appeared outlining more definitely the scope and aim of the Emmanuel Movement. Both of these articles appear in the *Ladies' Home Journal*, November. The first is by Reverend Elwood Worcester D. D., Ph. D., rector of Emmanuel Church, Boston, and originator of what is known as the Emmanuel Movement. The second article is by Reverend Lyman P. Powell, rector of Saint John's Church, Northampton, Massachusetts, and head of the Emmanuel clinic in his own church. The direct quotations that appear in this article from these two writers will be found in the periodical above cited.

Reverend Worcester began a series of experiments in 1905 but it was not until 1906 that what is known as the Emmanuel Movement was actually organized. He was assisted in his work by the assistant rector of his church, Reverend Samuel McComb, A. M., D. D., from whom we quoted in the HERALD of October 21.

We are convinced that in certain quarters their work has been overrated and almost wholly misunderstood. It has been hailed as a return to the power and blessings enjoyed by Christ and his apostles; in reality it bears little resemblance to their work. It has been classed as divine healing; whereas it is, on its own confession, human healing,—nothing more.

Their claim is the well known claim made by eminent psychologists, that in certain diseases, more especially nervous diseases wherein the victim is self-deluded, the student of psychology can work a cure by mental suggestion. They admit the human nature of their work and the absence of the divine by refusing to treat diseases of a more serious nature.

Reverend Worcester says:

We have associated ourselves with able and conservative medical men from the beginning, and we treat no case until it has been passed upon and diagnosed by good medical authority. The character of the treatment is always indicated by the examining physician, and the patient is re-examined by him at frequent intervals. We have confined our

practice to the functional disorders because we believe that is the legitimate sphere of our work, which is, of course, really psychotherapy.

Again he says of the class of disease subject to cure by the Emmanuel Movement:

As these conditions frequently arise through the mind, and as they are accompanied by no gross organic lesions, they can be removed through the mind and through a well-regulated manner of living. It is different, however, with diseases which involve a serious injury to the elements of the nervous system or to the organs of the body. There is no power in psychotherapy in any of its forms which can cure true epilepsy or paralysis or Bright's disease or tuberculosis, or, in short, any disease which involves serious lesions of the brain or other organs.

Reverend Powell says:

Every applicant must first submit to diagnosis. If organic trouble is disclosed he is not accepted as a patient. If the disease appears to be simply functional the applicant is registered for treatment and passed on into the rector's study.

He also states that their work has proceeded along lines suggested by Doctor S. Weir Mitchell, who declares, "There is no scientific record of any case of organic disease having been cured by any form of influence exerted through the mind." Mr. Powell continues, "The Emmanuel Movement rests its front, and refuses to take any forward step into the field of the organic until the medical profession itself shall order an advance.

Reverend Worcester studied psychology for seven years and taught it the same length of time. One of his parishioners was Doctor S. Weir Mitchell, the eminent neurologist, who in fact suggested to him a union of clerical and medical treatment. Reverend McComb was a student of abnormal psychology for three years under Doctor William Graham, another noted neurologist. These men assert that no one should take up the Emmanuel Movement who has not made a thorough study of psychology.

We do not wish to be unfair to these gentlemen. We find no fault with them for using their mental powers to alleviate suffering, and it has been admitted by one of the leading physicians of Boston, Doctor Richard Cabot, writing in the *Outlook*, that they have done considerable good and no harm. But we may as well understand the limitations of their work.

We gather from the above quotations that they accept no cases that do not come well within their own powers as men who have a knowledge of the laws of mind. Cases of organic disease are remanded to the physician as being beyond their reach. In this the admission is at least tacitly made that the physicians are wiser and more able than they; this of course indicates the absence of God in the movement. If God were doing the healing the questions in each case would be the faith of the individual and the necessity and wisdom of a cure. Granted the right conditions, organic diseases would

be cured as surely as functional diseases. A case of true paralysis could be cured as surely as a case of false paralysis. Bright's disease is no more difficult for God to heal than nervous dyspepsia. These men admit no divine guidance; and refuse to move forward in individual cases or in their attitude towards disease in general without medical advice and permission.

Their cures are such as Professor Thomas Jay Hudson, in his book, *The Law of Psychic Phenomena*, claims can be performed by any student of psychology upon himself or another. See his chapter on "A new system of mental therapeutics." They have no essential connection with the gospel or with the church of Christ. The cures performed by Christ and the apostles were gospel signs, signs to the believers (see Mark 16). The processes employed by the Emmanuel Movement may be employed by one who is not a Christian and may effect cures upon one who is not a Christian. They are not a sign of anything except that the practitioner has made a study of the power of mind over matter and knows what diseases come within his reach and how to reach them.

It is not divine healing and not even essentially Christian healing. The reader will note again that we do not condemn the movement so far as it goes; we simply assert that it is not the Christ movement and must not be confounded therewith. It is not a restoration of the power that was bestowed upon the ministry of old.

By way of contrast, imagine Christ confronting the blind man. Before he will proceed he says, "Call in a physician. If his disease is organic I can do nothing for him. If it is functional I will undertake his cure."

Imagine Peter and John before the gate of the temple face to face with the man who had been lame from birth. A physician is called and declares the case genuine. The defects are constitutional and congenital. Peter and John refuse to attempt his cure and refer him to a specialist. Or, discovering him to be a victim of autosuggestion, one whose lameness is the result of a settled conviction that he can not walk, they proceed to exert their mental powers. They seek to dominate his mind and fill it with confidence and teach him to say, "I am *about* to be healed. My lameness is *departing*. I am healed."

We do not condemn those who study the laws of psychology with a view to using them in the treatment of disease. Christ understood the laws by which he healed. We may as well understand the laws by which we heal in his name, so far as humanity coöperates with God in that healing. The point is that if God is with us we have divine power back of us and while studying we need turn no case

away as beyond the power of God to heal. In our opinion the latter-day work includes the true Emmanuel movement. Emmanuel, being interpreted, means "God with us." The so-called Emmanuel Movement being examined seems to carry on its face the evidence that God is not with it. It goes as far as man can go and asks for nothing beyond the reach of man.

ELBERT A. SMITH.

THE CHRISTIAN SCIENCE DEFINITION OF GOD AND THEIR POSITION REGARDING HEALING.

Judge Septimus J. Hanna, of California, one of the ablest exponents of Christian Science, recently addressed an audience of about two thousand people in the city of Des Moines. As a matter of interest to our readers we here reproduce some extracts from his speech as it was reported in the *Register and Leader*, November 2:

Christian Science teaches that God is in truth almighty. If he is almighty then surely he is correctly defined by the other terms, omnipotent, omnipresent, omniscient, supreme, and infinite. He who is all powerful is always all powerful. He who is omnipresent is never absent. He who is all wise is never less than that, could not be by the very necessity of his all wisdom.

Objection is sometimes made that Christian Science is heterodox because, as the objectors claim, it declares against God's personality.

The Christian Science definition of God does not describe a more impersonal God, as that term is commonly used and understood, than does the orthodox definition as contained in the Westminster Confession of Faith. This definition is substantially accepted by all churches calling themselves evangelical. I quote it almost in full:

"There is one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, most loving, gracious, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin. . . . God hath all life, glory, goodness, blessedness in and of himself, and is alone in and unto himself all-sufficient. . . . He is the alone fountain of all being, of whom, through whom, and to whom are all things. . . . His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain."

Words could not define a more impersonal God, if we accept words at their ordinary meaning. If we give to the words quoted from the Confession of Faith their ordinary and rational meaning, we could not imagine a better definition of an impersonal God. May I not fairly and honestly ask: How can we think of a God who is "infinite" as being composed of flesh, blood, and bones, with all the infirmities and limitations pertaining thereto? How can we thus think of a God who is "spirit"? How can we thus think of a God who is "eternal"? How can we thus think of a God who is without "body, parts, or passions"? I submit these questions in no spirit of captious criticisms, but by way of sincere and earnest inquiry.

The Methodist Episcopal Church adopts substantially the Westminster definition, but leaves out the word *passions*; thus describing God as being without "body or parts." And yet our orthodox ministerial friends—including those of the Methodist Church—oppose Christian Science largely upon the ground that, as they claim, it teaches that God is not

a person. It remains for our orthodox friends, not for Christian Scientists, to explain how a God who is "infinite," who is "spirit," who is "eternal," who is "without body, parts, or passions," can be a person in the ordinary sense of the term, or a merely "big man," as he is so commonly understood to be.

The definition above quoted is found in the Westminster Confession of Faith of the Presbyterian Church of the United States; and, as I have said, has been substantially adopted by all the orthodox Christian churches. It does not appear in what is called the Shorter Catechism. The book from which I quote bears date of 1906, so that it stands as authority now.

I do not hesitate to say that the Christian Science definition of God is even more personal, in the correct sense of the term, than is that of the orthodox churches as set forth in their creeds or articles of faith. In evidence of this I quote briefly from the Christian Science text-book. (The lecturer here read from pages 116 and 330 of *Science and Health*.)

The assertion of God's presence and power runs through the Old Testament. How could words express a more impersonal being, viewed from the standpoint of mere anthropomorphism than the following from the one hundred and nineteenth Psalm: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me."

Jesus' plain words are of themselves sufficient to settle any question as to God's anthropomorphism. He distinctly declares God to be spirit. (It is wrongly translated in the old version as "a spirit") and adds that those who worship him must worship him in spirit and in truth. While John, the beloved disciple, as distinctly says, "God is love."

In further corroboration of the true conception of God and his power and presence in his universe and in his world, I desire to call attention to another definition of God given by the Psalmist, in the one hundred and third Psalm: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." This is either mere abstract poetical sentiment or else it is a declaration of eternal truth, a definition of the eternal God. We accept it as the latter.

We believe in just such a God as the Psalmist here sings of. A God who possesses the power to forgive and who does forgive all the iniquities of his children, a God who possesses the power to heal and who does heal all diseases of his children, who redeemeth their life from destruction, who crowneth them eternally with loving-kindness and tender mercies. I cite this definition of God, not because it stands alone; we find just such conceptions running all through the Scriptures if we look for them. Have we sufficiently looked for them? Have we been generally taught of such a God? On the contrary, have we not been too generally taught of a God who so far from forgiving all the iniquities of his children, has provided a means and place of eternal punishment for such of them as fail to live up to a prescribed course of conduct? A God who so far from healing all the diseases of his children, sends disease upon them in order to chasten and make them better? This manifestly was not David's conception of God. If it was, his own plain words falsify that conception.

In immediate connection with the one hundred and third Psalm I now call your attention to a part of the New Testa-

ment record which we consider as fundamental Christian doctrine or teaching. I refer to the great commandment given by Jesus to his disciples, called by some Bible commentators his "Great commission of twelve." If it is true that this part of the Bible is fundamental Christian doctrine or teaching, then surely those who desire to live Christian lives can not too much study nor too well understand it. For present purposes, I quote the account contained in Matthew 10:

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.

"And as ye go preach, saying the kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

"Provide neither gold nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for thy workman is worthy of his meat." Or of his hire, or wages, as it is elsewhere rendered.

This commandment is a unit. It is not two commandments. There is in this language no authority to separate or subdivide it. No more authority to do this than there is to reject it as a whole. The words relating to healing sickness and doing other works there mentioned are not only part of the general commandment, but of part the very sentence in which occur the words relating to preaching. Yet we have been taught to believe that while a part of this commandment was intended for all times and all peoples, another part was intended only for a particular time and a particular people. In other words, that the part relating to preaching the gospel was to be handed down to all the nations of the world, until the heathen nations should be converted to the Christian religion, but that the part relating to healing the sick and doing the other works mentioned was intended only for the time of Jesus and his disciples. Or, in yet other words, the theoretical part was to be perpetuated, but the practical part, the doing of the work, was to be relegated to the dead ages of the past, left away back beside the Sea of Galilee. Christian Scientists can not agree to this attempt to cut out or make obsolete this part of the great commandment. Had they no other authority than this which I have quoted, they would feel compelled to maintain that this commandment has not been fully complied with, and shall not be fully complied with, until the sick are healed and the other works mentioned therein accomplished, in accordance with the teachings and methods of the founder of the Christian religion. But they are not compelled to rest upon this alone. This commandment is substantially reiterated in the other gospels. . . .

Again, in Mark 16 we read: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Jesus read from the Prophet Esaias the following concerning his mission:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

This is a clear and comprehensive declaration of the mission of the Christ. We see from what has been quoted that this mission, in its mighty entirety, was passed on to Jesus' disciples, by them to be handed down to all nations. There is no escape from this conclusion when we group together the sayings of the Master, and give them their plain and unmistakable meaning.

It is a matter of history that for three hundred years after

the inauguration of the Christian era the sick were healed by the early Christians without resort to material means or remedies. Gibbon, in his history of the Decline and Fall of the Roman Empire, treats elaborately of this subject under the head of the early Christians. He cites instances of persons, some of them well known Romans high in official authority, who were healed of diseases pronounced incurable by the then physicians, through the ministration of the early Christians. In this he does not stand alone; he is corroborated by other authentic historians. Then there are the writings of the early Christian Fathers, the Ante-Nicene Fathers, as they are called; they wrote exhaustively upon this subject, going into minute details as to the healing of the sick and the raising of the dead by the early Christians. Their writings constitute a library of themselves. They are yet extant. I am the possessor of a set of them and have read them with much interest and profit in the connection here mentioned. It is a matter of church history also that a number of the Christians sects, in their earlier church life, were believers in the efficacy of prayer alone to heal the sick, and practiced such prayer. This is true of the Waldenses, of the Moravians, of the Huguenots, of the Friends or Quakers, of the Baptists, and of the Methodists. According to the life of Martin Luther, he was a believer in the power of prayer to heal sickness and more or less practiced it. According to the life of John Wesley, the founder of Methodism, he for many years was a firm believer in the direct power of God to heal the sick, through the efficacy of prayer, and practiced it not only for himself, but for others.

An instance is related where he restored himself to health almost immediately from a severe fever which had hung upon him for several days by asking God's direct help, and by revolving in his mind and contemplating some of the very Scriptural passages to which I have called your attention. It is also a matter of record in connection with the Methodist Episcopal Church that when the bishops of that denomination are ordained they are instructed, among other things, to heal the sick, not as educated physicians, nor with drugs and medicines, but by virtue of their office.

Does this plain biblical authority, with its corroborative history, both sacred and secular, count for nothing now? Has it no meaning for us to-day? Had it no meaning for those preceding us? Have we a right to wipe it all out, or to declare it obsolete? Let us think for a moment. If the contention to which I have referred was true, namely, that a part of Jesus' great commandment has become obsolete, then it is mere dead letter and each of us would have a right at pleasure to take pen and ink and blot it out. We surely have the same right to blot it out physically that we have to blot it out mentally. Christian Scientists do not admit this right nor seek to exercise it. . . . In this endeavoring to obey the teachings of Christ Jesus in all their fullness and to establish upon earth his complete gospel, are Mrs. Eddy and her adherents doing rightly or wrongly? Are they or are they not entitled to the good will and the good fellowship of all who desire a full reign of Christ's gospel in the earth,—a complete redemption of humanity from all its sins, its sorrows, its griefs, its woes, its sicknesses and its deaths?

In attacking the generally accepted theological definition of God Christian Scientists enjoy a distinct advantage. In attacking the old time position of the Protestant churches on divine healing they enjoy an advantage. When put upon the defensive as regards their own definition of God and their own methods of healing they are at a disadvantage; and when their efforts to obey the teachings of Christ Jesus in all their fullness and to establish upon

earth his complete gospel are fully examined in the light of ancient and modern revelation, the disadvantage is greatly multiplied.

AN EXPLANATION.

The article referred to by Bro. Lambert in the following communication came to the office without heading. The heading was supplied by Bro. Leon Gould. It was suggested by Bro. Lambert's official position in the church and was not used with any improper motive. The whole matter goes to show how easy it is to misjudge and condemn unjustly when we do not know the facts in the case:

In the HERALD for June 20, 1906, is contained an article over my signature under the caption of "A father's epistle."

Only a few days ago it incidentally came to my ears that some of the Saints said, at the time of the publication of said article, they thought my caption in bad taste; that I was a little too anxious to secure all the glory and prestige that might result from the use of the word *father*, which word is found in the revelation of April, 1901.

This is to say that the caption referred to above, is not mine. It was supplied at the Herald Office, by whom or for what purpose I do not know; but, in the absence of proof, it is safe to accept it as mistaken kindness of a friendly editor. I felt humiliated when I first saw it, and I have regretted it ever since.

I must say, however, that I am sorry that my life-work has not been sufficient to prevent the HERALD readers, referred to above, from forming a conclusion which is so reflective on the writer. I want no glory nor prestige which does not properly belong to me, and only that degree to which I may be entitled for the glory of God and the upbuilding of his work.

"Have I been so long time with you, and yet hast thou not known me?"

I am willing, nay anxious, that God shall have the honor and glory which belong to his work.

Your brother in hope,
J. R. LAMBERT.

NOTES AND COMMENTS.

A press dispatch from Atlanta, Georgia, reports that a Mormon church at Montecela was dynamited November 2. Four elders who had been holding meetings were driven from town.

The *Ave Marie* states that there are eight million non-Catholic negroes in America and suggests that they present a fine field for Catholic missionary work. In fact Catholics are already in that field trying to reach the negro first by administering to his physical needs.

The congregation of the Westminster Chapel, London, recently gave their pastor, Reverend Campbell Morgan, a fifteen thousand dollar automobile. The press has indulged in some discussion relative to the propriety of ministers owning automobiles. Though one might be donated to a minister the chances are that he could not afford to hire a pro-

fessional chauffeur. He would be obliged to doff clerical garb. The sight of him in goggles, combined with the odor characteristic of the auto, might remind his parishioners of regions not commonly represented by the clergy, thus creating a prejudice against him. However, it is not likely that Latter Day Saint ministers will many of them face this vexing problem for some time to come.

To-day the [Boston] *Herald* abandons the comic supplement. That accompaniment of Sunday newspaperdom has had its day. We discard it as we would throw aside any mechanism that had reached the end of its usefulness, or any "feature" that had ceased to fulfill the purpose of attraction. Comic supplements have ceased to be comic. They have become as vulgar in design as they are tawdry in color. There is no longer any semblance of art in them, and if there are any ideals they are low and descending lower.—*Boston Herald*.

LAMONI ITEMS.

Bishop William Anderson accompanied by Elder Joseph Snively is making a tour of the Stake in the interest of the financial work.

Among the brethren of the ministry who have visited Lamoni during the past week we note Elders F. A. Smith, J. W. Wight, J. W. Peterson, Eli Hayer, Charles Harpe, C. E. Willey, S. K. Sorensen, J. T. Hackett, Columbus Scott, and others not now called to mind. Some of these brethren were called in on account of severe sickness, others were here on business, all availed themselves of their right of franchise, their highest right as citizens. The diversity of their political views indicates freedom of thought and individuality.

Moving picture shows are a feature of modern times. These shows may be made instructive and entertaining or dangerously the reverse. At one exhibition to which our notice was recently called four scenes were enacted, and in each of them a little child committed a murder. What will be the effect upon children who watch these very realistic scenes? Will some of them be tempted to see if they can do the like themselves?

The Patronesses cleared about three hundred and fifty dollars on their election-day dinner and bazaar. Proceeds go to Graceland.

I believe there is no worthier aim for young men to have than to do some useful, industrial work well and become master of it. Other successes will follow.

• • •

A little judicious flattery is an excellent stimulant to a man, but there is no need to slobber over him.—Arthur Pendenys.

The Straight Road

THE CHURCH OF CHRIST. ITS PURPOSE. HOW ORGANIZED.

We understand that the church of Christ is a body of true believers in Christ, organized by him, after the pattern given him by his Father, who sent him. Whenever there was a people on the earth who served God, they constituted his church. Stephen speaks of the church in the wilderness (see Acts 7:38), and Christ said, "I will build my church."—Matthew 16:18. This language implies that his church was not to consist of a promiscuous mass of people thrown together without any approved order, but rather a building put together according to a special rule or pattern of divine architecture.

When Moses was told to build the tabernacle, he was directed of God, who said, "See . . . that thou make all things according to the pattern." Jesus says, "I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38. Hence, Christ will build according to the pattern given him. But as no man can build without the material, so Christ must gather material for the building of his church. This material is to consist of intelligent beings who can become as "lively stones," and fill the purpose intended; in other words, men and women, who are willing and desirous of becoming part and parcel of the church and kingdom of God, and thus fulfill the purpose of their creation. For this purpose, Christ says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel," etc.—Luke 4:18. The preaching of the gospel is the means by which the world may learn the nature and character of the church and kingdom of God. Hence we find him preaching the gospel of the kingdom. (See Mark 1.) Thus he gathers together such as believe his message, and in due time he commences to organize his church. But we find that he seeks divine guidance: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles."—Luke 6:12, 13.

Thus he commenced the building of his church. He afterwards called seventy (see Luke 10), and put them in their place in the building. A more complete organization of his church will be found as we proceed. But the church is sometimes called "the household of faith," "the temple of God," "the house of God," "the body of Christ," "the church of the First-born," "the sheepfold," and sometimes "the kingdom of God." Whichever of these names it is called by, Christ is the builder. It is written, "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken

from it: and God doeth it, that men should fear before him."—Ecclesiastes 3:14.

The church which Christ proposed to build is more fully described in 1 Corinthians 12 and in Ephesians 4. In the first named scripture Paul compares it with the human body, and shows that every member of the mystical body is equally essential to it, as the members of the human body are to that; and are equally dependent on each other, in order that the body may be perfect. After telling that "God hath set the members every one of them in the body, as it hath pleased him," he says, "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Please notice, the apostle says "God hath set" these in the church. Webster defines the little word *set* thus, "To fix firmly; to make fast, permanent or stable," etc. God set the members in the human body, and all generations of men have had the same members that were set in the first man's body; and as Paul compares the church of Christ with the human body, it follows that so long as the church of Christ endures on the earth, the members of that body must remain. As every generation of humanity has the same members, so must every generation of the church of Christ have the same members, or they are not the church of Christ. The church must remain on the earth until God's purpose in its organization is accomplished, just as humanity must remain until the purpose of God in its creation is completed. The human body has not changed; if it had it would no longer be human. Neither can the church of Christ change and still be the body of Christ.

We will now try to learn from God's word the purpose for which these different members were *set* in the church. In Ephesians 4 we are told that when Christ ascended into heaven, he "gave gifts" (see 1 Corinthians 12), and that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Here then is the divine purpose in placing these members in the church; and as God's character does not change, his plans do not change, and his word endures for ever. The work to be performed through these instrumentalities is indeed a stupendous work. Human power and wisdom can not accomplish it. Only a ministry chosen and qualified of God can hope to bring about such a glorious result; and then only as mere instru-

ments in the hand of the divine Builder, they being as "clay in the hands of the potter." But we are told, "They are not needed now." Is that true? Does not the human body need every member that God set in that body to render it a perfect human body? Can the church of Christ be a perfect body and any of its members be lacking? If not, then wherever the church of Christ is found the above mentioned means that God set in his church will be found. For "whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." Are the people of God perfect yet? Can they dwell in his presence in their imperfect state? Perfection is not a momentary work. We are told to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Peter 3:18.) Growth is a gradual increase. The plant does not become perfect all at once; nor does the child become a full grown man in a moment of time; nor does the saint attain to perfection as soon as he becomes a child of God. Our corrupted natures must be subdued, evil propensities overcome, our entire minds and bodies be brought into subjection to the will of God. In fact, we must become new creatures, clothed with the divine nature, before we can dwell in his presence; for it is written that without holiness no man shall see the Lord. Again, can the minister work effectively outside of God's order? If these were essential for the work of God's ministry in those days, are they not essential to-day? Can the body or church be edified without the means appointed of God? Are we all "in the unity of the faith" yet? Are all the multiplied schisms and conflicting creeds the one faith of the Lord Jesus Christ? Have we come to the knowledge of the Son of God, whom to know "is life eternal"? (John 17), and who, if we do not know, shall be revealed "in flaming fire taking vengeance on" us (2 Thessalonians 1)? Have we attained to the measure of the stature of the fullness of Christ? If not, how can we expect to attain thereunto without the means ordained of God to bring us to that glorious condition? The church must be made a glorious church, without "spot, or wrinkle, . . . holy and without blemish." (Ephesians 5:27.)

For evidence that that stupendous work is not yet accomplished, read from the twelfth to the sixteenth verses of the fourth chapter of Ephesians. The many conflicting creeds and divisions of faith can not be the result of pure gospel teaching and practice, but are evidence that mankind "have transgressed the laws, changed the ordinance, broken the everlasting covenant" (see Isaiah 24:5), just as Christ predicted (see Matthew 24:10, 12), and as foretold by Paul (see 1 Timothy 4; 2 Timothy 3 and 4; 2 Thessalonians 2).

And as shown to John on the Isle of Patmos, this departure was manifest among the churches of Asia. Peter also foretold of the "damnable heresies" (see 2 Peter 2). As evil, when encouraged, takes no backward step, but, having gained a foothold, it moves steadily on in its serpentine trail until it has permeated the whole body with its poisonous venom, so the departure from the faith of Christ, which began in an early day (see Acts 20; Galatians 1), stealthily crept into all the ranks of Christendom, until John Wesley honestly declares in his sermon on "The more excellent way," that the love of many had waxed cold, and the Christians had no more of the Spirit of Christ than the other heathens. Luther, Calvin, Wesley, and others, seeing the deplorable state of the religious world, tried to stem the tide of iniquity, but working by their own wisdom, and in their views conflicting with each other, and being devoid of divine inspiration, the result of their efforts to reform the church resulted in the increase of conflicting sects and creeds, inspired with bitter hatred against each other, even to imprisonment and death. But God, who had seen the hardness of the hearts of men, and who, because of their stubborn rebellion, had given them up to the hardness of their hearts, looking down with compassion, accepting the prayers and efforts to serve him of such as were truly seeking to find the way of holiness, remembered his purpose as declared by Paul in Ephesians 1:9, 10: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on the earth; even in him." And for this purpose he showed to John on the Isle of Patmos "things which must be hereafter" (Revelation 4:1); and, among the wonderful things shown, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Revelation 14:6.

From the foregoing we learn that the gospel was to be restored to earth at some period of time after John's day, because this is one of the "things" which the voice said "must be hereafter."—Revelation 4:1.

The history of our world bears no record of an angel bringing the gospel again to earth since John's day, until the nineteenth century. None of the reformers made any claim that angels visited them. In fact, it was universally concluded that angelic

visits to earth had for ever ceased, notwithstanding it is written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Hebrews 1:14.

It is now well known that in the year 1820 a youth named Joseph Smith claimed to have a vision of the Almighty in answer to prayer; and again, that in 1823 an angel of God visited him, and that in a subsequent visit the angel delivered unto him the "everlasting gospel to preach to them that dwell on the earth." Men of the world declare the claim preposterous, and assume a holy horror at the thought that God or angels should visit an unlearned youth. But they forget that God revealed himself to the little child, Samuel (see 1 Samuel 3); that he called the shepherd lad, David, to deliver Israel; that he called Jeremiah to be the prophet unto the nations when he was a child (see Jeremiah 1). They forget the testimony of Paul in 1 Corinthians 1:16. Read also Isaiah 55:8, 9. Cowper acknowledged that

"God works in a mysterious way,
His wonders to perform."

God works like himself, hence there is perfect harmony in his work of the restoration "of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20, 21.) And the work now commenced. The greatest event that has ever transpired on earth since the creation is that of the restoration "of all things," or to speak by the record, the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The holy prophets have sung of Christ's coming into the world to pay the price of man's redemption by the sacrifice of himself; but they have also sung of the perfection of that redemption, and of his coming again to earth, to restore all things to their pristine state, as when they came from the plastic hand of the Creator,—earth redeemed and all creation brought back to that Edenic blessedness, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," when the enmity between man and beast shall for ever cease, when nothing shall "hurt or destroy in all my [God's] holy mountain." (Isaiah 11.) They sang of the kingdom of God becoming supreme over all the earth (see Daniel's prophecy), and Christ our Redeemer King reigning with his redeemed saints on earth a thousand years. (See Revelation 5 and 20.) They sang of earth celestialized, lifted or exalted to be the throne of its Redeemer. But time and space would fail me to recount all the glory and blessedness of which the holy prophets sang, as the veil was drawn aside, and they gazed in awe upon the wondrous work of redemption to be wrought out through Jesus the Christ, the immaculate Son of God. Well might all

creation join the celestial choir, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing . . . blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Revelation 5.

This is the purpose for which the gospel of Christ is restored in all the plenitude of its light and power. With all of its wondrous blessings for both spirit and body. For this purpose Christ has reorganized his church on earth, that men and women may be brought into it through the preaching of the gospel, and by walking in its precepts, be prepared for the revelation of the Son of God, "When he shall come to be glorified in his saints, and to be admired in all them that believe."—2 Thessalonians 1:10.

The Church of Jesus Christ of Latter Day Saints was organized on the sixth day of April, 1830; and, through the preaching of the gospel, God wrought upon the honest in heart to hear and accept the divine message, and in due time he called special messengers to fill the sacred offices and callings, as in the ancient church, as described by Paul in 1 Corinthians 12; and Ephesians 4; and the ancient order was restored. The message is the same to-day as in apostolic times. Faith in Christ, repentance from all sin, baptism in water for the remission of sins (see John 3; Acts 2), and the baptism of the Holy Ghost, through the laying on of holy hands and prayer (see Acts 8 and 19; Hebrews 6:2), also the resurrection of the dead and eternal judgment. May God lead you to obey the four former principles, and prepare for the latter, is my prayer.

CHARLES DERRY.

Christ expects his followers to copy his life. Have you ever stopped to think seriously of the meaning of the word "Christian"? He who takes that name upon him proclaims that the life which he is living is modeled after the life of Christ. If a painter tells you that he belongs to the school of Rembrandt, or of Michelangelo, or of Turner, you will naturally understand that he would have you believe that his pictures show forth the characteristics of these great painters. So, the world has a right, in looking upon the life of a Christian, to conclude that the things which he sees in a Christian's life are copied from the life of Christ. While it is not expected that we shall come up to the excellency of our great Model while we are here in the world, it is expected of us that we shall have no other ideal than this. The exhortation was, "Be ye perfect or complete—not as your neighbor is complete, not in the sense in which the preacher is perfect—but after the standard in Him who is all perfection."—*The Look-out*, October 18, 1908.

Original Articles

A GLANCE IN REVIEW OF C. T. RUSSELL'S WORKS.

UNDER THE CAPTION OF "A HELPING HAND."

Series 1. The Divine Plan of the Ages.

Series 2. The Time is at Hand.

Series 3. Thy Kingdom Come.

Watch Tower Bible and Tract Society, Alleghany, Pennsylvania, 1907.

Mr. Russell's name, while not occurring on the title-pages, does occur in volume 3, pages 312 and 376, in two letters he uses, and which are addressed to him.

The elaborateness of Mr. Russell's attempt, sweeping, as he does, the ages, to develop *his* "Divine plan of the Ages," (?) would seem, in a sense, to make it needful to make an extended and elaborate review; but his main assumptions are so glaringly false, his assertions so bold, and conclusions so inaccurate, as to make an extended examination entirely unnecessary.

Chronology being indispensable to his purpose, he examines existing systems, finds the errors readily, and corrects them to a "mathematical precision," and later finds a difference of two years as to results. This he bridges over with supposition, inference, etc., and assures himself he is on solid ground.

The prophecies of Scripture he handles as aptly (?). Egypt's Great Pyramid is made also to do duty, and his measurements are only faulty to the extent of *one* inch; that he corrects. (See volume 3, page 312.) "Only one of the criticisms was upon measurements, and it showed a variance of only one inch, which we gladly corrected." It was Professor C. Piazzi Smyth, F. R. S. E. F. R. A. S., Ex-astronomer Royal of Scotland, called his attention to it.

His whole cunningly devised fable is without foundation in fact, and will fall as such. His date, 1914, to mark the end of all human rulers, and the rule of Christ to be inaugurated, will prove as untrue as his assumption that his inharmonious dates of 1872 and 1874 inaugurated the millennium. The millennium is in Scripture characterized by peace, righteousness, and glory indescribable. Mr. Russell finds it in operation since 1872, amid murder, suicide, and sinful debauchery of ever increasing magnitude. In the millennium the spear and sword are to be supplanted by the "plowshare" and the "pruning-hook." But in Mr. Russell's millennium, since 1874, very notably, the world's armies and navies are being constantly more fully equipped with death-dealing means and instruments.

Mr. Russell disrobes Christ of his resurrected, glorified body, and makes him to be as *invisible* and as *substanceless* as the *wind*, as he also does all resurrected beings. Fact is, by him, reduced to fable, and reality to myth. After mystical meander-

ings through ninety-four pages, and paving the way for his unique theory, he boldly asserts on page 95 of volume 1: "God has not yet by any means exhausted his power for the world's conversion. Nay, more; he has not yet *even attempted* the world's conversion."

The mission of Christ could not be more heartlessly assailed, or denied, "For the Son of Man is come to save that which was lost."—Matthew 18: 11. "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14: 6.

Any one so *willfully blind* as not to see the falsity of Mr. Russell's assumption and assertion that "God . . . has not yet *even attempted* the world's conversion," is indeed in a pitiable plight, if not a helpless one. Perhaps, at this juncture, a glance at some things in volume 3, first, will aid to a more direct view. Mr. Russell having there reached beyond question, as he thinks, that the millennium began in fact in 1872, that Christ returned in 1874, and that those dates, conflicting as they are (since Christ's advent and the millennium should be at *once*), he finds the remedy for, in counting off the first two years of Adam's time, as then sin had not yet entered, and these years belong to the "reign of righteousness."

It will be seen that Mr. Russell could as well have guessed that period to have been twenty years; but he only *needed two!*

Mr. Russell's position appears quite clearly in the following extracts: (Series 3. Thy Kingdom Come. The parable of the ten virgins):

This parable begins with "then," thus indicating that it was not applicable at once, in the Lord's day, but some time in the future. . . . The movement noted by our Lord in this parable corresponds exactly to one which began with the Miller movement, and which is still in progress. . . . The disappointment of 1844 is briefly recorded in the parable, by the statement that "The bridegroom tarried."—*i. e.*, he seemed to the expectant ones to tarry.—Pages 90-92.

The second advent of our Lord in the end or harvest of the gospel age, occurring in the fall of 1874, proves to be at a point of time exactly parallel to the time of his first advent, in the end of the Jewish age.—Page 125.

Thus we found the time of our Lord's second advent clearly proven to be 1874—October of that year, as shown volume 2, chapter 6. But this is not all. Certain reasonable obstacles to faith in Christ's presence might yet appear to the minds of even careful students, and we wish to see these all removed. For instance, it might reasonably be inquired, How is it that the exact Bible chronology points to October, 1872, as the beginning of the seventh thousand years, or millennium, while the Jubilee Cycles show October, 1874, to be the date of our Lord's return and the beginning of restitution of times? This apparent inharmony of the date of the second advent with the beginning of the seventh thousand years seemed at first sight to indicate "a screw loose" somewhere in the chronological reckoning, and led to careful reëxamination of the subject, but always with the same result. Closer thought, however, proves that God is an exact time-keeper, and that this point is no exception to his mathematical precision. It will be remembered that the reckoning

of chronology began with the creation of Adam, and that some time was spent by Adam and Eve before sin entered. Just how long we are not informed, but two years would not be an improbable estimate. Before the creation of Eve, Adam was permitted to live long enough to realize his lack of companionship (Genesis 2: 20); he had become acquainted with and had named all the animals; he had become acquainted with the various trees and plants of Eden. Then followed the creation of Eve; and some time must have elapsed in the enjoyment of their delightful surroundings, before the blight of sin entered. Recalling all these circumstances, we can scarcely imagine that a shorter time than two years elapsed in that sinless condition; and the interval between the close of the six thousand years and the beginning of the times of restitution leads to the inference that the interval between the creation of Adam and the entrance of sin, during which God's kingdom was in the world, represented in Adam, is not counted as part of the six days of evil. The six thousand years in which God has permitted evil to dominate the world, prior to the beginning of the great seventh or Sabbath thousand, or Times of Restitution, dates from the entrance of sin into the world. And since the Times of Restitution began with October, 1874, that must be the end of the six thousand years' reign of sin: and the difference between that and the date shown in the chronology from Adam's creation represents the period of sinlessness in Eden, which really belongs to the reign of righteousness.—Pages 127, 128.

While the time prophecies thus point out to and harmonize with 1874, as the date of our Lord's second presence, assuring us of the fact with mathematical precision, we find ourselves overwhelmed with evidence of another character; for certain peculiar signs, foretold by the Lord and the apostles and prophets, which were to precede his coming, are now clearly recognized as actually fulfilled.—Page 129.

And now he has come! The Lord is indeed present! And the time is at hand for the setting up of his kingdom, and the exaltation and glorification of his faithful bride. The days of waiting for his presence are now in the past, and the blessedness of the waiting ones, long foretold, is ours.—Page 133.

Though Revelation 1: 7 says, "Every eye shall see him," Mr. Russell in his reasoning has before this disrobed him of his resurrected body and assumes him to be here, and as *invisible* as the *wind*. Since Mr. Russell could characterize the entire mission of Christ as not *even an attempt* to convert the world, to reduce his body to *wind* was a small item. This will come in for further attention as we examine a few things in volumes 1 and 2. Now, however, he claims Christ *here* since October, 1874.

Of the first "age" or till the flood, Mr. Russell writes:

The first of these periods, or "worlds" under the ministration of angels, was a failure; the second under the rule of Satan, the usurper, has been indeed an "evil world"; but the third will be an era of righteousness and of blessing to all the families of the earth.—Vol. 1, p. 67.

Do you see? The angels' work was a "failure." The second "evil world," also; but in 1872, the third began, says Mr. Russell. What about the righteousness of it? Mr. Russell has sown theories to the wind. They lack truth, as the wind does material substance and visibility. Again he says:

The present heavens (powers of spiritual control) must give place to the new heavens—Christ's spiritual control. The present *earth* (human society as now organized under Satan's control) must (symbolically) melt and be dissolved, in the beginning of the "day of the Lord," which "shall burn as an oven," (Malachi 4: 1.) It will be succeeded by a "new earth," *i. e.*, society reorganized in harmony with earth's new Prince;—Christ.—Page 69.

Thus the new heavens and the new earth are by Mr. Russell dissolved, made to be only *conditions of society*, whereas, in the Bible we read of the earth being *cursed* with thorn and thistle and otherwise, and also of its transformation, the curse removed, but Mr. Russell has a theory and *it must be fitted up*. Again:

The first age in the "world that now is" we call the patriarchal age, or dispensation, because during that period God's dealings and favors were with a few individuals only, the remainder of mankind being almost ignored. Such favored ones were the patriarchs Noah, Abraham, Isaac, and Jacob.—Page 71.

Here Mr. Russell graciously credits God with having a few pets, and charges him with ignoring the rest. His next compliment is: "God has not yet by any means exhausted his power for the world's conversion. Nay, more; he has not yet *even attempted* the world's conversion."—Page 95.

Such the status of the case in 1907, says Mr. Russell.

All this stupendous "failure" of the angels and God not having "*even attempted*" the world's conversion is to be made up in Mr. Russell's millennium, and so we read:

It would be useless to grant another trial for life under exactly the same circumstances; but though the circumstances of the tried ones will be different; more favorable, the terms or conditions of their individual trial for life will be the same as in the Adamic trial. The law of God will remain the same, it changes not. It will still say, "The soul that sinneth, it shall die," and the condition of man will be more favorable, so far as the surroundings are concerned, than the conditions and surroundings in Eden; but the great difference will be in the increase of knowledge.—Page 151.

To make this the more apparent, Mr. Russell gives the Narrow Way a touch with his magic pen: "With the end of the gospel age, the narrow way to immortality will close, because the select 'little flock' that it was designed to test and prove will have been completed."—Page 213.

The Master said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." It was for all to "find," if they would. Mr. Russell, however, says it is to "*close*," because the select 'little flock' that it was designed to test and prove will have been completed." He makes the limit to be the "little flock," for so he affirms it was *designed* (?); but on the contrary *it was designed* "that *whosoever* believeth in him should not perish, but have everlasting life." It was *designed* for *whosoever*, not a "select little flock."

But why should Mr. Russell have it close since it "leadeth unto life"? Why not still let it remain open to operate in the *rest* of that wondrous millennium of his, and if good enough for the years of his millennium from 1872 to 1914, *when* he assumes the gospel age closes, why not for the balance of that millennium? Why not have closed the narrow way *before* 1872, and have the *better substitute* of Mr. Russell for his whole millennium? Why not, Mr. Russell? And now it is the *angel's turn again for another rub!*

Several scriptures throw light on God's dealings during that time, and thus give a clear insight into his plans as a whole. The thought suggested is that the first "world," or the dispensation before the flood, was under the supervision and special ministrations of angels, who were permitted to try what they could do to recover the fallen and degenerate race. Doubtless, with God's permission, they were anxious to try it; for their interest was manifested in the singing and shouting for joy over the works of creation. (Job 38: 7.)—Page 220.

The "*supervision and special ministrations of angels,*" you see, failed, but, "doubtless, with God's permission they were *anxious to try it.*" Sad dilemma! Mr. Russell was not there to suggest an improvement. How would it have done for Mr. Russell to have supposed the angels filled well their mission, and it was men that failed to appropriate the benefits? Ah! No!! That would not have fitted Mr. Russell's scheme.

Now see how Mr. Russell can tell things that he virtually says *nobody knows*:

"The ages to come," "H" [referring to his chart] following the great reconstruction period, are to be ages of perfection, blessedness, and happiness, regarding the work of which the Scriptures are silent.—Page 223.

"Regarding the *work* of which the scriptures are *silent.*" How then did Mr. Russell find out that the Narrow Way was not to be the working basis for the "world's conversion," to overcome the *failure* of the angels and God not yet having "*even attempted*" the world's conversion? Scriptures silent! But Mr. Russell is not, as further appears in the following. Though Christ distinctly affirmed that a spirit *could be seen*, Mr. Russell denies it. Christ said: "But they were terrified and affrighted, and supposed they had seen a spirit."—Luke 24: 37. A spirit could be *seen* then. To contradistinguish himself as a resurrected being, from a spirit, that could be *seen*, he said: "Behold my hands, and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24: 39.

As there and then *constituted*, of flesh and bones, he affirmed, "*It is I myself.*" Though Christ affirmed, as before said, a spirit could be *seen*. Mr. Russell, on the contrary, takes the position a spirit is as *invisible as wind*, and makes Christ to be that *invisible*. Moreover, that the *flesh and bone bodily*

appearance was solely for temporary appearance, so much trappings, to be and was laid off as clothing. It was not laid off. "It is I myself," said Christ. "It is not," says Mr. Russell.

To make his case as to Christ being invisible, he uses and *misapplies* Christ's illustration of the Holy Spirit's influence in this life. Christ said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."—John 3: 8. That is to say, As the wind is invisible to the physical eye, so to the carnal, unregenerate mind, the influence of the *Spirit* would not be *discernible*. It was an explanation of: "Except a man be born again, he can not see the kingdom of God."—John 3: 3. And again: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Though unseen to physical eye or unregenerate mind, it was a fact. "So is every one that *is born of the Spirit,*" of verse 8, shows it was an accomplished fact, *then*, and not awaiting the resurrection. "That which *is born of flesh is flesh; and that which is born of the Spirit is spirit,*" of verse 6, shows it was *then* accomplished, at fleshly birth for the flesh, and at spirit birth for the Spirit, Mr. Russell to the contrary notwithstanding! To make his case he transfers this to the resurrection, disrobing the resurrected Christ in order to install his theory. Whereas Christ taught that to be born of the Spirit, *immediately* followed, "born of the water," by adding, "and of the Spirit." Mr. Russell has use for that scripture to *disrobe* Christ, and so *transfers it to suit his purpose*. Let us pay attention to Mr. Russell again:

Then, after being dead three days, he was raised to life—to the perfection of spirit being (I plane L), born of the spirit—"the first born from the dead." "That which is *born of the Spirit is spirit.*" Jesus, therefore, at and after his resurrection, was a spirit—a spirit being, and no longer a human being in any sense. True, after his resurrection he had power to appear, and did appear, as a man, in order that he might teach his disciples and prove to them that he was no longer dead; but he was not a man, and was no longer controlled by human conditions, but could go and come as the wind (even when the doors were shut) and none could tell whence he came or whither he went. "So is every one that is born of the Spirit."—John 3: 8.—Page 230.

Here, you see, is his transfer, applying: "So is every one that is born of the Spirit" to the resurrection time and state. He also makes the word *human* to do service for him, as admittedly that does not belong to the resurrected state, and he *calls* Christ's resurrected body *human*, and then, *as such, reasons it away*. He says, "But he was not a man, and was no longer controlled by human conditions." In this he makes "man" to apply only to the "human," and adds, "And was no longer controlled by human conditions, but could go and come

as the wind (even when the doors are shut).” “As the wind.” “Even when the doors were shut.” Well! Mr. Russell, if the wind can go through a door shut, why not the real resurrected Christ? Christ exceeded it. “As the wind”? He did what the wind could not. So, it was not the case of him “so is every one that is born of the Spirit,” after all! “No longer controlled by human conditions.” Was Christ controlled by human conditions when he made the wine at the marriage? at the feeding of the multitudes? when he descended from the mountain, “walking on the sea”? Hardly. So, Mr. Russell’s play on *human, man* and *human conditions* does not go very far after all.

The thing necessary for us, then, is to be justified, and thus to reach plane N. How is this accomplished? Is it by good works? No; sinners can do no good works.—Page 231.

Then sinners can never rise from the plane of sinners; for, to so rise, *would be good works*; and, Mr. Russell says, “Sinners can do no good works.” Again, Mr. Russell says:

During the millennial age, Israel will be the chief nation of earth, at the head of all on the earthly plane of being, into oneness and harmony with which all the obedient will be gradually drawn. Their restoration to perfect human nature, as well as that of the world in general, will be a gradual work, requiring all of the millennial age for its full accomplishment.—Page 241.

Now, why does Mr. Russell give us that, after he has told us in an extract from page 223 that on *that very time* and work “the Scriptures are silent.” But worse than that, on page 241, last cited, it is “to perfect *human nature*,” that it takes for “Israel” and “the world in general, . . . *all of the millennial age for its full accomplishment*.” So it is *only* “perfect human nature,” at the end. Ah, me! “*Perfect human nature!*” would be human *bodies* with the rest, or, still worse, to have *human natures* after a thousand years of Mr. Russell’s reconstruction work, and *in those bodies like the wind* so superior to the resurrected Christ, is nothing less than awful! And the whole millennial time gone! And though the Scriptures are “silent” on that period, Mr. Russell proceeds:

During that thousand years’ reign of Christ, the results of Adamic death will be gradually swallowed up or destroyed. Its various stages—sickness, pain, and weakness, as well as the tomb—will yield obedience to the Great Restorer’s power, until at the end of that age the great pyramid of our chart will be complete.

The Christ (x) will be the head of all things of the great company of angels, and of men—next to the Father; next in order or rank will be the company of spirit-beings (y), and next the angels; then Israel after the flesh (z), including only Israelites indeed, at the head of earthly nations; then the world of men (w), restored to perfection of being, like the head of the human race, Adam, before he sinned.—Page 241.

Quite a lot of information about that, “regarding which, the Scriptures are silent”; but then Mr. Rus-

sell got it from his chart. But here is a puzzle for you, reader: How are those men going to be like “spirits,” that are like the “wind,” “invisible,” and also *like Adam before he sinned*—“restored to perfection of being, like the head of the human race, Adam, before he sinned.”

Like Adam, then, *before he sinned*, is *perfection*. Adam before he sinned had a *visible* body. As the perfected state in Mr. Russell’s millennium is like Adam was *before he sinned*, Mr. Russell’s manufactured spirit bodies are reduced to *wind, an imagination of his*.

Having stated the final climax, “perfection,” in his own terms and figure, “restored to perfection of being, like the head of the human race, Adam, *before he sinned*,” Mr. Russell then observes how it is done, although upon this “the Scriptures are silent.” He continues:

This restoration will be accomplished gradually during the millennium age—“the times of restitution” (Acts 3:21). Some, however, will be destroyed from among the people; first, all who, under the full light and opportunity, for one hundred years, refuse to make progress toward righteousness and perfection. (Isaiah 65:20.) And second, those who, having progressed to perfection, in a final testing at the close of the millennium prove unfaithful (Revelation 20:9). Such die the second death, from which there is no resurrection or restitution promised. But one full individual trial is provided. But one ransom will ever be given. Christ dieth no more.—Pages 241, 242.

He paraphrases Christ and concludes for him thus:

Hence John’s preaching and that of my disciples is repentance—a return to God, and to a recognition of the covenant made; and the baptism of John signifies this repentance and reformation of heart and life, and not the new birth. But unless you have more than this you will never see the kingdom. Except in addition to the reformation symbolized by John’s baptism you receive a begetting and birth of the Spirit, you can not see my kingdom. Repentance will bring you back to a justified condition; in that condition you will be able readily to recognize me as Messiah, the antitype of Moses; and thus consecrating to me you will be *begotten* of the Father to a new life and the divine nature, which if it develop and become quickened, will insure your being *born* a new creature, a spirit being, in the first resurrection; and as such you shall not only see but share the kingdom. . . . Let me give you an illustration by which you will gain some idea of the beings who, when born of the Spirit will constitute this kingdom: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth—so is every one that is born of the Spirit.” As the wind blows here and there, you can not see it, though it exerts an influence all about you. You know not whence it comes nor where it goes. This is as good an illustration as I can give you of those who will “enter into” or constitute the kingdom which I am now preaching. They will all be as invisible as the wind and men not born of the Spirit, will neither know whence they come nor whither they go.—Pages 279, 280.

But as before seen, Mr. Russell has them all who reach the final perfection, finish “*like Adam before he sinned*.” Mr. Russell went back to Adam and got those *two years he needed*, but either he never

thought of disrobing Adam as he did Christ, or forgot it. Perhaps his chart held his attention a little too closely. *I think so.* After all his trouble to dispute Christ, transfer being born again from the place Christ assigned it, the first steps of life in Christ to the resurrection, and disrobing the resurrected Christ, gives it all away in his illustration of "perfection," reached by and with his references to Adam. The "perfection" he has so explicitly defined (*spirit being as invisible as the wind*), but finally, (when he must have lost sight of what a sad dilemma it put the whole story in,) "*like Adam before he had sinned,*" he writes again, thus:

The coming manifestations of divine power will far exceed those of that typical age; for the work of the coming age comprises the awakening of all the dead and the restoration of *the obedient* to perfection.—Pages 290, 291.

Spirit being invisible as wind, like Adam was—ah, me!

Those who will constitute the spiritual phase of the kingdom are the overcoming saints of the gospel age—the Christhead and body—glorified. Their resurrection and exaltation to power precedes that of all others, because through this class all others are to be blessed. (Hebrews 11: 39, 40.) Theirs is the first resurrection. (Revelation 20: 5.) The great work before this glorious anointed company—the Christ—necessitates their exaltation to the divine nature. No other power could accomplish it.—Page 288.

"The Christhead and body—glorified" and "this glorious anointed company—the Christ," puts all included very close together. But, Mr. Russell while having the Christ returned, 1874, has not even hinted, so far as we see, as to even one of the perfected, spirit, wind-like beings being among us; while the Scriptures, not being *silent*, say "Christ, the first-fruits, afterward they that are Christ's at his coming." So in 1874 this should *have been* accomplished "at his coming." So thirty-three years ago this should have occurred, but Mr. Russell says, "Those who *will* constitute." Why did he not say, Those who now constitute? But, after all, Mr. Russell may think they have been here since 1874. That *visible* body of *his*, however, (more like Adam *after* he sinned than *before*, evidently,) *is in the way*. But, oh! he is going to die, perhaps, to get the wind-like one; if so, we are short now and have been thirty-three years. And, if death of the Adam-like man is the first resurrection, if Mr. Russell must so get the perfected state, then the first resurrection, according to Mr. Russell, has been in operation at and since Adam's death.

And thus, after so glorious bungling as Mr. Russell's work abounds in, he has the audacity to say of Revelation 20: 5, in a foot-note on page 288:

In this verse the words, "but the rest of the dead lived not *again* until the thousand years were finished," are spurious. They are not found in the oldest and most reliable Greek manuscript, the Sinaitic, Vatican, Numbers 1209 and 1160, nor the Syriac manuscript.

Since it is a known and acknowledged fact that no manuscript reaches within four hundred years of the original, how does Mr. Russell know which is the "most" reliable? Does it necessarily follow that the oldest is? How can it be told without the *original*? It is quite possible the writer of this *oldest* might have left that off, and quite as possible another copyist retained it. Mr. Russell's first resurrection is an exploded bubble. It was to install it that he tries to reason away the objectionable words, "the resurrection of life," and "the resurrection of damnation," of John 5: 29, and "of the just and unjust" (Acts 24: 18), make it clear that there are two. Mr. Russell's, an empty myth, in the setting he gives it, would be but one, continuing, however, one thousand years. The twentieth of Revelation, apart from the, to Mr. Russell, objectionable words, provides for two, one at the opening, and one at the close of the thousand years.

We have now reached Series 2: The Time is at Hand:

In this chapter we present the Bible evidence proving that the full end of the times of the Gentiles, *i. e.*, the full end of their lease of dominion, will be reached in A. D., 1914; and that that date will be the farthest limit of the rule of imperfect men. And be it observed, that if this is shown to be a fact firmly established by the Scriptures, it will prove:—Firstly, that at that date the kingdom of God, for which our Lord taught us to pray, saying, "Thy kingdom come," will have obtained full, universal control, and that it will then be "set up," or firmly established in the earth.—Page 76.

Philosophizing yet more as to his invisible Christ, Mr. Russell says:

The lesson of his changed nature was still further emphasized by his manner of leaving their sight: "He vanished out of their sight." The human body of flesh and bones, etc., and its clothing which *appeared* suddenly while the doors were shut, did not go out of the door, but simply *disappeared* or dissolved into the same elements from which he had created them a few moments before. He vanished out of their sight, and was no longer *seen* of them when the flesh and bones and clothing in which he had manifested himself were dissolved, though doubtless he was still with them—invisibly present: and so also much of the time during those forty days.—Page 127.

Mr. Russell's false assertion as to the *human* body, does not make it so. Paul says, "Who shall change our vile body, that it may be fashioned like unto his glorious body."—Philippians 3: 21. As Christ had asked to be glorified (see John 17: 5, so he *was*, in the fact of his resurrection, had his *glorious body*, not a "human" one. "Our vile body," "*fashioned like unto his glorious body.*" Mr. Russell's manufactured wind-like bodies for Christ and others, are not according to the *pattern*, not "*fashioned like unto*" it.

He also makes the word *vanished* do uncalled-for duty. It is found in Luke 24: 31, and refers to Christ's departure, not that he was dissolved. Further, he uses this as if it were at the scene when

the doors were shut. He wanted "doors were shut" to help him on "vanished." See? The story from which he gets "vanished" opens with Luke 24: 13, "And, behold two of them"; in verse 29 we find the "day is far spent," and "he went in to tarry with them," "sat at meat with them," "vanished out of their sight." Easy enough in the *darkness*. Verse 18 shows one of these "them" was "Cleopas," who was not one of the twelve disciples. Who the other one was is not stated, but verse 23 shows that in the "same hour," these went to Jerusalem, "found the eleven gathered together, and them that were with them." That is *where* and "when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst." This appearance, or rather the disappearance, is too wonderful for Mr. Russell, so he just has Christ (some wind) get in there and *create*, and then *dissolve* a body for that special occasion. Why does he not fix up the coin and fish story and feeding the multitudes?

We have however a case of Christ's disappearance, "vanishing," clearly stated in Acts 1: 9: "And a cloud received him out of their sight." The *dissolving* process is *strictly Mr. Russell's*. That nothing of the kind as Mr. Russell would have it, occurred, is clearly stated thus: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The words, *this same*, are made certain by the words "*which is taken up*," and the words, "*shall so come*" do not admit of *any change* and "*as ye have seen*" till the cloud "*received him*." All are unmistakably plain, and settle it to be the glorified, resurrected body of Christ that continued, and *such* will be the Christ when he comes again. True to his own words, "It is I myself." But Mr. Russell continues:

That the bodies in which our Lord appeared were real human bodies, and not mere delusion, he gave them clearly to understand when he ate before them, and invited them to handle him and see that the body was real flesh and bones, saying, "Why are ye troubled? . . . Behold my hands and my feet, that it is I myself: handle me and see: for a *spirit hath not flesh and bones*, as ye see me have.—Page 128.

Instead of Christ's one glorious body, Mr. Russell needs a number of human bodies to work his scheme. In Christ's words they "supposed they had seen," he makes it clearly possible to "see a spirit," but Mr. Russell's plan does not admit of that. As, "but their eyes were holden that they should not know him," (Luke 24: 16) so in the reverse case, under divine blessing they *could see* even a spirit. Mr. Russell's eyes are too "holden" to see little else than *his scheme*. Hear him again:

Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, . . . whether it was dissolved into gasses or whether

it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption no one knows:—nor is such knowledge necessary. . . . Those who cried, "Crucify him!" may yet as witnesses identify the very body pierced by the spear, and torn by the nails and thorns . . . that he himself was no longer human flesh and bones—but a spirit being who could go and come as the wind so that none could tell whence he came or whither he went, but who, for the purpose of instructing them, appeared as a man in various bodies of flesh and bones, which he created and dissolved as occasion required.—Pages 129, 130, 131.

After all the *dissolving*, Mr. Russell has dealt in, it is amusing to read: "Whether it was dissolved . . . or whether it is still preserved . . . no one knows." But Mr. Russell knows (?) of "various bodies of flesh and bones which he created and dissolved as occasion required." These exist only in Mr. Russell's theory. Christ had, and still has, and will return with, the one glorious body of flesh and bone of which he said, "It is I myself."

Christ's glorious return stated thus in 1 Thesalonians 4: 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air," Mr. Russell disposes of thus:

Where on the face of the earth is the civilized nation that has not heard the shout, and is not influenced by it. The entire civilized world has, in the past few years, been studying political economy, civil rights, and social liberties as never before in the annals of history; and men are encouraging each other, and being encouraged as never before, to probe these subjects to the very foundation. The shout of encouragement started by the increase of knowledge among men has already encircled the earth." . . .—Page 146.

The return of the Master, the worthy to be *caught up* to meet him, and the resurrected, of the first resurrection then to take place, is set aside for the above nonsensical speculation of Mr. Russell. His whole nonsensical program makes those not found within its confines or limits to be subjected to annihilation:

Under the chastisements and increasing light and favorable opportunities of the millennial day, all will be brought to such a clear knowledge of the truth and the way of righteousness as to be without the excuse of ignorance, or of inability to obey the truth; and those who persistently continue enemies of God and righteousness shall be punished with *lasting destruction* [a destruction from which there shall be no resurrection] from the presence of the Lord and from the glory of his power.—Page 152.

It is hardly conceivable that Mr. Russell is so densely ignorant of the teachings of the Scriptures as his writings make him to appear. But the fatal *finale* he has for his *spirit-beings* "*invisible as the wind*" yet "*like Adam before he sinned*," make him to appear just so. If he is so ignorant, he can not instruct. If, on the other hand, his is a plan for

other ends than the promulgation of truth, then it may well be said:

Oh! what a tangled web they weave,
Who practice solely to deceive.

Mr. Russell's whole theory is a deception, *dissolved* by contact with the touchstone of truth.

R. ETZENHOUSER.

• * * * *

TWELVE NEPHITE APOSTLES.

It has been argued that there can not be two quorums of twelve apostles in the church at the same time. Why not? The Western Continent was thousands of miles away, across the trackless ocean; *little* or *no* communication between them two thousand years ago. While Jesus was preaching and teaching on the Eastern Continent, he told them he was sent to the lost sheep of the house of Israel (the Jews). He also told them there were other sheep "that are not of his fold," that are of the seed of Abraham, "them also I must visit, and they must hear my voice." He did not explain who they were, nor where they lived. The Jews, as a people, were the lost sheep Jesus was sent to seek, and to offer the terms of salvation to; but they rejected him as a nation, and the message he brought them. But the few that received him, to them he gave power to become the sons of God, to as many as believed on his name. He ordained twelve apostles, gave them authority to heal the sick, cast out devils, cause the blind to see, the deaf to hear, and to preach the gospel to every creature. The church of Jesus Christ was not established until after Christ had been rejected by this branch of the house of Israel, and put to death. On the third day he arose and appeared to many. During this time he gave the apostles instruction concerning the organization of the church and the work they, as his apostles, should do.

In the Book of Mormon, we have a very interesting account of the visit of Jesus Christ to these *other sheep* that had left Jerusalem six hundred years before, and had been lost to the knowledge of this part of the house of Israel. This people had brought with them the records of the Jewish prophets; but, like the Jews, they had dwindled in unbelief. God sent prophets to invite them back to him, but the great majority became wicked, refused all offers of mercy; and, during the crucifixion of Christ at Jerusalem, during the days of darkness and destruction all over the land, many were destroyed. Only a few, compared with the mass of the people, were saved. These were saved because they had received the warning voice of the prophets God had sent among them.

In the Book of Nephi, chapter 4, we read that a voice was heard, saying: "O all ye that are spared,

because ye were more righteous than they, . . . Behold I am Jesus Christ, the Son of God, . . . by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. . . . I will accept none of your sacrifices and burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit."

These people were called Nephites. A great number were gathered together. In chapter 5, we are told that Jesus showed himself to the people of Nephi, a people that were more righteous than the others, and he spoke to Nephi (a leader among them), and said, "I give unto you power that ye shall baptize this people." He called eleven others, also, and gave them power to baptize. He then told them how to baptize, and what to say when baptizing, "Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." He said, "Go forth unto this people, and declare the words which I have spoken." That is very much like choosing these men to be twelve apostles at some future time. Jesus said to the multitude; for a large company of Nephites were come together: "Blessed are ye if ye shall give heed unto these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water, and . . . I will baptize you with fire and with the Holy Ghost." Here Jesus had given all the power and authority of the Aaronic priesthood to these twelve men. They were to preach and baptize, also to declare all the words Jesus had spoken; but had no power to give the Holy Ghost. Jesus reserved that power till further instruction was given. "Blessed are they who shall believe in your words, and come down in the depths of humility, and be baptized." To the multitude he said, "Blessed are ye, if ye shall believe in me, and be baptized." He then delivered what is known as the Sermon on the Mount, as in the New Testament.

"When Jesus had spoken these words, he looked upon the twelve whom he had chosen, and said unto them, Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people."

Jesus then began to teach the people; but some of his teachings were hard for them to understand. He told them the law was fulfilled which was given to Moses (that which they had been observing). "I am he that gave the law, . . . I have come to fulfill the law; . . . the covenant which I have made with my people, is not all fulfilled; but the law which was given unto Moses, hath an end in me."

These words were spoken to the people. Then he said unto those twelve whom he had called:

"Ye are a light unto this people, who are a remnant of the house of Joseph."

In chapter 8 Jesus turned his attention to the multitude. He had told them he had other missions to fill, and would have to leave them. He said, "My time is at hand." The people had become intensely interested, as though they wanted him to remain a little longer. Jesus said, "My bowels are filled with compassion towards you, have ye any that are sick among you, bring them hither." Read the entire account of this prayer- and sacrament-meeting. We are told that Jesus knelt upon the earth, and prayed unto the Father, and the words he uttered in his prayer can not be written by man. And the multitude did see, and hear, and bear record every man for himself. There were present about two thousand five hundred souls. And Jesus told his disciples to bring some bread and wine. And he took the bread and break it, and blessed it, and also blessed the wine, and gave it to his disciples to eat and drink. And when he had eaten he told them to give to the multitude. Here we see these twelve had power to preach, baptize, and administer the sacrament. And when the people had partaken of the bread and wine, Jesus said unto the disciples, "Behold, there shall be one ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name. (N. B. If these disciples had power to bless bread and wine, no need for ordination.)

Here we find a church is indicated, and if Christ intended to build a church, it would be necessary to ordain apostles, as he recognized them as the first officers in his church. He chose these twelve men because of their faith in him; and, by ordaining them, he gave them all the power and authority of apostles. It was this power he gave them as he touched them one by one, or, as Moroni's record says, "He laid his hands upon them" and ordained them. No matter what name men call them, it was the power that Jesus gave when ordaining them to heal all manner of sickness, and to do many mighty works in his name, that made these twelve men apostles.

In chapter 9 we learn that these twelve men, after their ordination, went and stood in the midst of the multitude, doing what Jesus had commanded. "And it came to pass that Nephi went down into the water and was baptized." The record does not state who baptized Nephi. It says angels came down out of heaven, and did minister (act officially) unto them. And Jesus came and stood with them and ministered unto them (thus confirming all the angels had done). After a short season of prayer, Jesus retired a little way off, and prayed again to his

Father, saying, "I thank thee that thou hast given the Holy Ghost unto these whom I have chosen; and it is because of their belief in me, that I have chosen them out of the world. Father, I pray thee that thou wilt give the Holy Ghost unto all them that shall believe in their words." Again he prayed unto the Father, saying, "Father, I thank thee that thou hast purified those whom I have chosen, because of their faith."

In chapter 12 we read that the disciples whom Jesus had chosen, and said he would ordain, after their ordination they began from that time forth to baptize, and to teach as many as did come unto them. And they who were baptized in the name of Jesus were called the church of Christ. And as they journeyed they preached the things they had both heard and seen, and baptized in the name of Jesus (very much like the apostles at Jerusalem). From this record we find that these disciples, when ordained (by the ministering of angels, and confirmed by Jesus Christ), acted and officiated with all the authority of apostles sent of God; they now do all things that Jesus had commanded.

Question: Did Jesus sanction the church they were forming?

Listen: "Whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; . . . if it be called in my name, then it is my church, if it so be that they are built upon my gospel." It would seem from reading the Nephite record that their church was accepted by Jesus Christ. If a church, there was a quorum of Nephite apostles. Just a little before Jesus departed, he spoke unto these apostles (as we believe they are), one by one, saying, "What is it that ye desire of me after that I am gone to the Father?" (Very much like the request of the apostles at Jerusalem.) And they all spoke but three. Nine of them said, "We desire that after we have lived unto the age of man, that our ministry, [as apostles in the church on earth] wherein thou hast called us, may have an end, that we may speedily come unto thee, in thy kingdom." Jesus said, "After that ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest." Then he turned to the three and said, "What will ye that I should do unto you, when I am gone unto my Father?" They were afraid. Jesus said, "I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me; therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I

shall come in my glory, with the powers of heaven; . . . ye shall be changed in the twinkling of an eye, from mortality to immortality."

Methinks it would not require much argument to place these disciples as apostles on the same plane of authority that Jesus did when he called them his disciples at first, and afterward ordained them apostles, as recorded by Matthew 10: 1, 2. An apostle must be a disciple, a follower, a learner, in order to be an apostle.

In book of Nephi, chapter 13, when Jesus had spoken to these twelve apostles (or disciples), he touched every one of them with his finger (possibly laid hands on them), save it were the three who were to tarry. "And behold, the heavens were opened, and they caught up into heaven, and saw and heard" things they were not permitted to utter to man. After this "they did again minister upon the face of the earth; . . . whether they were mortal or immortal, . . . I know not; but this much I know, according to the record which hath been given, they did go forth upon the face of the land"—very much like the calling and office-work of apostles.

Of the official work of these apostles, Jesus said, "Woe be unto them" that will not hearken unto the words of Jesus, and also to them whom he has chosen and sent among them. In Nephi, chapter 6, Jesus said unto the twelve, "Remember the words which I have spoken. For behold, ye [the twelve Nephites] are they whom I have chosen to minister unto this people."

We see the same authority is given to the Nephites as was given to the apostles. For whoso receiveth the words of Jesus, and the words of those whom he hath sent—(we are told that an apostle is "one sent"). Surely these twelve disciples come near filling the bill as apostles, when ordained and sent by Jesus Christ. Nephi, son of Nephi, the first one called by Jesus Christ, in his record, says thirty-five years had passed since Jesus had appeared among them, and that the disciples of Jesus Christ had formed a church in all the land.

Question: If the church is built upon the foundation of apostles, if God set in the church, first apostles, on the Eastern Continent, why not on the Western? We here find the same official acts and doings of the apostles are manifest. They heal the sick, raise the dead, cause the lame to walk, the blind to see; all done in the name of Jesus. See chapter 4, Book of Mormon: "Behold I, Moroni, do finish the record of my father Mormon." In part he says, "My father hath made this record, and he hath written the intent thereof. . . . And whoso receiveth this record, and shall not condemn it because of the imperfections [the difference in the language] which are in it, the same shall know of greater things than these." He says, "I am the son of Mormon, and my

father was a descendent of Nephi, and I am the same who hideth up this record [the Book of Mormon] unto the Lord."

In relating some past experiences in the history of the Nephite church as it was organized nearly four hundred years before his time, he asks, "And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the *apostles*." These were sometimes called disciples.

Nephi, the historian (see chapter 4), calls them disciples. Moroni, the historian (see Book of Mormon, chapter 4), calls these same persons apostles: "And there were many mighty miracles wrought by the hands of the apostles."

Matthew calls them twelve disciples (see chapter 10). He calls them twelve apostles (see verse 2).

Mark, third chapter, says Jesus called "whom he would" up into a mountain, and they, the disciples, came unto him, "and he ordained twelve," and sent them forth to preach.

Luke 6: 13, 14: Jesus "called unto him his disciples: and of them he chose twelve, whom also he named apostles."

John 15, speaking to his disciples, said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, . . . and ye also shall bear witness, because ye have been with me from the beginning." Ordination made these same disciples apostles in both New Testament and Book of Mormon times.

See Book of Moroni, chapter 2: "The word of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them [to ordain them apostles]. And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles. Now Christ spake these words unto them at the time of his first hearing; and the multitude heard it not, but the disciples heard it, and on as many as they laid their hands, fell the Holy Ghost."

GEORGE DERRY.

The *Century* is to have in an early number the interview with the German Emperor obtained by a New York writer on board the Emperor's yacht while it was cruising in Norwegian waters this summer.

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Don't hug too closely your favorite thought. At arm's length you might deem it unworthy.

• * •

Every one in his place makes work easy and prevents friction.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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December Reading for Daughters of Zion.

THE AGE OF CONFLICT.

There is a trying time which comes into the experience of many parents in connection with their children—the time when they have to reckon with a child's will as not only a positive, but as an independent and almost uncontrollable, factor in the family life. This period brings many perplexities and anxieties. What can be done?

Prepare for this age. Expect it. Get ready for it. The experience that is looked forward to and provided for is shorn of half its terrors. It is a marvelous thing that parents so carefully arrange for summer and winter, for breakfasts and dinners, for travel and schooling, and yet so often neglect the most important aspects of all—certain psychological and spiritual conditions of those children—the definite stages of development through which their souls must pass. Much is to be learned from history and life. The traits which David and Eli had to meet in their sons and daughters the parents of to-day have also to encounter. Such experience is a moral guide.

The child who is going to turn out a really strong and efficient man or woman usually manifests two marked traits in childhood—a strong will and a hot temper. Superior physical strength and sharp punishment may keep these traits in check for a few years, but the moment a child brought up by sheer force approaches manhood or womanhood that moment insubordination begins. The first thing to realize is the place and value of these traits. They are not a sign of weakness. A strong will, rightly directed, is what gives moral backbone. A hot temper implies a deep heart. These traits are a native endowment of energy and power. Let them not be beaten and broken, but let them be disciplined, controlled, guided, and trained to moral service.

Study health conditions. Much total depravity is bad air in school, or lack of sleep. Watch the weather influences. We are creatures of a thousand moods, which depend greatly on environment. On bleak and stormy days it is much harder to be good. Teach a child this fact, and help him to take pride in self-control, in rising above petty irritations. Comfortable, fresh, becoming clothes also play a greater part in good temper than we imagine.

Bring children up on great books. Heroic ideals serve to make heroic men and women. If a boy or girl has from childhood been reading the great literature of the world, when the trying period of possible conflict comes, he will by that time have realized, however unconsciously, that the ideals of the world are on the side of order and obedience, that filial devotion is counted one of the noblest traits, and that only the foolish and weak-witted refuse to take counsel of those who are older and wiser than themselves. Such young people, as Ian Maclaren truly says, "will have youth without its crudities."

Allow for the point of view. We can not get life from another. Each of us must go through with it for himself. Parents see life through the medium of experience. Their

vocabulary is that of facts. They do not realize that what they say, however true, conveys little meaning to the child. He hears words, but he has no standard by which to measure their import. Years afterward he suddenly says: "I see now what they meant!" Too many parents expect a child to appreciate their own point of view. He can not, unless he has a remarkable mind, or else has had a deep, early experience of life. A common complaint of parents in regard to their boys and girls is, They are so ungrateful! They do not appreciate all we have done for them. Well, how can they? When those boys and girls are married, and have children of their own for whom they toil and watch and sacrifice and pray—then, and not till then, will they really understand what their own parents did for them. Is it not unreasonable to require from them that which, in the nature of things, they can not possess for years to come? Honor, love, and prompt obedience are all that they are as yet able to give.

Allow for the individuality of the growing life. Parents sometimes harshly repress it. They are too apt to treat their children as if their lives ought to repeat their own. They will not. No son has ever repeated his father's life, and no daughter her mother's. Each of us is unique. The life of that son or daughter will be something absolutely new in time—a fresh experiment in the possibilities of humanity. The utmost care should be taken not to check latent powers and talents, and not to antagonize noble impulses, and not to refuse the advantages necessary for development.

Allow for the irritation of transition. We are all cross when we are thoroughly upset. A son or daughter passing into maturity is usually an irritable being. This is not inherent badness nor lack of self-control. It is the young soul trying to adjust itself to life. Life has strange fears for us all, but never do those fears rise up so strong and high as they do in the period of transition from childhood to more mature life. We are unaccustomed to life. We are not acquainted with its time-honored duties and demands. We do not know how to deal with its problems, nor what to make of the vigorous, powerful personality developing within us. We are constrained, embarrassed, shy, hampered, misunderstood, and this brings about the unbalanced temper, the petty friction, the despondency, the unhappiness, and the desperate loneliness. I think both boys and girls shed bitterer tears during this phase of their lives than they do over their deepest sorrows later on. It is a season of darkness and trial.

Allow for self-conceit. By this I do not mean to accept conceit as a virtue; it is never that. It is not even a tolerable fault. But consider that the child feels within him the stirring of a life of independent power. He knows that he has a place in this universe which no other has ever had or ever will have. His heart is enlarged. The energies which are moving his soul and his aspirations, dreams, and desires appear to him effective. He thinks he can do wonders. He sees the mistakes and failures of others, without realizing the opposing forces in nature and fate which have brought them about. Having never matched himself against the calm universe, he imagines that he is stronger than he is. Instead of being held up to ridicule, he needs forbearance, compassion, wise words, and wise books.

Allow for the desire to rove. What makes a young man restless at home is not that he wishes to forsake his father and mother, but that he is trying to find out where in God's world he truly belongs. All unconsciously he is looking for his work and his mate. The time is coming when that home will be his no more. He will have his own home, new interests, and independent responsibilities. He can not pass at a bound from one condition to another. There is a period

between. Ah, how sadly this period is misunderstood! Too often the father becomes arrogant and domineering—threatens, commands, and reviles his son. The mother weeps, upbraids, pleads, but the son goes his own defiant way. Much of the sadness and sorrow might be avoided if the parents would be a little less arbitrary in their demands, a little less stringent in their requirements, a little more merciful in their judgments of their son's motives. He is not recklessly regardless of their feelings and wishes. He does not want to run away from them. He loves them from the heart. The daily conflict costs him tears and pain. . . .

Allow for moods. Girls, particularly, are subject to great extremes of conduct and feeling. One day they are happy and light-hearted; the next, they are down in the depths. These changes are trying to some parents, who look upon them as whims and freaks. But these moods are a part of a woman's natural development. Just because she is finely organized and sensitive, life takes her at every point unawares. She is not prepared for its sudden disappointments and denials. The overthrow of hopes and plans chills and depresses her. She goes through shock after shock. Again she feels ashamed and disgraced over her outbursts of temper. In her heart there is the ideal of the lovely woman she wishes to be,—the woman ten years older than herself, who has learned patience and calm,—and the daily spiritual defeat fills her with passionate sorrow, which only the noble-minded can understand. Give her tenderness. Love her, and let her grow.

Allow for violent friendships. All girls have them. These friendships often arouse fierce jealousy in the mother. She is angered to find her own love so meagerly repaid, while this sudden girl friend or teacher has lavished upon her the utmost devotion of her daughter's heart. Just as a boy goes through the age of defiance, a girl goes through that of sentiment. It is foolish, but it is real. Recognize the fact. In time these fancies fade away.

Allow for ignorance. The mother, who has had years of practical experience, sees at a glance what is to be done about a house. She thinks her daughter thoughtless and selfish because she lets many things pass by which she might do to relieve her mother of care. Interest that daughter in home duties by giving her a little definite responsibility at a time, and gradually increase it as time goes on. She will grow up, loyal to the home, devoted to her mother, well-trained, prompt, thoughtful, and efficient.

Allow for individual adjustment of time. Allow for individual ways of spending money. No two of us care for just the same things. Every child is unique. Every child is human. Each needs *love, patience, and wise care*. But the reward is greater the greater the discipline of these trying years. Some day there will be the time of bloom and the time of power. The boys and girls will unconsciously pass into that strong, radiant, noble manhood and womanhood of which their dear parents have dreamed, and for which they have toiled and wept and prayed.—Anna Robertson Brown Lindsay, Ph. D., in the *Congregationalist*.

Questions on December Reading.

What is the effect of preparation in meeting any hard experience? What period is referred to as the one causing such great perplexity to parents? How can it be prepared for? What is the value of self-control at this age, when the will is likely to become uncontrollable by others? When should this be acquired? What help can be gained from history and life? What traits in childhood give promise of strong character? How long will sheer force hold these traits in check? How may they be made of service? What conditions may be utilized in teaching a child self-control?

What is the effect on young people of familiarity with the ideal of great books? Should young people be allowed their own view-point? How may they be helped to see things in the true light? What allowance should be made for the irritation of transition? How should the self-conceit of this period be dealt with? What does the desire to rove indicate? What guidance may be given the boy either in gratifying or repressing this desire? To what extent does the advice concerning moods apply to boys as well as girls? What should be our attitude regarding them? How should parents look upon their children's friendships? In the performance of home duties, what development may come to children? In what ways should the individuality of young people be respected? To what extent should they be permitted to trespass upon the rights and convenience of others?

Program.

Hymn No. 199, Saints' Hymnal; prayer; reading from Home Column, with discussion; paper, "Filial devotion as portrayed in great books;" roll-call; business; hymn 219; closing prayer.

Request for Prayer.

Bro. G. H. Shell has been afflicted for a long time with a case of catarrh and asks prayers for his recovery.

Letter Department

A Visit to the Fatherland.

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."

Thus it is recorded in John's gospel, chapter 6, verse 68. Latter Day Saints may grow weary and discouraged sometimes; but where shall they go for anything better in regard to the words of life? Christianity at large is in confusion in regard to the sure plan of God; and has been ever since the great apostasy in the fifth century. The only hope is in the restoration of the latter-day work, as foretold in the Revelation of John, chapter 14, verses 6 and 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

On the 31st of May, this year, wife, daughter, and myself, in company with Bro. Rushton and eight other Saints, boarded the steamer Carmania, in New York, in order to make a trip to the old German country, to visit my mother and relatives whom we had not seen for twenty-six years,—wife thirty-four years. We had quite a pleasant company on board the ship. Among others I made the acquaintance of Mr. Reisuke Sajima, general secretary of the Y. M. C. A. of Japan. He told me that he had made a trip through America in order to more fully study Christianity, but expressed his great disappointment in finding such confusion of teaching. He did not know what to think of it. This gave me an opportunity to explain that the law of the kingdom, which Christ brought, was eternal, and must necessarily be the same in all ages. I showed him the history, and by prophecy how the church gradually fell away, and how it was to be restored again, the teaching necessarily being the same, with all its officers and evidently the same government which would finally establish peace on earth by obedience to the commandments of Christ, the King of the universe. The people did not abide by the system Christ gave them, consequently the confusion.

He listened very attentively, and finally made the remark

that this was real common sense, and asked the question whether the church of God teaches common sense; and he would like to have some papers of our church. I had a few tracts with me, which he gladly took, gave me his card, and took my address. I introduced Bro. Rushton to him as one of the twelve apostles, to whom he gave his card, and kindly asked his address, and said we might hear from him again. When we landed, he came and shook hands, expressing his gladness at having met us.

I also met a Lutheran minister, who has charge over a district (and is called superintendent) where I was born. Heard him preach on Sunday, and was introduced to him. He invited me to his house. The first thing he offered to me was a box of cigars, to enjoy a smoke. After kindly refusing, he wanted to know why I did not smoke. After explaining that the system and lungs of a human body do better with pure air, and speaking of the inconsistency of opening the windows that we may have pure fresh air, and at the same time making it impure by smoking, he excused himself, he, his wife, and another lady listening to a talk on the restoration of the old Jerusalem gospel for three hours, asking after the points of the gospel. After expressing his gladness at what he had heard, I left him a German tract and said good-bye to him.

The meeting with my mother was very emotional. Although seventy-four years of age, she often outwalked us yet. As a rule all relatives received us well. Habits and customs have not changed any. As a rule the German people are very fond of out-of-door sports. The Temple-hof Meadow, near Berlin, was just black with old and young, as far as a person could see, playing all kinds of games Sunday afternoon. They excuse themselves by saying that they are shut up all the week in factory and houses, and must get out on Sunday for fresh air, consequently no time for church. Yet wherever I told them about the restoration of the apostolic church, I found them favorably inclined, and left tracts every place I went.

Met our Bro. Kippe and wife twice. They are very zealous, and have the same Spirit manifested among the true Saints here. He writes and reads English. We found the church papers there. At present he is translating the Doctrine and Covenants into the German language. They have at present about ten members of the church. Have lately baptized five in Eastern Germany. Are very hopeful of getting more soon. And it would be the only reason the writer would like to stay out there, to help do more good among them. We had a very pleasant journey back to America, and are pleased to be among the Saints again.

Yours for the truth in Christ,
ALBERT GIESCH.

INDIANAPOLIS, Indiana, October 29, 1908.

Editors Herald: Since moving to this city a little over a year ago we have searched continually to find members of the church located here, for while we number three members in our own family, we missed the communion and fellowship of those of like precious faith. We have found the statement of the Master, "Seek, and ye shall find," to be a true one, and to date we have been enabled to locate four more members of the household and family of God, with the result that we have a nice little class in Bible study, also a class in Religion work, and hold meetings for those studies each week.

On Sunday, October 18, we held our first social service, also administered the sacrament, and the privilege was much appreciated by all. The Lord was true to his promise and met with us, the power of his Spirit being felt to our edification and enjoyment.

This is a city of about two hundred and seventy-five thousand inhabitants, and the people are generally sociable; a

good field, we believe, for missionary work, and we further believe that in this great city there must be some sheep prospective. However, while we have thus far had no preaching here, we have endeavored to live our religion, and as opportunity presented have let our light shine, and stood ready to give a reason for the hope within us.

Should any of the Saints seeing this know of any Saints or friends to the cause residing in this city, if they will communicate the fact to us, we will gladly call on them.

Yours for the redemption of Zion,
967 Fletcher Avenue. CHARLES H. FISH.

TWIN CREEK, Kansas, October 27, 1908.

Editors Herald: Brn. Peak, Teeters, and Potter have just closed a short series of meetings at our Union Church. The attendance was not large, but attentive. Some little interest manifested, which I believe may be increased by further efforts from time to time. Bro. Potter has promised to remain a short time, as interest may warrant. Brn. Peak and Teeters started northward to take in Harland and other points in Smith County. The few members here have appreciated the efforts of these brethren very much, and we hope to meet them again.

In gospel bonds,
L. F. JOHNSON.

ST. CLAIR, Michigan, October 25, 1908.

Editors Herald: For the first time in the history of the St. Clair Branch the conference of the Eastern Michigan District convened here. A large number came from all parts of the district and also from Canada. It was a strange sight to the average citizen of St. Clair to see so many people of our faith represented. One lady remarked, "I did not think there were that many in your church." The world is strangely ignorant of our position and numbers, and has no desire to be enlightened along those lines.

Well, conference has come and gone and the humdrum affairs of everyday life again occupy our attention. The questions arise, Have we profited by our meeting together? Are we getting closer together or are we growing colder and more indifferent to each other?

"Just as a plank of driftwood
Tossed on a watery main,
Another plank encounters,
Meets, touches, and parts again.

"So, meeting and touching ever,
On life's tempestuous sea,
We meet and part and sever,
Drifting eternally."

Then whither are we drifting? Are we being drawn into the current of the world's pleasures and its golden allurements, and making its smart business methods the standard of our conduct, but which come far below the pure standard required by the gospel? We may delude ourselves into believing our motives and acts pure, but when the piercing searchlight of inquiry from the eternal throne is turned upon our motives, will our shrinking soul stand the terrible ordeal? "God can not be deceived. Whatsoever a man soweth that shall he also reap." We are sowing for eternity. Our records are being written by an eternal pen and these records, whether for good or evil, will surely meet us at the awful bar of God. Our acts are being weighed in the eternal balance, and woe to us if they are found wanting!

What has eternity in store for a living lie? Can we enter the pure atmosphere where God dwells with our garments stained with the lust for gold, that horrible octopus that is seeking to enfold the church of God in its unholy clutches? The commercial octopus of speculation and greed to-day

holds the world in an iron grasp, and is pitiless in its tyranny and extortion over trembling humanity. This loathsome pollution has cast its baleful blight over the work of God, and is surely sapping its very foundation. But, "Remember, oh man, for all thy doings thou shalt be brought into judgment. Wherefore if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment-seat of God; wherefore ye must be cast off for ever."—Book of Mormon, 1 Nephi 3: 8. The enemy of our souls uses his weapons with unerring skill; his lures are many. If we shall wear a spotless robe, our lives must be pure and spotless. The war is waging more fiercely as we approach the end, and as the echoes of the conflict grow louder, we feel to say, "Who shall abide the day?"

MRS. A. MCKENZIE.

HAMILTON, N. B., October 22, 1908.

Editors Herald: I hope you will please give space for the inclosed letter, which, though intended to be personal, is of such interest that I think it will be acceptable to your readers. Bro. Taylor certainly deserves the success he here records for his strenuous and persistent endeavors, and I think the results show, to an extent, which in this instance, nowever, is abnormal, the possibilities of adopting such methods.

Throughout my experience in the missionary field these methods have invariably been successful, and though baptisms may not always result so rapidly nor so numerously, yet results do come; and besides, the work is advertised to thousands, and many friends are made to the cause.

And surely it is a rule that will commend itself at least to business people, that if we can save capital in dispensing with appurtenances and machinery and yet have the same, if not better results, such saving is good profit.

Of course the weather may and does interfere with this kind of service, but the same objection can be and is urged against tent-work and vans, for in this country tents and vans are only in use during the summer and autumn weather. But when the rain and cold come then the tents and vans are stored away, and my personal experience has been that a good sized tent would be required to accommodate most of the crowds we get to speak to.

Well, here is concrete evidence of a peculiarly impressive nature as to the benefit of this kind of evangelical work.

Sincerely,
JOHN W. RUSHTON.

SHEFFIELD, England, October 20, 1908.

Dear Brother Rushton: Just a line to let you know how matters stand in Sheffield. We have arranged for a baptism on Sunday morning next. There are three men to be baptized, fine men; and they seem solid, and understand their duty. There may possibly be more by then, as there are about six more thinking it over. I have continued to hold open-air meetings in the Monolith. Last night was my forty-second meeting in succession, night after night. My voice has kept up fine. It has been miraculous in the minds of the people. They are surprised; but I believe the Lord is behind it all. I have commenced a new idea, which has taken with the people. I told them I would take up a collection each night at the close of the meetings for the distressed in Sheffield, which has met with a hearty response. I commenced last Thursday night. I realized eight shillings. Friday night, four shillings and six pence. Saturday night, ten shillings. I forgot it on Sunday till I was going away and the people had nearly all gone; but I turned back and got one shilling and six pence. Last night I got five shillings. About three weeks back there was a case where a man was out of work and whilst he was at the meeting his child died.

It was investigated. He had nothing to bury it with, so I made an appeal to the crowd and got the whole amount to bury it with, twenty-eight shillings, the largest collection ever got at the Monolith, I was told. So you can judge we are getting known. We had the room full last Sunday night. The interest was phenomenal. You will no doubt have got the paper I sent you by this. I got a good article in the *Sheffield Independent* through the kindness of an influential gentleman, who was a personal friend of the editor, and he took me and gave me an introduction to him, which has given us a show against the Mormons. They have never uttered a word, and their room is near the Monolith, and there are about one hundred of them.

Well, I trust that the interest may be kept up. I am thinking of going home on Monday next, as I should like a rest now. I have given you an idea how matters stand. As to what should be done in the future, I leave it with you. Perhaps it would be best for me to keep on here; but I think by next week, as you well know, the municipal elections are on, and there is much excitement prevailing, and it would perhaps be better to suspend the meetings until after the election is over.

I have remained in Sheffield all the time. I have not been to Clay Cross or Whittington Moor. I believe we shall have to make longer stays in one place to do effectual work; and keep at it. I am thoroughly converted that the only method of getting at the people and getting them interested, is in the open air. Why, just think of it! I came here on the 5th of September, and I can not pass through Sheffield without being stopped and questioned about our work, which, to my mind, is proof that open-air work is the best and cheapest method; but it is work that must be persisted in, to make any success.

Your brother in Christ,

T. TAYLOR.

BLAIR, Nebraska, November 2, 1908.

Saints' Herald: I address you a few lines in the interest of God's work. I am trying in my weak way to advance the cause, have visited several places this last month, and would like to hear from all the scattered members in this Northern Nebraska District. So, if this reaches any one that will write me, I would like to hear from him, and will try to visit all as fast as I can. I am working to keep the missionaries in the field. I want to get in all the tithes and offerings that can be found in this district. Many of you owe the Lord money as tithes, or maybe an offering, and he needs the money. Do you pay your debts to man? God wants you to pay him as well. And he will hold you for the debt just as well as man will do; and, better yet, if you do not pay here, you may be asked to pay it on the other side. I think it would be best for you to pay this debt now, and so please Him who is the giver of all good.

I am ready to receipt you for tithes and offerings. Or, if you are ready to make a statement of your property and pay your surplus, I am ready to help you. If you have an opening where we can preach the gospel to the world (or perhaps you would like to hear the old, old story), we stand ready to come to you just as soon as we can. Perhaps you may suffer death in the family and wish some one to speak a few words at the grave. I will come where you have no one who can do this duty for you. Or may be you want to get married, and want a minister of your own church. For this we will come; or to administer to you when sick. Any of these things we stand ready to do for you any time it is possible for us to come.

But above all, do not forget that I write receipts for tithes and offerings. And the church is sadly in need of the money. It is all I can do to get enough to meet the demands made upon me here in the district. But with your help, we can

do all that is asked of us. This is a call to all that desire to walk godly in Christ Jesus. Do your duty willingly, and God will bless you. His promise is sure and faithful. Try him, and see if he will not do just as he has said.

Do not let what some have said about the law, as to how it shall be observed, stand in the way. God has told us who is to interpret it for us. And if the Bishop, and those with whom he has to counsel, make a mistake, it will rest upon them. We are ready to obey the law as they may direct; and if any one is to suffer, it will not be you and I. But I believe that they are directing us in the way that God desires us to do. So step forward and do your duty. Pay tithes of what God has given, and may his blessing rest upon you in my prayer. Address me at Blair, Nebraska.

Your brother in the one faith,
H. S. LYTLE.

LUTHER, Montana, October 30, 1908.

Editors Herald: It will be just one year to-morrow since I was buried in baptism by Elder Edgar H. Smith. I was brought to see the truth by my wife, whom I had married a little over a year before, and although I have not had the chance that some have had to attend reunion and regular meetings, still I feel sure this work is right, and know we have been blessed in many ways. Even if our crop was not very good, we had other things to be thankful for.

My parents are of the Episcopal faith; and, of course, I was one of those infants that was sprinkled, or water patted on my head; and I was never allowed to go to any other church, knew nothing else; and when I was old enough to think for myself, I thought it must be right because my parents believed that way. They do not want to see any different, now, and call us Mormons, like lots of others; but I am glad I am a Latter Day Saint. But I, like many others, feel my weakness, and do not the things that are pleasing to the Master. The prayers of the righteous avail much; therefore, let the righteous pray for us weaker ones, that we may always strive to walk in the right way, and be pleasing to our heavenly Father.

We are always glad to get the *HERALD* and *Ensign*, for we see so many things to cheer us, being isolated as we are. We sometimes go to Red Lodge, a distance of eighteen miles, and have a good talk with Bro. and Sr. Pomeroy; that is lots of help to us younger Saints, as they have been Saints for so many years; and I am sure they are doing good among their neighbors.

Your brother in the gospel,
ARTHUR G. FULLERTON.

Dear Saints: In thinking over my experiences of the past, I thought I would write you just a few lines of thought which came to me as I reflected on our beautiful gospel. It seems we have so much to be thankful for, when we contemplate it it brings joy and cheer to our soul. I am in the gospel for life. I have not a desire in this world greater than to keep his commandments. I wonder how many of us are able to say,

"I fear no foe with Thee at hand to bless;
Ills have no weight and tears no bitterness."

I lost my baby recently and was able to say, "God's will, not mine, be done." I loved the dear little tot. It always seemed to me he was too sweet for this life anyway, as his face was always a complete smile. God took the dear little one with him and I know that he knows best. I am thankful for everything that has come into my life that has helped to make me purer in heart. I hope to remain steadfast and never get discouraged, though the waiting be long.

I can see the hand of an almighty God over me all the

days of my life since I came to the years of understanding. I love this gospel more and more. We have very nice meetings here in Boston, and I am getting lots of spiritual strength from them. I am trying to get myself ready for whatever may come to me, be it sunshine or rain. Dear ones, those of you who have trials hard to bear, do not forget that Jesus is at the helm. He is over all and loves us all. If we never were tired, we could not appreciate rest; if we never were hungry, we could not appreciate being fed; and if we were never sick, we would not appreciate our health. So it is with the gospel of Christ: when we get in a condition of trouble, then it is we can appreciate God. If we never had seen the need of God, how could we have learned to love him or call on him? I have been in need of a heavenly Father's care very much and I can see the need of him more and more.

I want to go on and be a faithful worker for the Master and show by my walk and conversation he is first in my life. Here are a few lines of poetry which came to me the other day:

May we, dear Saints, press on our way,
With an undaunted faith,
And search the books in which we find
The gospel's blessed way.

And live and trust in God above,
Who surely sees and knows
Our every thought and care and hope,
And also each one loves.

So may we all in him rejoice,
Press on the heavenly way
That we may each his grace receive
To help us on our way.

Then let us all each hour improve,
May God's Spirit fill our hearts,
To fit us for the Church above
And reach the Zion Land.

MRS. HATTIE G. SUTHERLAND.

CENTERVILLE, Iowa, October 20, 1908.

Editors Herald: One of the oldest in years, and with one or two exceptions, the oldest in membership in the church of Christ restored in latter days, is a Saint named Hannah Loveland, living at Belleville, Wisconsin. She was born in Ohio, in March, 1814, therefore is now nearly ninety-five years old. She was baptized at Kirtland about seventy years ago, by Elder Zebedee Coltrin, of historic memory, and she has maintained her faith, even though she has had no opportunity to attend meetings for many years.

Her husband was Elder Levi Loveland; and their kindred, the Calls, Lovelands, and Sessions, were active in the Utah church, and in the material development of that land at an early day. In 1845 Levi Loveland and family removed from Nauvoo to Western Iowa, and he died there in 1846. His widow refused to go to Utah with her husband's people. Then by her wish one of her brothers came to Iowa and took her and her children back to Ohio, and in 1853 they removed to Wisconsin. Thus she has been a widow for sixty-two years; and for ten or twelve years she has been helpless, crippled, and warped by rheumatism. Her daughter of sixty-four years waits upon her. They are in poor circumstances; but under all these evils they maintain their faith in God, and their hope in Christ's redemption. At various times they have been visited by Brn. Robinson, McDowell, Wildermuth, Dutton, and other elders; and I have visited them once in two or three years, they being my aunt and cousin. This time I found the mother more frail, and nearing the end. Yet her mind and memory are remarkably good, not only con-

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cerning the past, but also about the daily events of the present.

I also met with the Saints of Madison, Evansville, and Janesville, and in the vicinities of those places, and by request preached on the Sundays and some week evenings. In all the places I was welcomed with that brotherly regard which is better than much gold without it. And I called at Rockford and Pecatonica, Illinois, and saw the few Saints at those places. I add that the trip was at my own expense, excepting for volunteer gifts of four dollars in Wisconsin, and two dollars and thirty cents in Illinois.

Last Friday I arrived at Centerville, Iowa, and have been preaching evenings as well as on Sunday. The attendance by Saints has been excellent; but it was never a good place to reach the outside world.

Your brother in the truth,

H. A. STEBBINS.

News From Branches

MILLERSBURG, ILLINOIS.

Perhaps a few lines from this place would not be amiss, to let the Saints know of the work that has been accomplished here. Bro. J. T. Hackett has been with us the past five or six weeks, dissecting and tearing down the evil works that have crept in among us, and seeking to build up the work as pertaining to the angel's message. His work among us has not been without its reward, for fourteen precious souls have been made to see and taste of the beauty and grandeur of this marvelous work. Buried in baptism and arose to walk in newness of life. Others are weighing the question within themselves, whether they, too, will accept or reject this restored gospel. Surely, the brother has been guided and assisted by the Holy Spirit, as were those with whom he labored, so as to overcome all things, even to setting aside the cunning devices of men (or devils).

Everything possible has been done to retard the work in the way of slander and misrepresentation. But we see that it was for our own good, as it tended to draw us nearer to each other in the work, arousing some of us to a sense of the responsibility that rested upon us. Each one seems to have renewed courage to go onward to attain to higher things, and to give heed to the things which were commanded. Seemingly all are united in expressing thanks and praise to the brother for his work among us; for any sacrifices or denials he may have made.

The way seems clearer and brighter for many; dark clouds have been lifted. Ever praying and trusting for the upbuilding of Zion, I am,

Your brother,

J. I. HYETT.

Miscellaneous Department

Conference Minutes.

MINNESOTA.—Conference convened at Frazee, Minnesota, October 24 and 25; President T. J. Martin in charge. Ministry reporting: A. L. Whiteaker, Swen Swenson, J. W. Smith, T. J. Martin, L. Whiting, F. G. Barnes, Jacob Harpster. Three branches reported: Union, 149; Minneapolis, 74; and Bemidji, 48. The following delegates to General Conference were chosen, and were authorized, in case of division, to cast a majority and minority vote: Swen Swenson, A. L. Whiteaker, J. W. Smith, T. J. Martin, Birch Whiting, H. O. Smith, Lurette Whiting, Eleanor Whiting, Hallie M. Gould, Kate Jepson, Alonzo Whiting, Leonard Houghton, Henry Way, Mrs. Henry Way, Mrs. T. J. Martin, Charles Lundeen, and Lena Lundeen. A request from the Minneapolis Branch, asking that Charles Lundeen be ordained to the office of elder, was granted, and the district president was authorized to provide for the ordaining. He appointed Swen Swenson to perform the ordination. The present reunion committee was authorized to purchase a new top for the district tent, and to solicit funds from the district to pay for the same. The Bishop's agent was empowered to sell the old top, the money received to be used in helping to purchase the new one. Adjourned to meet at Clitherall the last Saturday and Sunday of the reunion in June, 1909. Hallie M. Gould, secretary.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints and Friends of the Florida District, Reorganized Church of Jesus Christ of Latter Day Saints: Please take notice that upon recommendation of the district conference of Florida, on the twenty-fourth day of October, Bro. E. N. McCall was recommended for appointment as Bishop's agent in place of Bro. G. T. Chute, who has resigned the position by reason of changing his residence outside of the district.

This will notify all of the appointment in accordance with the recommendation of Bro. E. N. McCall, and the Saints in said district, in contributions in behalf of the Reorganized Church to whatever fund, may address agent as follows: E. N. McCall, Dixonville, Alabama, who will look after and duly report all receipts and expenditures to this office in due time.

We bespeak for Bro. McCall the coöperation and help of all the Saints in this district, as well as the blessing of our heavenly Father to direct and assist him in his work.

The Bishopric returns special thanks to Bro. G. T. Chute for his careful and devoted work in the office of Bishop's agent in the past, and trust the Lord will specially bless him in the change that he is to make, so that he may be better prospered to perform a goodly work than heretofore.

In behalf of the Bishopric, I am,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, October 31, 1908.

Bishop's Agents' Notices.

To the Saints of Eastern South Dakota; Greeting: At the beginning of the conference year, the Bishop assigned me the duty of caring for Sr. L. G. Holloway and her babe from the tithes of the Saints in this mission, and at present she is more than two months behind in her allowance. I kindly ask the Saints to think of this matter and be governed by the golden rule, and when you sit around your pleasant friends, enjoying some of the comforts of life, just remember there is a sister with her babe who has sacrificed companionship and help of her husband that he might help spread the glad message of the gospel, and let her needs urge you on to duty, not grudgingly, but cheerfully and willingly, because it is a duty that God has assigned to us all, and we should not fail to perform it.

When you do not know where I am in my mission field, address me at Omaha, Nebraska, 3318 Taylor Street.

EDWARD RANNIE,

Bishop's Agent for Eastern South Dakota.

MITCHELL, South Dakota, November 9, 1908.

Correction.

In the convention minutes for the Southern Michigan and Northern Indiana District, in HERALD for October 28, in noting the election of officers, the name of Mrs. Emma Keene, librarian, was inadvertently omitted.

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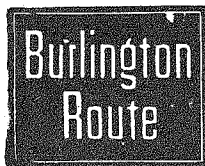
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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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There is no such thing as finding true happiness by searching for it directly. It must come, by the service, the love, and the happiness we give to others.
—R. W. Trine.

Editorial

THE ANSWER OF A GOOD CONSCIENCE.

Peter makes use of the expression, "The answer of a good conscience toward God" (1 Peter 3: 21). Paul uses a similar expression. (1 Timothy 1: 5.)

The verdict of one's conscience is the secret judgment that his soul passes on his own conduct. There is no torment more acute than the suffering caused by self-reproach. On the other hand there is no pleasure more exquisite, no joy more to be desired, than that which accompanies the commendation of a good conscience,—a just sense of duty well done.

There is a longing in every heart for pleasure. The aspiration is legitimate. The Book of Mormon asserts that man is that he might have joy. We accept that as a true statement of the divine purpose concerning man. Yet how fearfully men have misunderstood the nature of pleasure.

Day and night the misguided pursuit goes on. Millions are toiling feverishly all day that they may surround themselves with greater luxuries, with more ostentatious display, little realizing that joy is a state of mind not entirely dependent upon environment. As night falls thousands go out to spend the hours in revelry and dissipation. Reverend Sunday has said, not untruthfully, that midnight on earth is midday in hell. Men fancy that if they look at life through the inverted wine-glass everything will wear a rosy hue; that the darts of sorrow can not strike them if they but live fast enough; that the music of the dance will drown the voice of condemnation. Thus it is no unusual spectacle to see laboring men with more muscle than mind who work hard all the week and spend their wages in one riotous Saturday night, having "a good time." It is no unusual spectacle to see rich men with more money than morals who are backing the Devil's game with every dollar at their command. It is no uncommon spectacle to see women whose one settled conviction is that d-r-e-s-s spells happiness.

What does it all mean? It means remorse whenever there comes a quiet hour in which one must face his own soul. It means everlasting regret if there is not a change.

The path of duty is the path of pleasure. There is no happiness so great as that which is experienced

when we know that we are doing right. When more important duties are done there are many innocent pleasures and diversions that may be enjoyed, with added zest because we know that we have neglected no duty in order that we might court pleasure. There are pleasures that may be enjoyed with the realization that no one is suffering or ever will suffer because we have indulged in them.

What is a *good* conscience? A good conscience is one that is alive, one that will return a verdict in harmony with the eternal laws of right and wrong. It will base its conclusions on reason, on the written word, and on the instructions of the Holy Spirit.

Doctor Hudson says of Jesus, "History records the name of but one man in whom the eternal principles of right and wrong were instinctive." Yet, though Christ knew right and wrong intuitively, he did not disdain recourse to the written word to justify his judgment. When tempted, he answered Satan, "It is written." Our conscience may be educated by a study of the word of God, in which is recorded the laws of right and wrong.

A good conscience is one that is in touch with the divine Spirit, the Spirit that guides into all truth. Paul says, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."—Romans 9:1.

If we examine deeply enough we will discover in every case that the written word and the genuine promptings of the Spirit have the assent of reason; so that man if he chooses may surround himself with a triple wall against the attacks of error and evil.

Man's conscience is capable of education. It may be falsely educated so that it will give its approval to an evil act. We may presume that in the justice of God the man who has been the victim of such a false education will be enlightened. One who attempts to force such an education upon his own conscience must suffer the consequence. He who has deliberately browbeaten his conscience may rest assured that some day it will be aroused and will give its true verdict unbribed and unafraid. Alma says:

Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then we shall be condemned; for our words will condemn us, yea, all our works will condemn us; we shall not be found spotless: and our thoughts will also condemn us; and in this awful state, we shall not dare look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us, to hide us from his presence. But this can not be: we must come forth and stand before him in his glory, and in his power, and in his might, majesty and dominion, and acknowledge to our everlasting shame, that all his judgments are just.—Alma 9.

ELBERT A. SMITH. •

MORONI A MODERN FAMILY NAME.

The following letter, accompanied by an envelope which contains letter from Italy, which letter was delivered by Bro. Garbutt to the one to whom it was addressed in Seattle, will be quite interesting to the readers of the HERALD. It might easily be commended to the attention of those who have so rabidly thought of the Book of Mormon and might interest them some.

It is said all things come to those who wait. Every turn of the wheel brings evidence to us.

SEATTLE, Washington, October 29, 1908.

PRESIDENT JOSEPH SMITH,

Independence, Missouri.

Dear Brother: The inclosed envelope from Milan, Italy, may be a curiosity. I delivered it on the first day of this month. Number 212 Washington Street is a saloon and receives a good deal of mail.

John Moroni is a relative of the proprietor; and the little information I gathered I can vouch for as true. The family of Moroni have resided in Cuggiono, Italy, for many generations, and reach so far back, they can not remember the beginning. They have no authentic written chronology and can not explain to what particular tribe or race they belong, or of their migrations. There are several families of this name in Italy, belonging to the same group. There are also four families in Joliet, Illinois, three in Detroit, Michigan, two in Seattle, Washington, one in Butte, Montana, and one near Black Diamond, Washington. I also inclose a clipping from the P. I. of October 25, 1908, which accounts the name of Smith as "good, strong, and honest."

On the lookout,

Carrier No. 35.

ARTHUR W. GORBUTT.

AMONG THE LAMANITES.

The following letter from a missionary to the Lamanites will be read with interest:

Sunday, October 18, was a beautiful morning. The writer had the privilege of talking to the sons and daughters of Laman, at eleven, after which Bro. J. E. Yates buried in the watery grave a sister of the Cheyenne tribe chief. After leading her down into the water, he did not know what to call her by given name, and knowing she could not understand without some bother to himself and her, the Spirit told him her name was Mary; and so it was, the Spirit not only helping him, but giving us another testimony that the God that we look up to as our Father is their Father. The night of the 17th the writer dreamed a dream: Three Lamanites advanced toward him, all dressed in red. Just in the rear, in a long row, were, as it were, hundreds of the sons of Laman advancing towards the writer. This dear sister that was buried under the water and came up out of the water was the first of the Cheyennes to fulfill the dream; for she was dressed in pure or clear red. Two more must be baptized out of that family; for the writer's dream to be fulfilled as to the three dressed in red, then hundreds of Cheyennes must come in, in the near future, as they were seen just behind, but in the dimness. Thus it was in the confirmation the same. The Holy Spirit filled the room. This Lamanite sister is Mr. Amos Chapman's wife, the man whom General Miles says is the bravest man on earth. Many Lamanites have tried to kill him.

Sr. Chapman's father, eighty-five summers old, says, "Our fathers received words from the Great Spirit; they put the words on stone and buried them in the earth." Let us pray that those presenting the Lamanites their Bible may have

the gift of tongues; for to learn the different tongues of all the tribes is next to impossible.

AMONG THE LAMANITES.

Cheyenne Reservation, October 21, 1908.

WHAT OF THESE CRIMES?

The Kansas City *Journal*, November 15, has the following editorial touching certain spectacular crimes that have attracted the attention of the country during the past few weeks:

Within the past few weeks the country has been shocked by several crimes of so terrible a nature that we would do well to pause and inquire if they are significant of a failing civilization. It may be a mere coincidence that the state of Tennessee furnished two of these tragedies, and it may be said that in both instances the crimes were the result of perverted ideas of personal rights under a "code of honor" that, happily, is no longer the standard of manly actions generally in the South. The mob that captured Captain Rankin and Colonel Taylor and took them to Reelfoot Lake, where one was lynched and the other escaped after fearful suffering, was composed of outlaws who labored under the idea that they were justified in substituting the rope for the courts. A few days after this shocking affair the news was flashed abroad that Ex-senator Carmack was shot down in cold blood upon the streets of Nashville, with the murderer giving moral justification of his tragic deed by explaining that he had been "wronged" by the dead man.

And now the people of this land of law and order are called upon to contemplate the shooting of Francis J. Heney, chief attorney for the prosecution in the San Francisco graft cases, by an ex-convict who believed his "personal honor" had been outraged through an exposure of his record—a proceeding that was merely incidental to the trial of the celebrated cases in which Heney was so active. Mr. Heney is a brave and a useful citizen of the West, where he has always been prominent in punishing evil-doers, and it is worthy of note that none of the many who have "had it in" for the prosecutor in various states and cases ever "got the drop" on him. It remained for a shameless and obscure criminal to push his way into a public court-room and shoot down a defenseless and unsuspecting man who was doing his duty by society.

ONE THOUSAND NEW SUBSCRIBERS.

It is very encouraging to the management to see the quick response by many to the call for one thousand new subscribers to the HERALD.

Every branch president, missionary, and member is requested to join in this effort to boost the HERALD during November.

There are hundreds of members who are not receiving the paper and many of them will subscribe if the matter is presented to them properly.

Remember, we send the HERALD free from now until January 1, 1909, to all new subscribers who send us one dollar and fifty cents in the month of November for next year's subscription.

There are still ten days left and why should not all help?

Branch Presidents, if you are too busy to do this work please appoint some energetic brother or sister to canvass the branch for you. Do It Now.

Elder J. S. Roth canvassed one small branch and

sends in three HERALD and two *Ensign* subscriptions. He appreciates the effort being made to spread the printed word, and is glad to cooperate. What wonderful results await us upon every hand if we become united in our efforts.

NOTES AND COMMENTS.

Elder William Lewis, Cardiff, Wales, writes as follows to the *Daily Post*:

"In your columns of October 14 appears the following statement: 'There are two thousand dollars awaiting any person who can prove one polygamous marriage in Utah since 1890, when the Prophet Wilfred Woodruff had a revelation that such unions must cease. One thousand dollars to be paid by V. S. Peet, of Idaho, U. S. A., and one thousand dollars by Apostle Penrose, Liverpool.'

"It is possible that Messrs. Peet and Penrose have made the above promise, and that Mr. Hamilton and his colaborers, now doing mission work in Swansea, for the Utah Mormon church, have faith in the same, and to show their confidence in the challenge, let them place in the hands of the editor of the *Daily Post*, a guarantee, satisfactory to him, that the two thousand dollars is not a bluff, but that upon proof that there has been polygamous marriage in Utah since 1890 the money will be paid, and in order that the Mormons shall have justice, as well as the public, in this investigation, let them (Mormons) appoint two men, and on behalf of the public the undersigned will name two others, and let these four named persons name the fifth, and if proved satisfactory to the majority of this committee then the two thousand dollars is to be paid by Messrs. Peet and Penrose or their representatives into the hands of the above committee, they to disburse it as in their judgment will be for the best.

"If the Mormons in Utah and elsewhere have honored the so-called revelation of Woodruff, of 1890, they should have no hesitancy in placing in the hands of the editor satisfactory security that the above challenge is made in good faith. Upon the other hand, if they do not do so, it will be strong evidence that the two thousand dollar talk is a mere bluff to mislead and deceive the innocent. Let me again ask the Mormon missionaries of Swansea that if they have faith in the challenge of Messrs. Peet and Penrose, let them comply with a fair proposition, and vindicate their cause."

"A Jewish rabbi in Asia Minor has asked King Edward to use his good offices to persuade the Sultan to grant permission to Jews to rebuild the Temple on Mount Moriah at Jerusalem. The recent change of political affairs in Turkey makes possible many things which a few months ago seemed impossible," says the *Congregationalist*, "in the new attitude of

friendship instead of hatred between peoples holding different religions. On or near the sight of Herod's Temple is a Mohammedan mosque, and what was once a Christian church, now called the Mosque El Aksa. If this should be restored to the use made of it during the Crusades, and a Jewish temple should be erected on the plateau, there would be three temples, a Mohammedan, a Hebrew, and a Christian, looking down on a city which has witnessed religious strife more prolonged, bitter, and bloody perhaps than any other spot on earth. Stranger things than this have not happened in the history of religions. Under present conditions it may seem incredible, but it would be a reversal of the course of things in the Levant for ten centuries."—Exchange.

According to the *Sioux City Journal* the ministers of that city have been victimized by a shrewd grafter who has been playing the old game of begging money to take him to some desired point where work awaited him, the money to be promptly returned. Elder Paul Hanson quietly turned detective and ran the fellow to earth. He now faces a charge of obtaining money under false pretenses.

"The curse of Almighty God is on your business," says a recent writer to the saloon-keeper, "and you know it.

"Your coffers drip with human blood.

"You know it.

"You are barred out from all decent society.

"You know it.

"Society has kicked you out.

"The Masonic fraternity have kicked you out. The Knights of Pythias have kicked you out. The Odd Fellows have kicked you out. Catholic Benevolent Societies have kicked you out. The great insurance companies have kicked you out.

"The business world has closed its doors against your patrons.

"The railroads of America, employing more men than the vast standing armies of England and Germany put together, won't employ your patrons.

"The churches reject men for membership who rent you property.

"Only a few places, like the penitentiary, the poor-house, and the potter's field, are open to your graduates.

"Of all men you are regarded as the scum of the earth in this world, and you face a fearful destiny in the next."

The next number of the *HERALD* will contain a new department to be called "The Round Table," devoted to Zionistic questions, spiritual and economic. Besides several original articles, the initial number of this department will contain a reprint of An

Address to the Saints, issued by the Presidency, Twelve, and Bishopric in 1903. The department will appear at intervals of several weeks.

Elder S. W. L. Scott is engaged in debate with Reverend Roberts, of Rippey, Green County, Iowa, representing the Christian Church. The debate is being held in the Christian Church of Kansas City, and will be repeated in the Saints' Church at Independence.

The holiday number of *Autumn Leaves* will be one of the best numbers ever issued. It is to be illustrated with unusual care, and will appear in a cover appropriate to the month. The contents will be up to the usual high standard of *Autumn Leaves*. Our readers should remember that *Autumn Leaves* makes a fine Christmas present. The January number will start the year 1909 in fine shape with original poems, stories, autobiographies, etc. Elder Charles Lake will continue his inimitable account of "Experiences in Southern Seas." Elder James Moler will tell the remarkable story of his conversion, the first in a series, "How I became converted," to which various writers will contribute. James L. Edwards will tell how he came to write the hymn, "Angel Message," one of the most popular hymns in Zion's Praises. These are a few of many good things to start the best year of *Autumn Leaves*. Subscribe now. *Autumn Leaves* is only one dollar per year. Address Herald Publishing House, Lamoni, Iowa.

LAMONI ITEMS.

Elders J. W. Wight and T. A. Hougas were the speakers at the Brick Church Sunday morning and evening respectively. Both discourses were along practical lines, more especially regarding the duties of parents. Good sound advice was given that may well be heeded.

Elder T. A. Hougas addressed the Religio Friday evening. The Religio is making preparation for a Thanksgiving program one week from Friday evening. The X-Ray will appear as a special Thanksgiving number. The time will be devoted mostly to program.

The committee appointed at the late General Sunday-school Convention to outline lesson courses for the *Quarterly* has been in session during the week. The committee consists of T. A. Hougas, Heman C. Smith, J. A. Gunsolley, Duncan Campbell, and Sr. Anna Salyards.

Lamoni experienced a touch of genuine winter during the past week. The ground was quite well covered with the beautiful snow. We do not like the sample very well and hope that no great amount of that kind will be sent on for our supply of winter weather.

Elders' Note-Book

THE EXCELLENT VOCATION OF THE AMBASSADOR FOR CHRIST.

We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.—2 Corinthians 5:20.

The respect with which we should honor the "men of God" is impressed on us in the picture shown in 1 Kings 13:1-4. King Jeroboam raises his arm to strike one of the prophets, and his hand instantly falls withered by his side.

However, the protecting power of Jehovah is not always thus manifested in shielding his servants. John the Baptist was beheaded. With few exceptions all the prophets were slain. The new covenant priesthood is more glorious than the old:

Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.—2 Corinthians 3:5-11.

The holy priesthood is greater spiritually than man's earthly dominion. While the Lord has made man "a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou has put all things under his feet" (Psalms 8:5, 6), even above the high position of mankind generally, "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (1 Peter 9:10.)

The priesthood are the saviors of the generation in which they live. You are the means of applying the saving grace of the atonement of Christ to sinful humanity. You are the element that preserves the earth from absolute corruption. "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid." You are a landmark on a high mountain, that travelers on the way of life, seeing, are thereby guided into the path that leads to the city of God and his Christ. You are the vicars for Jesus Christ "that was the

true light, which lighteth every man that cometh into the world." You are called "men of God." (1 Timothy 6:11.) You are called "servants of God." (Titus 1:1.) You are called a "doorkeeper in the house of God." (Psalm 84:10.) You are called "friends" of Christ. (John 15:15.)

As his friends and companions, our Lord manifested his attachment to his disciples by revealing to them the mysteries of the kingdom of heaven, which had been locked in his own breast, or only partially disclosed to others in parables.

When our Lord was asked by one of his disciples, "How is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14:22, 23. And the Spirit speaking through the seer of Patmos said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Revelation 3:20.

That man who is in the proper spiritual condition to receive revelations, will receive them.

You are called "fathers," of spiritual offspring, not carnal. (1 Corinthians 4:15.) You are called "priests." (Hebrews 7:1.) You are called "stewards of the mysteries of God," and "ministers of Christ." (1 Corinthians 4:1; Luke 12:42.) You are called "ministers of the reconciliation." (2 Corinthians 5:8.)

You have the prerogative of pardoning sin. (See Matthew 18:18; John 20:21-23.) The wondrous faculty of forgiving sins is the privilege of the priesthood authority—to pardon the repentant sinner.

You are "physicians of the soul." Confession or acknowledgment of our faults is one of the elements of repentance, and is essential to attract the divine healing power. Physician and patient must also pray for one another. (See James 5:13-16.) The elder administers the medicine of consolation to the sorrowing, gives salutary remedies for moral disease, brings sunshine to the house of mourning, binds up the wounds of the broken-hearted, cheers the disconsolate, heals domestic dissensions, and assuages the fever and passions of anger, cupidity, and voluptuousness.

The "priests" are the messengers of the Lord of hosts. (See Malachi 2:7.)

The angels of the seven churches of Asia were the presidents of each branch or congregation. (See Revelation 2.) The angel who was talking to John, the beloved apostle of Christ, told John not to bow down and worship his equal, his fellow servant, his brother. "Worship God, for the testimony of Jesus is the spirit of prophecy." Through the spirit of

prophecy you receive the testimony that Jesus is the Christ. This is the rock on which the church is built. "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Corinthians 12: 3. Peter received the revelation that Jesus was "the Christ, the Son of the living God." And our Savior said that upon this "rock" or principle, he would build his church.

The priests are called the "ministers of the Lord." (Joel 2: 17.) They are mediators of intercession, between the porch and the altar, between the people and their God. They are like Moses, John the Baptist, and Paul. (See Hebrews 5: 1-3.)

The ambassador of Christ is furnished with the credentials of a divine embassy, and is empowered to prescribe the conditions on which men may enter into a treaty of reconciliation and peace with the King of kings. (See 2 Corinthians 5: 20.) He personates Christ. There exists between Christ and his priesthood an identity of ministry. His official acts are Christ's acts, done by the authority of Christ, in the name of Christ. The Son of God said to his ministry:

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matthew 28: 18-20. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.—Matthew 10: 40. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.—Luke 10: 16.

Christ ratifies in heaven the official acts of his holy priesthood on earth. It is by virtue of this coöperation that the merits of the atonement are applied and the light of the gospel is diffused. Magnify your office. Honor your ministry, that you may, by your life and example, provoke some to emulation of the great teacher, your master, Jesus Christ. (See Romans 11: 13, 14.)

In February, 1829, the Holy Spirit said through Joseph Smith, the prophet, seer, and revelator:

If ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work. Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.—Doctrine and Covenants 4.

St. LOUIS, Missouri.

J. C. GRAINGER.

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The world raises its loftiest shaft to the man who "delivers the goods."

• • •

Look for the sunny side of life and point it out to others.

MINISTERIAL DEPARTMENT.

EXTRACTS FROM AN ADDRESS TO THE PRIESTHOOD BY PRESIDENT JOSEPH SMITH AT THE GENERAL CONFERENCE OF 1893.

Work is the normal condition of man; work is that which develops, strengthens, energizes, and preserves every faculty of the human frame, every faculty of the brain, and while a man is at work he is doing that which is accomplishing good; hence, the minister must be an active worker. The church expects it; every branch and department of the church expect it. The world is hungering and thirsting after righteousness, and in many places the calls for preachers are so constant and so persistent that our hearts are pained by the hearing of them. Then, brethren of the ministry, do all you can. Remember that to the extent of your powers you are expected to do so, and it is necessary for you to work in the ministerial field.

Another thought in this regard; that is, be natural—I mean by that, every man to be himself. Do not be somebody else. We are not all alike. We are not all of the same size. We have not all the same qualities; but every man can be himself. And just as surely as a minister undertakes to pattern after somebody else, or fall into the habit of mimicking his tones or taking up his pet ideas and expressions the first thing that will happen will be that he will be a repetition of another man, and a poor one at that. Be natural, brethren, be yourselves; whatever you do and however you do it, be your natural selves. Express yourselves in your own way; learn to have that way of such a character that you can reach the people with it, and never mind if it be not quite so eloquent as that of another man. If the congregation understand you, then you may rest satisfied.

Much depends on your deportment, brethren, both in the stand and out of the stand; both on the way to meeting, in meeting, and after you have reached the houses of the Saints where you stay, or of strangers where you may lodge. If your deportment is kind, if your deportment is courteous, if you walk charitably with the Saints, if you walk worthily in your deportment, it will go very far towards commending you to your hearers, and that which you may have to give them will be better received than if you are abrupt, discourteous, unkind, and unthankful. Again, if you are discreet in your deportment towards the men, towards the grandmothers, towards the mothers, and the wives, and the daughters of the people among whom you walk, you will neither be followed by scandal in your footsteps nor will you bring reproach upon the cause. Therefore I request of you and urge upon you as you love the truth, in your deportment towards men and women alike, deport yourselves as men of God who are kindly disposed and clean in your thoughts.

Another thing, brethren, do not ride hobby horses; I mean hobbies. In your preaching, preach the gospel, and let those speculative theories be discussed at the places where forensic display is permissible. And if you have speculative theories to present to the world, reserve them for the quorums and the ministers' meetings. There you can soar as high as you please, and your brethren are not likely to misunderstand you, but if you build in the stars and all the rest of the wide world of theology you are giving the people something that distracts them and is really not appreciated by them, and while it may not be foreign to the gospel in its right correlation, if you do not happen to have time and opportunity to give them the correlation, your labor is lost upon them. Preach the gospel to them, and if perchance some other preacher may have preached something in the neighborhood that you can not agree with if he is of the same faith, just quietly allow that to die out. Do not take it and kick it into life.

One of the things that is doing some harm and preventing to some extent the preaching to the people and the making an impression upon them, is a species of boastfulness that is sometimes indulged in, by which the people gather the impression that the preacher says that the people whom he represents are the only good people upon the earth, the only people who are the recipients of God's word, the only ones who are so blessed with divine light. I have heard so much of that that I have sometimes felt fearful lest we were overstepping the bounds and forgetful of the admonition which we have upon record, that is, "Talk not judgment, neither boast of faith." The world will be judged in its time; God will in his own time pour out that which is for judgment; but pray, brethren, do not be boastful with our own shortened understanding; let us let the world see by comparison whether we are what we ought to be.



MINISTERIAL ANECDOTE.

Elder T. C. Kelley, writing in the *Ensign*, relates the following anecdote of an incident that occurred during a debate with a certain clergyman who advocated the election theory:

"He ridiculed the Saints' idea of the eternal judgment; told the story of the Irishman and the pig, by way of illustration.

"Pat was arraigned, so his story ran, for stealing a pig from a widow, Mrs. Flanigan. The lawyer had worked hard to get Pat to confess, and having, as he thought, gotten Pat almost ready to confess, said:

"Now Pat, when you get to heaven, and see Mrs. Flanigan there, what excuse can you make for stealing her pig?"

"Will Mrs. Flanigan be there?" Pat asked.

"Oh, yes, she'll be there."

"And will the pig be there?"

"Oh, yes, the pig will be there."

"May the blessing of heaven rest upon you for telling that. I'll just say: 'Mrs. Flanigan, here is your pig.'"

"This, to Mr. Paine's mind, was about like the idea of progression after death. People could do as they had a mind to in this life, and then make it all right in the world to come by restoring the pig, or in other words, by correcting their wrongs. His people laughed as though they thought it a good point.

"It had developed during the debate that he believed Ezekiel 18:24, viz: 'But when the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die,' was applicable only to spiritual Israel, *i. e.*, the elect, and held that while they might die literally, they would not and could not die spiritually, for eternal life had been given them previously, and unconditionally, so they would still be saved in glory, notwithstanding all these iniquities.

"I told him his pig story was a nice one, but he did not tell it all. Patrick had a brother whose name was Mike. He, too, stole a pig from the same Mrs. Flanigan. Mike was one of 'spiritual Israel,' one of the 'elect,' unconditionally so. Mrs. Flanigan was one of the 'non-elect,' unconditionally so. Neither *his* works nor *hers* had anything to do with the spiritual state of either. It was all by 'the decree of God.' The widow from whom the pig is stolen, dies and goes straightway to the lurid regions of eternal torment, while Mike, who stole the pig, dies, and wends his way to the pearly gates, guarded by the ever watchful eye of Saint Peter. The gates open wide and the pig thief is invited to enter. He timidly looks around, and among the first questions he asks is: 'Is Mrs. Flanigan here?'

"Saint Peter replies, 'No, she was not one of the 'elect', she has gone to the place of never-ending torment.'

"Mike, *very much elated*: 'May the blessing of heaven be on ye for tellin me thot; then I can kape the pig.'"

Deputy State Attorney Raymond Williams, of Maryland, while preparing a case against an accused bigamist, has discovered an old law dating back to the English law of 1604, and transferred therefrom to the Maryland code, which makes death the penalty, without alternative, for bigamy in that State. So far as he can learn, this old law is still in force.

Original Articles

LIGHT REFLECTED.

The authenticity of section 106, of Doctrine and Covenants, has been questioned, and we are asked for light. Light is found in the fact that the church indorsed the book several different times, and I understand that the Lord has done so once, at least. In 1902, section 126, paragraph 10, I read:

In regard to the gathering and the work of the bishopric in regard to the law of *tithing* and *consecration*, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the *Book of Doctrine and Covenants* as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, *each* revelation contained therein having its appropriate bearing upon *each* of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to.

Here is an indorsement of the book, including section 106, and the law of tithing and consecration. What more light do we need? But here is another—Section 114, 1861:

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of *tithing*.

Webster says a tithe means a tenth; so does section 106; and the Lord says we are to accede to the law as stated by the Bishopric. It seems to me that our duty is plain; and section 106 is all right.

MARYVILLE, Missouri.

J. L. GUNSOLLEY.



SECTION 106 AND TITHING AS PART OF THE GOSPEL LAW.

Since there is much discussion on the subject of tithing, and a great many views held by different individuals touching the matter, we deem it proper to write a line giving some of our reasons for believing in the law of tithing.

First, it is as old as the gospel; and, second, it is renewed in the restoration of the same. However, it has been argued by some that section 106 is not a part of the gospel or celestial law; but, being given at a later date, is not genuine. It is generally conceded, however, by all who profess to believe in any phase of the latter-day work, that sections 42, 51, 64, and 70, are authoritative; but there are some who argue that section 106 is not in line with the other sections just mentioned.

It is true that those revelations deal with consecration, too; but we find, upon examination, that they teach tithing; and we wish to show the reader that section 106 is in perfect harmony with section 64: 5, which reads: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people."

Now every believer in the latter-day work will surely agree with me, that this section is a part of the law that was given at the Ohio (see section 38: 7), which was given that they (the elders) might know how to govern the church, and have all things *right* before the Lord. (See section 42, paragraph 1.) And I find that it teaches tithing; but the objector might argue that it does not say a "tenth," and then reason that it would not require much of a sacrifice to pay a tenth of the interest or increase annually, and so the objector concludes that section 64 provides for something more than the law in section 106 provides for; and yet it says the tithe. And what does *tithe* mean? Our advice would be to consult a dictionary before attempting to show a conflict between sections 64 and 106, and it would be discovered that they were in perfect harmony in that they both teach a "tenth" or "tithe," and I find Webster's definition of *tithe* to be, "A tenth part."

So the law in section 64 plainly taught a tenth; but it seems as if there were some who were unable to understand the simplicity of the law, and therefore asked for a more definite statement as to what they should pay the tithe of, and requested that the Prophet inquire of the Lord; and, upon inquiry, section 106 was given not to conflict in any way, or change the face of section 64, but to establish it.

Section 64: 5 tells us that a tithe, a tenth, is required; and section 106 tells us that it is a tenth or tithe of the interest or increase annually; and so we find it in perfect accord with Jacob's vow. (See Genesis 28: 20-22.)

But the question is sometimes asked, "Where is the evidence that God gave section 106?" All that is necessary here is to read section 126: 10, and we will readily discover the answer to the question in these words:

In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the *Book of Doctrine and Covenants* as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto.

Here is an indorsement of the entire book, section 106 included; hence, we have not only the revelation itself, but we have the word of the Lord through the present Joseph indorsing it, declaring the book is to be "taken as a *whole*, each revelation contained therein having its appropriate bearing."

If section 106 was spurious, as is sometimes argued, it would have been an excellent opportunity for the Lord to have said, You shall take all that has been given in the matter, except section 106, because it is false; but instead of doing that he says, that it is necessary along with other revelations to make

the law complete; for we read, "each revelation contained therein." That is absolute.

Therefore, if we question section 106, we must also question section 126, and in fact the whole Book of Doctrine and Covenants. So we advise that a careful study be made of the books; and, in so doing, it will be discovered that whenever the gospel law has been on earth the law of tithing has also been there. "And I can not go beyond the word of the Lord my God, to do less or more."—Numbers 22: 18.

Therefore, when the Lord has indorsed section 106, I dare not reject it, neither dare I advance some other theory as being superior to the law he has given.

J. E. VANDERWOOD.

• * * * *

IS TITHING A TENTH?

My attention has been resting upon the following language, which I found recently:

"Then let us examine the law, taking the revelations that can be authenticated, using the Inspired Translation of the Bible, and the Book of Mormon, and see if we will not all agree on the subject of temporalities. I mean all who are really honest and want to learn their duty fully, not seeking an excuse to keep their means, neither seeking to teach in a way to gain the favor of the rich."

The terms upon which this writer invites an examination of the law, we accept; and as he further says in the same article, "Not only is section 106 in conflict with section 42, but its authenticity may well be questioned for other reasons," we will proceed to briefly examine one branch of the financial law (the one this writer rejects), leaving section 106 entirely out of the evidence.

The accepted definition of the word *tithe*, as used in the Bible, is *tenth*. These words are also there used interchangeably. My conclusion is arrived at in this manner: "And Abraham gave him tithes of all he had taken," (Genesis 14: 20,) meaning that Abraham gave to the high priest Melchisedec a certain proportion of the spoils he had taken at the slaughter of the kings. Speaking of this event the Apostle Paul says, in Hebrews 7: 2, "To whom also Abraham gave a *tenth part* of all." In this we have the great apostle's definition of *tithe*. Also in Genesis 28: 22 we have Jacob saying, "And of all that thou shalt give me I will surely give the tenth unto thee," thus placing himself under vow to keep the then existing financial law, the law of tithing. And the law of tithing is again plainly given in Leviticus 27: 30, 32; "And all the *tithe* of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. . . . And concerning the *tithe* of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." The words *tithe* and *tenth* are therefore seen to be interchangeable in

the Inspired Translation of the Holy Scriptures, from which all our quotations are taken. It will therefore not do to say that there is only one law by which we may contribute to the treasury of the Lord, unless we admit that the tenth is a part of that law. And if it be claimed that this law applies only to those who have consecrated their all, and are consequently administering in their stewardships, then he who makes the claim is using the doctrine given us in section 106!

In Matthew 23: 20 we have the Savior recorded as saying:

"Woe unto you, Scribes and Pharisees, hypocrites! For you pay tithe of mint, and anise, and cummin; and have omitted the weightier things of the law; judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

The Master herein commits himself to this paying of tithes, and it therefore becomes a part of the new covenant, or the law instituted under him. The word is also used in such a manner as to carry the idea of a certain proportion. If this proportion is not a tenth, the burden of proof rests with those who believe it does not so mean to enlighten us as to what proportion or part of the property the Master did designate in the language quoted. And as tithe and tithing are at least generally used in the Scriptures as meaning a definite portion, if there be any other meaning than that this portion is one tenth, then it is evident the Apostle Paul must be put in the class of unauthenticated witnesses.

But let us see if these passages from the Inspired Translation are not corroborated by the law given to the church in this dispensation. Turn with me to Doctrine and Covenants 114: 1, and read the following language:

"In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing."

Is there any manner in which we may tell with precision just what the Lord meant by the law of tithing? We think there is. The writer is one of the young men, but he can remember, and all who are as old or older than he, in the work, will also remember, that for a number of years, and up to the present time, the Bishopric, and the Twelve, taught that when one had paid a tenth of all he possessed into the church treasury, he was then in full compliance with the law of tithing. In fact, I do not know of the Bishopric and the Twelve ever teaching any other interpretation, from the fall of 1861 down to the spring of 1894, when we find, according to Doctrine and Covenants 122, that the same prophet who gave us section 114 received the following, after having been in fasting and prayer before the Lord.

After stating one reason why the instruction in paragraph 1 of section 114 had been given, this revelation continues:

"And for the reason that the law of tithing was but little understood, and would not be observed, unless it should be taught, and enforced by the precepts of the chief missionaries of the church. It was not then intended, nor is it now, to burden them with looking after the disbursements of the moneys in the treasury, or the management of the properties of the church; . . . Whatever burden the quorum may have felt rested upon them in this regard, they are now absolved from, the end designed by it having been reached, etc."—Paragraph 5.

The fair inference from this quotation is, that if the Twelve had been teaching anything with regard to the collection of tithing, that was not intended by the Giver, he would have corrected them then and there, while he was in the business of setting these quorums to rights. But nothing of the kind was done; the commission therefore still remains, and the Quorum of Twelve are still under obligations to teach the law as they have been teaching it, as a distinct branch of the financial law, applicable to all members of the church, and whenever the church of Christ exists.

One of the reasons why the Quorum of Twelve was so commissioned was that a better understanding of this law of tithing might obtain among the members of the church. Such an understanding has become more general, and the Lord's experiment of nearly thirty-three years had been so successful that instead of discontinuing their work along this line, he made it perfectly plain that they were to continue in it. If this is not the sanction of the Almighty upon their interpretation and teaching of the law of tithing as being one tenth of all the party possesses at time of compliance therewith, and thereafter one tenth of the interest, or increase, annually, then these revelations, sections 114 and 122, must be added to the list of witnesses that are not authentic. Are we ready for this step?

But this matter gets worse as we proceed. On the night of April 16, 1902, Joseph Smith says he received the following:

"In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants *as accepted by the church* was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should

be acceded to."—Doctrine and Covenants 126:10.

You will notice these several points:

1. There are at least two parts of the law involved in the inquiry; tithing and consecration.

2. The Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the Bishopric, each revelation therein having its appropriate bearing upon each of the others and their relation thereto.

3. That unless certain contingencies arise, the application of the law as stated by the Bishopric should be acceded to.

If there are two separate branches of the financial law, known as tithing and consecration, then they are not both incorporated in section 42, but both must be in operation if Zion is to be redeemed, and ourselves saved from the burning. (See 102:2 and 64:5.)

Unless we include section 126 in the list of witnesses not authenticated, we must allow section 106 its place, according to the instruction that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the Bishopric taken as a whole, *each revelation* contained therein having its appropriate bearing upon each of the others and their relation thereto. Hence, any interpretation which places section 106 and section 42 in conflict must be an erroneous one.

Further than this, the interpretation of the Bishopric at the present time is such as will not permit the discarding of tithing as one tenth, even after Zion is redeemed. Does this interpretation place in jeopardy the liberties of the people of the church? If not, it should be acceded to. If it does jeopardize your liberty and mine, we are neglecting the privilege provided in the same paragraph; that of appeal to the quorums. But it is apparent that these quorums, at least two of them, and the Bishopric, are in harmony, as their joint production, An Address to the Saints, will prove. Therefore the only way in which we can dispose of the law of one tenth is to prove to be unauthentic witnesses at least four revelations incorporated in the Book of Doctrine and Covenants, several passages of the Inspired Translation, our President, Quorum of Twelve, Bishopric, and to reject the teaching and practice of the Reorganized Church from the beginning. Are we ready to do this? Is it not better to put an interpretation upon the law of tithing and consecration which will not necessitate the rejection of one or the other, and its supporting scripture, especially when it is so plain?

But as a clincher this argument and challenge is often presented: "The financial law is meant to produce equality; now, how does the law of tithing, as a tenth, comply with this requirement? It will not produce equality, and it can not *retain* equality."

Let us turn again and read the first paragraph of section 114, and see what the Author of the law says about its purpose:

"In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the bishop, to execute the law of tithing."

We see no need of defending the law of tithing against any such challenge when the Author of the law so comprehensively states its object. The same challenge can be made with reference to the law of laying on of hands for the purpose of ordination. To one is given greater responsibility and power than to another. No equality there; hence we reject ordination by the laying on of hands. We can not do this.

I am firmly of the belief that when we reject the law of tithing, as a tenth, and say it has no place in our financial system, it will lead many of us into all such errors as finding revelations to be unauthentic and finding ourselves not under any obligations to support the church in a financial way. May the Author of our salvation (spiritual and temporal, if you please,) preserve us from any such errors and inconsistencies.

A NOVICE.

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WHICH ARE YOU?

The following poem, written by Ella Wheeler Wilcox, is meritorious and suggestive to the ministry and membership of the church:

"The two kinds of people on earth I mean
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided in just these two classes.
And oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or, are you a leaner, who lets others bear
Your portion of labor and worry and care?"

It may not be with the church as with the world, that there are twenty "leaners" to one "lifter"; the parable of the ten virgins estimates five foolish to five wise. But can we truly reckon that one half of our membership entire are doing their part to lift the burdens incident to the carrying on of the church work? In so many branches it is noticeable that a large percentage of the membership are leaning on others rather than standing upon their own individuality. Every disciple of Christ is supposed to be a worker, and to have a part in the building up of the kingdom of God. Are we doing our part of the work, or depending upon others to do it for us? Do you need the exhortation and constant admonition of the church officers in order for them to get you to do some simple act of service? If so, you are a leaner. There is a variety of expenses incurred in carrying on the work in

any branch, and if you do not bear your part of the burden to the extent of your ability, you are a leaner. In carrying on the church work you should remember that it is not done without a great outlay of means. Are you waiting and expecting others to pay the bills? If so, you are a leaner.

If you have been a leaner for sometime, quit the old habit and just try for awhile to be a lifter and see which will afford you the greatest satisfaction. We are admonished not to be weary in well doing and to work as we have opportunity; surely no one need lack for something to do in the church of the living God.

W. E. LARUE.

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PUBLIC CONFESSION OF FAULTS.

It is with a feeling of ever-increasing apprehension for the young, that I note the growing tendency to parade evils of past lives, with the hope of directing the hearers to the better way. Observation proves results seemingly far different from what is intended, and makes the method seem far from safe. One comes in contact at every turn with those who seek to hide behind the record of some, at present, good brother. They tell us "Bro. A has done so and so, and I can do the same and come out all right."

In my past work in the Sunday-school, I was constantly called upon to undo work accomplished by the autobiography of one of our most honored men. To teach a class of thirteen-year-old boys to honor a man and emulate the good he teaches, and not try all his, to them, attractive vices, is a task that taxed my ingenuity then, and does still.

We are told to confess our sins "one to another." This does not seem to mean to put them before the public. When we are baptized we are told that we bury the old man and his deeds, and rise to walk in a newness of life. If we bury the old man and his deeds, why should we ever dig them up again? They can not help but be offensive to sight and nostrils, and do much toward crippling us for that walk in the newness of life. One may say they tell the evil to prove the good more excellent. If that is a necessity for emphasizing the good, Christ would have partaken of evil, also, to make his teaching more effective; for he came as our example in *all* things. We know of no place where Christ allowed the minds of his followers to be filled with dark and filthy thoughts, but we *do* know of his whole ministry being directed to the raising of the human mind to higher and more noble ideals.

All who have been young know the curiosity of the developing mind, and when you tell that youth, "It is awful—don't look that way! I'll tell you all about it, but you look the other way," which way do you think he is going to look?

Let us teach the young to abhor sin. Teach him

to ignore it. Teach him the excellency of keeping life's stream pure from the source to the end. Teach him to honor the pure and regard with contempt the impure. It has been stated that God looks upon sin with no degree of allowance. Then let us teach the young that the "little spice of evil" is *not*,—no *never*,—necessary to relieve the insipidness of virtue. Teach him that he "may draw all the nails from the post; but the holes are still there to deface its surface."

The wages of sin is death, and just so far as we indulge in sin, we sicken our souls to that death, and we bear the burden of that sickness with us, and however much good our lives may accomplish in this crippled state, that good could have been greater had we brought to our task powers unimpaired and untainted by the consequences of that sickness.

It is a matter of history how the Grecians cultivated the love of the ideal by surrounding the incoming lives with objects and sounds of beauty. It takes but a thought to see what the result would be had they followed the opposite course. Is it not well to keep this in mind for our present-day teaching?

There are cases where relation of past sins and forgiveness do great good, but would it not be better to hunt out such cases in private? They are few, compared to the reading public.

When we repent of our sins we "forsake them." This would not be true if God intended them to be transformed into a weapon of warfare in defense of the truth, or perhaps a torch to guide the erring feet. We are told that we "forsake our sins" and that we "bury them." Then why not let them be forgotten, and point the learning mind to higher conceptions of life? Let our whole attention be devoted to climbing. We then raise our eyes to heaven, and the higher we go the farther we are from the echoes of evil. Let us point the human mind *up, higher, ever higher*, until the goal of all sublime aspirations is completely, gloriously attained.

AGNES WHITE-KECK.

DENVER, Colorado.

Of General Interest

A NOTABLE REVIVAL OF SPIRITISM.

At one time spiritualism in America claimed to number its adherents by hundreds of thousands, but it is doubtful if, even in its palmiest days, it has riveted the interest of so many serious minds as those at present engaged in its investigation. A few years ago Doctor Isaak K. Funk, the New York publisher, surprised his conservative friends by entering on a prolonged study of spiritualist phenomena, and by writing a book on the subject. Now it is Hamlin Garland, the novelist, who is preoccupied with "the occult." In a series of six vivid articles in *Everybody's Magazine*, Mr. Garland has lately chronicled

the most important results of European research in this field, and of "actual personal experiments" of his own that are as remarkable as anything in the whole history of spiritualism. He claims to have been present not merely at "table rappings" and seances of the commoner sort, but to have seen apparitions. The most sensational part of his narrative describes a long conversation with "Edward Alexander" [Macdowell], the composer, and a musical composition that the latter was apparently endeavoring to communicate. "We seem to be on the eve of discoveries that will revolutionize our whole theory of natural forces," enthusiastically claims the editor of *Everybody's*. Other magazines are devoting generous space to the subject. *Harper's Magazine* prints Sir Oliver Lodge's paper on "Psychical research," and *Harper's Weekly* an article by Charles Johnston entitled "Exploring the spiritual world." The *Ladies' Home Journal* is publishing a series of articles by John Corbin on telepathy and kindred topics. The New York *Herald* devotes broadsides to "True ghost stories," of Doctor John D. Quackenbos. The onrush of the new propaganda is regarded in some quarters as so menacing that Rupert Hughes has begun in *Pearson's* a series of articles bitterly attacking its exponents as "grievously mistaken, pitifully deluded, or sneakingly fraudulent." A similar series, by Will Irwin, was published not long ago in *Collier's*.—*Current Literature* (October).



BIBLES IN STRANGE TONGUES.

To-day the Bible exists in five hundred languages, says a writer in the *New York Sun* (October 11). At the beginning of the last century it existed only in fifty different tongues at the most. "It went into more languages during the nineteenth century than in the eighteen previous centuries." In some cases the Bible is the means of creating the first written form of a language, and in others the only method of preserving them. The following presents some instances:

"A few weeks ago an item appeared in the papers to the effect that the American Bible Society had completed the publication of the Bible in Chamorro, the chief language of the island of Guam. Thus the natives got their first printed book, their first alphabet, a written language, and a literature all in one.

"All over the world men are doing the same things. Scores of the world's languages have been supplied with an alphabet and a written form by the translators of the Bible.

"Last year, for instance, the society printed a Bible for Pleasant Island. Few persons would know where to find Pleasant Island on the map. It is a mere dot in the Pacific, three hundred miles south of the Caroline Islands, with a population of fifteen

hundred; the sort of island one reads about in shipwreck stories.

"For ten years one lone missionary and his wife have been living there. He learned the language by ear and then set it on paper phonetically. Then he translated the New Testament into it. Then he begged and entreated the Bible Society to publish his Bible. The society replied: 'We can't afford to publish the Bible in a language spoken by only fifteen hundred people.'

"Then the tribe pledged itself to pay for the work if it could have time. So the society sent the missionary a printing-press, and he and his native helpers set up and printed the work. Then he sent it to San Francisco, the society paid for binding it, and one more little South Sea Island has a written language and literature.

"Philologists of the future will study extinct languages by means of these Bibles. Already it is said that Mme. Matteo de Turner's version of the Gospels in Quichua is the only key to the language of the Incas."

Americans, it is said, have translated the Bible or portions of it into thirty European tongues, forty-three Asiatic, eleven African, nine Oceanic, and twelve American. We read concerning Bibles in the various Indian tongues:

"In many cases the Bible is all that will preserve native American languages from extinction. Only last year the society published the four Gospels in the Winnebago tongue. There are only two thousand Winnebagos left. Their children are all learning to read English. In another generation the tribe will be extinct or assimilated. But some one offered to pay for the work for the sake of a few old Indians who would never learn to read English.

"Two copies of the Gospels in the Seneca language were sold within the past year, one in Arapahoe, four in Dakota, fourteen in Muskogee, twenty-five in Ojibway, one hundred and forty-six in Cherokee, and two hundred and forty-two in Choctaw.

"Down in Oklahoma the rich Indians, the Cherokees and Choctaws, take a racial pride in preserving their language from oblivion through the use of it in their church life. Although most of the adults read English now, they prefer to use the Bibles in their tribal tongues, and only a few weeks ago a letter reached the Bible House asking if a new edition of the Cherokee hymn-book could not be got out uniform with the Bible.

"A notable instance of this tribal pride came within the past year in an order to print the Creek Bible, the expenses to be paid by the Creek Indians of Oklahoma and some of their white neighbors. Mrs. A. E. W. Robertson, a Congregational missionary, made a version of the Scriptures in the Creek or Muskogee language, the labor of many years. The order came to publish it after her death.

"The board wrote, 'Why do you go to such an expense as this when your children all read English? It is foolish.' The reply came back, 'We want it as a monument to Mrs. Robertson and the Creek language.' . . .

"Often the translator has had to create words as well as alphabets. How shall the dweller in some low-lying atoll know the word *mountain*? How write 'Lamb of God' for Eskimo, who know no lambs? 'Little seal,' the translator had to put it at last.

"'Bad to eat' was as near as the translator into Mosquito could get to sin. 'Nice smell' had to serve as native Australian for *frankincense*. In Uganda the translator had to wait five years before he could catch a word that meant *plague*. Then one day he heard a man bewailing the influx of rats, such a 'dibebu' they were. Out came the note-book, down went the long-sought word.

"How translate the gospel into a language that has no words for *city, marriage, wheat, barley*; in which *pig, rat, and dog* exhaust the zoölogical terms; in which the word for five is 'my hand,' for six 'my hand and one,' and so on?"—*Literary Digest*, October 24, 1908.

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LLOYD GEORGE STARTLES BRITISH LANDLORDS.

[The following eloquent and vigorous speech (quoted from *Toronto World*) recently delivered by one of the foremost cabinet ministers of Great Britain, bespeaks the trend of the times, coming as it does from cold, conservative England. May heaven hasten the day when leaden-hearted landlordism will be expunged from the face of civilization, and their legalized steals turned over to the producer. D. MACGREGOR.]

LONDON, October 24.—(New York *American Cable*.)—Lloyd George, Chancellor of the Exchequer, startled conservative England by a speech last night, which is the most radical delivered by any cabinet officer for many years. The speech created a political-social sensation.

The Chancellor of the Exchequer boldly tackled the problem of poverty, which is now England's most sinister issue. The chancellor's speech was full of fire and spirit, pity for the poor and compassion for the weak. He assailed boldly the millionaire nobodies in the house of lords, which chamber always attempts to block all social reforms.

There are millions of the unemployed in England nowadays, and the chancellor declared that no country is civilized that allows its workers to starve. He bluntly told the wealthy classes of England that they do not realize the privations of unemployed workmen. The chancellor passionately described the horrors of poverty and unemployment; the starving of mothers to save the lives of their children, the feelings of desperate men walking the streets all day,

vainly seeking work, and returning at nightfall, hungry, to their foodless and fireless homes. The chancellor boldly predicted:

"The day will come, and it is not distant, when England will shudder at its toleration of this state of things when it was rolling in wealth. I say again that apart from its humanity and its essential injustice, it is guilty of robbery and confiscation of what is the workman's share of the riches of the land. I have heard some foolish mutterings that much recognition of this fact in legislation may drive capital away. There is nothing capital need fear so much as the despair of the multitude. I should like to know where it will flee, for, judging by the unmistakable symptoms of the times there will soon be no civilized land in the world where proper provision for the aged, the broken, and the unfortunate among those who toil will not be regarded as the first charge upon the wealthy of the land.

"There is a good deal of nonsense talked about capital," he said. "You would imagine that if capital is offended it will immediately shake the dust of this country off its feet and go to other lands where there are no agitators, no radicals, no socialists. The fact of the matter is, the greatest capitalist of this country is Nature. England's natural resources have made England rich.

"You might also imagine that all our natural resources were the result of some capitalist's ingenuity. The workman has, or should have, his share of these investments of Nature. Anyway, it is fair for him to insist that the wealth which is attributable to them shall be utilized to protect him and his children from hunger in the dark days of misfortune.

"Nobody can honestly defend the present system. All classes are not taking their fair share of the burden of industrial depression. I can name twelve men whose gross income during the worst days of depression would suffice to maintain comfortably during one month at least 50,000 workmen and their families, yet you will find these twelve men demanding a protective tariff and proclaiming that the distress incidental to unemployment is entirely attributable to the fact that the workman's bread is still untaxed.

"I assert, without fear of misrepresentation, that the first charge on the great natural resources of England ought to be the maintenance above want of all those who are giving their labor, brain, and muscle to England's cultivation and development."

Silence may be golden, but there are occasions also when silence is cowardice and injustice.

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Courage consists, not in blindly overlooking danger, but in seeing and conquering it.

• * •

The highway to hell is a road of pleasant passage, excepting at its end.

Mothers' Home Column

EDITED BY FRANCES.

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To Mothers.

Oh, mothers, say not that your lives are so narrow,
When they seem circumscribed by the four walls of home;
Their bounds ever widen, in joy or in sorrow,
As each child leaves your arms, o'er the wide world to roam.

Your own life in each of your children is broad'ning,
As each one, his commission fulfills in his life;
Your life ne'er is worthless or aimless or narrow,
While they by your teaching enter bravely the strife.

The days, all too soon, slip away with their childhood,
And none may recall their deep anguish or joy;
Too late you may know, what seems now but a burden
Is pure golden rapture without an alloy.

Then build for each child, both in body and morals,
Foundations of purity, virtue, and truth;
To the Father above daily lead them, nor falter;
They'll not fully forsake the trust learned in their youth.

Enjoy every minute all through their short childhood,
Count as priceless each soul to your love left in trust;
Reward never-ending, your children will praise you,
You will live in their lives though your body is dust.

November 4, 1908.

IVY C. FISHER.

Dear Sisters of the Church: How is it that we read so many letters from the Hopes which say, "I do not belong to the church, but hope to some time"? Can it be that it is the fault of the children? Or have the parents been remiss to impress upon their young minds? They seem to be very susceptible to good impressions, and I believe this should be a very important thought in the mind of every child or parent. The Lord, in the latter days, has said that children at eight years of age, if properly instructed, were fit subjects for baptism. Why, then, should so many delay this very important matter? You can not say, "I have not the time to instruct my child," for you have all the time that there is in each day the child is spared to you. Do not many of us find time to call upon our neighbors and receive calls from them? Then let us give as much time to our children as we could spare to the neighbors. You can give a thought here, a word there—here a little, there a little. You can not assume to say God did not know whereof he spoke, nor can you say they do not need to be baptized so young, for baptism is for the remission of sins. For if it behooved the Son of the living God, he who was without sin, to be baptized to fulfill all righteousness, how much more the children of sinful man?

We are told in 1 Samuel that to "obey is better than sacrifice." Many children, both small and large, save offerings and give donations to the Sunday-school, are good Sunday-school scholars and members of the Religio, yet they have not the promise of the Holy Spirit to guide them into all

truth. Many parents have thought to leave the matter with the children until they became men and women, and when too late have found that while they slumbered and slept, the adversary of souls had been at work; and they had taken evil habits into their lives which had become greater than the desire for good. Thus, when too late, they saw their mistake, and some, although they sought with tears and prayers, never have succeeded in bringing the profligate and drunken ones to a knowledge of the truth. Then where will the blame rest when the day of reckoning comes?

There are young men and women, intelligent, of good understanding, lovely to look upon, and lovable, still they are out of the church. How is this? When Saul was instructed to destroy the Amalekites and leave not one, he came back bringing with him the king of this evil nation whom he had preserved alive; and it seems many who are almost persuaded still cling to the prince of the power of darkness. There are some of the evil habits they cling to with so much tenacity that they can not think of giving them up "just yet," and thus years come and go, and still they suffer themselves to be debarred from the kingdom of the living God. If they do not find something real, something they know to be good and true in their parents' religion, then who is to blame? If they do not hear prayers offered in their homes only at such times as the elders come, or when some good old brother or sister comes to stop awhile with them, then they can bow in family worship, methinks the young are quick to notice the inconsistency of the whole thing, and parents should give this matter more thought.

I heard, not long since, a man say, "I never heard my mother pray in my life, but one day when I was sitting very quietly in a room she came in and not observing me she knelt down and bowed her head in silent prayer." To this day he has never forgotten the impression it made upon him.

Sometimes mothers do not realize the influence they can exert over their children, if they live with them and for them, joining in their pleasures and sharing their hopes. They will very naturally turn to you in times of trouble and disappointments. Then if you are trying to live the life of a saint, how naturally they will turn to their mother's God in times of trouble. There comes into the life of all young persons a time when they are just merging into womanhood and manhood, when they are all indecision,

"Standing with reluctant feet
Where the brook and river meet."

They are ready to take offense at almost anything or nothing; ready to cry at a word or a look. Swayed by the emotions of a child, and yet drawn on by the impulses and inclinations of men and women, and this is the time of all times they need mother's sympathy and advice, a mother's hand at the helm, one prompted by the spirit of love for her child. Mothers who realize the condition of their children at this time should strive prayerfully and earnestly to bring their children to a knowledge of the gospel that it may be a present help in time of need; for "it is the power of God unto salvation to every one that believeth," "even as many as the Lord our God shall call." Is he not calling the children of the Saints to-day? Are not our boys and girls as dear to the heart of the Good Shepherd as those of other parents? We bring our tithes and offerings that the gospel may be preached, and go along all unmindful of the fact that there are dear ones in our own homes who have never obeyed the voice of the Spirit. They may be good and useful in the home and community, yet God is no respecter of persons, and he has spoken by the mouth of his holy prophet to the disobedient, and said, "To obey is better than sacrifice."

ELLEN SHERARD ADAIR.

Request for Prayer.

Bro. James McKiernan writes from Farmington, Iowa: "Will you please publish in HERALD a request for prayer to be made in behalf of my brother, Eber McKiernan, who is suffering from a cancer on his neck just under the right ear, said by the doctors to be past their skill to heal. This is done at his express wish."

Letter Department

LANGWORTHY, Iowa, November 10, 1908.

"*Little Herald*": It is really entertaining to look over the battle-field where so many valiant sons fall, while some ride gracefully to victory so easily at the polls.

I voted on the 3d instant for the first time, in Iowa, though it is my boyhood home. I came here in 1857, at twelve years of age. I left this place in 1866 for the mountains. Now, father and mother sleep side by side in the Langworthy Cemetery. I came back in September from a visit to Idaho to attend court, in which three grandchildren tried to break father's will. On this business I went to Anamosa one day lately, and, having most of the day to spare, concluded to ramble some. I walked down to the Wapsie River to see the old grist-mill, where I used to go to mill and fish in the mill-race. No noisy, whirring burrs were there. All was silent, except a little noise of the water passing to the city electric light plant close by. The mill looked old, and well advanced in decay. Its time of usefulness had passed away. I could see that my own best days for usefulness were also gone. I think of the old mill many times, but console myself that I am not as dead to usefulness as it is.

I visited the light plant. The attendant, a young man, was sociable, and I told him I had come to that old mill when it was in its prime, working day and night to feed the hungry. He was more obliging then, and gave many hints of his work. There stood a fine new Corliss engine, as ready for duty as its manager. Water and steam furnish the power, steam doing the work when the water is too low.

The city water-works stood near by, so I visited it. Another young man was at its helm. An eighteen-hundred-foot artesian well was yielding water for the thirsty, and for other domestic purposes. This young man, in reply to queries, gave me information I wished, as to conditions about the county-seat, and the state reformatory, and volunteered his opinion that some were not reformed after the allotted time of service; so I concluded to discover, if possible, some of the "hidden causes."

As I left the water plant, I spied a city "set on a hill," of those "asleep in the dust." I was out for a tour of "sight-seeing," but my thoughts were as busy as my eyes, over this hill and inclosure of about twenty acres. What a difference here of marking the last resting-places of those having answered the "roll-call up yonder." I read the verses and inscriptions as I passed along, till I came to an old familiar name, Lawrence Schoonoun, my school-teacher of the late fifties. A family memoir for four, in marble, costing probably one thousand dollars! This man was long connected with the Schoonoun Bank in Anamosa. I remembered him as the teacher whose physical appearance, with kindness and firmness, meant order in the schoolroom.

Soon I appeared at the door of the turnkey of the reformatory. "I will see if some one can show you about," said the man on duty. He phoned for an attendant; and, leaving a quarter as contribution, we started. This man carried a billet, and I thought him a "wise servant." We visited the tub-factory (butter tubs), carpenter-shop, greenhouse, stone-cutters, and other places of interest to me; an attendant said,

"You can not see the women's department without a woman by your side." This, then, was one place where it was not "good for man to be alone." Here, too, I was seeing and thinking. Here was comfort such as millions, even in the United States, do not have. The dining-room was next visited, and I thought a good sense of honor is about all that keeps the attendance here so low, as the man at the water plant said there were *only* three hundred there now. If the hell our people furnish for the wayward, prepared for "all liars and whosoever loves and makes a lie," whom the "officer" casts "into prison," is as pleasant a place as this "prison house," some might prefer a good place they have, to pardon and freedom outside the walls, and say, We will let "good enough" alone. However, those who *do* "know the truth," know of something vastly better. These people do "grind in the prison house." I was here to learn—"to get knowledge."

Leaving the reformatory, I soon knocked at the door of the sanitarium, an institution built by the Sisters, a Catholic institution, with room for about twenty patients. Through this a very pleasant woman with a black veil showed me about, and gave me more information than I would think of asking. She said the Sisters owned the place, that it cost thirty-five to forty thousand dollars, and they still owed twenty thousand on it. I contributed a little towards this enterprise, and I felt an easier conscience. This is certainly a fine institution, and on the top of a little hill north of, and overlooking Anamosa.

My conclusions were that very much is being done in our day for the bettering of conditions in life; and I do not wish to see the wheels of progression to stop, much less a return to the "days of our sires." Furthermore, if we Latter Day Saints have eyes to see and ears to hear in these things, we can get wisdom as well as understanding. Not alone in these things for bodily comfort; but in the keeping of our bodies as a "habitation of God" through the eternal Spirit. We can not make as fast growth spiritually, if we do not learn that spiritual growth suggests to our senses proper bodily care, to keep them in sanctification and honor, as the workmanship of the master mind. If this does not incite us to put away the filth of the flesh, filthy habits, then we are not "*doers* of the word." Are we of the class who "can not cease from sin," "ever learning but never able to come to the knowledge of the truth"? In what are we "the light of the world," or the "salt of the earth"? Can we say to all our associates, Come, follow my example? I mean, is our daily talk and conduct such as becometh Saints, or do we walk (do) and talk as other Gentiles, addicted to foolish slang, as "you bet," "darn it," etc.? Is this the light that leads to Christ? Whatever others may say or do, I am the one to make my "calling and election sure." If the world were as wide-awake to improve themselves in honor to the Lord, as in many other ways, where would we Latter Day Saints be found? above or below? Still, there seems more affinity in many Latter Day Saints than among other people. There does seem room and need to get higher, after an average is found.

My prayers are that Israel may be saved. To watch and pray and work to-day!

CHARLES ALBERTSON.

PARIS, Tennessee, October 28, 1908.

Editors Herald: Thinking perhaps a few notes from this field would be appreciated by some, I assume to write.

The writer being placed in charge of the district tent for the season, we began after the reunion in July, at Paris, Tennessee. I was called to do some baptizing, at Sharon, Tennessee, August 9, after which I came to Paris, to begin the tent-meetings. Found Brn. Stubbart and Tucker holding

forth as they had come on with the tent a few days before. So we continued the meetings each evening, with an average attendance of about fifty, who seemed to be quite interested. Friday, the 14th, Bro. Tucker, accompanied by Sr. Tucker, departed for Crockett County, Tennessee, some sixty miles southwest of Paris.

According to previous arrangement, I left Bro. Stubbart to continue the tent-meetings, while I went to Murray, Kentucky, to join C. L. Snow, on a trip to Trigg County, to do some more baptizing. Bro. Snow was just recovering from a severe spell of sickness, and was not able to do the baptizing.

There was about this time quite an excitement in Calloway and Trigg Counties about the "night riders," and the soldiers were stationed at different points and patrolling the streets of Murray, to keep down trouble that was expected might arise, from the fact that quite a number had been arrested, and court was in session. Several were bound over to circuit court; but, so far as we can learn, none have ever been convicted. The situation in the tobacco belt is getting more serious. There was a fine crop of the weed raised this year, and the old crop remained to a large extent unsold. And we are informed that over ninety per cent of the present crop is pledged to the "association." The "night riders" are by no means confined to the tobacco belt, but are at work in many other places, killing, and destroying property. Indeed, we are living in "perilous times."

Bro. Snow and I arrived at our destination after an overland journey of about fifty miles, accompanied by Doctor (Bro.) A. P. Scaggs and wife, who is a brother to the one who was to be baptized, who, by the way, is a doctor also; and a fine family of people we found them to be.

We held three meetings with a large attendance. After the Sunday evening service, we repaired to the creek, where, by the light of lanterns, I baptized the whole family, husband, wife, and daughter "the same hour of the night." We then returned, preaching once on the way, Bro. Snow to Murray, and the writer to Paris, to assist in the tent-meetings there. Met E. A. Erwin at Peryear, who was on his way to Paris. We continued the meeting at Paris over the next Sunday. In connection with the tent-meetings at Paris, Bro. Stubbart preached several times in the court-yard to large crowds. Bro. Scott Shupe and family furnished music for these meetings. They have a "family band" of eight pieces; and they make splendid music.

We had to order a new top for the tent. And while waiting for its arrival, Bro. Erwin and I went to Bethel, the new Saints' church near Elm Tree, twenty miles north of Paris, while Bro. Stubbart held another meeting four miles east of Paris, in the old tent. Bro. Erwin remained with us till Tuesday morning and baptized one; then returned to Paris, where he took the train for middle Tennessee.

I continued the meetings with fine interest throughout the week, about two hundred in attendance. Baptized one at the close, and another since.

From this place I went to Sharon, where we had ordered the tent shipped. Was assisted in this meeting by C. L. Snow, the writer doing the most of the preaching, as Bro. Snow was not very well, but rendered valuable assistance in other ways. One more was baptized at this place, and prospects are that a branch may be built up here in the near future. From here we shipped the tent to Hickman, Kentucky, where I held forth for ten days, with fine interest. Two expressed their desire to be baptized; but I was called home to see our baby, who was very sick. However, Bro. Stubbart arrived the next day, and continued the meetings throughout the week. Prospects are that there will be an ingathering there soon. We closed the tent-work for the season, October 6, after a ten-day effort at Bro. Joseph

Williams' place, six miles east of Fulton. Bro. E. A. Erwin returned from Nashville in time to assist us in this effort. Bro. Stubbart called by and preached once on his way to Austin Springs.

This was a new field for our work, and lots of prejudice to contend with. Some, in connection with the Methodist preacher, tried hard to get the people to stay away from the tent; but in this way they failed, for the crowds continued to increase. Much prejudice was broken down, and friends made to the cause. After closing tent-meeting, we visited High Hill and Elm Tree or Bethel, to do some baptizing. There have been quite a number baptized in this district, the writer having baptized eighteen, and all the missionaries have baptized some.

Our district conference convened October 24, at Liberty Hill Branch, seven miles south of Lexington, Tennessee. A spiritual time was had. Every one seemed to enjoy the conference meetings. Two were recommended for ordination to the office of elder. The work seems to be on the advance in this district. We have long felt the need of more local workers to look after the branches. And the Lord is remembering us along this line. Some seven or eight have been called. Four have been ordained already, and others will be soon.

While troublous times are upon us, and the wicked seem bent on destroying one another, and property, I can see a marked advancement among the Saints along spiritual lines, which gives us courage.

May God bless all his covenant people, is the prayer of your humble servant,
J. R. McCLAIN.

WINFIELD, Iowa, November 8, 1908.

Dear Herald: As we have moved to Winfield, Iowa, I thought I would write a few lines to inform those desiring pictures of last General Conference, or Religio buttons. We do not get to hear any preaching by our elders, or see any of the Saints, and it is very lonesome in that respect.

There were four Mormon elders here preaching on the street Saturday and Sunday, a week ago to-day. I had an argument with one of them on Saturday, but had no books or papers to prove my statements, but Sunday I went loaded for them, and got them, too.

I took the Book of Mormon, The Instructor, and some tracts, such as, "The one faith," "Evils of Utah Mormonism," and "Latter-day polygamy—its origin," etc. When they were through and dismissed, I stepped forth and told the people that I thought I would take a hand, as it seemed to be free for all. I showed what Joseph Smith really taught; then I showed what Brigham Young and his followers taught. Before I was through, I had double the crowd they had. Of course they claimed to be the true followers of Joseph Smith the Prophet. That is where I took a hand in the matter. I tell you things were lively for a few minutes; but finally they walked off, one by one, and I had the field to myself.

They denied the extracts being true, and said Bro. F. M. Smith and Bro. R. C. Evans had both been defeated in Utah not long since. They also claimed that the extracts that I had read were not true. But when I read to the crowd Joseph Smith on Marriage, and then quoted Brigham Young, the crowd cheered me. Then one of the elders said, "Christ chose twelve apostles, and one of them was a devil. Why don't you talk about that?" My answer was, "True. So did Joseph Smith choose twelve apostles, and one of them was a devil, and went out to Utah, so that he could practice his devilry." Then a gentleman in the crowd shouted, "That's a good one, Lane."

Then one of the elders said to me that whoever accused Brigham Young of adultery lived as bad or worse. I told

them I would be with them the next night, if they stayed, with reinforcements. I went with more evidence, but they did not stay.

I got several comments the next day or two. They challenged me for a debate. I told them I was not a debater; but I would see that they were accommodated if they would stay. They said they challenged one of our elders at Davenport, one that wears a "big mustache." I did not know him by that description, and they had forgotten his name. Some of the HERALD staff may know who is there answering that description.

We are still in the faith, and always ready, and hope to be, to battle for the glorious cause. Pray for us, dear Saints.
Yours in bonds.

I. M. LANE.

P. S.—They read an extract which they claimed was taken from the HERALD, volume 1, page 9, where Joseph repented that he had announced the revelation on polygamy.

I. M. L.

SOUTH RAWDON, Nova Scotia, November 1, 1908.

Editors Herald: Our weekly visitor, the HERALD, comes to us more regularly since we have moved here; and as we read the instructions and encouraging letters, we feel to ask ourselves, What are we doing? Are we doing all in our power to let others know of the great and glorious latter-day work brought before the world by so great sacrifice? When I think of how much this work has done for me I am constrained to say, as did the Apostle Paul, I count everything dross for the excellent knowledge I have received since I embraced this work. And now, as I feel that life is declining with me, and there are so few in this thinly settled place that know or care anything about this work, by bearing our testimony through the HERALD we can reach many more, and I feel it is our duty to do all in our power to build up this work that we are engaged in. We know that God calls upon us to let our light shine in this dark age. If Jesus Christ is going to present to himself a church that will not have spot or wrinkle or any such thing (see Ephesians 5:27), how carefully we should examine ourselves to see if we, as individuals, are one of that church. There is everything in this age to draw us aside, so much that has a show of truth, so much that only goes half way, that if possible the very elect would be deceived. How true that it requires a constant labor, all his precepts to obey! Now, I am away on the western side of life; and this may be my last chance of bearing my testimony to this gospel of Jesus Christ, as presented to us in the latter days. As I travel down time's vista, I am more and more convinced and confirmed in the truth of this work, and that we are not wasting our time in trying to build up this work; that we should not be afraid or ashamed to stand for the books that teach and uphold this latter-day work. My desire is to grow in the knowledge of these things, and to increase my faith in Jesus Christ and God the Father. If ye continue in my words, then are ye my disciples, said Christ.
J. W. DIMOCK.

MILNERTON, Alberta, Canada.

Editors Herald: I send in a few of my thoughts. Perhaps it will be surprising to some few Saints, when my name comes before them, if it should. I have been away from home and Saints five years. My heart has longed for a face that I might know. I often think of the good pieces I read in your columns. I wish that I, too, could write something that might be edifying. What a good time Saints may enjoy when they live so they can gather together to worship the Lord in spirit and in truth. What a feast it would be to my hungering soul!

I feel very thankful that I have obeyed the truth and everlasting gospel, and often feel that Spirit which causes me to rejoice. God is merciful unto all who put their trust in him. We do not have any meetings, where we live, and I do not know of any Saints around. I am not ashamed to tell any one what I believe, neither have I made enemies by telling them the gospel of Christ. I give the HERALD to those who will read it.

This is a wild looking country, to any one who has been used to living in a city. After all that is said, a man who is willing to work, (with a few cows to help him, as there is money in milk and butter at all times of the year, even if crops fail) has a living. One is not sure of crops at all. We have frost sometimes late in spring, just when things are coming up; then again early in the fall. Then we have big hail-storms that destroy everything in their path. This is a very good climate for most people, although the air proves too light for some. Quite hard on myself. The country round about this vicinity is very rolling, while there is lots of wild prairie. Still there are plenty of willow brush, pine-trees, poplar, and tamarack. Water is good, soil is black loam. Vegetables are good, also grain (if it gets ripe) and brings good price. Provisions are very high.

My prayer is that God will bless those he has called to do his work, the Presidency in particular. If any of the elders ever come this way, would be pleased to see them. We are twenty-eight miles from the railroad, near Milnerton post-office.

Your sister in gospel bonds,
MRS. G. A. WHITMAN.

AKRON, Ohio, November 2, 1908.

Editors Herald: As I am busily engaged in missionary work, making new openings, I realize that certain tracts are a great help in getting our work before the people.

Began meetings October 19, one and one half miles north of Cuyahoga Falls. Preached with good liberty, and with good attention. This is an opening that I made six years ago. Preached only five nights; but have been requested to return, which we will do in the near future.

From there we moved two miles further north to a place called Steels Corners. Obtained the schoolhouse to preach in. Began Tuesday night, with an audience of about ten. Wednesday it rained hard and made it very muddy, so we had only one man and his daughter out. Talked with him of the prospect of holding other meetings. He did not know what to say, as the people seemed to think we were Mormons. I then asked him if he thought they would allow me to stay in the schoolhouse all night, as it was so very muddy, and I had a mile and a half to walk to the street-car line. He thought a minute, and then invited me to go home with him, which I did, and was glad of the chance. Next morning, we went and saw a Mr. Dickenson, one of the school board, who had given us the privilege of the schoolhouse. And he insisted that I appoint a meeting for Thursday night and Sunday night, Friday night being reserved for a chicken feast for their preacher. But this preacher was not invited.

This is a strong Campbellite hold. So you know what we are up against. This Mr. Dickenson is very much in favor of what he has heard so far, and is proving himself a friend to us by requesting his preacher to announce our meeting for Sunday night, which he did; and we thank him for it.

We left Mr. Dickenson's about nine o'clock, going from house to house, distributing tracts and inviting the people out to the meetings. Met Thursday evening with twelve for an audience. Was blessed with good liberty, and those present gave good attention. And when Sunday evening came, we were permitted to preach to an audience of between thirty and forty, with splendid liberty, and the best attention

by all, except a few young folks. Our subject was, The kingdom of God not in the heart. Everything being so much in our favor, we thought to try further, so made an appointment for next Tuesday evening. Have an appointment for to-night at a place called Underhill Schoolhouse. This will be our first there. So we are trying to keep busily engaged in the Master's cause, ever praying for the honest in heart, and the redemption of Zion.

We have also a very intelligent Hungarian and his wife interested in our work here in Akron. They were with us last Sunday in our sacrament and social meeting, and expressed themselves as being very well pleased with what they heard. But the lady was not so well pleased with seeing so many feathers in the sisters' hats. Sisters, take warning. God has also condemned so much outward adorning. Do we not fear that these will rise in judgment and condemn us? Let us put on that adorning that will meet with God's approval: a meek and gentle spirit, with modest apparel. We feel that these people will be with us ere long, if nothing arises among the Saints to hinder. Ever praying for Zion's redemption, we remain,

In the conflict,
J. C. MCCONNAUGHY.

STEWARTSVILLE, Missouri, November 8, 1908.

Editors Herald: I am still firm in the faith of my Lord and Master, Jesus Christ. My patriarchal blessing tells me that I have been sorely tried in life, and that I have sought the Lord, oh, so earnestly, to grant that the dispensations of his providence might be lightened; and that I have need to depend and call upon the name of the Lord, and it goes on to say, "And yet he has been with thee, to fulfill his promises to thee, notwithstanding thy confidence in thy fellow men has been so rudely shaken. The Lord is true, though men may prove untrue and false, false to their obligations and covenants; God is never false, and the Lord is true to the covenant made with his children.

It has been prophesied to me at different times, and by different brothers, that if I live humble and faithful to the Lord, my old days shall be my best days, and that I shall stand with the Lord on Zion's hill.

Your sister,
MARY DOBIE.

KNOBNOSTER, Missouri, October 30, 1908.

Dear Herald: As I was looking over your pages, and found Bro. John Heide's letter, where he said the diphtheria had broken out, I will tell you what my remedy is, as we had one girl die with it, and I have since learned how to doctor the disease. Our little boy was taken with it, very bad, I am confident, but he is better now. I took peach-tree leaves, and made a poultice and saturated the poultice with olive-oil and turpentine, and kept it on his throat until I could see a change. Also blow dry sulphur in the mouth. Apply the poultice as hot as can be borne. Give some kind of medicine to keep bowels operating. As this disease works fast and hard, we will have to work too. My prayer to God is that it may be conquered before it does great damage.

It is good to be a Saint in latter days. We attended prayer-service Wednesday night. Had a good meeting. I can not express my thanks to God for his goodness to us. I have had my sick healed; and some of my sick have died. But that only increased our faith. The shade of death was removed from our oldest girl who is living now. Bro. M. H. Bond was the mouthpiece. We were at a reunion in Illinois. She was taken very sick. We called for help from God, and Bro. Bond received the evidence that she was dying; he got the promise that she should live, through our faithfulness.

She is still living, and bears her testimony to the truth of this work. I want still to be faithful, so she can be a help to the work.

My prayer is that all the Saints may live worthy of God's watchcare, as we know for ourselves that the most trying time is coming. Let us pray for each other; also let us pray that all the isolated ones may be gathered to Zion, who desire to come. I send my love to all. Would love to meet Bro. Roth again, as he gave us some good talks at Knobnoster.

Your sister in the gospel,
HETTIE E. DAVIS.

News from North Dakota.

The wind begins to feel like winter here, though we have no snow yet. We are trying to push the missionary work as far as we can into new places, before winter really sets in. The Lord often opens up the way by leading us to find kind friends among strangers.

While I was preaching at Drake, Mr. and Mrs. Robert Schnobel kindly entertained me, and attended the services. The Lord will surely reward them for their hospitality. Mr. S. Schnobel very kindly receiving me, too; and his wife, Sr. Julia Schnobel. I hope the time may come when they may be near the Saints.

Don Carlos Musser, who was, until three years ago, a Utah Mormon missionary, lectured in Fargo against the Mormons a short time ago.

Elder Houghton is in the north part of the State, and Bro. William Sparling also. Elder Alonzo Whiting is at home for a visit,

Hopefully,
JEROME E. WILDERMUTH.

1348 Front Street, FARGO, South Dakota.

News From Branches

THURMAN, IOWA.

We have a nice Sunday-school session each Sunday at ten o'clock, the enrollment is growing larger from time to time, and now reaches fifty-seven. We have preaching-services at eleven o'clock and again at eight in the evening each Sunday, except the first Sunday of the month when we devote the morning session to sacrament-services.

Last but by no means least, we have a newly organized Zion's Religio-Literary Society, consisting of twenty-three enthusiastic members under the efficient leadership of Sr. Lorena Leeka.

The Religio meets each Sunday evening at seven o'clock, and much interest is taken by both old and young, and endeavor to perform their parts, which they succeed in doing in a very creditable manner. In addition to the regular members, there are a number of visitors present each evening who show considerable interest and will no doubt become members in time.

I must not forget to mention also that we have home class departments of several members, of both Sunday-school and Religio, which are awaking much interest and increasing in numbers.

One month ago to-day, (October 11) was brought to a close one of the best attended (if not the best throughout) conferences that it has ever been my pleasure to attend. Just preceding this session was an unusually good joint session of Sunday-school and Religio conventions.

I therefore feel justified in saying that all is well with us, for I feel that our prospects for the future were never brighter, and that we as a branch feel greatly encouraged, as we have reasons to be.

Our Sunday-school is planning an entertainment for

Christmas and we hope to carry it out as successfully as on former occasions.

C. W. FORNEY.

MONTROSE, IOWA.

I am still in the faith of this glorious work. I have been in the church for more than twenty-five years, and it gets more precious to me every day as I approach the end of my earthly journey. I pray for God, who is good and kind to his children, to help me to endure to the end.

For about two years we have been looking for our old veteran, Elder J. S. Roth, to come and hold a series of meetings for us. Everybody in these parts loves to hear him preach; that is, all who have ever heard him. How our hearts were made to rejoice on last Saturday, when our dear old brother landed in Montrose. On Sunday at eleven, he gave us a grand sermon to a fair crowd, for this place, and at night the house was fairly well filled; a number of outsiders were there, and God blessed the speaker. Several were heard to say, "That was a fine sermon."

Last night we had another fine crowd and a splendid sermon. All seemed to enjoy it. Bro. Roth has a faculty of always drawing a good crowd, and he has a way of holding them after he gets them. Notwithstanding that he has passed the sixty-sixth milestone, he has lost none of the energy, zeal, and power he had when I first heard him, twenty-five years ago, when he and Bro. H. Bronson held their first meeting together here. They were well matched for preachers, and did a good work here.

I have lost track of Bro. Bronson, but Bro. Roth, "the plain preacher," as some call him, is still with us, for which we all feel to thank God. A young lady said the other night, "That is the first sermon I ever heard that I understood." If the weather keeps good for a couple of weeks, we expect to see the church crowded before the meetings close.

T. J. SIMPSON.

Miscellaneous Department

Conference Minutes.

FREMONT.—Conference convened at Saints' church, near Thurman, Iowa, Saturday, October 10, 1908, at 10 o'clock a. m., Amazon Badham, presiding; Eli Hayer chosen to associate with presidency. Minutes of last conference read and approved. Branch reports received: Henderson, 91; Hamburg, 71; Keystone, 34; Thurman, 199; Riverton, 57; Glenwood, 70; Bartlett, 42; Tabor, 70; Shenandoah, 125. Ministry reporting: Elders George Kemp, Eli Hayer, Joseph Arber, N. L. Mortimore, James Comstock, D. and T. A. Hougas, C. M. Roberts, E. S. Wilcox, J. B. Cline, Frank Goode, W. E. Haden, A. Badham, J. C. Moore; Priests R. S. Hillyer, C. W. Forney, J. R. Wight, J. E. Claiborn, L. C. Donaldson, John Huston, F. B. Knight, James Claiborn; Teacher M. H. Etleman; Deacons William Eyer, S. S. Clark, R. V. Greenway. A summary of reports shows membership of Fremont District to be 759; sermons preached, 188; baptisms, 7; confirmations, 2; marriages, 1; blessings, 6; administrations to sick, 87; sacrament, 34; official visits, 6. Bishop William Leeka's final report was read, also Bishop's agent, Lorena Leeka's report, both being referred to an auditing committee of three, consisting of T. A. Hougas, G. H. Hilliard, and D. M. Etleman. Moved that a committee of three be appointed to draft resolutions of condolence to the families of William Leeka and Amazon Badham in their recent bereavements. T. A. Hougas, Joseph Arber, and W. E. Haden appointed. Report of secretary on missionary conveyance fund read as follows: Received from Hamburg, \$2.10; Henderson, \$9; Bartlett, \$3.50; Shenandoah, \$4.50; Keystone, \$1.50; Thurman, \$14.60; total receipts, \$35.20. It was moved that the amounts so collected be added to the district tent fund, making a total fund of \$46.94. Moved that Sr. Lorena Leeka be recommended as Bishop's agent for the Fremont District. Carried unanimously. Petitions for next conference received from Tabor and Shenandoah. Vote decided in favor of Shenandoah, the time for holding being left to the district presidency. Report of

Sunday-school convention read and approved. Auditing committee reported as follows: "We your committee appointed to audit the reports and accounts of Bishop William Leeka and his successor, Lorena Leeka, beg leave to report: Since report was read one item of tithing has been added, being \$10 tithing from Frank Goode. Also one item of \$7 tithing from A. N. Brown had been omitted from the report of William Leeka. The balances with the additions are as follows: Account of William Leeka. Balance due bishop, January 1, 1908, \$399.27; disbursements, \$640; total disbursements, \$1,039.27; total receipts, 398.60; balance due bishop, \$640.67. Account of Lorena Leeka, balance due Bishop's agent, \$640.67; disbursements, \$311; total disbursements, \$951.67; total receipts, \$170; balance due Bishop's agent, \$781.67. We find the books correct and compare with the vouchers presented except in case of one item, elder's expenses, where no receipt was given. Signed, G. H. Hilliard, T. A. Hougas, D. M. Ettleman. Report was approved and committee discharged. At the evening meeting the committee on condolence presented their report. The report was approved and the committee released. Adjourned to meet with the Shenandoah Branch at the call of the presidency of the district. C. W. Forney, secretary.

WESTERN MAINE.—Conference of the Western Maine District convened with the Mountaineer Branch, November 7 and 8, 1908. Business-session opened at 2 p. m., with district president, R. Bullard, in the chair. Voted that district presidency act as presidents at conference, with missionary in charge, R. W. Farrell, associate. Chose W. A. Small, organizer; N. S. and Lewis Eaton, ushers; J. P. Buschlen and H. J. Davison, auditing committee. Minutes of last conference read and approved. Ministerial reports read from Elders R. Bullard, J. J. Billings, H. R. Eaton, J. N. Ames, H. J. Davison. Statistical reports read from Stonington, Little Deer Isle, Mountaineer, and Dixfield Center Branches. The Stonington and Little Deer Isle reports were referred back for corrections. District treasurer, Pearl F. Billings, reported: On hand last report, \$7.43; receipts, \$6.27; expended, 50c. Bishop's agent, H. R. Eaton, reported: On hand last report, \$77.45; receipts, \$177.75; expended, \$145; balance on hand, \$110.20. Above financial report referred to auditing committee, who reported same correct. District clerk spoke on the necessity of branches choosing the best material practical for clerks of same, which was followed by one by R. Bullard, who indorsed the foregoing. The conference passed the following resolution: Resolved, That the Western Maine District look with disfavor on the ordination of any man to any office in the church, provided said person is addicted to the use of tobacco in any form. Be it further resolved, That all officers in the Western Maine District who use tobacco and who now hold licences, be granted until next May conference as time in which to abandon such tobacco using or forfeit their licenses. Voted to hold next conference at Stonington in May, 1909. Exact date left with district president. Delegates to General Conference: Brn. R. Bullard, J. J. Billings, R. W. Farrell, John P. Buschlen, H. J. Davison. Voted that Bro. and Sr. Frank M. Carter act as standing auditing committee, to audit financial accounts before conference. Voted to repeal the law of August, 1905, relating to branch clerks forwarding statistical reports to district clerk two weeks previous to conference. Voted that the matter of granting letters of removal by the district to Sr. Inez and Bro. Herbert Cunningham, of the West Surry Branch to the Scranton, Pennsylvania, Branch be referred to district presidency. Voted that time and place of meeting of conference be left in the hands of the presidency. Preaching by Elders Farrell, Bullard, Buschlen, and Davison. Four young men and women were confirmed at the Sunday morning prayer- and testimony-meeting in which the Spirit was felt to a goodly degree, as well as in all of the other services. There was also a fine attendance. Voted to adjourn as provided for. W. A. Small, district clerk.

WESTERN WALES.—Conference held at Cymmer Porth, October 10 and 11, 1908. Business-meeting opened in due form by Bro. John G. Jenkins, district president, Saturday night, at 8.15. When all reports were disposed of, and all business done in the usual order, our missionaries, Brn. William Lewis and Rees Jenkins, being present, a letter was read by Bro. Lewis from Bishop Kelley, recommending a Bishop's agent for Wales. Business-meeting opened at 9 o'clock Sunday morning, William Lewis and Rees Jenkins presiding, when the following business was transacted: Moved and seconded that we recommend as our choice to the Bishopric, Bro. Silas Evans, as his agent for Wales. Car-

ried unanimously. Moved and seconded that we, as the Western District conference, adopt the resolutions put forward for General Conference, 1909, viz: That North and South Wales be set apart as a mission. Moved and seconded that the conference request the several branches to draw out limits of their branches and prepare same for the next conference for ratification. Moved and seconded that Penygraig Branch have its name changed to that of Porth, and that this conference allow the requests of same. Carried unanimously. A letter was read from Sr. Treharne, secretary for Llanelly Branch, referring to the condition of Llanelly chapel fund, and requested collection to be made towards paying rates now due upon said chapel, the branch being so very weak in membership. It was moved and seconded that the secretary write to the several branches, requesting collections to be made. Moved and seconded that the next conference be left in the hands of Aberaman Branch, and be held the second Saturday and Sunday in February, 1909. At the Sunday prayer-meeting, one was confirmed by Brn. Lewis and Jenkins who had been baptized the same afternoon by Bro. Picton. A very enjoyable time was had throughout the conference. Thomas J. Picton, secretary.

WEST VIRGINIA.—Conference met September 26 and 27, 1908, with the Mount Zion Branch, at Goose Creek, with G. T. Griffiths in charge, assisted by Joseph Biggs; Frank L. Shinn, secretary. Bishop's agent's report was read, and, after being approved by the finance committee, was accepted: On hand last report, \$35.64; received since last conference, \$42; expended, \$80.50; due agent, \$2.86. Officers elected: President, D. L. Shinn; secretary, Frank L. Shinn; Bishop's agent, B. Beall; treasurer, Mrs. B. Beall. Delegates to General Conference: James Craig, Lucy Griffith, Frank L. Shinn, J. M. Jeffries, C. F. Williams, Frank Baker, G. T. Griffiths, D. L. Shinn, and Samuel Brown. Brn. Frank Baker and Thomas K. Williams were ordained to the office of priest by G. T. Griffiths and Samuel Brown. D. L. Shinn, Joseph Biggs, and J. M. Jeffries having previously been appointed as a committee to prepare resolutions of respect and condolence on the death of our beloved district president, G. H. Godby, presented the same, which was accepted, and the secretary instructed to have the same published in the HERALD, and to send a copy to the bereaved family. Conference adjourned to meet the first Saturday and Sunday in September, 1909, with the Cabin Run Branch. Frank L. Shinn.

SPRING RIVER.—Conference was held at Joplin, Missouri, October 10 and 11, with district president, A. V. Closson, and missionary in charge, George Jenkins, presiding. Ministry reporting: A. V. Closson, George Jenkins, R. T. Walters, L. R. Devore, J. D. Erwin, J. Arthur Davis, James Cochran, W. B. Hillen, J. M. Robinson, R. E. Martin, A. A. Goff, J. W. Thorpe, S. A. Briggs, J. D. Kelly, H. J. Thurman, W. S. Taylor, J. M. Richelson, M. T. Beck, W. H. Prewitt, J. M. Richards, F. L. English, John Butler, S. G. Carrow, S. N. Gray, Jr., O. Hempel, J. W. Waldron, George Bath, N. J. Randall, W. I. Clark, F. M. Connor, A. P. Free, Jim Lamous, William Gray, N. R. Hickle, Charles Kyser, John Bath, G. E. Carter, O. Nunamaker, A. T. Gray, J. N. Duncan, E. C. Prigg, B. F. Bowman. Statistical reports: Joplin, 252; Weir City, 97; Columbus, 73; Scammon, 45; Webb City, 227; Galena, 18; Fairland, 191; Pittsburg, 95; Pleasant View, 109; Shaw, 28; Angola, 65. Fairland Branch petitioned for the ordination of F. M. Connor to office of elder, which was granted; and he was ordained by Elder George Jenkins and Bishop E. Short. Mollie Davis was reelected secretary and treasurer. Report submitted by Elder R. T. Walters, showing an itemized account of funds donated for purchase of a missionary tent, chairs, and incidental expenses attaching to its use: Total amount, \$219.38, collected and expended. Adjourned to meet at Webb City, Missouri, Friday, before full moon in February, 1909. Mollie Davis, secretary.

BRITISH ISLES MISSION CONFERENCE.

[These minutes came to hand written on mission letter heads but not signed. Doubtless they were written up by the secretary, Bro. W. R. Armstrong.—EDITOR.]

Annual conference met in the Severn Road meeting-room, Canton, Cardiff, at 6 p. m., on August 1, 1908. Apostle J. W. Rushton occupied the chair. Bro. Truman, of Brooklyn, and Bro. Daer, who were present, were allowed voice and vote. Bro. Trapp was chosen deacon of the conference, with power to call for helpers, and Bro. James Evans, of Nantyglo, to preside at the organ. The minutes of the 1907 conference were now read and accepted. It was resolved that we con-

sider a request made by Bro. Thomas Taylor, of Leeds, relating to a report appearing in the minutes of the HERALD regarding his not being willing to report to the mission conference of 1907, after which our brother read a copy of his letter sent to the 1907 conference. He stated his reason for writing this letter, when by resolution the incident was considered closed. An application from the Seventh Quorum of Elders asking for time to meet being presented was granted. The mission president's report was now read. He therein feelingly referred to the great loss sustained by the mission in the deaths of Brn. Joseph Dewsnup and C. H. Caton. He said he had nothing sensational to report in the shape of success, yet we were holding our own. He saw around evidence of decay in spiritual things, the perilous times spoken of in the second epistle of Timothy. He noted the prevailing lethargy and spiritual enervation of many in the work, and this he contrasted with the fervid zeal which characterized many of the enthusiastic workers of the past. The first and most urgent need of the church to-day was the cultivation of the passion for God and the necessity to set out with the intention of finding the divine presence. Having found the divine it will change our lives. The second is that our religion is our whole life. That it is not divided into spiritual and secular, but undivided, so that no one can excuse himself from serving. The time to evidence our religion is now, and the place wherever we find ourselves—in the workshop, factory, or home, the outward expression of our lives in character is the birth of the inward impulse and motive; the concrete attempt to realize the ideal of our lives. He noted other organizations, favored with prestige and wealth, which have to deplore the diminution in numbers and influence. He reported the work in the Manchester District as on the whole very good. In the Birmingham District, which was passing through a trying time, there was a hopeful tendency. The condition of the London District was not so good, with the exception of Enfield, which was showing energy. The members are striving to build a chapel of their own and have secured a piece of freehold land for the purpose. London, with six and one half millions of people, and covering an area of thirty square miles, is confronted with a serious problem. It seemed to him that this, the world's metropolis, needed special attention. At least six good missionaries, going two by two, are wanted here, distributing tracts and carrying on open air work. At least two good men ought to have the oversight of the work here. Praise is due to the few faithful ones who have stood by the work in the great city.

The work in Wales has been poor, but with the increased missionary staff signs of improvement are now manifest. The deeds of the Llanely chapel have been secured to the church for £10. The place wants repairing, however. Bro. Rees Jenkins will labor here to build up the work. Bro. William Lewis, who is located in Cardiff, will have the oversight of the Welsh Mission. The Sheffield District shows some little signs of improvement. In Leeds there are some signs of the work recovering. The district organization has been dissolved. In Scotland we hope for a revival under Bro. Baillie. We have small branches with earnest workers in Exeter and Plymouth. There is still a great need for careful and systematic work in the branches, especially the shepherding of the membership. There is a lack of enthusiasm in some places, and a disposition to talk and criticize rather than work. Missionary work during the year has been performed as follows: Elder William Newton in Enfield, London, Exeter, and Plymouth, up to last March, when he returned to America. Brn. W. H. Greenwood and Thomas Taylor labored in Nottingham, Derby, and the Sheffield District until the end of November, when Bro. Greenwood returned to Manchester sick, and Bro. Taylor returned to Leeds where he labored in the vicinity until July, since which time he has been associated with the brethren in Cardiff. Bro. Greenwood is still sick and his labors are thereby hindered, but he has done the best he could, and during my absence in America took charge of affairs and performed what duties were required with ability. Bro. Leggott has spent all his time, with the exception of one month in Scotland, in Manchester, where he has acted as president of the N. E. Branch. Brn. T. Jones and Morris labored in Wales as appointed until August 25, when Bro. Morris asked to be relieved and he went to America, owing to ill health. Bro. Jones continued in the field and retired at the end of September as per appointment. My own work has been scattered throughout the entire field. Have advised, counseled, and preached as occasion and opportunity afforded. At the close of last February I received instruction to go to Independence to

attend conference, and including the quorum sessions was engaged in that work for six weeks. I returned to England on July 8, since which time I have been wholly engaged in church work. I take this opportunity of publicly acknowledging my indebtedness to the help and labor of the mission secretary and financial secretary, Elders W. R. Armstrong and Joseph Dewsnup, and think the mission should know of the many hours sacrificed by these brethren out of their scant leisure and without hesitation; believe that we owe largely the success of our conference to the manner in which these duties have been performed. We have interpolated a new order of things this year in arranging a short program of papers touching matters of church work, which we hope to have read and discussed. In conclusion, financial help for an increased missionary staff was appealed for, and other matters affecting the Bishopric of the church were mentioned. Missionary reports: Elder Thomas Jones reported labor in Bargoed, Lydney, Gloucester, Nantyglo, and Cardiff, where he found the Saints willing to cooperate in the good work with the missionaries. We want concentration generally he said, and he was persuaded that the awakening time was now. God was working with us. Elder W. H. Greenwood reported inability to labor for some time owing to illness. He expected to enter the hospital to undergo an operation shortly and asked for an interest in the faith and prayers of the Saints. He had labored prior to being ill in company with Elder Thomas Taylor, from August to November 22, 1907. He had also labored in the Sheffield District, Nottingham, and Derby, preaching on the Market Places and streets. Since November 22, 1907, he had labored in the Manchester District and visited Sheffield, Nottingham, Sutton-in-Ashfield, as his health would allow. Elder William Lewis reported arriving in Wales June 9, 1908. He was encouraged with the prospect of the work, for he found several young men had taken up the work in a commendable way, and if they continue the work will make progress. He had visited Aberaman, Llanely, Nantyglo, and Penygraig, where he was pleased to find peace and unity. In Cardiff he found Bro. Gould laboring under a disadvantage, only being assisted by Bro. Ben Green. There is a large field for work here. Brn. Thomas Taylor and Jones have labored to bring our work before the people and have helped to distribute ten thousand handbills. Bro. Rushton has assisted with a commendable article in the South Wales *Daily News*, and we have your presence here in the conference as it has never been before. We shall wait with patience and do what we can ourselves with the help of God and the Master to keep up the interest. Elder Rees Jenkins reports arriving in Wales on June 8, 1908. He has preached in the open air at Llansamlet and Skewen. The work in Aberaman, Penygraig, and Llansamlet is alive, but generally at a low ebb. An upward tendency is shown by a few. Outside there were signs of a spirit of investigation. Change was manifest in the theological world which perplexed some. The time for us was now favorable to the advancement of the work. He hoped the ministry would magnify their calling and go forward energetically and systematically. Elder Thomas Jones reports labor in Bargoed, Lydney, Gloucester, Nantyglo, and Cardiff. He reports finding the Saints ready and willing in almost every place to cooperate with him. He saw the necessity for concentration. He also saw signs of an awakening among the people, and God was with us. Elder J. T. Norton reported labor at Trevon. He had preached several times in the English place of worship here. He had held meetings in his house and had had several English persons in to hear. He had delivered tracts which had stirred the people. The only family of Saints in this part is Bro. Robert Lloyd's, of Carnarvon, a place about fourteen miles distant. (This brother's family is one of the staunchest supporters of the Lord's work in Wales. May they be long spared to us.) If supplied with tracts he would deliver them and preach in the open air when the weather is favorable. District reports: Bro. J. W. Worth reported London in a fair condition. Enfield is doing well under the presidency of Elder J. A. Judd, a very energetic worker. The London Branch has a few faithful workers left, and of these some are nearing the end of life's journey. The few keep things moving. We hope for better times and pray that God may still remember his work here.

Manchester was reported by Elder H. Greenwood, who said some progress was being made within and without the church, but not so much as we could wish. There were flourishing branches and languishing ones. The latter were caused through lack of proper shepherding. We want men who are possessed of the spirit of presidency—spiritually—

mindful men who will care for the flock under their charge. He held that the internal working of the branch was of first importance. Good, lively branches will influence the world around them. He next reported outdoor work, or street-preaching. Much of this was being done but we lack men and a proper method of working. We want men who can properly represent our work to the people. He did not say this in the spirit of fault-finding, but so that we may know where we are weak. Elders are doing their utmost to fill their office and calling. Western Wales was reported by Bro. J. G. Jenkins, who said that the Llanelly Branch lacked laborers. There were good sisters there. He knew it would be hard work for the missionary there, to whom he wished success. Llansamlet and Skewen Branch was in a good spiritual condition and special efforts were being made there to spread the work. The branch was well blessed with laborers. Aberaman Branch is in a very good condition and they have been spiritually blessed. Much work is being done and unity prevails. Outdoor labor has been prosecuted and some are about to enter the fold. Penygraig Branch is in a very good spiritual condition and unity exists. Members have recently been added. Eastern Wales was reported by Elder Thomas Gould as in fairly good condition spiritually, and the majority of the members are feeling well in the work. They desire to see it prosper. Some have become indifferent and are losing their hold on the work. Lydney is in poor condition at present. We hope with the help of Elder Thomas Jones to revive the work here. Bro. Rushton here stated that Bro. Henry Wilson, of Heavitree Exeter, reports the work in his city as in good condition. Elder G. W. Leggott reported his labors in N. E. Manchester, Denton, and other places. The report was a most encouraging one, especially the part referring to N. E. Manchester. The Bishop's agent's report was now presented by Bro. J. W. Rushton, vice Elder C. H. Caton deceased. Elder Rushton acting agent for the bishop, reported. An auditing committee was appointed by the chair, viz, Brn. Trap, J. Jenkins, and J. D. Judd. They were a committee to audit the financial secretary's and Bishop's agent's accounts. By resolution the chairman's appointment of the above committee was indorsed, after which the first session of conference closed with prayer by Elder W. R. Armstrong. On Sunday, August 2, the Saints met in the Canton Public Hall, Severn Road, at 10.30 a. m. The meeting was in charge of Brn. Thomas Gould and J. E. Meredith. The meeting was opened by singing, prayer by Elder Meredith, after which the poem: "Let us shake off the coals from our garments" was recited by the son of Elder Thomas Jones. Bro. Thomas Gould, in opening the meeting welcomed the Saints and friends present. Bro. Rees Jenkins was the morning speaker. He preached an interesting sermon dealing with revelation received from heaven at various times during the history of man. He showed how men dwindled in unbelief yet still held to a form of religion. The meeting closed with singing and prayer. At 2.30 p. m. the Saints met in a fellowship meeting, which was in charge of Elder J. Jenkins, who was assisted by Elders T. Taylor and G. W. Leggott. During the service four persons, viz, Eliz. A. Picton, Edwin R. Brook, Mary A. E. Mann, and Lizzie R. Evans, who had been baptized during the morning, were confirmed. The proceedings were in both Welsh and English. At 6.30 p. m. the Saints again met for preaching. Elder William Lewis conducted the service. He was assisted by Bro. James Baillie, of Hamilton. Sr. E. Edwards, of Birmingham, sweetly and feelingly sang a solo. Bro. Rushton was the speaker, and he ably discoursed on the way to discover God in man, the life-work of the Savior. After the close of the evening service the Saints adjourned to the Llandoff fields for an outdoor service, which was well attended by members and non-members, and a good hearing obtained. Monday, August 3, the conference resumed business at 137 Severn Road. The meeting was in charge of Elder Rushton who was assisted by Bro. William Lewis. Reference was made to a letter received from the Sixth Quorum of Priests and read on Saturday evening, but not reported in the minutes. Our representative to the General Conference of 1908, Apostle J. W. Rushton, next reported. It was then resolved that the following suggestion by the president be carried into effect: "That the accounts of the acting Bishop's agent be referred to the standing auditing committee, appointed on Saturday to audit the financial secretary's accounts. The report of the auditors on Bishop's agent's account being read it was referred back, upon the request of the auditing committee. A letter from F. B. Blair, of the Herald Publishing House, was read and it was then resolved that: "Inasmuch as the book agency of the mis-

sion is not working very satisfactorily, we request Bro. Blair to ask for the book agent's resignation, and we respectfully suggest the name of Bro. J. W. Rushton as nominee for the position. The committee on revision of conference rules now reported progress and asked for further time. It was resolved that the report of the committee on conference rules be accepted and further time be granted, and the committee be instructed to restrain any action until the General Conference of 1909 has decided the position of mission conferences. The report which was presented at the 1906 conference, of the committee on district boundaries, was read for the benefit of the conference. Two notices of motion handed in by Bro. Joseph Dewsnup were next read. First: "That a committee be appointed for the purpose of publishing a paper in the interests of the mission." Second: "That a committee be appointed for the purpose of revising tracts." The meeting now adjourned, prayer being offered by Bro. Picton. At 2 p. m. the conference again sat. Bro. Rushton occupied the chair, assisted by Bro. William Lewis. Business resumed, the auditor's report on the financial secretary's accounts was read, after which the financial secretary's report was read. It was then resolved that the reports of the financial secretary and auditing committee be accepted and our thanks be awarded the brethren for labor performed. A letter addressed to the mission secretary, Bro. W. R. Armstrong, by President Joseph Smith, was read to the conference. It had been forwarded from Toronto whilst our esteemed brother was visiting friends. The following motion was then presented: "Resolved, That we appreciate the kind words of sympathy received from our president, Joseph Smith, through Bro. W. R. Armstrong, to whom we submit our kind regards, wishing him health and God-speed in the responsible position he holds, during the remainder of his days." Matters arising out of the mission president's report were now taken up. Resolved, That we are of the opinion that a supervising Bishop's agent is the next best thing to a Bishopric, and suggest to Bishop E. L. Kelley to appoint for this mission a supervising agent for the concentration of funds and general disbursement as hitherto, until the Lord directs. The meeting now adjourned. At 7.20 p. m. the conference again sat, Bro. Rushton occupying the chair, assisted by Bro. William Lewis. By vote No. 381 of General Conference Resolutions was reaffirmed. The notice of motion handed in by Bro. Joseph Dewsnup with respect to the publication of a monthly periodical in the interests of the mission was considered and finally ordered to lie on the table. The following officers were now sustained by resolution: J. W. Rushton as president of the mission; W. R. Armstrong, secretary of the mission; J. W. Taylor, assistant secretary of the mission; Joseph Dewsnup, financial secretary of the mission; W. R. Armstrong, local historian of the mission. Resolved, That the chair appoint a committee to draw up and forward letters of condolence to Sr. Joseph Dewsnup, Sr., and Sr. C. H. Caton. The chair appointed Elders H. Greenwood, J. W. Rushton, and W. R. Armstrong. The report of the Seventh Quorum of Elders was presented. It showed a membership of 54, with hopeful prospects for work. Brn. J. E. Meredith, F. Swan, and Charles Walton were sustained as an auditing committee. Patriarchs Joseph R. Greenwood and James Baty, Sr., were sustained by vote. The secretary was instructed to write the patriarchs with respect to their failure to report to conference. The general authorities of the church were sustained by vote. A hearty vote of thanks was awarded the conference workers for the way in which they had attended to the wants of the visiting brethren and sisters. Bro. Gould replied in suitable terms on behalf of the caterers. An invitation from East Manchester Branch, per Elder W. R. Armstrong, to hold the next annual conference in their district, was presented. It was resolved that we accept the invitation with thanks. Votes of thanks were awarded the organist, choristers, and soloist. The meeting adjourned at 9 p. m. August 4. The Saints met in the meeting-room about 10.30 a. m. Elder Rushton occupied the chair. There was a good attendance of the ministry and a number of sisters; viz, Sr. William Lewis, Sr. Riddolls, of Plymouth, and Srs. Edwards and Fallows (died since conference) of Birmingham. The following papers were presented. 1. Sunday-school work, Elder S. F. Mather; 2. Co-operation, Elder Thomas Taylor; 3. Branch work, Elder William Lewis. This meeting, which was a most interesting and profitable one, closed by prayer at 1 p. m.

Labor is not only a necessity and a duty, but a blessing.—
Smiles.

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Convention Minutes.

NORTHERN CALIFORNIA.—Religio society met in convention at Irvington, September 9, 1908, at 2 p. m., W. H. Dawson, district president, and W. P. Bush, vice-president, presiding; Pauline Napier acted as secretary, with Lizzie Day to assist. Archie Severy, treasurer, reported \$13.07 on hand. Reports were received from Stockton, Sacramento, Chico, Oakland, and San Francisco locals. The convention voted to stand half of the expense for rent of piano, the Sunday-school to pay other half. By motion the San Jose local of the Central District was extended the hand of fellowship and received back into the Northern District. Election of officers resulted as follows: W. H. Dawson, president; W. P. Bush, vice-president; Pauline Napier, secretary; Minnie Bates, treasurer; Pearl Cowden, home class superintendent; Hazel Journey, member of library committee. An entertainment was given by the Sunday-school and Religio on Friday evening. Pauline O. Napier, secretary.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

The Saints of the Central California District please take notice that Walter A. Page, San Benito, California, will receive and receipt for tithes and offerings in the absence of the agent, Bro. Albert Page, until further notice. All offerings within said district for the benefit of the Reorganized Church may be forwarded to Bro. Walter A. Page, San Benito, California, who will make due report to this office.

I trust that the Lord may bless each one to perform his or her full duty, and that a complete list of all the members in the district may be had before the report closes for the present year, December 31, 1908.

Very respectfully,
E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, November 14, 1908.

Notice to Elders.

Under instructions of the First Presidency, the Fifth Quorum of Elders has been reorganized, by dropping the names of all its members not resident in the Lamoni Stake, and enrolling the names of all elders resident within the stake who were not already upon its list.

In order that we may communicate with all, and for the fear that there may be some of whose names and whereabouts we are not aware, we request every elder in the stake to send full name and address to the undersigned as soon as you read this notice, as we have matter for you. No mat-

ter what quorums you have been identified with in the past, let us hear from you promptly.

C. I. CARPENTER, President.
LAMONI, Iowa, November 13, 1908.

Release of Missionary.

At his request, and for reason considered satisfactory by those in charge, Elder P. B. Bussell has been released from appointment to do missionary work in Texas. The release is concurred in by the missionary in charge of Texas and the First Presidency.

FRED'K M. SMITH, for the First Presidency.
ISAAC N. WHITE, Missionary in Charge.
INDEPENDENCE, Missouri, November 14, 1908.

Convention Notices.

The auxiliary societies of the Northeastern Kansas District will meet with the Blue Rapids Branch December 11, 1908, as follows: The Religio will meet at 2 p. m., the Sunday-school convention at 3 p. m., with a joint session at 7.30 p. m. Local Religio secretaries will report to Miss Ethel Bays, 213 John Street, Atchison, Kansas; Sunday-school secretaries to Mrs. E. S. McNichols, 712 Commercial Street, Atchison, Kansas. Frank G. Hedrick, superintendent.

Change of Conference Date.

That the assistant minister in charge, W. E. Peak, may be with us at the next conference of the Northeastern Kansas District, the time is changed to December 12, 1908, at Blue Rapids, Kansas. Samuel Twombly, president. Frank G. Hedrick, secretary.

Addresses.

Elder E. C. Briggs' address is 581 Fifth Avenue, Salt Lake City, Utah.
R. Bullard, Stonington, Maine.

Marriages.

WHEELER—COINER.—At the home of the bride's parents, at Quay, Oklahoma, October 25, 1908. Sr. Carrie Olive Coiner to Mr. William E. Wheeler. A number of friends were present to witness the ceremony, which was performed by Elder T. L. McGeorge. After congratulations the company partook of a sumptuous wedding supper. The bride has attended Graceland College for some time in the past. Their home will be in Arkansas City, Kansas. Good wishes of many friends go with them.

Resolution of Condolence.

Whereas, Our heavenly Father has seen fit, in his infinite wisdom, to remove by death from our midst our beloved brother, G. H. Godby, one who has spent a lifetime in the cause so dear to us all and to him;

We therefore deplore his departure, as he had served eight years as our district president, and was a high priest in the church.

Insomuch as the heavenly Father hath called him from his labors here to rest in the paradise of God until the resurrection morn, may we so live and conduct our lives that we may meet in the grand assembly of the First-born. We do now extend our heartfelt sympathy to his loving wife and family, and we pray our heavenly Father's blessing upon them, as he has promised to be a husband to the widow and a father to the fatherless.

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JOSEPH BIGGS,
J. M. JEFFRIES,
Committee.

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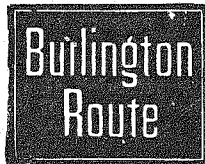
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, NOVEMBER 25, 1908

NUMBER 48

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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Through oversight no mention was made of the death of Bro. J. C. Gardner at St. Joseph, Missouri, on November 4. Bro. Gardner had been with the HERALD in capacity of engineer, until a short time before his death. Resolutions of respect and condolence from the St. Joseph Sunday-schools have been received and will appear later.

• * •

Professor Robert M. Yerkes, of Harvard University, has written for the *Century* of the experiments and investigations being made along the lines of animal psychology. Sometimes hundreds of experiments are made to test a single proposition, often with surprising and most interesting results.

Editorial

TWO PHASES OF OUR HIGH CALLING.

THE GOSPEL AS THE POWER OF GOD UNTO SALVATION BOTH SPIRITUAL AND TEMPORAL.

Christ commissioned his followers to preach the gospel in all the world and to every creature. We usually think of this commission as applying to the ministry exclusively, and as regards the official preaching of the word and the administration of gospel ordinances it is so limited. Yet we have learned that all the members of the church are included in the work of spreading the gospel,—each in his own place and according to his gifts and calling.

We can not conceive of a higher calling,—to be a part of the church, to represent God. The work is as wide as the world and power is given to bind or loose on earth that which is to be bound or loosed in heaven. We can hardly comprehend the authority, dignity, and responsibility resting upon the church collectively and individually as representing God upon the earth.

As God sent Christ so Christ sends us. It is ours to declare the way of salvation. It is ours to lead men in a course of life that will insure eternal spiritual salvation and life. We fight the legions of sin and wrestle with the powers of wickedness.

But perhaps we have failed to fully bear in mind the fact that our work is of a dual nature. In contemplating the wonders of eternity we have forgotten some of the possibilities, some of the apparently sordid needs of time.

Inasmuch as a department has been set apart for the discussion of controverted subjects connected with the work of redeeming Zion, it is not our purpose to discuss any of those disputed points in the editorial columns, as that might seem to give us undue advantage, besides putting us in the position (in a sense at least) of presiding at a discussion in which we were partisan. But we may safely venture some statements that are clearly supported by revelation and in which all may concur after careful thought.

While at first glance time seems short and inconsiderable when compared with eternity, yet our condition and deeds in time affect our welfare in

eternity. If the gospel is the power of God unto salvation it must apply to every condition of man, here or hereafter, and save him from forces in either state that may seek his destruction. Religious people have made the mistake of supposing that religion has to do almost solely with man's spiritual salvation in the great beyond. One Theodore Schroeder has said that "religion implies sacrifice of earthly for post-earthly joys." This is only partially true, at best; and at its worst, it is not true at all.

It is just as surely the work of the church to save men from poverty and suffering as it is to save them from other results of sin. In fact the two are so intimately associated that we can not dissociate them.

One writer has said, "Misery is like opulence in that it has no patriotism." That means simply that the very rich man is as a rule disposed to think of his estate first and his country afterward; while the miserably poor have had the spirit of patriotism starved out of them. This will apply as well to citizens of the Kingdom of God. The securing of temporal equality in the true scriptural sense is good policy in Zion; because only thus can her structural strength be maintained. If the miserable and the opulent endeavor to live side by side in Zion they will involve themselves in common ruin. But there is a question deeper than policy, that of love and justice. Love will not permit certain conditions to exist in Zion that exist in the world. And love is one of the perpetual characteristics of Zion, "Be one; and if ye are not one, ye are not mine."—Doctrine and Covenants 38: 6.

Justice is another characteristic of Zion:

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.—Psalm 89: 14, 15.

God has expressed his idea of justice touching the distribution of temporal things among his children as follows:

Let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. Behold, this I have given unto you a parable, and it is even as I am: I say unto you, Be one, and if ye are not one, ye are not mine.—Doctrine and Covenants 38: 5, 6.

Inequality is abhorrent to justice. Where we see a family of sons, some in rags and others in robes, we feel that the father is unjust. It follows that men who profess to be children of God and permit like conditions to continue among them are not true to one phase of their high calling in that they are not properly representing God as a father.

The foregoing arguments can be reduced to a syl-

logism: Love and justice are eternally resident in Zion; inequality is abhorrent to love and justice; therefore inequality can not continue in Zion.

But let us not be misunderstood; when we speak of inequality we mean unscriptural, unjust inequality. Love itself can not place indolence on the same plane with industry. The two are primarily different. They observe different laws and must dwell in different domains, each receiving according to the law it has elected to obey. The parable of the sons quoted above is based on the supposition that all the sons are obedient. It does not always follow when poverty is observed within the geographical boundaries of Zion that it is not Zion. The parties observed may be in Zion but not of Zion. Numerically, Zion includes only those who are worthy of Zion.

Poverty is no part of the divine plan:

God has said, The earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—Doctrine and Covenants 101: 2.

Here we have the proposition that the conditions of great wealth and extreme poverty that have always existed in the world side by side are not conditions of necessity. There is enough and to spare for the support of all. Existing conditions are the result of sin. For this, as for all the results of sin, the gospel has its cure. And it is distinctly stated in the passage quoted above that it is a part of the gospel law that those who have substance to spare shall consecrate it for the benefit of those who are in need. Our position that one phase of our high calling is to preach temporal salvation under the gospel law is thus established. The severe yet necessary conclusion in the divine mind is that the man who refuses to comply with that part of the gospel law will forfeit the benefits of the other part and shall lift up his eyes in hell, being in torment.

It follows from the foregoing considerations that a class of men who are banded together in any age of the world to drive sin from their midst under gospel law are justified in attempting to drive privation and suffering from their midst under the same law, that the *worthy* poor may be elevated to the common level of living. This must not be attempted by trying to put in practice Utopian dreams originating in the minds of philosophers (and others), but must be worked out under the law as given in the standard books of the church in which the gospel is contained, for God has said, "It must needs be done in mine own way."—Doctrine and Covenants 101: 2.

It is true that Christ told his disciples to consider the lilies that toil not, and warned them to take no

thought regarding raiment or food or the affairs of to-morrow. Some have entertained a false idea regarding his meaning. They have thought that he put a ban on business and a premium on improvidence. The skeptic charges that a literal observance of those teachings would stop all industry. But Christ knew what he meant, and meant what he said. It must be remembered that he was speaking directly to his disciples of the ministry, who were to forsake all temporal enterprises and go out in all the world preaching the gospel, without thought for food and raiment, trusting God to send them in the hour of need.

Lest we fall into error and apply his instruction indiscriminately to all people his position on temporalities is fully explained elsewhere in teachings brought to light in these last days. In the Book of Mormon we read:

Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, *for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.*—Jacob 2: 5.

In the Book of Doctrine and Covenants we read:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men or business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

From these two quotations we learn, first, that men may seek riches if they do so for the purpose of doing good; second, that while the ministers go out care-free to preach a complete gospel of spiritual and temporal salvation, all the members shall unitedly labor that the means may be at hand to carry into effect the gospel that is preached as well as to support the ministers while so preaching. Such a work has been attempted in every gospel dispensation,—under Enoch (Genesis 7: 23 I. T.), among the disciples at Jerusalem (Acts 2: 44, 45), in the church on this continent in the days of the Nephites (Fourth Nephi), and again in these last days. All these instances show that the deliverance of the poor and oppressed of earth is a part of the gospel plan, in full accord with the statement of Christ, who early in his ministry stood up in the synagogue at Nazareth to outline his mission and declared, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4: 18, 19.

Surely no work could come to men and women

with a greater and sweeter appeal than is found in that work contemplated in our high calling: First, to preach the gospel of regeneration, snatching souls from the jaws of hell to make them pure and upright citizens of the eternal kingdom of God; second, to help the poor, the widows, orphans, and victims of misfortune and injustice, that they may become happy, self-supporting, prosperous inhabitants of Zion. If we do this we can safely stand up in our holy places when the judgments of God loom imminent over the world and ask him to spare Zion, that the desolating scourges may pass her by.

ELBERT A. SMITH.

ANOTHER CHURCH DEDICATED IN FAR WEST DISTRICT.

Any of the happenings in which the Saints are directly concerned in "the regions round about" are more or less interesting to the Saints, the interest varying as to the importance of the occurrence. Seventy years ago the Saints left the Far West region to seek for an asylum outside of the commonwealth of Missouri, and the readers of the HERALD will be pleased to know that some of the waste places of Zion are being rebuilt.

In what is known as the Far West District, some two years or more ago, two churches were dedicated and a third opened. The following account of a dedication, written for the HERALD by Bro. G. H. Hilliard, will be very interesting reading-matter. We commend it to the consideration of the Saints.

It may be needless to remind the Saints that after the expulsion from Missouri an effort was made to secure recognition for the wrongs which had been inflicted on the people, by the legislature of Missouri, and that an appeal was made to the general Government for redress; this appeal failed and the matter was relegated to the arbitrament of the great court on high; there it should have rested. And so far as the Reorganization is concerned, it has so rested. We have declined steadily to rehash the tribulations through which the Saints passed, or to hold them against the State or the Nation, trusting to the appeal, believing as we do, that the Lord of all the earth will do right: but that this right will be done within the circle of his own knowledge and wisdom. The Saints are proving the divinity and applicability of the revelation and commandment which authorized them to gather into "the regions round about" and pursuing a policy that was to give them favor in the eyes of the people; witness the building up, put in evidence by this recurring dedication.

The Saints of the Oak Grove Branch, four miles south of Hamilton, Missouri, in Caldwell County, having been denied the use of the schoolhouse in which they had been holding meetings, and being desirous to have a place in which to worship, and also a place to invite their neighbors to come

and hear the words of life, thereby "warning their neighbor," that they might fulfill the command of the Master, whom they love, decided to erect a church-building, where they could have a place of their own in which to meet. Accordingly Bro. Coleman Snider gave them the land on which to build the house, they went to work unitedly, some of their neighbors helped them, and in about ninety days, as we understand it, they had a very neat house twenty-four by thirty-six feet in size, with alcove in back end for speaker's stand, with lovely seats, and chairs for speaker's stand.

Being desirous that the Lord should meet with them, and his care be over the house as well as themselves, they wrote to Bishop Kelley to come and dedicate the new church on Sunday, November 8, and if he could not come, to send some one. As he could not go, on account of business demands upon his time, he sent me as an apology. We had preaching at eleven o'clock, then dedication service at two o'clock in the afternoon, and preaching again at half past seven in the evening, the writer being the speaker at all the services; Bro. W. P. Bootman offering the dedicatory prayer. In a very fervent, earnest manner, he asked the Lord to accept the offering of the Saints and all who helped in its erection, and to meet with and bless his people in that house.

The cost of the house was about one thousand dollars, and the burden of the work was cheerfully borne by a few. The missionaries, Brn. Henson and Bootman, assisted materially in the work, I am told.

We had a good attendance at all the services, especially at the dedication service. The house was full. Dinner was provided on the grounds for all, and spread on a long table erected for the occasion; all seemed to enjoy themselves and be satisfied. The missionaries were present, Brn. Pickering, Henson, and Bootman, and in charge at all the services. Bro. Coleman Snider had charge of the singing. He is also president of the branch. We stayed and spoke again Monday night; also preached in Kingston three nights before the dedication, and in Cameron two nights after leaving Oak Grove.

Our prayer was and is that God may bless and prosper this new branch, as well as the older ones, until this chosen land may be filled with faithful Saints, who will merit the blessing of the Master by keeping the whole law perfectly.

G. H. HILLIARD.

FROM A FAITHFUL FRIEND.

With mingled feelings of pleasure and sorrow we give place in the editorial columns to the following communication from a staunch and faithful follower of the Master, one whose work seems nearly ended here below, yet one who faces a bright future:

DOW CITY, Iowa, November 14, 1908.

Dear Herald: This letter may be my last communication to you, for in all probability my earthly career will soon be at a close; but I do want to say to you that you have been a great comfort and blessing to me and my family for over thirty years, bringing glad tidings of the onward march of the restored gospel. In times of deepest sorrow I have found in you words of cheer, in times of prosperity you have admonished and directed me that I might share blessings with those less fortunate.

My father, Lyman Wight, was one of the active ministers of the church in the lifetime of Joseph Smith, the Martyr, and I have inherited some of my father's missionary zeal, spending over six years in active ministerial work. Four years ago I became afflicted with shaking palsy, and have gradually grown worse until now I am not able to read or write, but am

dictating this letter to you, and to my brothers, sisters, and friends.

During these years of affliction I have not lost confidence in God, Christ, or the great latter-day work, and now give my testimony to one and all that the gospel I have obeyed and preached is truly the power of God unto salvation.

From a human standpoint it looks like I can not last very much longer, so I will bid one and all a final adieu. With love to all and malice towards none, I am,

Your afflicted brother,

ROMANAN WIGHT.

Per C. J. H.

NOTES AND COMMENTS.

The *Northwestern Christian Advocate* brings a message of the sudden death of Doctor David D. Thompson, the editor of that paper, at Saint Louis, Missouri, on Tuesday, November 10. Doctor Thompson was in attendance upon the sessions of a committee on missionary work. On his way to the meeting Monday evening, he was just about to cross Lindell Boulevard to enter the church when he was struck by an automobile and thrown some distance along the ground.—*Deseret Evening News*.

Doctor John D. Quackenbos, former professor of psychology at Columbia University, strongly endorses the Emmanuel movement which was formally promulgated in this city [New York] Sunday by Reverend Doctor Elwood Worcester, of Boston.

Interest in the movement here is further augmented by attacks on the new cult by men prominent in other creeds. Among these is Mr. J. V. Dittmore, one of the leaders of the Christian Science church, who says that the new faith is not broad enough.

Doctor Quackenbos, who is a warm friend of Doctor Worcester, says:

"Doctor Worcester, some two years ago, conceived the idea that the most philosophical manner of crushing Christian Science was to do scientifically within the church what this tawdry theosophy is doing unscientifically and with measurable success on the outside—a conception worthy of his pure heart and intense devotion to the cause of truth.

"The Emmanuel movement exploits the best elements of the confessional. The patient unburdens his conscience to a man of God, than whom none is better qualified to deal with the moral element in nervous breakdown, to wit, disappointment, sorrow, worry, apprehension, shame.

"Give a Christian patient a sympathetic, forceful, earnest priest, blessed with common sense, and a Christian physician to take charge of the physical side of the disturbed metabolism and you have a combination impossible to surpass in the treatment of neurasthenic conditions."—*New York Evening Journal*.

Original Articles

THE FINANCIAL LAW OF THE CHURCH. IS IT CONSISTENT?

I have a few thoughts that I would like to present on the above subject, the more especially as in my travels I have heard the statement made that there are inconsistencies in it. About a year ago my attention was called to a purported revelation in the Utah Edition of the Doctrine and Covenants, and at the time I did not give it the thought it deserved. It was claimed that Brigham Young had fixed up the document to suit his own ends. Section 106 in our edition has also come in for its share of criticism as not being in harmony with the rest of the financial law to govern the church. Having pondered over these things I have decided that I would like to express myself in the HERALD on the above subject.

As I see the matter, the trouble is not with the law, but with certain forced interpretations that are placed upon it. I believe a forced interpretation is placed upon paragraph 10 of section 42. The qualifying clause, "which is a residue," is almost always overlooked, and I would suggest to the brethren that when reading this section a little more attention to this clause would save a lot of misunderstanding. However, I am not at this time going very much into the question of equality, but it is my purpose to remove some of the objections that are urged from time to time.

I believe in equality, but I believe in it in such a way that will make people equal. To-day many are teaching an equality that is so in appearance only, but it is not equality in fact. Several factors must be borne in mind, and the Lord has told us that each revelation should have "its appropriate bearing upon each of the others and their relation thereto," (Doctrine and Covenants 126:10,) and yet section 42 is taken as though it should be absolute instead of relative. I now direct your attention to the purported revelation referred to above. It may be wondered why I do this, seeing it is not in our book of Doctrine and Covenants. Well, for some reason the Reorganized Church did not insert it in the book of Doctrine and Covenants and for some reason the Lord has reiterated its teaching elsewhere in the book of Doctrine and Covenants through our own President.

It is as follows:

Revelation given July 18, 1838, making known the disposition of the properties tithed as named in the preceding revelation.

Verily, thus saith the Lord, the time has now come that it shall be disposed of by a council composed of the first presidency of my church, and of the bishop and his council; and by the high council; and by mine own voice unto thee, saith the Lord. Even so. Amen.

Now whether we approve the peculiar phraseology or not we can not afford to reject the doctrine taught in it unless we also reject several other revelations that the Lord has seen fit to give to the church. The revelation teaches that the properties tithed should be disposed of by

1st. First Presidency; 2d. The Bishop and his council; 3d. The High Council; 4th. The voice of the Lord.

Now it does not say just what each one of these officers have to do with it, but it does say that they are all concerned in its disposition.

Now let us see what we have in the revelations that bear upon this matter.

1. The First Presidency.

"Then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by *the presidency* and the bishop of the church, etc."—Doctrine and Covenants 48:2.

Section 122:6 provides for all these other offices, "the Bishop and his council," "the High Council in an advisory manner," "the voice of the Lord by revelation," as well as "the Presidency of the church," shall all have voice in the disposition of the properties that come into the hands of the church, "for the purchasing of lands, building houses of worship, building up the New Jerusalem, and the gathering of the people," and section 42 teaches that the "High Council" shall have a hand in the temporal affairs of the church. "Therefore the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by *the high council of the church*, and the *bishop and his council*."—Doctrine and Covenants 42:10.

It is not surprising what influence Brigham Young had when he could dictate section 42:10 and then some years later he could dictate again through our own President, section 122:6.(?) Really we can not accept the idea that Brigham Young originated that revelation. How can a false revelation be in harmony with the law? And if it is in harmony with the law, why should we want to reject it? For some reason the Reorganized Church did not put it into the Doctrine and Covenants in the early editions, then the Lord through our own President gave the same thing in a little different language, but, the thought is the same in both instances. Then why urge that this is Brigham Young's revelation when our own books teach the same thing?

I will now examine section 106. The Lord said concerning the revelations that Joseph received that "There was no unrighteousness in them and that which is righteous cometh down from above, from the Father of lights."—Doctrine and Covenants 67:2. Now where is the unrighteousness in section 106?

Will some one please point it out. Was the law of tithing as taught to Israel unrighteous? It came from God. The tenth is certainly taught there. See the Inspired Translation, Leviticus 27: 30-32:

All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, *the tenth* shall be holy unto the Lord.

And, behold, I have given the children of Levi all the tenth in Israel for an inheritance.—Numbers 18: 21.

Now was this a righteous or was it not a righteous law? Oh, it is admitted that it was a righteous law, but it was not the gospel law. Well, then, section 106 is not an unrighteous law. And if it is a righteous law it must have come down from the Father of lights. But is it not also a gospel law? We think we will be able to show that it is.

It is admitted that God gave this law to Israel; that this law requires the tenth. It is also admitted that section 106 requires the tenth. In this the two are identical. Now does God teach tithing one way to the Jews and teach it a different way to Israel in the latter days? It is admitted that tithing is demanded as a gospel requirement.

Behold now . . . it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming).—Doctrine and Covenants 64: 5.

Oh, then, if a man is tithed he is not to be burned at the coming of the Lord. But right here comes the trouble. The way the Lord commanded Moses to teach tithing is not right and I am to comply with tithing some other way. Surely there is something wrong with the theory that represents God as teaching tithing one way to Moses and then teaching it some other way to the church in the latter days. The Lord says that the Book of Mormon was to cause those that "err in spirit to come to understanding, and they that murmur shall learn doctrine." Now hear what the Book of Mormon says:

Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore I speak the same words unto one nation like unto another.—2 Nephi 12: 7; see also Doctrine and Covenants 2: 1.

Now what did he say unto the Jewish nation when he taught tithing? He told them to pay "the tenth." Now if he speaks to our nation on tithing, what will he say? He will say, "the tenth." Now if section 106 is not a revelation from God, he has not commanded us to pay the tenth. And if he has not commanded us to pay the tenth, he has not said the same to our nation on tithing that he did to them. Do you not see that to reject section 106 is to say that God has not done what he said he would do.

Further, in section 42: 5 we have the following:

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the *fullness of the gospel*.

Now if the fullness of the gospel is in the Bible and the Book of Mormon, the revelations to the church will not teach tithing different than the Bible and the Book of Mormon teach it. The trouble is not with the revelations, but with the forced interpretations that are placed upon them.

Now, is the tenth commanded under the gospel?

Our attention is called to the fact that Abraham paid tithes but, that the Inspired Translation spoils the theory of "the tenth." Genesis 14: 20, 39. True, Abraham paid tithes "of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." That verse only teaches that Abraham turned over his surplus. Verse 20 says that "Abraham gave him tithes of all he had taken." And see how beautifully the Inspired Translation spoils the theory of "the tenth." Turn to the New Testament and read Hebrews 7: 4. "Now consider how great this man was, unto whom even the patriarch Abraham gave 'the tenth' of the spoils." Does it not spoil the theory of the tenth beautifully? The Holy Scriptures were given to us, "Even as they are in mine own bosom" the Lord says, Doctrine and Covenants 34: 5. So it will not do to say that Paul was wrong in the statement he made in Hebrews 7: 4. Then the tenth stands as a divine law to the church. Abraham lived in a gospel dispensation and paid his "surplus," also "the tenth" to Melchisedec, whom God had appointed to have charge of the storehouse and to receive the tithes. So we see that section 106 still stands, though it has been assailed. If you will turn to the Book of Mormon you will read the following:

And it was this same Melchisedec to whom Abraham paid tithes: yea, even our father Abraham paid tithes of one tenth part of all that he possessed.—Alma 10: 1.

The voice of the Lord declared that the Book of Mormon was true.

In recent years the Lord has said to us "that the book of Doctrine and Covenants *as accepted by the church* was to guide the action and advice of the Bishopric, *taken as a whole*, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto." (Doctrine and Covenants 126: 10.)

If the Lord knew that section 106 was wrong he had a rare good chance and missed it. He could have said, "It is my will that you examine section 106, as there are some things contained therein that are not pleasing unto me," but he did not. He indorsed the book as we have it. Surely there is no reason why we can not do the same.

Yours in the one hope,

T. J. SHELDON.

The Round Table

A Department Devoted to Zionie Questions.

EDITOR'S NOTE.

This department will appear at intervals, as the matter in hand and its relative importance may seem to direct.

Those who know anything about the subjects that are likely to be discussed in a department devoted to spiritual and economic questions will realize that care should be exercised by the writers. The questions referred to touch the self-interest of every individual at some point. An unwise discussion will engender intense bitterness and will fail to accomplish the results aimed at.

We have given long and earnest thought to the rules that should govern such a discussion, that it may be kept within bounds without unjustifiable restriction of the right of free speech. We believe in a free press and in free speech. But no press would be free if forced to publish everything that comes to hand; and it does not follow that the church press is not free because it refuses to publish something that is best unpublished. We are sure that the following suggestions will commend themselves to the conscience and common-sense of our contributors:

Articles should be to the point and reasonably brief. Under existing circumstances about three pages of the HERALD, twenty-four hundred words, ought to be a liberal maximum. Those who confine themselves to one subject at a time, and have a clear understanding of that subject, can say a great deal in half that space. Articles should be as brief as is consistent with clearness.

Personalities should be absolutely eliminated. Always concede the honesty of other writers. Do not reflect upon their intelligence or integrity.

Articles should not be written in a bitter, sarcastic, or sneering spirit. Remember the law of brotherly-kindness.

In order to prevent the discussion degenerating into a contest between two writers, it will be best not to refer directly to previous articles. It is not necessary to say, "On a certain page of the HERALD appears the following sentiment expressed by Bro. So-and-so, to which I wish to reply." Affirmative articles are best; but if it seems absolutely necessary to refute some error it will be sufficient to say, that such-and-such an idea is sometimes held. No two writers should expect to argue back and forth indefinitely to the exclusion of other writers.

We believe that these suggestions might be heeded with profit by writers to any department of the HERALD,—with the possible exception of the suggestion regarding the length of articles. There are times when certain subjects can not be treated sat-

isfactorily in the space indicated. Yet the voluminous writer defeats his own object. His articles are not read.

By way of refreshing our minds, and for the benefit of those who do not have the document at hand, we reprint in this number the Address to the Saints, issued by the Presidency, the Twelve, and the Bishopric, May 2, 1903. In our next number of the Round Table we will reprint Duties, Responsibilities, and Faith of the Saints, published by the Bishopric, December 23, 1901.

E. A. S.

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TOILERS.

The other night, or morning, it was half past three, I was very restless and wandered about the house trying to get sleepy. I sat down in the library, and looking across the room, out of the window, I saw a lonely figure coming up the other side of the street. As he came nearer I saw that he was a policeman going his rounds.

Presently the street-car went by, down at the corner, without a single passenger, just the conductor and motorman. I remembered seeing a man with a lunch-box going to his work early that evening. And the postman had collected the mail at twelve. And then I began to think of the hundreds of people who were working the whole night through, while the rest of the world was sleeping; and sleeping more peacefully and quietly because the guardians of our peace are known to be abroad in the land through the dark hours of the night. I thought of the hundreds that are working through the night that the world may be better accommodated—on street-cars and railroad trains, and at countless railway stations. How many men, women, and children are toiling through the night, in mills, factories, mines, and elsewhere, to eke out an existence; to carry on the world's work, though perchance to help the wealthy fill coffers that are overflowing now. How many, many people are working where the heat is so intense that their eyes are affected in a short time; where lint flies till the lungs are filled; where there are all sorts of unfavorable conditions, that we may have the finished product, perfect, beautiful. The world demands so much. We may live simply, quietly, we may do all the work about the house, and yet how many are working for us. Always they are making, and we are consuming.

I read the Van Vorst's book on The Woman Who Toils, and I said over and over, "What *can* a woman do? I want to do something to help."

I read parts of the book to my family and one of the boys said, "Mother, you only get us all wrought up about it, and what can we do? We can't do anything."

"But, dear," I said, "I want you to think about

it, and feel bad about it, and perhaps sometime you can do something. You will be a man some day. We ought at least to take off our hats to those who labor."

"I have had young men tell me that when the fact of the brotherhood of man first dawned upon them, their warm beds tortured them into sleeplessness, through the thought that some of their brothers were cold. Here the trivial and the sublime mingle together, for, though the young man's sleeplessness avails not to solve the ancient problem of the rich and the poor, yet it is precisely because there are always coming to manhood those who are capable of such feelings that we can hope for progress towards the righting of entrenched wrong." (Doctor George Coe.)

Whenever I think of pickles, now, since reading Mrs. Van Vorst's account, I see bottles and bottles and bottles and corks being hammered in, and sometimes flying glass and cut fingers, and weary workers.

I have bought a great many things ready-made; and long before I read the book, I commenced to think about the people who made the dozens and hundreds and thousands of garments with which the counters of our stores are piled. When I see things that are reasonable in price, my first thought is one of pleasure in them. And then I never fail to think of the tired fingers that made them, and the poorly paid workers.

I was buying some little wash dresses one day, and I said to the girl, "This one is so crooked. Please see if you can find one that is straight." There was a point on the collar, but it was not even with the middle of the yoke.

When we remember the speed with which some of these things are made, the speed with which they *must* be made, it is small wonder that they are not straight and even. How could any one get anything straight with that mad, galloping thing, the electric sewing-machine? I couldn't.

Sometimes when I am stitching on the machine I run crooked a little bit; or when I think I have taken great care things don't come out just right. Then I take time to rip the imperfect seam and rectify the mistake. I am not racing for bread and butter. Whether I finish the garment this day or the next our meals will be regular. And besides, when I sit down to my machine, I can look out upon beautiful lawns with fresh, green grass and flowers.

Oh, the hundreds of garments that are offered for sale. Oh, the weary fingers that made them, the aching eyes that looked and looked upon all those rows and rows of stitching; the aching backs; the nerves unstrung. The cotton goods that we use—that look so attractive, draped in the store-windows! Did you ever stop to think where they come from? Did

you ever think of the toilers, and especially the women and children who make such goods?

I have tried over and over again to imagine my two precious little girls, half clad, bare-foot, dirty, unkempt, working in a mill, ill-ventilated, noisy, the air thick with flying particles of cotton, to cover the hair and clothing and to be inhaled; tired, sleepy, with some one always to say harshly, "Go on," instead of, "Dear, creep into my arms and rest!"

I can't do it! Here they are, sweet, fresh, healthy, and happy, though in a modest home. With wholesome food, plenty of sleep, fresh air, shady lawn, green grass, sand pile, books and playthings; here they are, glad and free! And those other children are being cheated of their birthright. Those other mothers are being cheated out of the fairness of life that is their right as well as mine.

Shall we fail to add our mite, that public sentiment shall be aroused to such an extent that conditions *will* be bettered?

HORTENSE SELLON CRAMER.

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AN ADDRESS TO THE SAINTS.

The quorums of the First Presidency, the Twelve, and the Bishopric met in joint council at Lamoni, Iowa, May 1, 1903, and after careful consideration adopted the following address and provided for its publication in *HERALD, Ensign*, and in tract form. There were present, Joseph Smith, F. M. Smith, and R. C. Evans of the First Presidency; W. H. Kelley, Heman C. Smith, Joseph Luff, G. T. Griffiths, I. N. White, F. A. Smith, F. M. Sheehy, and U. W. Greene of the Twelve; and E. L. Kelley and G. H. Hilliard of the Bishopric.

JOSEPH SMITH, President of Council.
FRED M. SMITH, } Secretaries.
HEMAN C. SMITH, }

The Presidency, Twelve, and Bishopric in joint council send greeting to the Saints of the progress and conditions of church work, and particularly that part relating to temporalities, trusting to encourage the faithful helpers everywhere and to stimulate all to efforts of diligence in fulfilling the law of Christ.

1. NECESSITY OF FULFILLING THE LAW.

As a people we expect to find acceptance with God only so far as we are willing to do his will and keep his commandments. Jesus taught: "If ye love me, keep my commandments."—John 14: 15.

The inspired Psalmist sung of the mercies and blessings of the Lord that followed those and their families who failed not to obey him:

The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.—Psalm 103: 17, 18.

These promised favors and benefits, as a people, we desire and seek; but it must not be forgotten that their realization depends upon our readiness to do. It is by faithful performance of duty that we

are made heirs of promise and entitled to a place among those who love God.

And hereby we do know that we know him, if we keep his commandments.—1 John 2:3.

For this is the love of God, that we keep his commandments: and his commandments are not grievous.—1 John 5:3.

We are not only promised acceptance with God by these citations through obedience to all of his laws, but are assured to begin with, that he does not demand more than we shall be able to perform.

"His commandments are not grievous." But God requires an effort on our part to fulfill his law. This should be made in meekness, but with courage; every one moving to his or her task with cheerfulness, and a fervent desire to accomplish through the love of God, all that he has asked.

Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.—Psalm 112:1.

Forty-two years ago the Reorganized Church was instructed to comply with the laws relating to temporalities, and potent reasons mentioned for so doing.

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing.—Doctrine and Covenants 114:1.

The law then is binding upon the church and should be administered; put in force, fulfilled, as any and all others relating to the body—the church. The officers mentioned are required to perform this work as a duty. And the fact must not be overlooked in this connection, that if these officers are charged with the administration of the law and are to be held responsible for making a proper effort to carry out their part of the work, that each and every member is under equal obligation to obey, or comply with the same, and that responsibility for a disregard or disobedience, can not be escaped. Entire, full, and complete obedience is demanded for this law as any other; and a failure to keep, must now as in the past bring the church under condemnation.

Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—Doctrine and Covenants 102:2.

2. MANNER OF ADMINISTRATION.

To obtain the benefit for which any gospel law

or usage has been instituted, the administration must be by a voluntary acceptance, or willingness, on the part of the one complying. People can not be assessed, or deprived of their properties by the church against their will. Christ promised an eternal reward to those who fulfilled his law here. Then the act of the observer must be a voluntary one. To lay up "treasures in heaven" requires that the act be with a free heart, willingly. There is no chance for compulsion in carrying out the law relating to temporalities any more than that touching spiritual things. To baptize a person who does not understand the object and benefits of baptism and against his will, would be an act in violation of the law of Christ. To force a person to give of his means, or deceive him as to the object and purpose, would be a violation of the law on the part of the administrator. The gospel rule is stated by the apostle:

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for the Lord loveth a cheerful giver.—2 Corinthians 9:7.

Behold the Lord requireth the heart, and a willing mind.—Doctrine and Covenants 64:7.

On the other hand, a person who accepts the law, and desires to obey the commandments of God must not fail to perform because it will inconvenience him, or be a sacrifice for him to do so. No great reward can be expected by an individual who defers doing anything for the cause of Christ until he gets something that he can do without, just as well as not, and then turn that over to the Lord. Christ gave all for us, why should we hesitate to sacrifice for him or his work? Many in accepting the gospel are called upon to part with friends, relatives, and loved ones; indeed all must deny themselves of many things for Christ's sake; but do we waver because of this? Neither should we hesitate to sacrifice of our substance to promote the welfare of his work.

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming).—Doctrine and Covenants 64:5. (See Malachi 4:1.)

In keeping this, as well as other commandments, we prove our worthiness before the Lord. Jesus referring to this law of duty in temporal matters, says:

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? —Luke 16:10, 11.

Can anything be plainer upon the question of rendering a faithful and true account than the foregoing? And stop and consider that it is the Son of God talking; a fact in itself sufficient to disclose the great importance of each and every one

setting him or herself right, in complying with the law.

3. WHAT IS REQUIRED BY IT?

1. A recognition on our part of the beneficence and supremacy of God over every good thing in this world. As he declares:

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.—Psalm 24:1. For every beast of the forest is mine, and the cattle upon a thousand hills.—Psalm 50:10.

2. The stewardship, rather than the ownership, of man, and that it is his duty and reasonable service to render an account of this stewardship to God in time, as well as eternity.

It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father.—Doctrine and Covenants 72:1.

The principle of rendering tithes to the Lord has been recognized and followed in every age wherein we have an account of a people who were accepted of him.

Abraham, the father of all the faithful in Christ, kept the law. To the High Priest, Melchisedec, "Abraham gave a tenth part of all."—Hebrews 7:2. Jacob promised:

And of all that thou shalt give me I will surely give the tenth unto thee.—Genesis 28:22.

The Lord charged Malachi to say to the people.

Bring ye all the tithes into the storehouse, that there may be meat in mine house.—Malachi 3:10.

This injunction is made applicable in the gospel economy by the instruction of Christ to the Nephites after his resurrection. (Nephi 11:1-3.) He also said to the Jews:

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.—Luke 11:42.

The word *tithe*, means *tenth*; and the rendition of a tithe referred to in the Bible, is the turning into the hands of the bishop appointed to receive the same, the tenth part of what a man has, over and above his indebtedness; or "a tenth of the increase." Every one should render an account in this, for whatever we are blessed with we are indebted to God for, and it is but reasonable and just that we honor him in the tithe. The principle is: "Honor the Lord with thy substance, and with the first-fruits of all thine increase."—Proverbs 3:9.

It must not be forgotten that the tithe is a part of what a person has been blessed with; God first bestows upon us, and then asks a return according to our several abilities. The widow with her mite may do this and receive her reward therefor. The

rich can not be rewarded if they withhold. "For there is no respect of persons with God."—Romans 2:11.

Under special conditions of the church, other portions of giving, than the tenth, are also referred to as tithes, but the word occurs as an adjective, or verb, and not as a noun, and denotes the act of giving or taking, rather than the specific amount required under the law.

Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. . . . And this shall be an example unto all the stakes of Zion.—Doctrine and Covenants 106:2.

The surplus may be a hundredth part, or a half; no definite sum is indicated here by the word, but the idea of paying or giving is expressed.

Direction is also given to the Saints to consecrate of their properties for the use and benefit of the church in providing for the poor, and carrying out the work of promulgating the gospel. To consecrate is to set apart for these special church, or sacred uses. The amount of consecration is to be determined by the person giving in agreement with the Bishop and is referred to as "that which thou hast to impart," there being provision also for a first, and subsequent consecrations.

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and deed which can not be broken. . . . And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.—Doctrine and Covenants 42:8, 10.

To consecrate is to set apart for a special purpose, or use, and in the consecration referred to here, a portion is set aside for the purposes mentioned in the law to be put into the hands of the Bishop of the church. The remainder is designated or set apart to the one making the consecration as his own; for it appears that the "testimonies concerning the consecration" are taken at the time. Herein a complete consecration may be had and persons entering therein receive their certificates from the Bishop.

The consecration of the "remainder" or "residue" herein referred to, is more particularly set out under

the term of surplus property, and may be better comprehended under this head.

4. SURPLUS PROPERTY.

Whatever amount or kind of property can be spared by any person without injury to his business, or impairing his stewardship, is under the law properly termed surplus. In other words, it is that part of a man's properties which he has more than he has need. Individual efforts and interests are not jeopardized in the administration of this part of the law, but respected and conserved. For while a person carries on his work and properly answers to the Lord in his stewardship, he aids the church to perform its work by setting aside for its use that which he can do without, that it may perform its work, and he in turn is blessed and benefited in developing and establishing of the church work. The plan is coöperative, aiding the needy and leveling distinctions, and largely enters into the solution of the question of bringing about harmony in the social life of the people. The direct application of the order of surplus is in Zion and her stakes, (Doctrine and Covenants 106,) but the privileged administration is coextensive with the residences of the Saints and proper officers to administer, thus making the children of Zion one in their works.

He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him.—Doctrine and Covenants 63: 13.

A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an example. Amen.—Doctrine and Covenants 72: 5.

5. TESTIMONIES TO BE TAKEN.

To insure justice and equity in the administration of this principle of surplus, the Bishop must be made acquainted with the holdings of each one. He can neither confirm, as just and equitable, the amounts set aside by the rich to fill the measure of the law, nor know the needs and wants of the poor who must be aided, without this. It is right and proper then, that all should file their inventories, with the Bishop; make a full and complete showing without reservation, as a solemn and sacred act in their stewardship before the Lord, so that the law may be administered in equity and righteousness. This act is referred to in the law as laying "all things before the Bishop in Zion," a term fairly disclosing the object, extent, and manner of execution of the law.

For according to the law every man that cometh up to Zion must lay all things before the Bishop in Zion. . . . A certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be

received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion.—Doctrine and Covenants 72: 3, 4.

The Bishop in Zion referred to herein is the general Bishop, or Presiding Bishop in contradistinction to local bishops. Zion is particularly defined in the law as, "*The pure in heart.*"—Doctrine and Covenants 94: 5. But there are references made in terms of "the place for the city of Zion"; "the land of Zion"; "the waste places of Zion"; and Zion, the "ensign of the people."

Offering for the purpose of helping along worthy undertakings, benevolent enterprises, special educational efforts, incidental expenses to a traveling elder, and church buildings, should be made by all who can do so. In this way we may do much to build up and establish the kingdom of God. Men can do much of their own selves; as they voluntarily do this they are made stronger instead of weaker, the Lord giving them ability to bring forth more fruit, proving the fact held out in the law that giving does not impoverish a person.

Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.—Doctrine and Covenants 58: 6.

6. CONCLUDING STATEMENT.

It is the duty, and should be regarded as the privilege, of every person to consecrate everything he has and is to the service of God, to be used for the advancement of his work as he may direct. The church being an organization ordained of God for the developing and promulgating of his purposes it follows that through its authorized representatives we can more effectually accomplish these purposes than in any other way. The Bishop being under the law the authorized custodian of church funds, he should be recognized and his coöperation secured in the consecration of money or property to the uses provided for in the law.

The church has no right to take of any man's property without his consent being first obtained; nor in making the consecration referred to, has the person the exclusive right to determine how means shall be used which is thus set apart for church purposes. We therefore believe that each person should make a faithful inventory of all he possesses, and lay it before the Bishop; and by mutual agreement between himself and the Bishop determine what portion he shall retain for his own needs and what portion shall be placed in the treasury for other purposes. That portion set apart for his own needs and that for other purposes to be regarded as alike consecrated to the service of God, thus making a

complete consecration. When such agreement and adjustment are made, the party consecrating receives an inheritance, or a certificate entitling him to an inheritance at such time as he may need, and the church be in condition to comply.

This consecration when complied with does not release the party complying, from the obligation of paying tithes on increase accumulated after consecration; nor from making a second consecration according to the first, should the individual find himself in a position to do so.

LAMONI, Iowa, May 2, 1903.



COMMUNITY OWNERSHIP VERSUS PRIVATE OWNERSHIP.

I pick up my pen and ask God in the name of his Son to help me harmonize the following seemingly conflicting passages of scripture along these lines. In favor of private ownership, the following passages are presented:

1. Micah 4: 4, speaking of the good time coming says, "They shall sit every man under his vine and under his fig-tree; and none shall make them afraid." Individual ownership is here made clear, plain, and definite.

2. Doctrine and Covenants 82:1 shows that an inheritance can not be taken away from the one receiving it, even though the recipient leave the church. This is conclusive proof that the individual owns his inheritance.

3. Verse 2 of the above section, speaking of children, says, "They have claim . . . upon the Lord's storehouse, if their parents have not wherewith to give them inheritances." This settles the matter again; for no parent can give to his children that which he does not own.

4. The Lord, in section 107, paragraph 18, directed the forming of a stock company to build the Nauvoo boarding-house. Men were required to invest some of their private holdings. It was the Lord, who walks not in crooked paths, who commanded it; therefore he indorses private ownership, as also competitive stock companies.

5. Section 126, paragraph 10, says, "Unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to."¹ It is a well-known fact that said "application" favors individual ownership of public commodities. So this puts a

¹The application of the law as stated by the Bishopric referred to above, however, seems to deal with an article presented in 1902, called "Duties and responsibilities of the Saints," which takes no position on nor does it refer to competition or coöperation. Therefore this argument as touching the application of the Bishopric is only for the benefit of those holding it forth as an argument in favor of competition. The writer heartily indorses the article called "Duties and responsibilities of the Saints."

Gibraltar front onto private ownership that challenges any kind of an assault.

But as we start off in this direction, we are soon confronted by perpendicular mountains of solid rock, and we can see no way around or over them. They are built of the following passages:

1. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."—Acts 2: 44. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common."—Acts 4: 32. The case of Ananias and Sapphira proves that God sanctioned these methods.

2. "Thou shalt communicate to thy neighbor of all thou hast; thou shalt not call anything thine own."—Barnabas 14: 16.

3. "We must . . . look upon all the things of this world as none of ours, and not desire them. For if we desire to possess them, we fall from the way of righteousness. For thus saith the Lord, No servant can serve two masters."—2 Clement 3: 4.

4. "As many as were baptized in the name of Jesus were filled with the Holy Ghost. . . . And they taught and did minister one to another; and they had all things common among them, . . . they did do all things, even as Jesus had commanded them, . . . and Jesus came and stood in the midst of them, and saith unto them, . . . Verily I say unto you, that ye are built upon my gospel."—3 Nephi 12: 2, 3.

5. "Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70: 3. For if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things."—Doctrine and Covenants 77: 1.

6. Jesus, to set us a pattern, refused all the glory and wealth of the world, and had no place of his own to lay his head; and he said, Matthew 10: 24, "It is enough [sufficient, plenty.—Webster] that the disciple be as his master."

Now, as "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, . . . that the man of God may be perfect," etc., it follows that there must be some common ground, some happy medium, some grand central truth that, when understood, will naturally dovetail all these passages together as the handiwork of an all-wise Creator. So by the help of God let us go in quest of this golden mean, by taking up these passages in the foregoing order:

1. By Malachi 4: 4, we learn that whatever the "all things common" may be made to mean, the sanctity or sacredness of the home must not be

invaded or desecrated, or in any way or by any means broken asunder; and that, though God is the only real owner of every atom of the universe, he does and will recognize his children as lawful stewards over their own homes. And of course these homes will differ according to the tastes, intelligence, inventive genius, and industry of the builders and occupants.

2. In Doctrine and Covenants 82:1, these homes are spoken of as "inheritances," and belong to the heirs after the death of the steward "according to the laws of the land."

3. By verse 2, we learn that these inheritances may sometimes be large enough to divide among children as they become of age. To illustrate: A man with his sons may be able to use forty acres of land according to the best methods of farming known to him, so he receives forty acres as his inheritance. When these sons reach their majority, and wish to build homes of their own, if they go out, the father's force is diminished, so he divides his forty acres among his sons, and still has left as much as he can handle. And as another generation comes of age and wants homes, the city men have built out around them, and they find it practicable to divide and subdivide this former inheritance. It is not probable that the houses and lands and inheritances that we read of being sold in the Acts included the homes of the saints; but rather their surplus holdings; for we read in the same connection of them "breaking bread from house to house"; and we read of Mary's home at Jerusalem, of Simon's house by the seaside, of the house of Jason, of Justus, of Phœbe, Priscilla, Aquilla, Chloe, Stephen, Philip, Onesiph, Nymphys, and others. So as late as 64 A. D. they had their respective homes.

4. In section 107 the Lord ordered a stock company to organize and build the Nauvoo House, to be conducted by the Prophet, where the weary traveler may find rest and be entertained, and receive "counsel from those whom I have set to be as plants of renown," and where he "may find health and safety while he shall contemplate the word of the Lord," etc.

There is no comparison to be made between this boarding-house and the competitive concerns that enable a few men to corner the entire product of wheat, or coal, or cotton, or oil, and so cruelly jeopardize the producers and consumers. But whatever relation there may seem to be in the methods employed may easily be explained by the apparent fact that many things will be permitted and even commanded by the Lord during the period of transition from man's ways to the ways of God that will be entirely barred out when his way obtains.

Upon a time when the Saints were doing all they could to build a temple with a font therein, the Lord received their baptisms for their dead, as they were

performed in the river. Now, we all understand that this was not the rule. And this stock company, together with those baptisms, may have been an exception to the rule.

Indeed, if we are to adopt it as the rule, then of course we may look for a stock company of individual owners to build and operate the Lord's storehouse.

5. Now turn with me to Doctrine and Covenants 126:10, and let us see if the Lord has really set his seal on competitive ownership of public commodities or not. He begins this division of this long sentence with the immortal conjunctions, "and unless," or if not, which competent judges say are the most doubtful words in our vocabulary. "And unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the Bishopric should be acceded to." Let me couch the same meaning in a briefer way, and in more simple words: If under the competitive system the Saints are exempt from loss and injury, the Bishop's application of the law should be agreed to. Let us reverse this statement so that we may see it from either end, and know just what it contains: If under the competitive rule, the Saints are not exempt from loss and harm, the application of the law as stated by the Bishopric should not be agreed to.

Now, since the common people in all the walks of life are, by force of circumstances, compelled to see that their liberties are placed in jeopardy by a system that has placed so heavy a percentage of the wealth under the control of so small a percentage of the people, it causes this statement that has been thought to be a Gibraltar in defense of competition to look to us more like a scathing rebuke administered by him who has said, You shall be equal in earthly things.

Failing to find any contradictions of terms in the revelations, we believe the way is clear, and the time opportune for the establishing of the great commonwealth of Israel in harmony with the commandments.

D. R. BALDWIN.

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THE WORD OF THE LORD.

The following is not a verbatim quotation, but does no violence to the substance of thought contained in the texts. It is thus transposed and emphasized to bring out that portion of the word of the Lord which the writer earnestly believes most needs to be applied under present conditions, that we may attain unto a higher life.

Let no reader fail to carefully read the texts cited herein as they appear in their exactness in the Bible, which was translated and published to the church and to the world by direct command of God. Not that there are any material changes upon *these* points from the King James Version; but the fact that other important readings were changed by inspira-

tion, proves that these readings, being unchanged, have the sanction of the Lord as they are in the book. Ezekiel 18:

The word of the Lord came unto me again, saying, The soul that sinneth it shall die. But if a man is just, and does that which is lawful and right, and does not those things which are *not right*, such as eating things sacrificed to idols upon the mountain, or defiling his neighbor's wife, or oppressing any one, or turning away the hungry without food, or the destitute without clothing, or loaning goods or money for usury, for interest, or for increase (see verses 5 and 8); if a man does none of this *iniquity* (see verse 8), but walks in my statutes and my judgments, he is just, he shall surely live, saith the Lord God.

But if he beget a son that is a robber, or a murderer, or that does *any one* (see verse 10) of these iniquitous things mentioned; if he gives forth upon usury, and takes increase on a loan, or does any of these *abominations* (see verse 13), shall he live? He shall surely die; for the soul that sinneth it shall surely die saith the Lord.

But if he beget a son who sees his father's sins, and resolves not to do any of those things, and does not do the acts of an oppressor; does not give forth upon usury nor take *increase* (see verse 17); but executes my judgments and walks in my statutes, he shall not die, for the iniquity of his father; he shall surely live. The son shall not bear the iniquity of the father. The soul that sinneth, it shall die.

But if the wicked will turn from all his transgressions that he hath committed, he shall surely live. Have I any pleasure at all, that the wicked should die? saith the Lord God, and not that he should turn from his ways and live?

But when the righteous turn away from his righteousness and commits iniquity, and does according to all these *abominations* (see verses 13 and 24), shall he live? All his righteousness which he has done shall not be mentioned, because of the trespass and the sin which he has committed, in those sins he shall die. (See verse 26.)

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from all these transgressions; so iniquity shall not be your ruin (see verse 30). Turn from this iniquity and live.

Nehemiah 5: Some have *mortgaged* lands, vineyards, and houses that they might purchase necessities; and some have *borrowed money* to pay their taxes (see verses 3 and 4), and are brought into bondage with their sons and daughters, to be servants; neither is there power to redeem them, if this usury is kept up. Leave off, therefore, *this usury*, and restore it, this *one per cent interest* which you have exacted as usury from the people (see verses 10 and 11), lest like shaking the lap God shall shake

out every one from his house and from his labor that refuses to leave it off. For thou shall not lend upon usury (see Dueteronomy 23) to thy brother, either of money or victuals or *anything* that is lent upon interest, or increase. If you find people who are poor, and need to borrow money, you shall not lend to them upon usury (see Exodus 22: 25), and if you take a mortgage to insure the payment of the principal, the mortgaged article or pledge shall be returned when he needs it. And if thy brother be poor (see Leviticus 25: 35, 37), thou shalt *relieve* him. Take *no* usury or increase of him; but fear thy God. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. For he that by usury (one per cent interest or more—Nehemiah 5) and such unjust gain increaseth his substance, shall gather it for him that will pity the poor. (Proverbs 28: 8.) And he who shall abide in my holy hill, and shall dwell in my tabernacle in Zion, is he that walketh uprightly and speaketh the truth in his heart; that backbiteth not with his tongue, nor doeth evil to his neighbor, that sweareth not falsely to hurt any man, and changeth not, and putteth not out his money to usury. (Psalm 15.)

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again, in addition; but ye must do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be called the children of the highest; but why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me and heareth these sayings of mine, and *doeth* them, I will show you to whom he is like. He is like a man that digged deep and laid the foundation upon a rock, and when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded upon a rock. But he that heareth and *doeth not* is like the man who builded without a foundation, upon the earth, and the stream beat vehemently against that house and it fell; and the ruin of that house was great. (Luke 6: 34-49.)

A GLEANER FROM THE WORD OF THE LORD.

• * * * *
EQUALITY.

The principle of equality is one of the grandest principles in the gospel economy. And when we properly understand it we can not help seeing the purifying essence in it.

In the first place it teaches the fatherhood of God in that he made of one blood all men to dwell upon all the face of the earth, and has provided for them in accord to the place or climate in which they are called to dwell. When we fully understand the needs of man to make him both comfortable and happy, they are not much more than the animal creation, and the fact is apparent that after our needs are supplied and

a reasonable amount of luxury indulged in, after that we begin to lay up to somebody's hurt. Again, it is apparent that if we accumulate of this world's goods more than we can legitimately use, some one is going to have less than is really necessary for his comfort in life.

I am of the opinion that the equal opportunity feature of this work is solved in the equal division of all wealth. I do not mean by this that all the wealth of the church should be collected in one great treasury and an equal division be made according to the number to be divided among, but I do mean that all the business transacted in the church should be done in a manner that all will receive the benefit of it. The spirit of coöperation is the only system to insure success to all in a community.

For example: One man may not have enough capital to succeed in business, but the combined capital of a dozen could; and the amount gathered in this way may not be equal, one man might have as much as all the rest combined, but the sums gathered in this way should be added together and the amount [profits] divided according to the number [and their needs? EDITOR] required to carry on the business. Oh! says one; that won't work. There is not a man in the church who will do that. Perhaps there is not any at the present time, but there will be plenty of them that will do it before Zion is redeemed, or it will never be redeemed. All men are born equal in this world and when they die again they are equal. There is not enough money in this world to save a man when his time comes to die. Wealth will not save him. The poor man has just the same chance as the rich. We are commanded to lay up our treasure in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal. In order to reach the point with as little trouble as possible, we will use what we believe will illustrate it quite well.

Suppose a brother of wealth has a desire to comply with the celestial law of equality, and in order to do so, he gathers his means and moves to Zion. He must do as the law of God requires, for God has said it must be done in mine own way.

In doing this the brother must go to the bishop, as he is the one legally appointed to represent God in this work, and say, "Brother Bishop, I have come to Zion to live, and I want to comply with the law of celestial equality; it is my desire to do all that God requires of me." The bishop, having a knowledge of the work before him, immediately proceeds to inform him as to his duty. The bishop will say, "It is your duty to consecrate all you have to God, yourself included. This is done by turning over your surplus to be used for the benefit of others." Now we do not want to scatter your means, for in so doing it would be spent and no especial good accom-

plished with it. So we will use the means you have brought in doing as much good as possible. We will start up some industry that will give employment to as many as possible, for that is what we want to do in Zion. Most of our people are poor and honest, but need assistance to start in business, and men who have the love of God in their hearts, are what we need. The sum you have is sufficient for yourself, including family, and perhaps five or six more.

Your duty in this matter is to take these men in with you and give them an equal interest in the business with you. You can see they are all of interest to the business, hence there is not only a living but a profit in the business for all.

In this division with your brethren you see you have made them equal with yourself, hence a chance for equality with them in spiritual things. It must not be supposed that one man is to receive more than another, but you see the law requires that every man receive according to his needs.

It may be that in the past those who have had plenty have used their means lavishly, but in Zion we can not do that, for we are informed that this is a day of sacrifice, and the tithing of my people. And it necessarily follows that those that will not be tithed are not his people, though their names may appear on the church record. Every business started in Zion must also pay tithing on its clearings. And if a surplus accumulates, more than is needed for the legitimate use of the concern, it must also be turned over to the church bishop. This fund is used for purchasing inheritances for those who are not fortunate enough to fall in with such men as you. You know in Zion there are to be no rich and no poor.

There is a decided objection to hoarding wealth. In the first place it occupies time that ought to be spent in doing good. It engenders a disposition of dishonesty, and creates fear, jealousy, strife, covetousness; and last, but not least, it is almost impossible for a rich man to enter into the kingdom of heaven. You know Christ said it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. Now, brother, we can not afford to take such chances as that. You know, brother, we are taught that there are three distinct glories; they are known to us as celestial, terrestrial, and telestial, and they are compared to the sun, moon, and stars. Did you ever stop to think of this wonderful illustration? The wonderful power of the sun, how it produces all light and heat? And the moon, how all the light it has is borrowed from the sun? And the stars, how they have almost no light at all? Now consider for a moment: to miss celestial glory means eternity in either moon- or star-light. Oh, think! is there enough in this world to justify one in taking any

chance at all in losing our chance of celestial glory?

God has said the hastening time has come. I understand by this statement that the time has come, for those who have it in their power, to begin to use their means for the redemption of Zion. I also understand that the redemption of Zion is the purchasing of lands, and building up branches of industry that will be of interest to the people of God. I could not for one moment think that the Saints were going to be fed on manna, like unto Israel. That was a case of emergency; there was nothing else for them to live upon. But in this day of plenty there is no necessity for any thing of the kind. The people of God, who have been fortunate enough during years of prosperity to lay up many times more than they have need of, are the ones who have the power to lay the foundation of Zion. The question most naturally arises, Will they do it? If not, who will?

We find in observing things in the past that the class of people that prospers are inclined to use their energies in accumulation of this world's goods and use it for the exclusive benefit of self. I do not understand those who have a little home and perhaps a small income, to be the ones that are going to do this work, yet it may be that if it is ever done they will have to do it.

Now I wish to drop a word along the line of wealth gathering, and the thought is this. Every dollar of money or goods in the hands of any individual more than is necessary for his legitimate use and happiness, is as lost to the world for the length of time it is so held; as if it had been consumed by fire. To hold wealth in this way, do you know what it means? It means the improper use of the things which God has intrusted to your care. And every one so holding will be called to an account for his stewardship, and will stand before God as the man in the parable of the rich fool.

"The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What will I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul is required of thee. Then whose shall those things be, which thou hast provided?"

Poor man, with bursting granaries, worrying about the future; a bountiful crop, yet worried and perplexed, not knowing what to do with so much in store, and another splendid crop coming on. Finally a bright idea comes to him; This will I do, these old barns are too small. I will pull them down; I will build my barns larger, and I will lay up

abundantly; then will I say to my soul, Soul thou hast much goods laid up in store for many years; eat, drink, and be merry. I will laugh in the face of privation, when he comes stalking through the land to pinch the poor and needy, and I will say to him, I guess you don't catch me, sir; I made hay while the sun shone; I have laid up treasure there. I can put my hand on it at any time. I can say to my soul, Soul, take thine ease, for thou hast much goods laid up in store for a long time.

He was not prepared for the startling announcement that was to awaken him from his boastful revery, and like the mysterious handwriting on the beautiful walls of the palace of Belshazzar, he starts as the voice of Omnipotence speaks, and trembling in every limb, he listens as the awful doom is sounded in his ear, "Thou fool, this night thy soul shall be required of thee." Then whose shall those things be which thou hast provided?"

It is possible that we would be wonderfully surprised if the number of men were made known who have trembled at this awful summons, and at a time when they least expected it. It is only those who heed the warning by profiting by the experience of others, that are to escape the same doom. Let us take warning by the experience of others and escape the terrible judgment of the mighty God.

Yours in gospel bonds,

H. M. LILES.

Mothers' Home Column

EDITED BY FRANCES.

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Draw Near to Me.

Draw near to me, my Savior, 'twixt the midnight and the dawn,

When the darkness is the deepest and the world is hushed in sleep.

Though thine angels are about me, I can not do without thee, And it is with Jesus only that I would my vigil keep.

Draw near to me, my Savior, when the world is all astir, With the rush of busy toilers and the little children's play. At the very heart of labor I would have thee for my neighbor, And ever hand in hand with thee would walk the homeward way.

Draw near to me, my Savior, when the lights are growing dim,

Be with me in the valley when thick the shadows fall, Let me feel that thou dost love me, though the cloud-rack drifts above me,

Let me trust the Friend whose faithfulness is aye my all in all.

Draw near to me, my Savior, in the golden hour of bliss,
 When cups of thrilling sweetness to my grateful lips are
 pressed.
 Let still a waft of heaven make pure the earthly leaven,
 And so my earthly happiness by grace divine be blessed.
 Draw near to me, my Savior, when I to thee draw near;
 O listen to my humble prayer that shall not be denied.
 May I know in sweet communion how to dwell with thee in
 union,
 And so with Jesus only let me evermore abide.

—Margaret E. Sangster.

Make the Home the Center for the Boy.

A police officer, more than the doctor, minister or lawyer, knows what the boy is doing who does not care to stay at home or is not permitted to stay at home.

I say "not permitted to stay at home" advisedly, because I have known, in a long police career, many boys whose mothers constantly urged them to find their amusements in the streets rather than have them "in the way" at home. The average boy who does not care to stay at home, when closely questioned by a police officer, will almost invariably explain that his surroundings are "stupid."

The boys with whom the police have the least trouble, of whom they know the least, are those whose mothers make the home a center for them; who make the boy feel that home is the most attractive spot when not at school or work.

Since I am talking to mothers, I can best illustrate what I have to say by several anecdotes. A boy stoned and severely cut a switchman in a switch-yard. The brakeman caught and spanked him. The boy ran home. Ten minutes later he was back in the switch-yard. The brakeman caught him again, and the boy said: "My mother won't let me stay at home."

The brakeman took the boy home, and, finding the mother, said:

"If you do not keep this boy at home, I will have him taken to the Juvenile Court."

She replied: "Well, if that's the case, I suppose I'll have to keep him home, but he does make such a muss!"

Now, that attitude of a mother towards a boy just starting into mischief makes him, in a very few years, a subject for police supervision, if not police trial and imprisonment. And the responsibility for his start on the wrong road is traceable to no other source than his home.

One of my officers caught a young boy maliciously breaking glass in a public building. The officer was a thoughtful man, and, instead of arresting the boy, took him to his mother, told her of the wrong, and said the glass must be paid for.

The mother paid for the glass, but filed charges against the officer. When the boy was put on the stand it developed that, out of the twenty-four hours of the day, except when he slept, he was at home only for his three meals, "and that he had orders from his mother not to spoil things about the house and to keep out of it all he could." The officer, of course, was acquitted. The boy, two years later, went to the reform school for burglary, and I have no doubt his mother is wondering to this day why he went wrong.

POLICE KNOW THE FACTS.

If these two cases were isolated ones they would not be so serious, but every police officer knows, every detective knows, and every lone marshal in a small town knows that altogether too many boys are driven out of the home by the ignorance or thoughtlessness of the parents.

Let me add this, too; that the great ranks of our young and well-dressed criminals are not recruited from the slums, but from the social scale where education, good breeding and

Christianity are supposed to prevail. The petty sneak-thief may come from the slums, but our dangerous young criminals are drawn largely from the so-called "good homes."

On the other hand, I know five boys whose mother makes their home schoolroom, playroom, and workshop for them. Whatever these boys plan to do is planned to be done in the home, and the mother is a part of the doing. If they go to a baseball game, "mother" goes with them. If they think of other amusement, "mother" is figured into it. Saturday night when three of them receive pay, they come home and lay the money into her lap. If her home duties become too heavy, there is a boy at each to help her out.

A natural and loving partnership exists between this mother and her sons, and the father shares in its delightful benefits. Such boys never need police supervision.

This mother began in the babyhood of her first child to have it think that she was the center of the earth. She is a woman of firm will, and she exacted obedience from the boys, but in return she gave them a legitimate run of the home, the right use of all in it, and her companionship.

"Oh, Mr. Collins," she said to me one day, "I never have to worry about my boys. We are partners."

When I see a home filled with books, music, and pictures, no matter how little they cost, when I see the mother interested in every move the boy makes, when I find the boy is looking to his mother for advice and entertainment, I dismiss all thought of his becoming a police character.

A boy will not stay at home unless home is made as attractive from his point of view (not your point of view) as what he can find outside.

If he is good-looking, if he is well-dressed, if he has a little money, if he can tell a good story or sing a song well, he will find plenty of bright if not honest people to throng about him and urge him on. Then, for every mother influence over him in the past, ten outside influences are taking him the downward way. The mother is stunned. She realizes too late that this future man has gone from her.

Hard, strenuous police experience has driven the truth straight into my soul that if a young boy is to be kept right until he reaches the years of judgment, his happiest resort, his best loved spot, must be his home, and his mother, to him, the brightest object in it.

Reform institutions are fair in their way, churches do much good, philanthropic people help many. But the biggest work that can be done with a boy to keep him manly, to keep him out of the way of the police, is in the home and by the mother.

Mothers who doubt this need only to avail themselves of an opportunity to spend a month in the office of the chief of police and learn the misery, the tragedy, the agony of boy-lives to whom the word *home* never had a true meaning, to whom the word *mother* means only a parent!

Theories about boy-training look very acceptable on paper, they sound well in lectures, but there is nothing that will get hold of a boy's heart so quickly and influence him so strongly for his future good as a partnership with his mother and a home in which he can rationally do what he likes; in which he is part master, part servant, part guest, but always son.—John Collins, former Chief of Police of Chicago, in *Mother's Magazine*, Elgin, Illinois, for August.

Prayer Union.

Bro. E. F. Adamson, of Lower Lake, California, requests the prayers of the Prayer Union in behalf of his niece, Miss Nellie Tomlinson, seventeen years of age, who has been a Saint but a short time. She is badly afflicted, and medicine does no good.

Letter Department

GILROY, California, November 13, 1908.

Editors Herald: I see by the last HERALD that Mrs. G. P. Gagnon, of Savannah, Illinois, wishes the formula for medicinal baths published in HERALD about a year ago; and as I copied it, I will send you a copy, and you can send it to her, unless you think best to republish in the HERALD:

Take of sea-salt four ounces, spirits of ammonia two ounces, spirits of camphor two ounces, and pure alcohol eight ounces, and sufficient hot soft water to make a full quart of the liquid. Dissolve sea-salt in the hot water, and let it stand until cool. Pour into the alcohol the spirits of ammonia and camphor, and mix them well by a thorough shaking. Add, then, the salt water and again shake well, and bottle for use. Keep tightly corked. Keep in the sleeping-room or somewhere near at hand, a soft sponge, a bottle of the liquid, and a saucer; and when tired, nervous, and blue, do not be tempted to neglect this bath, but make the extra effort needed to wet over the whole body with the liquid, and finish with a vigorous rubbing with a soft crash or turkish towel. Rub until the skin glows with a reddish tone; slip quickly into a fresh, clean gown; and then just try to lie awake. You can not do it, I'll warrant. At least I never can.

Your sister in Christ,
SARAH J. ROSS.

CARSON, Iowa, November 18, 1908.

Editors Herald: We are pleased to inform you that the work of the Lord is on the move in Pottawattamie District. Our conference convened with the Carson Branch, and went off very nicely. The business was done without a jar to mar the harmony and peace that prevailed throughout the sessions. The district reports twenty-three baptisms in the last four months, which is a fair showing.

Our reunion was a success in more ways than one. The Saints met together and renewed their friendship and good will and acquaintance; and they were greatly strengthened in faith; and the inner man was fed with manna from on high. The order was very good; and the preaching was above the average. We all rejoiced together, and it was decided to have another in the year of 1909. So we are encouraged to press our way onward and upward, fulfilling the Master's will, working together for the triumph of Zion; and we hope to be the pure in heart; for we know they shall see God; for they will have a place and an inheritance in Zion with the redeemed, and with those who have continued faithful to the end, and have washed their robes in the blood of the Lamb.

Ever praying that this may be the happy lot of every Saint of God, I am your colaborer in this great plan of salvation.

W. M. SELF.

NEBRASKA CITY, Nebraska, R. F. D. 2.

VALE, Oregon, October 29, 1908.

Dear Saints: I wish to relate a little conversation that I had with a traveling agent this morning, which will perhaps encourage the Saints in distributing tracts. In speaking of his wife he made the statement that she was from Utah, which gave me courage to hand him the pamphlet, What We Believe, with the statement that if his wife was raised in Utah she knew something of Mormonism, and I wished her to know something of another side of the question. He hastened to inform me that she was not a Mormon. I said that even though she might not be a Mormon she knew something of their teachings. He then told me that her parents were Mormons but had "failed to make a Mormon of her." He had met an old gentleman (I believe he said old,) there in

Salt Lake, who was representing a church that in some respects were just like the Mormons, and again in other respects were directly opposite. He did not remember just what he did call the church or what his name was, but thought from what I had said that likely it was the same church to which I belonged. He did not remember the man's name but thought he would recognize it if he heard it. I suggested Briggs, and with a pleased smile he said, "Yes, that's it. We have several of his tracts. I read them. Wife read them. Her folks read them, and then I sent them to my folks in Texas."

I know all tracts do not receive such a reception, but I do not suppose Bro. Briggs had any idea when he gave him those tracts they would go so far. We are never able to tell just how far they may go or what good they may, in time, do. They may bring forth fruit years from now. So we should not get discouraged if we see no immediate results. Remember God giveth the increase, and the work is his; he is able to care for it, but gives us the privilege and pleasure of assisting.

From this time on I shall endeavor to give something to all I meet, stranger or acquaintance. Of course we should use wisdom and seek more wisdom, and ask God to bless the effort. But I think we are always safe in giving, What We Believe. It is not giving meat instead of milk. I believe often those in branches neglect such opportunities; I know I did. I thought, If they want to hear they can find the church; but we that have been warned should warn our neighbors, and strive to interest them.

With love for all the Saints, I am,

Your sister, still striving to overcome,

MRS. O. W. PRORST.

PENSACOLA, Florida, November 17, 1908.

Editors Herald: All my labor in this field has been confined to Western Florida, and the southern part of Alabama and Mississippi; and I have found the same kind spirit in our brethren and sisters in the Sunny South as elsewhere. They are noted for their kind hospitality, and all my necessities have been supplied; so that I have not been compelled to walk the sandy roads, unless I so desired. But while walking in the deep, white sands, under the burning heat and glare of the midsummer sun, and reflecting its brilliancy and scorching heat from the glittering grains of sand beneath, I felt strongly impressed with the sentiments of the poet as I tried to sing:

"Through the furnace, through the heat,
There beneath the hammer's heat,
Through temptations manifold,
Comes my soul like burnished gold."

Whatever I may be required to pass through beneath the hammer's beat, I trust that I may retain the courage to serve the Lord. The poet seemed to realize that by living faithfully through all the trials and afflictions of life, his soul would be purified, and then his feet would stand safe within the goodly land. The nearer we live to him, the more faith, hope, charity, wisdom, knowledge, mercy, and patience we have in his service, until we become fully and completely resigned to his will, and feel contented to trust him amidst all the hardships of life. I have full confidence in the thought that the church will reach that degree of faith that was exercised by Enoch and the people of God in his day, which can be reached only by a complete observance of the divine rule. As it moves forward upon a higher plane of life, I pray God to assist me to move with it.

All mail will reach me in due time if addressed to 806 South Crysler Street, Independence, Missouri.

F. M. SLOVER.

BELVIDERE, Illinois, November 13, 1908.

Editors Herald: I think the church papers are fine; and I do not see how any of the Saints can get along without them, being away from church privileges. Here are two families of Saints. One takes the *Ensign* and the other the *HERALD*, then when we go to prayer-meeting on Thursday evening we exchange papers, thereby receiving the benefit of both papers for the price of one. This will work all right for small families, where they are not overloaded with dollars.

We are isolated from church privileges, but still we are in the fight against sin, and the work is progressing in this neighborhood. Our hearts were made glad by a visit from Bro. and Sr. Henry Southwick, of Plano, Illinois, last Sunday, November 8. They attended Sunday-school at ten o'clock, then Bro. Southwick preached a very fine sermon in the afternoon, to a nice, attentive audience. The Spirit spoke through Bro. Southwick, telling us the Lord was pleased with our efforts, and inasmuch as we were faithful we should receive our desires.

Bro. Southwick had not preached a sermon for over a year, as he had quit the active field, feeling the weight of his seventy-two years, and thinking there were young men more able to carry on the work; but the Spirit is with him as of yore, and it did us younger Saints good to hear him give his testimony at Sunday night sacrament-meeting. May God grant him health and strength to make us many more such visits; and may we all have the abiding faith that will enable us to press forward in this glorious gospel work; and may God grant us a portion of the Spirit till we have conquered the last enemy, which is death, and are numbered with the redeemed in the celestial kingdom of God, is my prayer.

Your brother in the one faith,

WILLIAM DARMON.

Extracts from Letters.

J. B. Wildermuth, Osterdock, Iowa: "Have just closed a series of meetings in a prosperous farming community near Colesburg. Interest is good. Two members of our church, Bro. and Sr. Elledge, are the only Saints in the neighborhood. The Saints now have many friends. However, with two or three families, prejudice holds sway with its full strength. More than a year ago the writer preached at this place, and made many friends to the cause. Then last March, Bro. L. E. Hills followed up with a short series of meetings, and the people speak of him with friendly remembrance. We would like to say to the Saints of Eastern Iowa, We urge, so far as practicable, that they will begin early, and with that goal in view, make preparation, *spiritual* as well as temporal, to attend our reunion, at Moline, Illinois, held conjointly with Kewanee District. Notice of dates will be given later."

H. J. Davison: "At Birch Harbor, Maine, for a week or two. Health improving. Attended a fine district conference at Providence, Rhode Island, a few weeks ago; also a fine one at Mountainville, Maine, last Saturday and Sunday, Brn. Bullard, Farrell, and Buschlen, of the traveling ministry, present. Brighter days have come to that place, and still brighter ones hoped for. Had the pleasure of worshipping with the Stonington Saints twice *en route*. Will spend a few weeks in Maine, if health will permit, then return to Massachusetts District. Home address, 23 Wigglesworth Street, Winter Hill, Boston, Massachusetts. Boston Branch is in good condition, and making preparations for a good Sunday-school and Religio convention in a few days. Still in the faith."

"It is better to touch one chord than to pull many strings."

News From Branches

FIRST KANSAS CITY, MISSOURI.

A NEW PASTOR; AN IMPORTANT DEBATE.

On the first Monday of this month we held our business-meeting, and elected our branch officers for the coming six months. Bro. W. E. LaRue (who it is expected will devote his whole time to the interests of the work), was elected presiding elder. An excellent spirit prevailed at the meeting. Bishop E. L. Kelley was with us, and stated the financial condition and needs of the central church building.

Bro. M. H. Bond served us quite well for the last six months; but on account of living in Independence, could only be with us at meeting. We trust that Bro. LaRue will be able to visit and mingle with the people in the vicinity of the church.

We have been treated to two excellent sermons lately from President Joseph Smith.

On the 11th of this month a discussion began at the Anti-organ Christian Church, at Twenty-sixth Street and Spruce Avenue, in the southeast part of the city. Elder S. W. L. Scott is representing our side, and W. G. Roberts for the Christian or Campbellites, or Church of God. Bro. Scott affirms that the Book of Mormon contains the revealed will of God, and is worthy of proper consideration by all people. Reverend W. G. Roberts affirms that the promise of the signs to follow the believer as recorded in Mark 16:17, 18 was limited to the apostles, and ceased at their death. Bro. Scott, the first night presented the grandest evidence from the Bible of the revealments in the Book of Mormon that I ever listened to.

Reverend Mr. Roberts failed to answer Bro. Scott's presentation; but stated that his opponent had not presented any affirmative argument, and there was nothing for him to answer; that he had not even defined his proposition. He stated that the Book of Mormon was a fraud, because it referred to Jesus Christ five hundred years before he was born, therefore was not worthy of consideration. Also that the Book of Mormon said that there were disputations among the people about baptism hundreds of years before Christian baptism was established, therefore unworthy of consideration. He then read from Doctrine and Covenants, section 113, the obituary of the death of Joseph and Hyrum Smith, where the writer says that the Book of Mormon cost the best blood of the nineteenth century, and Joseph Smith sealed his testimony with his blood. He commented very strongly, and stated that the Mormons ignored the blood of Jesus Christ and salvation through him; but believed in "Joe Smith" and the Book of Mormon, and misquoted Bro. Scott and was called to order. The next evening Bro. Scott took the first half hour to show that Adam, Noah, and Moses all knew of Christ, and read many passages from the Bible in regard to Christ and baptism. Mr. Roberts was determined to know nothing but wicked old Joe Smith and his frauds and deception; and that he was Scott's God, and the Book of Mormon his Bible. Elder Scott had warned him of handling edged tools, they might cut the wrong way. It seemed not to have entered the mind of Mr. Roberts that the Bible worthies were upon record, that an opponent might charge that Adam turned his back upon God for his wife; that Noah was a drunkard, that Abraham mistreated his maid-servant, and then sent her away, and all he contributed to her was a loaf of bread and a bottle of water; that Moses killed an Egyptian; that David had Uriah killed to get his wife when he had a dozen or more; that Jesus was accused of being of illegitimate birth; that one of his disciples sold him for thirty dollars; and his chief man cursed, and swore that he did not know Jesus, etc., etc.

Elder W. H. Kelley, who was Bro. Scott's moderator, called him to order, and called upon Mr. Goldsby, the chairman, to decide. Judge R. W. Goldsby is one of the ablest and best lawyers in Kansas City. The writer has known him for twenty-seven years. He is mild in his deportment, strong in judgment, and unwavering in that which he believes to be just; and with the court's experience which he had, he was a model man for that position. The judge got up, stretched out his arm, pointed his finger, and said, "Mr. Roberts, I think you have transcended the bounds of propriety in this discussion. If the Bible were under discussion, and your methods were adopted, what do you think would become of the old book? Just think of the Psalms and the reputation of the author! I need not say more of the others of the Bible worthies. My decision is that the methods you have indulged in can not be indulged in any further. The question is not in regard to any man. (He then read the proposition): 'The Book of Mormon contains the revelation of God to man, and is worthy of consideration by all men.'"

That decision was a terrible blow to Mr. Roberts. I heard him once before in a discussion with Elder E. T. Atwell. Slander and abuse and villification of the dead, and misrepresentation of what his opponent says is his main effort; but the decision of the chairman was, like Samson's wife, cutting off his hair.

F. C. WARNKY.

2424 Wabash Avenue.

DES MOINES, IOWA.

Last week was held the district conference of the Anti-Saloon League of the Central District, comprising eight states, Iowa being in the center of the district. There were present some of the national workers, among whom was the president, P. A. Baker. He advocates, and the conference of workers sustained him in this, that the Anti-Saloon League should form no alliance with any political party, but do their work in accord with their own principles, not placing too much stress on law enforcement, especially where it throws men in confinement, but placing more importance on legislation and working for the proper men to fill the offices, especially the officials that occupy as legislators, and judges.

This week the city has had the presence of two powerful workers in the suppression of the white-slave traffic, and the crimes that grow out of it. Doctor Sperry is lecturing on the social crimes resulting from the neglect of parents, in their not properly instructing their children while young as to their true nature, and shows the grave results that have followed ignorance in this direction. He lays equal stress upon the fact that too many ministers wink at the crimes of their members on the account of fearing to offend lest it effect contributions, and, without mincing words condemns the parlor dances and card-parties as the source of many of the crimes now being committed, especially in leading many women to the use of stimulants; and if the statistics given by the doctor are half true it should fill the heart of every minister with horror, and every father and mother with remorse. Then he gives evidence that most of the physicians are encouraging social crime, the use of tobacco and stimulants, rather than seeking through their profession to minimize these evils. Then we have had Clifford G. Roe to instruct the officials and business men and women of the city how to lessen the white-slave traffic. He says that "the solving of the social evil question and the white-slave traffic does not lie with the law-makers and the prosecuting attorneys, but is in the hands of the fathers and mothers." And further adds, "There will always be a social evil question and a white-slave traffic unless the mothers and fathers at home learn to bring up their children in the right way." May God bless the Daughters of Zion organization that they may wield

a greater power in instructing the mothers and daughters in regard to the true responsibility of motherhood, and the sacredness of the marriage relationship. And while they are doing that, who will care for the boys that they may understand now to be true fathers, and how to prepare themselves to occupy the sacred position of a husband and father,—will we, fathers, and ministers of the everlasting gospel?

Then we have had the great apostle of anarchy, Miss Emma Goldman, who advocated just the opposite of what the other two had advocated. She advocating the free-love system, and condemning marriage, government, and law, representing that society would be in its highest social conditions if every one was let do as he pleases; and yet after advocating all this said that she favored the laboring men organizing—and I suppose that she certainly favors the anarchistic organization, which she represents. Thus a tangled web is seen.

This city is in the midst of one of the greatest efforts to purify its social conditions that I have ever witnessed, and even the ministers of the various churches are realizing responsibilities that almost overwhelm them. Some are reluctant to enter into the front ranks as reformers, especially when it means a cleaning out of their own organization.

The movement to take advantage of the initiative and referendum of the Des Moines Plan and petition for an ordinance making void all resolutions of consent to manufacture or sell liquors as a beverage that have been granted, is checked in its advancement for the present, but in time I believe that a decided stand will be taken. The Anti-Saloon League does not intend to lessen their efforts to close the saloons of the city and state, and we are happy to say that the Saints are ready to favor with the influence they have any legitimate move to exterminate this curse, one of the greatest, if not the greatest that now exists, in our nation.

A short Thanksgiving program will be rendered a week from Sunday, and committees are busy preparing to have an excellent Christmas program. Excellent meetings of late, especially the social meetings, but little sickness, and but few who are not seeking to honor God in the branch. The branch officials are doing some excellent work in checking the progress of worldliness and evil that has sought the overthrow of a few.

J. F. MINTUN.

November 17, 1908.

CHICAGO, ILLINOIS.

These are the days of pumpkin pie!—the days of thanksgiving.

We who perpetuate the memory of the thankful hearts of those who gathered their crops together, and sang, and gave thanks and prayed and made merry, because a broad, free land had bounteously opened its arms and welcomed them from their former condition of religious persecution, have as much for which to be thankful as did they. What they found, is as good to us as it was to them, for they left it good, and we have maintained and improved upon it. Their joy in the freedom they had found may have exceeded ours in what we have, and their gathering together and feasting and giving of thanks may have partaken somewhat more of the solemn than do ours, but that does not argue that we are not thankful for what we have. The day of pumpkin pie! and shall we make of it a day of rejoicing? Let us sing with a heart that "feels" "My country 'tis of thee," and fully rejoice in the liberty which permeates the air, and gives us peace and comfort. Listen! "A choice land above all other lands," "the land of Joseph," "there shall be no kings," "behold I will proceed to do a marvelous work and a wonder," "shall be a land of liberty unto the Gentiles."

How can we give time to such reveries without in turn

overflowing with thanks to Him who has provided so splendidly for us?

The church work here is not losing, (and in the battle of life, that is not a bad report) but it is ever progressing slowly. Bro. Allen, our missionary, is doing a good work among the Saints, by making friends, and instructing by example. His clear elucidation of the word is making friends for the cause, of those who are investigating, as well as instructing the mind that wants to learn.

We must mention the presence of Bro. F. M. Cooper and wife in our midst for the past few days, and we have had some good sermons from Bro. Cooper. Those who have preached the gospel for years, bring to us this testimony, that its ways grow more inviting as the years serve to clear away the obstructions that too often becloud the ways of the young. Bro. James E. McKiernan has been in the city a few days, having brought his brother, Bro. Eber, of Ft. Madison, Iowa, to a hospital here for treatment. It is a very serious case of cancer, and the prayers of the Saints were besought in his behalf.

Would like to offer some report of the building, or church committee, but there is nothing in sight at present to offer. It seems that every proposition that was on foot a few weeks ago, and which looked favorable then, has now gone through, and we are back to the rocks again. But we are not going to stay.

J. H. CAMP.

Miscellaneous Department

"Important" to Branch Officers Throughout the Church.

The following names are of members who have become scattered that are at present on the St. Louis Branch records. We wish that any information as to their whereabouts would be sent at once to J. M. Lloyd, 2906 Dickson Street, St. Louis, Missouri, presiding teacher of the St. Louis Branch: August Beestrum, born March, 1864; Bertina Beestrum, November, 1867; Ida C. Brinkman, December, 1871; Margaret W. Brockie, August, 1867; Charles C. Christenson, November, 1875; Caroline Christenson, November, 1871; Isabella Clough, April, 1865; Richard M. Clegg, November, 1872; Walter G. Creese, September, 1860; William C. Cather, December, 1864; Mary F. Williams, *nee* Davis, October, 1860; Lily Durndy, January, 1884; Elizabeth Endicott, December, 1858; Mary Eyres, June, 1861; Annie Edwards, November 1881; Mary D. Fields, November, 1821; Caroline Fields, June, 1828; Julia Fields, November, 1852; William Farmer, May, 1860; George E. Frye, March, 1849; Mary B. Gatewood, March, 1837; Johannah Guinand, June, 1840; Paul T. Goldsmith, December, 1869; Ida E. Harrell, November, 1863; David A. Hilliard, August, 1872; Mary Hoffman, July, 1883; Janie Hoffman, September, 1880; Lillian Howell, September, 1858; Martin J. Hunt, February, 1876; William L. Jones, October, 1833; Mary E. Jones, December, 1865; Henry Koehler, July, 1842; Sarah E. Marnell, June, 1864; Margaret Meek; Mary E. Moyle, December, 1843; Elizabeth E. Pallen, October, 1854; Mary S. Roeder, June, 1844; Emily Robbins, January, 1843; Peter Sanders, April, 1858; Alice Shepard, March, 1841; Jane Smart, (Banks), February, 1853; Anna E. Schuchardt, March, 1871; Samuel N. Smith, April, 1857; Eliza G. Stone, November, 1853; Mary E. Sterling, June, 1849; Nancy C. Whiteside, February, 1862; William R. Whiteside, August, 1852; William B. Phillips, November, 1837; Pansy R. Phillips, December, 1888; Ralph B. Phillips, December, 1891; Ellen Hill, November, 1827; Kate Dehne, November, 1883.

We hope that branch officers and members will give us as much assistance in locating these scattered members as they possibly can, as this matter has a great deal of importance attached to it, both for the scattered members and for the church.

We wish to thank you in advance for any kind of information you can give us regarding these scattered members.

J. M. LLOYD.

Conference Notices.

Conference of the Far West, Missouri, District will convene with the branch organized since last conference by mis-

sionary in charge and district president, four miles south of Hamilton, Caldwell County, December 5 and 6. The Saints of this new branch have built a church and they can take care of all who come. Visitors will be met at the depot in Hamilton. Send in reports to the secretary. Charles P. Faul, secretary.

Conference of the Northwestern Kansas District will meet with the Hill City Branch, December 5, at 2.30 p. m. Let us have a good representation from the district. John A. Teeters, president. Address conference mail, Hill City, care of R. Haskins.

The Spokane District conference will convene with the Spokane Branch, at their church, corner of Third Avenue and Smith Street, December 12 and 13, 1908, at 10 a. m. Margaret Fordham, secretary.

Convention Notices.

The Far West District Sunday-school association will convene at Hamilton, Missouri, Friday, December 4, at 2 p. m. The election of officers will take place at this meeting. All the local secretaries who have not sent in their reports are requested to do so at once, so that I may summarize my report; also send in your credentials so that I can make out that report. Miss Mary Kinnaman, secretary, 112 South Seventeenth Street, St. Joseph, Missouri.

The Spokane District Sunday-school convention will convene in Saints' chapel, Spokane, December 11, at 2.30 p. m. Secretaries send reports to assistant secretary, Oliver Turnbull, Sagle, Idaho.

Christmas Sale.

The Saints at Coldwater, Michigan, will hold their Christmas sale in the basement of their new chapel on Taylor Street, December 18, 1908, proceeds to be used for a payment upon the church. Any donations will be gratefully received. Remittance may be made to Samuel Stroh, 34 North Hudson Street, Coldwater, Michigan. MRS. SAMUEL STROH.

Request for Prayer.

Bro. and Sr. R. Bird, of Pittsburg, Kansas, earnestly desire the prayers of the Saints in behalf of their son, Guy, who has been operated on three times for appendicitis, and must undergo another operation.

Died.

HARPER.—Sr. Sarah E. Harper, daughter of John and Eliza Harper, of Bigler's Grove, Iowa, was born September 1, 1858. Died November 4, 1908. She was baptized into the Reorganized Church of Jesus Christ, September 26, 1881, remaining faithful to her covenant so long as she retained proper use of her mental powers; but her mind becoming clouded in after-years, it became necessary to send her to an asylum, where she died. She was buried at her home.

SMOLNY.—Paul Johann, son of Johann and Rosine Smolny, was born May 5, 1906, and died October 25, 1908, at Gross-Raeschen, Niederlausitz, Germany. The disease which caused death being cholera and inflammation of the lungs. Funeral-services were conducted by Alexander Kippe, at the parents' home, instead of at the churchyard, as is usual, because, according to the ruling of the pastor of the local Lutheran church, no other service than repeating the Lord's prayer could be permitted at the churchyard, because the boy had died unbaptized, and according to prejudice was therefore "heathen." Considerable interest was taken by outsiders, who behaved respectfully. Though the service at the yard was limited, the support of the Holy Spirit was felt.

BROWN.—Sr. Susan Brown, on October 24, 1908, at the home of her son-in-law, J. P. Huddleston, Deepwater, Missouri. The record of Sr. Brown's birth having been lost she counted only by memory, but thought she was over eighty-eight years of age. She was baptized about twenty-one years ago by Elder H. H. Robinson. She leaves to mourn, two daughters, three grandchildren, and three great-grandchildren. Interment in the Knights of Pythias Cemetery.

MCDONALD.—Anna E. McDonald was born in Washington, Pennsylvania, June 15, 1839. Was married to Samuel McDonald. Of this union six children were born; five boys and one girl, three of the children dying in infancy. She was left a widow in 1895. She was baptized September 23, 1897, by Elder E. J. Goodenough, of the Latter Day Saint church, of which she was a faithful member till death, which occurred September 20, 1908. She leaves to mourn, one brother and three sons. Funeral-service was held in the Mount Zion

church, Elder Samuel Stroh officiating. Buried in Mount Zion Cemetery.

KINNEY.—Edith Isabelle Stone, born May 23, 1852, at Munson, Ohio; a daughter of Hiram and Emily Stone. She was united in marriage with Walter Kinney, in Wisconsin, January 1, 1869. She accepted the gospel May 14, 1882, and lived a faithful Saint. She died October 26, 1908, near Cameron, Missouri, at her home. Funeral in charge of Elder J. S. Constance, sermon by T. T. Hinderks. She leaves husband and seven children, one of whom preceded her, at the age of four months. We are left to mourn, yet not without hope.

SANDFORD.—Mary Sandford died at Elgin, Illinois, September 4, 1908. She was born in Dutchess County, New York, in 1836. She lived a faithful member of the church; had been a member many years. Was beloved and respected by all who knew her. She leaves a husband, two sons, and several grandchildren to mourn. Funeral-sermon by Elder F. M. Cooper.

GRAYLESS.—Norton J. Grayless was born February 10, 1876, at Savanna, Illinois; was baptized May 17, 1899; and was ordained a priest December 1, 1901. He met death on the railroad for which he was working as a switchman, October 25. He leaves a wife, Sr. Minnie Grayless, and two children, a loving mother, and several brothers and sisters. Funeral was held in the Baptist church in Savanna, Illinois. Many friends were in attendance to pay their last respects to a loving friend and brother. Funeral-sermon by E. W. Voelpel, assisted by the Baptist minister.

NEWTON.—Hiram B. Newton was born in Binghampton, New York, July 2, 1845, and died at West Pullman, Illinois, October 13. He was buried from the "stone church," Plano, Illinois, October 18. Funeral-services in charge of Elder C. H. Burr, address by Elder F. M. Cooper. Bro. Newton united with the church a few years ago. He married Miss Jane Cook at Christmas, 1880. To this union were born three children. He leaves a faithful wife, two daughters, a son, a sister, and two brothers. He was a good man.

BUEL.—Orson Hyde Buel, of Lookingglass, Oregon, died October 13, at Los Angeles, California, from cancer. Funeral-services were held at his home in Lookingglass, sermon by W. A. Goodwin, of Portland, Oregon.

GARDNER.—John C. Gardner departed this life at St. Joseph, Missouri, on November 4, 1908, at 2.45 a. m. The end came suddenly. He was born at Plymouth, Massachusetts, November 9, 1832. His father died when he was 9 years of age, leaving his mother and 9 children; at this age he was by force of circumstances made to support himself and mother. In his young manhood he was for many years a resident of Hingham, Massachusetts, where he was married to Iantha Eldridge on January 3, 1867. To this union were born three children, Grace Louise, John Albert, and Amy Frances; the last one named died at the age of five. His wife, Iantha, died February 9, 1902. He united with the Reorganized Church of Jesus Christ of Latter Day Saints in Boston, Massachusetts, in 1874; baptized by Elder E. A. Webster, and ordained to the office of priest March 10, 1875. In 1878 he and family moved to St. Joseph, Missouri. He organized the first Sunday-school in the St. Joseph Branch, and served as the superintendent. Remained all his life a faithful and active member of the church. On August 10, 1904, he was married to Mary E. Eldridge, at St. Joseph, Missouri. Survived by the widow, one daughter, Mrs. D. J. Krahl, and one son, John A. Gardner, both of Independence, Missouri. Funeral-sermon by V. M. Goodrich, assisted by G. W. Best, at the church, November 6, at 2.30 p. m.

Resolution of Condolence and Sympathy.

As time keeps speeding us onward, we are again brought to the stern realization that one of our number, one whose face has ever been familiar in our district conferences, one who has served the district for many years, has filled out his more than three score years and ten with a record clean and successful, has finished his work and gone to his reward.

Bro. William Leeka parted this life July 7, 1908. He was in his seventy-ninth year. He has been a member of the church over sixty-seven years, an elder thirty-three years, and an high priest the last ten years of his life. Many years ago he was chosen Bishop's agent of the district, and continued in the office until his work was done. He was ordained a bishop August 26, 1900, and filled the office with credit to himself and to the work.

Aside from the office of bishop, our brother was ever found

at his post of duty, guiding the work through waters both troubled and calm. He served many years as president of the Thurman Branch, till age demanded that he be relieved of part of his work. He served several years as secretary of our district, in the early days of its existence. His whole life was a busy one in the affairs of the world, but he never failed to do his part in the work of the church. He won and held the confidence of all who knew him, both Saints and those of the community. The most that we can say for him would be that he lived his religion consistently, did his life-work faithfully, and died with strong faith in the restored gospel.

Whereas, In the death of Bro. William Leeka, the church, and particularly the Fremont District, have lost one of its strong pillars, be it,

Resolved, First, that we extend to all to whom he was near and dear, our sincere and most heartfelt sympathy in an irreparable loss of husband, father, and friend; and pray God to strengthen in them the assurance that the reward is certain for a life-work well done.

Second, that though his years were ripe and his work well done, we, with them, mourn our loss, though we do not mourn as those without hope. "Blessed are the dead that die in the Lord."

Third, that we join in the expressions of sympathy, coming from the Sunday-school and Religio conventions, for the loss of our beloved young sister, Elda Badham.

Fourth, that copies of these resolutions be furnished the families and church publications, *HERALD* and *Ensign*.

T. A. HOUGAS,
JOSEPH ARBER,
W. E. HADEN,

Committee.

A Handsome Premium Free.

The *Christian Herald* (a weekly visitor to many people in this locality) is this year giving free to every new and renewing subscriber a most attractive gift, which is very appropriately called "The Art Gallery De Luxe." It consists of six famous paintings, superbly reproduced in fourteen colors, aggregating one thousand square inches. The artist catches the glint of the sunbeams through orchard trees and makes them dance and gleam on canvas. But how can we paint in mere words the beauty of these six exquisite pictures? A handsomer premium was never offered by any magazine.

Probably no comment is necessary concerning the *Christian Herald*, "The magazine that fully satisfies," as only the best in literature and art is presented and every one of its fifty-two issues, the whole year around, sparkles with gems from cover to cover. The *Christian Herald* contains twelve hundred large pages and one thousand illustrations yearly—as much as any four one dollar magazines. The subscription price is one dollar and fifty cents per year, but every new subscriber who sends one dollar and fifty cents to the *Christian Herald*, 444 Bible House, New York, will receive the *Christian Herald* every week from date of order until January 1, 1910, and in addition the incomparable "Art Gallery De Luxe" free. You must act quickly, as this splendid offer expires December 10, 1908.

The Reverend Irl L. Hicks' Almanac

For 1909, ready November 15, bigger and better than ever, by mail 35 cents, on news stands 30c. One copy free with *Word and Works* monthly magazine at \$1 a year. Word and Works Publishing Company, 2201 Locust Street, St. Louis, Missouri. 47-2t

A Man Who Gave His Life for Principle.

In the November *American Magazine* Ida M. Tarbell, writing the traction story of Chicago, says:

"Now all of this gave enormous encouragement to the large group in the town which believed that all public utilities should be handled directly by the people, to the Municipal Ownership League, the Referendum League, the Teachers' Federation, the labor organizations, to the radical teachers and preachers, like Louis Post, Jenkin Lloyd Jones, Raymond Robins. Most active in this group was Henry D. Lloyd, who in the summer of 1903, at the request of some of his Chicago friends, had taken up a study of the street-railway situation. The result was a vigorous pamphlet called the 'Chicago Traction Question,' in which Mr. Lloyd argued

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eloquently for immediate municipal ownership. The pamphlet finished, Mr. Lloyd then threw himself into active speech-making. He was not well, and night after night his friends pleaded with him to stay at home. But it was a cause to die for in Mr. Lloyd's opinion, and die for it he did. "Those last two meetings did it," he said on his death-bed, "but I would do it again." To those who had been laboring with him it was a martyrdom, and there came to some of them the deep experience of taking up a martyr's cause. I can not but feel that Henry Lloyd's tragic death gave an entirely new trend to the fight for municipal ownership in Chicago, making it a sacred cause to many who until then had viewed it merely as an alternative, a weapon, or an alluring theory."

Up to Date Meat Inspection.

The great meat-packing establishments have been held up to the world as examples of the highest development of specialized industry. They are the result of an evolution of years of gradual improvement. The federal meat-inspection service, in spite of its organization into a great business almost immediately following the passage of the law, to-day stands side by side with, and is as modern and up to date as the finely organized business that it supervises. The bureau furnishes a sufficient number of inspectors for the work, and

they will work as fast as the improved appliances of the establishment permit or its needs demand. The Government will not require the proprietor to stop his work to send for the inspector or to wait for him to retire and make an elaborate report, a procedure common in the inspection systems of foreign countries. The American meat inspection is probably the model for the world. Its employees are capable and expert veterinarians, bacteriologists and chemists, and the regulations and organization are so stringent, and the transfer of inspectors and inspection of inspectors so frequent, that collusion or dishonesty is practically impossible. The consumer of meats which bear the stamp "U. S. Inspected and Passed" may have the very comfortable assurance that he is buying and eating products from healthy animals, prepared under clean and sanitary conditions.—From "The Government's inspection of meats," by Guy Elliott Mitchell, in the *American Review of Reviews* for November.

Indian Summer in Iowa.

The fire of autumn flames upon the hill
A coat of many colors; in the hush
The plaintive song of ring-dove and of thrush
Breaks the deep sabbath-tide of nature still.
The golden aster by the wayside rill
Swings like the censer of an evening star,
And in the bending orchards near and far
The hum of bees sets all the air athrill.
Where spreads the harvest plain beneath the sun,
The fields of corn like lions lie asleep,
With manes of tawny splendor; by the calm,
For ever with majestic billows dun,
The waters of the broad Missouri sweep,
Soothing the earth with sound like a great psalm!
—Edward Wilbur Mason in *National Magazine* for November.

Of country-wide interest are the article by L. H. Bailey, director of the college of agriculture, Cornell University, and chairman of the commission on Country Life appointed by President Roosevelt, and the paper by John Gilmer Speed. Mr. Speed writes about horse-breeding, denouncing as "baneful" the supposition that the thoroughbred is useful in improving the breed of horses, and urging that the greater number of American horses should be bred by the average farmer. Professor Bailey has much to say—and he writes interestingly and with authority—of "College men as farm managers."

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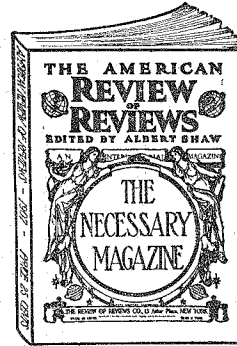
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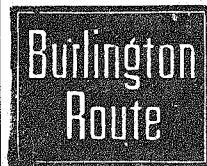
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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

Editorial

DUTY; OR WHAT LACK I YET?

AN APPEAL FROM THE PRESIDING BISHOP.

[EDITOR'S NOTE.—The following communication comes from Bishop Kelley, dated at Philadelphia, Pennsylvania, November 20. In order that it may not escape the notice of any of our readers, and that it may be duly considered before the closing of the year, we give it place in the editorial columns.]

With the approach of the adjusting month of the year, and the closing of the accounts that bring to us in the final settlement commendation or rebuke, Saints should not in the maze and push of business forget to stop and render due account to the Lord, who has both kept and borne with us in our labors and infirmities.

Approval of our work can only be had by our fulfilling in the same the law of Christ; and whatever is more or less than this gendereth evil. Righteousness is attained through a faithful obedience to his law, the truth; and sin by walking in our own ways, which vary from the law of Christ by reason of our manifest selfishness, which has oft prevented us from drawing holy and just conclusions.

In the accounting then, let us divest ourselves of any and every such spirit as this, and approach the task with the supreme desire to help in the work for which Christ died, and tolerate no thought that brings forward one excuse for a failure of the discharge of duty. The Lord can not be pleased with excuses for a failure to perform, much less when these excuses are born through a spirit of selfishness, and the absence of that love which reflects the bond of union between the true disciples.

Christ from the beginning assured his people that his yoke was easy, and his burden light; but, he urged every one to take it up. Without doing this we stand as the alien without the gates. Do not forget; the command calls for action on the part of every one, not just a few; and it will be a supremely happy day for the church, and every member, if, before the close of the present year, every one shall have manifested by his or her works that they are moving in the Lord's way. Let no one be found idle, sitting with the "foolish virgins."

Our heavenly Father has given to us life, homes, and stewardships; we are indebted to him for all.

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Let him who would move and convince others, be first moved and convinced himself. Be true if you would be believed. Let a man but speak forth with genuine earnestness the thought, the emotion, the actual condition of his own heart; and other men, so strangely are we all knit together by the tie of sympathy, must and will give heed to him.—Carlyle.

He should then be honored in the life; his name and majesty should be glorified in our homes; and the stewardships should be used for the establishment of his church, or kingdom, and not for self-aggrandizement, or unprofitable works and pleasures. "Seek ye first to build up the kingdom of God and to establish his righteousness, and all these [necessary] things shall be added."

As children under obligation and duty, our first desire and act should be in the acknowledgment and discharge of these *bonds*. Have we been industrious, just, and economical in our lives? Every one should be. Have we been blessed and then rendered to the Lord that which is his? Every one should. Have we abided in the law that requires that in "all things whatsoever ye would that men should do unto you, do ye even so to them"? Every one should. We should not forget that it is not the hearers of the law only who are justified, but the doers of the law. If we have been blessed in our substance, "a tenth is the Lord's." Have we rendered to him that which is his own, or have we kept it? Whether much or little it mattereth not. The commandment is to render the account and stand blameless:

Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Proverbs 3: 9, 10.

Woe be unto you, Pharisees! For ye tithe mint, and rue, and all manner of herbs, and pass over judgment, and the love of God; these ought ye to have done, and not to leave the other undone.—Luke 11: 42.

For verily thus saith the Lord, It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my father.—Doctrine and Covenants 72: 1.

In keeping with this instruction it may be properly said that he who is not faithful and wise here, rendering faithfully his account, will not be accounted worthy to inherit the mansions prepared of God. How many are standing outside of the rule of law? Christ can not deny his law and come over to our side; but we may put away self and selfish ways and go over to him.

The performance of duty is not accomplished simply in giving, whether much or little, in the interest of the Lord's work; but this giving must be done with the full purpose and desire of honoring and fulfilling the law of Christ. The thoughtless or accidental dropping of means into the treasury, or casting it abroad, no more fulfills the law than the indifferent or accidental plunging into the water fulfills the law of baptism. The apostle teaches, "Every man according as he purposeth in

his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."—2 Corinthians 9: 7.

Jesus directs: "But when thou doest alms, let it be unto thee as thy left hand not knowing what thy right hand doeth; that thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly."

We fulfill the law when we move rightly and with full purpose of heart. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Revelation 22: 14.

It is from such uplifting view as this that we write, urging a wise and considerate fulfillment of the law by every member of the body. "Not that I desire a gift; but I desire fruit that may abound to your account." Working unitedly, every member reflecting the light of Christ and his work in the performance of full duty, we may accomplish much; but if neglectful or indifferent we will necessarily by such course fail of the triumph that awaits the doer of the word. Are there any who are willing to lose? If not, let them personally see that his or her work is performed. God will accomplish his work, but only those who are laborers with him will have part in the triumph; and do not forget that to labor with him we work within the rule of his law, not outside. Keeping within the bounds of the law in all things we may be perfect, as our Father in heaven is perfect; but outside of the law is out of Christ, and out of perfection and salvation.

The church to-day is in great need of funds to perform its work. It would not lack if all performed their respective duties as definitely set forth in the law. With a universal compliance there would be plenty and to spare. Whoever is lacking, or is neglectful in the discharge of duty, is a hindrance to Zion's welfare and not a help, a position in which no true disciple can afford to stand. All are urged then to consider at once this primary duty under the law of Christ, and each put himself in communication with the bishop, or bishop's agent of his district, or stake, or with the Presiding Bishop, and fulfill this part of the divine order that the Lord's work may prosper, and his name be honored by our good works. Let us all be wise, diligent, and faithful to the trust and opportunity afforded, and then we shall be worthy of the gospel triumph.

Hopefully in the faith,

E. L. KELLEY.

Address, INDEPENDENCE, Missouri.

To chastise with anger is not punishment but vengeance.—De Labrousse-Rochefort.

JEW AS FARMERS.

In discussing the Zionist movement, an occasional critic is found among the American editors, who maintains that the plan will never work out, because the Jews will not till the soil. The fact that there are a number of flourishing agricultural colonies in Palestine and elsewhere, that are composed of Jews only, and that are making very satisfactory progress, might and might not affect the judgment of these critics. Perhaps a glance at history will show that the Jews, like every other race, would make the wilderness blossom like a rose, if they ever have the opportunity. They are intensely proud and patriotic. And from these motives alone, they would make Palestine the garden of Asia. And they will get it sooner or later. In all probability much sooner. They excel in everything they undertake, being untiring, shrewd, ambitious. No doubt they will make the best farmers in the world after they begin to farm. Agriculture has been turned from mere drudgery to one of the most fascinating of sciences, and the Jew always excelled in scientific work. No doubt he will make a farmer.

And why is he no farmer to-day? Because in the Old World the laws were all against him, and he was not allowed to own land, or even to work upon the soil. For many centuries he was restricted to certain districts of the cities, called the Ghettos, and he was permitted to do certain kinds of work and to attend to certain kinds of business only. And what has been bred into a race in the course of some eighteen hundred years of persecution that would have obliterated a less virile race, can not be again removed in a very brief period. But given a home of his own, a land that he can call his own, the Jew will undoubtedly excel there in agriculture as he does in almost everything else to which he has turned his attention.—*Burlington Hawk-Eye*, November 22.

NOTES AND COMMENTS.

Elder J. W. Rushton notes an omission in the report of the British Isles Mission conference and desires the following inserted: Western Wales District; president, J. G. Jenkins, Spider's Castle, Trebanog, Porth.

Eating in restaurants has driven many a man into matrimony; living in boarding-houses and hotels later has driven many a man out of matrimony.

One vital note in the music of life is the sense of possession. In marriage it transforms the lonely pronoun *mine* into the one of larger, sweeter meaning *ours*. The advent of new possessions responds to something deep in the human heart—the joy of united ownership, of building together for a larger future. This is what counts in the sacredness of

making a home. It is this that makes the simple geranium in our window seem more precious than some one else's conservatory across the street. Home is the gathering together, under one roof, of all that is dearest to us. It can be made a paradise if love, honor, and unity be its atmosphere.—*Delineator*.

The Reverend Howland Hanson, pastor of the First Baptist Church, who attended the Baptist congress at Chicago last week, where the Free Baptists and the Disciples of Christ had been invited for discussion looking toward a merger of these three denominations, gave the results of the meeting yesterday morning.

As a result of this congress the union of the Free Baptists and the Baptists will be merged January 1 and will be practically one denomination.

The Free Baptists will bring over to the merged church 1,292 churches, 87,015 members, three academies, six colleges, two theological seminaries, and \$142,799 of invested missionary funds. The disunion of these two denominations in 1870 was due to extreme Calvinism upon the part of the Free Baptists, says Doctor Hanson. Both sides have tempered their doctrines and are to be consummated on equal terms.

As to the union of the Baptist churches with the Disciples of Christ, Doctor Hanson is not so hopeful for the near future because of more marked differences in doctrinal beliefs.—*Des Moines Register and Leader*, November 16.

"Whatever women themselves may think, the most of us men do not want women made our equals. We would rather try to be theirs."—Selected.

At a recent meeting of the Young Men's Christian Association in Des Moines, Doctor Lyman B. Sperry, of Oberlin, Ohio, said that if he could, he would wipe out three institutions—first the saloon, then the drug-store, and finally the candy-store; because through them men suffered more evil than through any other three things that might be named. He declared that the use of drugs for everything is a national curse, and that the rapidly growing habit of candy eating was a serious national evil. He declared that there was more of a stimulant in a stick of peppermint chewing-gum than in an entire cup of coffee, and that its use was detrimental to children.

We notice a fine literary effort in the SAINTS' HERALD reprinted from the Salt Lake *Tribune*, a "Gentile" paper published in Utah. It is in the form of a posthumous soliloquy by Joseph Smith and is entitled "Joseph Smith the Martyr in his own defense," and coming as it evidently does from

the pen of a man of the world, it shows what overwhelming evidence there is that Joseph Smith was neither a polygamist nor the author of the bogus "revelation" on that subject. We deem it worthy of publication here and will immediately put the work of printing it in pamphlet form in hand.—*Gospel Standard* (Australia).

Elder Butterworth, looking very well indeed, arrived by the last Canadian boat. He made the most of his American visit and comes back to us with much rich information gained in his quiet, characteristic way, and his value to the mission will be enhanced by his varied experiences.—*Gospel Standard* (Australia), October 1.

The American Anti-Saloon League will inaugurate a pledge signing movement early next year throughout the United States. This will revive a former practice among the temperance societies a number of years ago to secure signers to a total abstinence pledge, especially among the children. Doctor Russell, at present superintendent of the league work in New York, will have charge of this pledge signing movement. To carry on the work successfully and economically the American League will have a printing establishment in connection with its national headquarters.

This announcement was made yesterday afternoon to the central district association by the national superintendent, P. A. Baker, of Columbus, and came as a surprise. The country will be flooded with pledge cards and every effort will be made to make this a simultaneous and national affair. This movement will be made a side issue of the American Anti-Saloon League work.—*Register and Leader*.

Have you anything new in the way of suggestion for a church society composed of young people of moderate means as to how they shall secure sufficient money to carry on their work? We don't like usual ways, fairs, teas, etc.

L. M. W.

Nothing new. The grand old way is to tithe one's means, no matter how moderate they may be, and set apart a portion of the tithe for each object that has legitimate claims upon it. A careful adherence to this rule *by all Christians* would be almost certain to meet all needs.—*Christian Endeavor World*.

The *Journal* is in receipt of a letter from C. R. Riley, the well known Decatur lumber dealer, in which he states that about fifteen minutes to six on the morning of last Thursday he felt a distinct tremble of the earth that rattled the dishes in his home and was noticeable to other members of his family.

In his letter Mr. Riley also says that H. C. Watson reports that the cement floor in the cellar at his

home had suddenly become cracked and can find no cause unless it be the shock of the earth trembling in that vicinity as noticed by Mr. Riley. The cellar was always very dry and the cement would not crack under ordinary circumstances is their opinion. Mr. Riley believes that it was a slight earthquake shock.—*Decatur County Journal*, [Iowa] November 19.

LAMONI ITEMS.

Thanksgiving services were held in the church Thursday forenoon. Elder J. W. Wight read the Thanksgiving proclamations issued by President Roosevelt and Governor Cummins, and Elder J. R. Lambert delivered the address. Reverend Pittinger, local pastor of the Methodist church, pronounced the benediction,—the opening prayer being by Elder Heman C. Smith.

The second number of the Graceland College lecture course was given Tuesday evening by the Lyceum Stars. The attendance was good and merited a better entertainment than was given.

Work on the new dormitory at Graceland College is progressing. The Boosters Club, which includes most of the young men in attendance, has been donating hard manual labor towards its construction.

The Decatur County Historical Society met in Leon Saturday. The attendance was rather small, Lamoni furnishing the majority of those present. A new constitution and by-laws were adopted and officers were elected. Mr. G. P. Arnold is president of the society; O. E. Hull, editor of the *Leon Reporter*, is vice-president; Emaline Malette, Stephen Varga, and Judge Harvey are members of the board of directors. Of our church members elected we note Heman C. Smith, secretary; R. S. Salyards, treasurer; Duncan Campbell, historian; and J. A. Gunsolley on the board of directors. The three brethren first named also form a part of the board of directors.

At the Sunday prayer-service recently President John Smith gave some good advice regarding deportment in the prayer-meeting. He declared that the prayer-service was not the place for criticism or faultfinding. If faults exist they should be pointed out and their adjustment sought at the proper time and place.

Since our last report Elders Columbus Scott, Joshua Hackett, David Anderson, and Bishop William Anderson have occupied the pulpit in the Saints' Church at Sunday services.

Talent develops in solitude, character in society.—Goethe.

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If you won't listen to Reason, she'll rap you over the knuckles.—Franklin.

The Straight Road

THE STRAIGHT GATE.

This gate, and this gate only, opens to eternal life and immortal bliss. That being true, and acknowledged so by all professed Christians in some form or other, why not make a careful examination of the cardinal features that designate this gate? The apostle said, "Examine" yourselves and see if you are in the faith,—or have entered the gate.

It is evident to every thinking person that no gate could exist unless there were some marks distinguishing it. The Christ came as the leader, and said, "Come, follow me," and lifted the principle of faith as one of its cardinal characteristics to attract the attention of the people, and associated repentance with it as a secondary factor. When approached by the learned student he said, "Except a man be born of *water* and of the *Spirit*, he can not enter into the kingdom of God."—John 3:5. Here we have two very cardinal characteristics that designate the gate presented by him who said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting."

The law regarding the birth of the water is evidently God's word, and being such, "shall not return to him void," neither till it has accomplished the work whereunto it was sent. And as it is a fact known to all, that but few of the human race are nominally Christian, then this cardinal factor must be observed and retained till every soul is saved, or at least has the opportunity of salvation. And as long as some who claim to represent Christ will affirm that baptism—birth of the water—is not essential, in the face of what Jesus said, we shall find ourselves divided in thought and act. Yet his "word endureth for ever," and "man shall live by every word." Why not then linger around these points till we have thoroughly digested them, and stand united upon the plain statement of Jesus our leader?

Straight—this word would signify a specific aperture, designated by its own characteristic. Then they parley over a non-essential, when our leader says, "Follow me," and tells us what we must do to be saved?

What my parents did or believed is no excuse for me to neglect obedience to water baptism, or the laying on of hands. It is my duty to make myself approved of God, and this can only be accomplished by following the Christ. "As I have kept my Father's commandments, so ye keep mine," is just as applicable to us in the present age as to the people to whom it was said. Jesus said, "Straight is the gate and narrow is the way," the gate being the

aperture of entrance, as it is said the "shepherd entereth by the door (gate) into the sheepfold" (church). The gate could not be straight unless there were, as before stated, something different designating it from other gates or conditions. This gate, God, the eternal one, set for man to enter and find life, and how many I have heard say, "Too straight for me. I can go to heaven without baptism. My good father and mother went to heaven; I know they did." Jesus said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

Reader, can you and I afford to take our chances against such plain statements while we are here in this life? Paul said (Romans 6), "buried with Christ," which corresponds with the statement of Jesus, "born of water." Again Paul said, "Save the church by washing of water by the word." If these statements are true, then we can not be saved unless we are buried with Jesus in the waters of baptism.

Reader, I plead with you to think on this subject prayerfully. Do not take any chance, for this matter is fraught with eternal consequence. There is but one gate into God's church, and to become a member of his family we must enter by that gate. "He that climbeth up any other way" is the same as a "thief and a robber." It is well to look for those characteristics which God—not man—has set.

A. H. PARSONS.

Original Articles

ON THE SIDE OF TRUTH.

About two months ago I received a communication from a Brighamite elder, and inclosed are a few extracts taken from my reply. I have arranged them under subject-heads:

SUCCESSION TO THE PRESIDENCY.

I wish to note a peculiar statement you have made on page 2 of your communication, wherein you say, "Joseph, Brigham, and, in fact, all the leaders who have legally ascended to the First Presidency." It sounds very peculiar indeed to me to hear Brigham Young's name classed alongside of Joseph the Martyr's, as being among the leaders who had legally ascended to the Presidency. If Joseph the Martyr's ordination to be the president of the church, January 25, 1832, (see *Times and Seasons*, vol. 5, p. 624,) was a legal ascendancy to the presidency, then what should Brigham's *non-ordination* be considered? The president must be called of God and ordained. (See Utah edition of *Doctrine and Covenants* 20:67; 102:9; 43:7.) Then read in this connection *Doctrine and Covenants* 28:12: "Neither shall anything be appointed unto any of this church contrary to the church covenants." Brigham Young

said, *Millennial Star*, volume 25, page 995, that the church was as sheep without a shepherd. "You must not appoint a man at your head. If you should, the Twelve *must ordain* him. You can not take any man and put him at your head, [How about the Council Bluffs conference in 1847?] you would scatter the saints to the four winds and sever the priesthood." This proved true. They appointed a man at their head; and in following him into corrupt paths undoubtedly caused their priesthood to be severed.

Brigham Young also said, same page: "No man can stand at your head except God reveals it from the heavens." And yet we find him laying no claims to a revelation in this matter, whatever; but we do find an emphatic denial of ordination to that office, wherein he says: "Who ordained me to be first president of this church on earth? I answer, It is the choice of this people and that is sufficient." Why was it not sufficient in Joseph the Martyr's case? Do the above facts represent a legal ascendancy to the presidency? No, not to an unbiased person. Inasmuch as the office of the First Presidency is separate and distinct from the office of the Twelve, why should not there be a separate and distinct ordination required? The law is very emphatic upon this subject. Doctrine and Covenants 107:22 and 102:10 declare positively that their counselors should be appointed and ordained after the same manner as the presidents themselves. Now why were not Brigham's counselors so appointed and ordained, and by virtue of what fact were they entitled to the holding of said office without being so appointed and ordained, as were F. G. Williams and Sidney Rigdon made counselors to Joseph the Martyr? (See *Times and Seasons*, vol. 5, p. 788.) Why has there not been an ordained president or counselor in your church since the death of Joseph the Martyr? You can not say, as for president, it has fallen upon every one as it did upon Brigham Young; for Joseph F. Smith in the Smoot case testifies that he was a counselor to the first president just before being made president. Was this a legal ascendancy to the presidency? If so, what about the established precedent that the president of the Quorum of Twelve should succeed the deceased president?

Let me give you an instance where I believe that God gave the key that should unlock for ever the question as to who was to lead the church after the death of the Martyr.

EMMA, THE ELECT LADY—WAS SHE FAITHFUL?

In Doctrine and Covenants 25:3: "Behold, thy sins are forgiven thee, and thou [Emma] art an elect lady, whom I have called." *Deseret News* of January 5, 1883, says, "There are to be false prophets and false Christs in the latter days—and

even the very *elect* are almost in danger of being led astray." Christ says, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matthew 24:24. Paul says, "Who shall lay anything to the charge of God's elect?"—Romans 8:33.

In the above we find God calling Emma, "the elect"; in other words, one who was not to be deceived by false prophets. (See Matthew 24:24; *Deseret News* January 5, 1883.) We find her refusing to follow Brigham Young west, although many of her friends plead with her to do so. She rejected Brigham Young as being the prophet to succeed her husband. Keep in mind the "key," which is the fact that the elect were not to be deceived. "But," says one, "she was not faithful." I believe I can prove in two ways that she was faithful; and, if I can do so, then you must concede that she did not err in not following Brigham westward, but, on the other hand, did right in accepting as the proper one to lead the church, her son, to whom God so revealed himself.

In Doctrine and Covenants 25:2, we find these words given to Emma: "A revelation I give unto you concerning my will, and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion." The above infers that if she was not faithful her life would not be preserved. Her life was preserved, and she not only lived to an age of over three score and fifteen years, but she received her inheritance in Zion. According to this, she must have lived faithful.

Again we read in Doctrine and Covenants 42:56: "Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety." We find that the Scriptures (manuscript of Inspired Translation) herein referred to, for twenty-three years after the death of Joseph the Martyr, remained in the hands of Emma, the elect, for safe keeping. Do you believe that God would preserve it through the hands of an apostate, or was it not more likely that he would preserve it through one of his faithful elect?

This manuscript was then turned over to the Reorganized Church in 1867, seven years after Emma had become identified with it, in whose hands it has been preserved in safety to the present day. So the Lord recognizes Emma the elect and the Reorganized Church as places of safe keeping, as the promise was that they would be preserved.

Had God recognized the Utah church, and Brigham Young as the one in true line of succession, this manuscript would to-day undoubtedly be found in the archives of said church, and Brigham Young would most apt have had something else to keep

under patent lock in place of a deceptive revelation.

WAS JOSEPH THE MARTYR A POLYGAMIST?

You declare my *Times and Seasons* citation, wherein Joseph, on February 1, 1844, declared polygamy as false and corrupt, as a partially hidden claim. Why should you so call it, when I gave you volume and page? I know all my citations to be correct, and they are taken from the first printed issues of the early church periodicals, and are not taken from any reprints, but are from the original. The fact of the matter regarding the young elders of your church, as well as yourself undoubtedly, is that you and they have been kept in ignorance regarding the early history of the church as written in early church records, and have been influenced to believe differently by reading books referring to historical matters written by polygamists, or those in sympathy with them. It can not be proved from any church history or church periodical published in 1844, or theretofore, that Joseph Smith was a polygamist; but everything goes to show he disapproved of it; and if it could be proved that he was a polygamist, it would only be proof that he was a hypocrite, a law-breaker, and a criminal. A hypocrite for living secretly in doctrines he openly condemned, a law-breaker for breaking the State laws of Illinois, which prohibited polygamy when Joseph lived in said State, and a criminal, for Doctrine and Covenants, which he held up as a law-book to the church, condemns it as a crime in original marriage covenant, as well as Book of Mormon, second chapter of Jacob.

You will say that there are so many women who testify to the fact that they were married to Joseph Smith that it must be true. The testimonies of a great many of these women state that they were married to him prior to July 12, 1843, the date the purported revelation is claimed to have been received. This revelation, verse 3, shows clearly that Joseph had not entered into polygamy, wherein it says, "Therefore, *prepare* thy heart to receive and *obey* the instructions which I am about to give unto you; for all those who have this law revealed unto them must *obey* the same." Would the Lord have told Joseph to receive and obey that which he had already entered into? Now which do you prefer to believe, the stories of the women, or the reading of the polygamous document? This reminds me of two more contradictions upon this subject that should appeal to you. Brigham Young says that Adam was a polygamist (see page 50, volume 1, *Journal of Discourses*), while Orson Pratt in Pratt-Newman Debate, page 19, a booklet published by the church, says that Adam was a monogamist. Again we find Orson Pratt, same book, page 13, declaring that Isaac was a monogamist, while the polygamous revelation, verse 1, declares him a polygamist. Errone-

ous positions often required contrast argument for their support.

Joseph's last statement on his way to Carthage jail, to a friend, was, "I am going like a lamb to the slaughter but I am as calm as a summer's morning. I have a conscience void of offense toward God and toward all men. I shall die innocent."—*Times and Seasons*, vol. 5, p. 585. Polygamy is considered a crime, and so called by the Book of Mormon (see Jacob 2: 6); by the second edition of Book of Doctrine and Covenants, printed by John Taylor, 1844, section 109, in original marriage covenant; *Millennial Star*, editorial, volume 4, page 144, January, 1844; *Times and Seasons*, volume 4, page 153, February, 1844; by Illinois state laws, and laws of the land. If Joseph Smith taught and practiced polygamy according to Utah church, does not the above brand him a criminal? Can a man living in crimes die innocent? Do you believe his parting words were true, and was he not innocent of the charges of crime with which you and your brethren charge him?

THE BOOK OF MORMON ON POLYGAMY.

The next thing of note in your letter is the statement that if you desired to substantiate polygamy, you would do so with the Doctrine and Covenants and Bible. Why do you discard the Book of Mormon in the consideration of this subject? There is some very valuable information given in this book upon this subject. 1 Nephi 5: 3, Mosiah 1: 6 and 9: 25, and Book of Nephi 9: 1 show that families consisted of but one wife. Jacob 1: 4 and 2: 6, 9 show an emphatic disapproval of polygamy, and that David and Solomon lost favor with God through it. Mosiah 7: 1 shows that Noah was an evil man, and was so considered on account of his connection with polygamy. Ether 4: 5 shows that Riplakish fell from grace on account of his having many wives. (Citations are from Lamoni edition of Book of Mormon.) Why pass by all these noteworthy condemnations of polygamy?

DOCTRINE AND COVENANTS ON POLYGAMY?

There is nothing at all in the Doctrine and Covenants, as printed in Joseph the Martyr's time, and in the Doctrine and Covenants as the Reorganized Church of to-day has it, favoring polygamy; but everything touching upon it denounces it. Section 42, your book and ours, says plainly, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." The Doctrine and Covenants, as printed by John Taylor in 1844, at Nauvoo, Illinois, section 109, contains the following: "Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife," etc. This can still be found in the Reor-

ganized Church edition of Doctrine and Covenants, but why can it not be found in yours? and by whose authority was it taken out? Who is the one to be charged with taking this section from a church law-book without authority? Let him answer before God.

POLYGAMY DENOUNCED BY LEADING MEN OF EARLY CHURCH.

It may be new to many that Parley P. Pratt, Orson Pratt, John Taylor, Hyrum Smith, E. M. Webb, Thomas Smith, and Wilford Woodruff emphatically denounced polygamy in the official periodicals of early church nearabout the time of Joseph's martyrdom. Five of these turned apostate, and went into polygamy after following Brigham Young west. When were they right, when they took the position of the early church and with Joseph the Martyr denounced the doctrine, or when they followed Brigham Young west, and with him, in defiance of the position of the early church and their own former declarations, declared it a grand principle of exaltation? John Taylor denounced polygamy in France in 1850, and used the Doctrine and Covenants to prove that the church did not believe in it. See Orson Pratt's works in back of book, page 8.

Why did he not take same position in 1852, when the polygamous revelation was presented, and use Doctrine and Covenants to prove the revelation false? The polygamous revelation was nothing but a burlesque as compared with other revelations given upon the subject of marriage. Polygamy turns the hearts of men away from God. All biblical histories as well as the Bible itself in referring to the days of Noah, show that polygamy was prevalent in those days; and we read that on account of the hard-heartedness of the people they hearkened not unto the voice of Noah. All the polygamists were drowned in the flood (no righteous seed to be found among them), while none save only the monogamists were protected and saved from the mighty waters. Christ warns latter-day polygamists in Matthew 24: 37, wherein he says, "As the days of Noe were, so shall also the coming of the Son of Man be." So latter-day polygamists should beware, for they are as likely to perish in the consuming fire as the antediluvian polygamists did in the flood; for God has not changed.

J. CHARLES MAY.

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NEPHITE APOSTLES(?)

The idea that there was a quorum of twelve apostles in the Nephite church that was organized on this continent by the Savior after his crucifixion at Jerusalem, seems to have gotten a rather firm hold on the minds of some. But it is evident from the very arguments in its favor, that it is based upon a pure assumption; and any proposition that

has assumption as its foundation and main support is certainly illogical.

It has been argued that as Christ established his church among the Nephites, there must of necessity have been apostles, for his church was founded upon apostles. In Ephesians 4: 4, we read that "there is *one* body, and *one* Spirit, even as ye are called in one hope of your calling." Paul tells us in 1 Corinthians 12: 27, 28: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, *first* apostles, secondarily prophets, thirdly teachers," etc. This is the organization of that "body" or church; but because a part of that church is found upon another continent without communication with any of the rest of that "body," but the head (Christ), it is poor argument to urge that another body, a duplicate of the first, must be created. "There is *one* body," not two. "Christ is the head of the church," as "the husband is the head of the wife." (Ephesians 5: 23.) The wife has a head of her own—"first apostles," etc. It was not *another* "wife" or "body of Christ" which was upon this continent; but a *part* of the *one* body. Christ is not a polygamist.

The church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Is it necessary that a dormer window in the roof shall be able to see and touch the foundation in order that the building may be complete? Nor is it necessary that the part of the building on this continent should be in communication with the apostles. The divine architect did not lay two foundations upon which to erect his building. They were in communication with the "head," "the husband," and as a *part* of the body were nourished by revelation. This ought to be an answer to the question, "If Christ chose twelve apostles in the Eastern Continent, why not on the Western?"

It is assumed that because Jesus called twelve disciples and gave them authority to baptize, lay on hands, and minister to the people, that they must necessarily be a quorum of twelve apostles. And one writer holds that this commission is just the same as that that Jesus gave the apostles at Jerusalem. But is it? 3 Nephi 5: 8: "I give unto you power that ye shall baptize *this* people." Mark 16: 15: "Go ye into *all* the world, and preach the gospel to *every* creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Does the reader see any difference? The mission of the Nephites was to "*this* people." Nor do we find that they were to go to any other. We do not find that they were given any higher authority or commission than any elder or presiding high priest of the Melchisedec priesthood. Jesus did not

say to them, as he did to his apostles at Jerusalem, and those of the latter-day, "Unto you I give the keys of the kingdom"; "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations," etc. But, "Ye are they whom I have chosen to minister unto *this* people."—3 Nephi 7: 1. The same commission that would be given unto the high council of a stake.

Nowhere are the twelve Nephite disciples called apostles. The quotation which has been given to prove that they were, only proves the reverse. Mormon 4: 7 is used, and if it is carefully read, the reader will find that Moroni was speaking of the apostles at Jerusalem, and to the people among whom the Book of Mormon was to come forth. Verse 4 shows that it was by revelation that he knew of what he wrote.

That the term *disciple*, as applied to the twelve Nephites, was used advisedly by the writers of the Book of Mormon, is proved by the following: "And the angel spake unto me saying, Behold the twelve disciples of the Lamb who are chosen to minister unto thy seed." "And he said unto me, Thou remembereth the twelve apostles of the Lamb? Behold they are they who shall judge the twelve tribes of Israel. Wherefore, the twelve ministers of thy seed shall be judged of them. For ye are of the house of Israel; and these twelve ministers whom thou beholdest shall judge thy seed." The twelve Nephites were called disciples, and the twelve at Jerusalem apostles. "But," some one says, "they meant apostles when they said disciples." Any proposition that is based upon the assumption that the angel and Jesus Christ did not mean what they said, is not only false, but absurd. An apostle must be a disciple or follower of Christ; but a disciple is not necessarily an apostle. "And when it was day, he called unto him his disciples: *and of them he chose twelve, whom also he named apostles.*"—Luke 6: 13. "Ye have not chosen me, but I have chosen you, and ordained you."—John 15: 16.

Much more evidence that they are not a quorum of twelve apostles can be produced; but that given ought to convince any candid mind. We agree with the writer who said, "We should be careful in taking a position," for if a little more care and study had been exercised in regard to this matter, the position that the twelve Nephite disciples were a quorum of twelve apostles would not have been paraded before the eyes of our enemies to hamper the defenders of the truth.

The twelve Nephites undoubtedly had oversight of the work of God upon this continent; but it was as a stake high council and not as apostles. In Doctrine and Covenants 104:14, we read, "The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the

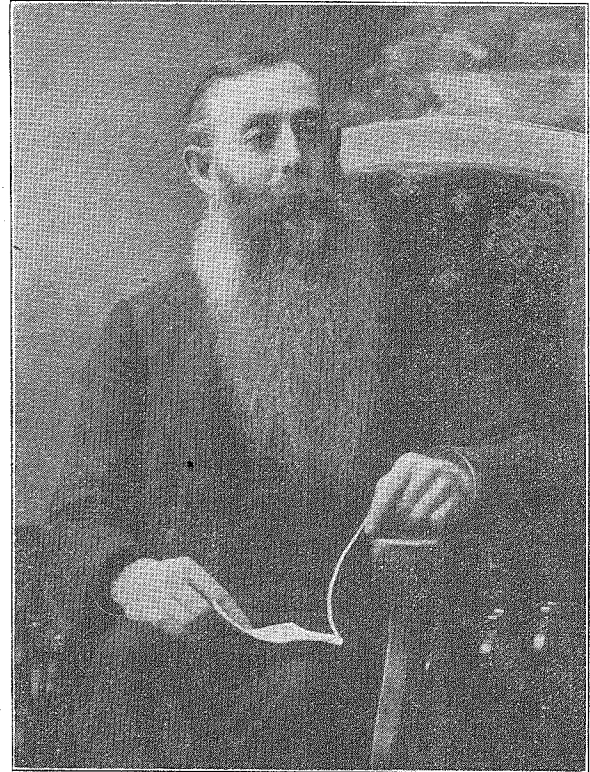
church, in all their decisions, to the quorum of the presidency or to the traveling high council [apostles]." A stake is an independent organization in itself, capable of carrying on all the work of the church within the bounds of its territory; yet it is a part of the one body. The work of the twelve Nephite disciples was limited to their own people; and so is that of a stake high council limited to its stake.

FRED B. FARR.

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LEAVES FROM LIFE.—PART I.

AUTOBIOGRAPHY OF ELDER J. F. MINTUN.



ELDER J. F. MINTUN.

I first saw the light of day July 9, 1855, near the little town of Magnolia, Harrison County, Iowa, in a pioneer home with but few comforts and no luxuries; and grew up to manhood with but few advantages.

My father at one time in my early childhood, with my mother, became a member of the Congregational Church at Magnolia, Iowa, but because of some act considered inconsistent in a member of that church, he was severed from membership, from which time I remember him as a man of the world, worldly, interested in political matters in the county, and frequenting the ball-room and saloon, although I never saw him under the influence of liquor to any great extent, except a few times; but because of frequenting such places, and forming such associations he lost all his property, and died in poverty, although he did not frequent the saloon or the ball-

room for several years before he died. I am not apprised that his father, who died while he was quite young, was ever associated with any religious organization; but through my grandmother I received information that he had an unconquerable temper, which disposition was largely inherited by my father. Father's mother was a devoted member of the Methodist Episcopal Church, in which faith she died; but like so many others of that faith to-day knew so little of the Articles of Faith of that church that when she would hear some of the sermons of Elder W. W. Blair on the doctrines of the Latter Day Saints would say, "I heard an excellent Methodist sermon to day."

My father early became associated with members of the Latter Day Saint Church while living at Kaneshville, now Council Bluffs, before moving to Harrison County, Iowa, and when he moved into this county was associated with those who had formerly been members of that church, but becoming disgusted with the actions of Brigham Young and some of the leading ministers of the church refused to follow them any farther west and settled in Western Iowa. In this county he remained during life and was associated with members of the Reorganized Church from the time it was first advocated in that part of the country. With the faith he always seemed favorable, or at least more favorable to it than to any other religious theory, yet because of the love of the world, and a proud spirit that could not humble itself to true repentance, together with seeing so much of unrighteousness practiced by some professing to be members of the church, he never united with them, although convinced that he should, and publicly asserting several times that he would before he died. Procrastination was the thief of all his time, as it is with many others at the present day who are convinced that the faith of the Saints should be obeyed by them. So far as I am informed, my father's progenitors were lovers of honesty, and despisers of hypocrites, and too easily swayed by the world.

My mother's parents were favorable to or members of the Congregational Church, and all of her sisters became, and are to-day, I believe, members of or believers in that church; but one brother became and is now a member of the Latter Day Saint Church. The entire family were honorable, upright people, and naturally religiously inclined, but somewhat of a quiet, seclusive disposition, and somewhat poetical in their nature. Her father was of a very cheerful disposition, but her mother was always looking on the dark side of life, and by this means making herself and those around her somewhat unhappy, and this disposition was but little changed by her obedience to the gospel,—in the faith of which she died.

The above will in a brief way show the history of those through whom the law of inheritance might give any coloring to my disposition, nature, and belief.

My early environments were as favorable for school and church privileges as any who lived in a pioneer country. I early became a scholar in the Congregational Sunday-school at Magnolia, to which place my parents moved when I was about two years of age. I remember my associations in that Sunday-school with pleasure, and with gratitude I remember the devotion of my first teacher, a Mrs. King, the pastor's wife, but remember that the instruction that the heathen were going to hell by great numbers because of the need of means to send preachers to them to inform them of Christ, by which means it was thought to encourage the liberal giving of pennies, was something that I could not even then believe.

My mother has told me that I began my education when but little past two years, when I had already become acquainted with all the letters of the alphabet; and I can remember that when I was but little past four years of age I began my regular school work in a log schoolhouse, having for one of my early schoolmates he who now is Elder T. W. Chatburn. Among others of my schoolmates and playmates is Doctor Newill Dwight Hillis, with many others who have become prominent in business and financial circles. I began and concluded my school life in Magnolia, although much of my time was spent in the schools of the country adjoining the town. It was while I was living near the town attending school in Raglan Township that I first heard the Latter Day Saints, and at which place my mother united with the church in the early 60's, when Bro. E. C. Briggs was preaching there.

Several grove-meetings were held in the grove near my father's house, and the elders always found a welcome there. This gave me the privilege to hear much of the faith through such representatives as Elders W. W. Blair, Hugh Lytle, S. W. Condit, J. C. Crabb, Daniel and Jehial Savage, and several others, most of whom have passed to their reward. But I took up with worldly pleasures, following the inclinations of my father, who at the early age of ten years took me to the ball-room and taught me how to dance, at which places I accompanied him for company from that time on through childhood. I always enjoyed hearing the preaching of the representatives of the Saints, but I did not allow religious influences to have too much effect, fearing that it would deprive me of some of my pleasures here. But while my father was throwing around me such worldly influences and taking me with him to ball-rooms and the saloon, my mother was using her influence in quite a different direction, by taking me

to the prayer-meetings of the Saints for company, and as I remember it now, I rather delighted to go, in fact I enjoyed being with my father as well as my mother, and while my father did not enjoy going to the prayer-meetings, and my mother would not attend the dance, I was company for both. My father would not as a rule work on Sunday, but would take the family to the Saints' church where I heard many excellent sermons, but none seemed to remain with me as do the ones that I heard from Elder Charles Derry.

During my early boyhood I heard much of the preaching of the Seventh Day Adventists and became somewhat favorable for a while toward them, so much so that I kept one seventh day, as they teach it, but in spending the day in reading and further investigation I became convinced that they were wrong, and continued in pursuit of worldly pleasure. At about the age of twenty I became convinced that I was spending my time to the injury of my health, and that my influence was doing damage to the lives of some of my associates, they thinking there could not be any sin in attending the dance or else I would not attend,—and they would request me to show them what was done at the dance, and to teach them to dance, but as their parents were members of some of the churches represented there, and much opposed to the dance, and because I had seen the evils of the ball-room, and feared to bear the responsibility of influencing others into an association with these evils lest they should become affected to their downfall, I concluded that I would shun the places that I had before frequented, and spend my life in a more profitable way, hence I began to make an examination of the faiths of the churches of which I had come in contact, especially the Congregational, Methodist, Seventh Day Adventist, and Latter Day Saint, with the thought that some one of these churches was right, but I was not decided as to which one. I have previously referred to my favorable consideration of the Seventh Day Adventist faith at one time, and the favor with which I looked upon the preaching of the Latter Day Saints, but there was another church that because of early Sunday-school training, and because I had one aunt who was a member of that church who had always through correspondence shown much interest in my turning away from the world and becoming a child of God, I became interested in an investigation of this one, the Congregational, and because of the existence of a Methodist church being in the town, and many of my friends and some of my relatives being members of it, I also made an investigation of its faith. I wrote to the aunt above referred to and received a long letter and a book entitled *Mormonism Unveiled*, both of which I read carefully, but I found so many contradictions in it, and when

compared with the Book of Mormon and Doctrine and Covenants, from which the author claimed to quote, I saw so many misquotations, that I was led to conclude that it was best to make a closer investigation of the opposition, concluding that if this was the *nature* of the opposition to the faith of the Saints it was one evidence in their favor, and the more that I investigated the better satisfied I became that the faith of the Latter Day Saints could not be overthrown with truth and facts, or else the opposers would make use of that class of evidence in trying to overthrow it instead of falsehood and misrepresentation, and that their faith was in harmony with the teachings of the Scriptures.

During the time of this investigation I became united in marriage to my wife, Mary Elizabeth Knight, who was not affiliated with any church, but whose mother was a devoted member of the Methodist Church, and very much prejudiced against the Latter Day Saint faith, although a fast friend of my mother's, as she also was of several of the members of that church. On account of my mother being a member of the Latter Day Saint Church, my wife's mother, who was a great Bible reader, and would oftentimes engage in conversations upon Bible texts, would ask my opinion of the meaning of certain passages of scripture which she had been reading. Let me here mention the fact that she was an invalid, and went out from home but little, hence occupied much of her time reading and conversing on religious topics. When she would ask me my opinion, and I would give answer according to my understanding, she would make an attack upon my views with the idea that the views I expressed were in harmony with the teachings of Saints. She would become at times angered because she could not find scripture to support her opposition to the views that I expressed, and then she would not only attack the faith of the Saints in a general or wholesale way, but she would also attack the character of the members of the church, all of which led me to make as good a defense as I could with my limited knowledge and ability, and to study their faith more closely so that I could successfully defend myself, and my mother's faith, when she would make further attacks. This was the means of my finally and fully concluding that the faith of the Latter Day Saints was scripturally defensible, and that nothing in truth could be successfully said to overthrow this faith. With this conclusion, I would have brought to mind the thrill of joy that would at times come to me when I would be listening to the preaching of the representatives of this people, and the same experience when in attendance at the prayer-meetings years before, and especially when I would hear the members of the church speak or sing in tongues, as they called it, and give the interpretation.

On the morning of the 22d of July, 1877, after my marriage on April 1, of the same year, my wife and I were going from our home to my father's to accompany them to services at the Saints' church at Magnolia, we living out in the country about four miles, and my father about three miles, when I suggested to my wife what my convictions were, and that I believed that we should engage in religious work, and unite with the church, and inquired of her what she thought. She replied that I should feel free to do as I wished, but that she had not thought much about it, and was not prepared to decide. I then requested her to begin an investigation, and prayerfully think about the matter, and I would wait for a time, as I felt assured that she would in time conclude as I had. We attended the services that forenoon, when Elder Mark H. Forscutt preached one of his characteristic sermons, in which I was interested, but thought no more about being baptized at that time, although there had been baptismal services announced for that afternoon. At the close of the service I found my wife waiting for me at the door, and immediately suggested that we return home, get our clothes, and return in the afternoon and be baptized; and accordingly we were by Bro. Forscutt. At the confirmation it was said that I should be the means of bringing many into the church, and I felt in a visible way the Spirit of God resting upon me and the same thrill of joy that I had experienced before in a limited way when in attendance at the services, filling my soul, giving me confirmation of my acceptance with God, and I found when I opened the Bible and began to peruse its holy teachings that there was a meaning attached to it that I had not so fully realized before.

J. F. MINTUN.

(To be concluded.)



THE BEAUTY OF HOLINESS.—PART 1.

We plead for a more holy church. We must sense a greater responsibility, a nobler reality to gain our Zion of latter days.

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."—Psalm 29: 2.

This we intend to be a plea for greater perfection.

There is a recognized need for greater progress, deeper devotion, and a higher realization of the purposes of the gospel of Christ, before Zion shall put on her beautiful adornments and God receive her unto himself. If we are advancing to a better understanding of God and his law, with proportionate ratio should Christian practice embellish the lives of God's people. That it is perfectly reasonable to believe it within the realm of possibility to attain a condition wherein there will be entire freedom from sin, we wish gently to affirm. Not that our agency will be taken away, or the possibility to sin, yet one

can become so enthused with the principles of righteousness that he will honor them in preference to all else. That righteousness, holiness, and perfection are closely related and are all contemplated in the gospel, no person can reasonably deny. In considering and endeavoring to attain its realization, it is folly to think of doing so outside of this perfect agency.

Perfection as God is perfect, so far as true character, honor, probity, mercy, love, wisdom, knowledge, truth, and justice are concerned, we do not think can be attained in our present condition; because that which is finite can not measure up to the standard of the infinite, for the reason of these hindering environments of the human by which he is circumscribed. While God is perfect in his condition, so can man be perfect in his. We can become proficient in these traits of character to as great a proportionate degree in our finite conception of matters as God is in his, considering his greatness and infinity; thus we can truly say, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matthew 5: 50, I. T. This, we readily see, applies not only to the future, but to the disciples then living.

It is reasoned by some: This rendition is wrong in view of what occurs in 1 John 1: 8, where it says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." If the context is carefully considered it is plainly seen that it is not the divine intent for man to always remain defiled, for "the blood of Jesus Christ his Son cleanseth us from all sin." (See 7th verse.) It is always within the power of possibility for a man of God to *sin*, and very often we see it, yet we have the consoling advice given in the ninth and tenth verses: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." We think some make the mistake of claiming this last verse indorses the idea of man's present and future condition being continually impregnated by sin because his past has been such. That all of an accountable age have sinned, no rational person could reasonably deny; but because of this fact does it stand to reason that the atoning blood of Christ applied by keeping the gospel law will not keep us free from sin in the future, and that it would be expected in the life of the saint? More properly should we say, "Whosoever abideth in him sinneth not." "Whosoever is born of God doth not commit sin."—1 John 3: 6-9.

Again it is quoted, "For there is not a just man upon earth, that doeth good, and sinneth not."—Ecclesiastes 7: 20. This does not reason that there never would be one, because at that sinful age there

was not a just man. The same is also true of those mentioned in Psalm 14: 1-3. These texts refer to the unregenerate world. In these ages the principles of righteousness had but little effect on man. But why say they never would have? "For there is no man that sinneth not." Yes, and so it evidently was properly represented; but what injustice in the thought that it would always be so? That was a sinful age, and when Christ comes to earth again it also will be very sinful, for "wicked men and seducers shall wax worse and worse," and "nevertheless when the Son of Man cometh, shall he find faith on the earth?" Yet, under such conditions we expect a Zionie purity to obtain. The little band of God's people will look small indeed at Christ's coming, in comparison to the great and sinful world of its multiplied millions.

It is evidently a fact that too many place too low a standard for attainment, and we see a correspondingly low percentage of righteousness on the whole. It is hardly probable that our average worthiness shall ascend until we elevate the standard to its proper position above the mere human instincts of carnal man. When a proper conception of the high and holy standard is had, one sees the plain road of attainment, and how possible it is to get there if we constantly advance. That it is within our jurisdiction of attainment is admitted. "Let us go on unto perfection."—Hebrews 6: 1. Why thus admonish if it could not be reached? Would Paul again have instructed, "Be perfect" (2 Corinthians 13: 11), if he thought they could not reach such a condition? Again, in writing to Timothy regarding the scriptures, he says, "That the man of God *may be perfect*, thoroughly furnished unto all good works."—2 Timothy 3: 17. Are these idle words? Was perfection beyond their reach? Proper development then contemplates the coming "unto a perfect man" (Ephesians 4: 13). Why not, if a perfect law is the ruling agent of our lives? (See James 1: 25.) The law being perfect, of necessity the outcome of that, after proper application, is inevitably perfection; thus we reason, a perfect law perfectly obeyed will bring a perfect condition. In an inspirational mood the psalmist chronicled, "The law of the Lord [not the law of Moses] is perfect," and so we say to-day, that, having been derived from a divine, omnipotent being, of necessity it must partake of his attribute—perfection. These divine statutes indicate the way in which we should go. Law we only point to as the proper method ordained of God to be followed, not as an agent or doer in any sense. It is simply the way of a doer mapped out beforehand. By some the term *law* is made to mean an effective cause indicating it to be a party concerned that does something in the question of redemption. The law itself does nothing separately.

The great duty of man is to work in harmony with its direction and then amazing results are seen. Thus Christ's law never should be separate from the life of man, for man needs the direction of the law and the law needs man to be made effectual.

Says Paul, "Be ye transformed by the renewing of your mind" (Romans 12: 2), and this is the voluntary surrender of sinful self to the transforming power of God, which requires the giving up of all sin. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. . . . We pray you in Christ's stead, be ye reconciled to God."—2 Corinthians 5: 17-20. That which is spiritual and pure can never be reconciled to the debauchery and sin of human kind. How can one be reconciled to God when His attributes are purity, holiness, and perfection, and ours are corrupted by sin and degradation? Does not common sense teach us that proper reconciliation means the blending of two natures that have become alike. For instance, a discord does not blend with the harmonies of true music. Harmony prevails only when the false chord is eliminated. A mistake in a carpenter's work can never be made to harmonize with the plans, until the mistake is rectified. Nothing would make that mistake blend. It must be entirely eliminated. So, also, a misapplied rule in mathematics will never be agreeable to the science. Reconciliation prevails only when the mistake is detected. So on the plane of religious warfare, spiritual goodness, purity, and holiness are not capable of blending with evil, depravity, and wickedness. To be at one with God requires the possession of similar characteristics of the divine nature. Love, goodness, holiness, compassion, gentleness, innocence, mercy, kindness, purity, and justice, when found manifested in the lives of men, are traits of character that are at one with God. When perfect reconciliation or atonement is made, there must be perfection on our part to be harmonious to the perfection on the other. Therefore we say, He is most saved who most closely follows the commands of Jesus Christ and manifests a goodly deportment and keeps himself "unspotted from the world."

If "a good tree can not bring forth evil fruit neither can a corrupt tree bring forth good fruit" (Matthew 7: 18), by what reasoning and philosophy do we say it can yield both evil and good at the same time and be acceptable?

So practical and consistent should be the life of the Saint, that when one comes into a community, he will be recognized as a man of honest integrity, who is daily endeavoring to enforce the golden rule

and to make conditions better. His nature will be revealed in his acts. When one has these ennobling qualities of character within and they continue there his nature in works is bound to exhibit a deportment of a worthy and high standard. The two are inseparable and can no more exist apart than motion could exist apart from a moving vehicle. A life apart from usefulness in such a condition would be an impossibility; for such actions are the natural outcroppings of a true Christian character. Character is the product grown from the soil of the soul.

True, Paul says while under the law, "When I would do good, evil is present with me."—Romans 7: 21. Every thoughtful person realizes Paul's statement to be true. There is always the chance to sin. Here are represented the two opportunities, the two roads to choose from. But the wise man is like Paul of old who will "delight in the law of God after the inward man."

One thing is clearly evident, that a higher degree of righteousness than now obtains must be realized before we can enjoy the promised blessings of the Zion redeemed. The "perfect law of liberty" must not only be believed and understood, but it must come into the heart and rule there. By thus practicing the truth we say is one way at least to induce the people to heed the call, "Repent ye for the kingdom of heaven is at hand."

From God's word it is clearly apparent that "Noah was a just man, and perfect in his generation; and he walked with God. And also his three sons, Shem, Ham, and Japheth." (Genesis 8: 16, I. T.) If such a condition once obtained, what is to hinder history repeating itself in latter days? Again it is said, "And Enoch and all his people walked with God, and he dwelt in the midst of Zion." (Genesis 7: 77, I. T.) Here is a representation of a Zion condition in which the participants were perfect and walked with God and were worthy of translation. "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."—Doctrine and Covenants 36: 2. The pressing need with us to-day is to have a repetition of the conditions of that period. To do so means the elimination of all sin. "For this is Zion, the pure in heart."—Doctrine and Covenants 94: 5.

Can the brotherhood be perfect and at the same time only be partially pure, and there is sin still manifested? Some have thought there is justification for their sin and continued practice, from the following: "But if any man sin and repent, we have an advocate with the Father, Jesus Christ the righteous."—1 John 2: 1. This text needs no explanation; it is self-evident. If a brother transgresses the law and feels sorry and truly repents (repentance means to forsake sin) of his action,

and if he has not sinned against the Holy Ghost, he can have an advocate with the Father, through Jesus Christ. But another phase of the matter we should not forget; if we endeavor to shield ourselves under the above text, and think to continue in sin, and as oft as we willfully do wrong we should get God's pardon, we are condemned; "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Hebrews 10: 26. It is thus very doubtful indeed if one has repented at all, if he turns right around and does the same thing again. At least such procedure creates the impression of the lack of sincerity and we are acting a contradiction. Is it not the better policy to dispose of the sin entirely? We feel confident one can not serve two masters at the same time and do acceptable homage to each. Pure religion is defined by James 1: 27 to be, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Does this justify being spotted and defiled to any degree by sin? The law contemplates the relegation of all sin entirely and the least spot is bound to mar the "fine linen, clean and white; for the fine linen is the righteousness of saints."—Revelation 19: 8.

Conversion, we say, means a change from one condition to another—from a life of worldliness and wrong-doing to a life of righteousness. A consecration of self to the holy and just tenets of eternal law is positively required and to do that means to cast off the carnal and make the spiritual and divine in the ascendancy and live a life of deep and earnest devotion. There is really no middle ground advocated in the law; it always contemplates perfection. The high standard advocates the laying "aside every weight, and the sin which doth so easily beset us."—Hebrews 12: 1. Again, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself."—Mark 12: 35, 36. What we need is a freedom from guilt. We plead for a more holy church. We must sense a greater responsibility, a nobler reality to gain our Zion of latter days. Not but what the brotherhood is acceptable to a great degree now; but we must make greater efforts in our strivings to make the church "a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and *without blemish*"—(Ephesians 5: 27), before the Lord will receive her unto himself. Surely the bridegroom can expect as great virtue and purity in his bride as he possesses. Would he (Christ) marry her under any other condition?

The church of to-day is likened to a school of preparation and it is not contemplated we will graduate the first day, week, month, or year. Correct, but while we are storing our minds with knowledge

and wisdom even from the first week to the end of the school period, it is expected we shall make one hundred in deportment. We can do that from the time we are "babes in Christ" to the consummation of our life's work.

After all "works" is the only way of the vindication of a proper Christian character. Such works are only the revelation of the character within—a pure heart and a noble spirit. If we have not done so we should begin the work of the purification of our own mentality and see that therein is no pollution. Words many times are very easily forgotten, but a Christian character and a life's work of beneficent goodness embodied within that character are benedictions that bloom perennially to gladden earth and heaven.

The church of Jesus Christ must have the privilege of growth. While it may stand on middle ground to-day it is contemplated that on the morrow it shall stand forth having made full deliverance. The making of our manhood and our ultimate redemption costs the price of self-sacrifice and a constant advancement and devotion to the principles of right. The church has this conflict collectively to wage as well. It is the "Light of the world" against the gross darkness of the world.

S. S. SMITH.

(To be concluded.)

Of General Interest

A CHRISTIAN'S INVESTIGATION OF THE THEATER.

Most of the expressed opposition to the theater from people of the church has failed to carry full weight because of one sentence almost always present—"Of course, I do not speak from personal experience." A writer in the *Watchman* (Baptist, Boston), who signs himself "An Inquirer," claims "personal experience" as an asset in his opposition, and his revelations have interest if they do not in all cases bring convictions similar to his own. He asserts that during his whole life he has, upon principle, "opposed the theater as an institution," and that his position was supported by all that he could learn of it. Yet when a few years ago he began to "recognize the decided change of sentiment among Christian people," and theater attendance became greatly on the increase, he heard it claimed that "the old arguments did not apply; that 'a new movement' had begun; that there was a distinct growing 'upward tendency' in the theater which should be fostered and not frowned upon by a hostile church." He was moved to action by his boy, who "returned from school one day with the announcement that his teacher wished him to attend one of the plays of Shakespeare which he was studying in his English course." We quote his words:

"After earnest prayer my wife and I decided to climb over the fence and have a look at this thing for ourselves. We resolved to study the actual conditions as they existed, by attending representative plays. At first we were attracted; then repelled. We saw several unobjectionable plays and then others which were more or less tainted with evil. So we dropped the whole thing in dismay for a few months. But then tried it again. There was much that was fascinating and helpful. But too often something, perhaps only a slight thing, would clash with our ideas of right, and would leave us dissatisfied. We were often unaccountably depressed after going to the theater, without apparent immediate cause. We would attribute this as a possible result of our early training. (Thank God for that training.)

"And so we continued to study the matter valiantly. We saw many of the leading plays and operas, good, bad, and indifferent. We read everything that we could find upon the subject. We talked with many who had opinions. We interviewed several prominent actors. On one or two occasions, with a clergyman friend, I went 'behind the scenes.' We learned a good deal. We had many moments when we abhorred the whole thing, and were strongly inclined to abandon our investigation.

"Somehow, we were usually more or less heavy at heart on returning from a play. The sight of the pure and good faces, for instance, of some Salvation Army lasses, would give us a sort of pang. At such times I could not seem to feel my wonted grip upon my Bible or upon prayer. The old hymns did not stir me quite as before. Then we would conclude that it was because we were trying to change a life habit and that we were a wee bit 'morbid.' So we would start again and use more caution in the selection of the thoroughly 'good' play.

"It seems strange now, very strange, that it took us so long to find out God's will. We prayed and prayed about the matter and were deeply conscientious, so we thought. I suppose one difficulty had intruded itself in our search for the wisest course. We were unquestionably charmed and held fast by certain great and many really admirable things that we had seen. We were now not impartial students, for we wanted to go, and realized that it was going to cost a struggle to give it up. It was to us a very attractive form of entertainment and instruction, if we could only avoid certain objectionable features that stained so many of the plays, and this it still seemed impossible to do.

"And so we found ourselves almost irresistibly drawn toward it again. Specious arguments filled our minds and seemed for a time plausible; and yet I would sometimes say, 'It seems as if my feet

were caught in a net.' God was patient and gentle with us, however. I can never be thankful enough for his leading. We gradually felt ourselves more and more inclined to abandon the venture and to return to our old position. Too many of the best plays and operas, even Shakespeare's, were streaked here and there with something suggestive, if not openly and boldly vicious. No argument can explain this fact away. Still we needed some decisive experience that would be wholly convincing and for ever settle our questioning."

That "decisive experience" came with witnessing a performance of "The Devil," the play by the Hungarian, Ferenc Molnar, of which we have given a synopsis. The writer went to hear Mr. John Craig, an actor, address the Boston Ministers' Meeting. This address occurred in the course of several presented to this organization bearing the message from other professions of the kind of sermons that each liked to hear. Mr. Craig, of course, spoke for the actors. "He made a pleasant address," says the writer, "in which he avoided vital issues and evaded some pointed questions which were asked him." Whether the writer takes into account the different points of view in thus judging Mr. Craig, he at least shows that an open mind on his part followed this hearing, for when Mr. Craig's "work and the play in which he was then acting were extolled by one of the ministers whom we trust and honor," and the audience then "were all advised to witness the performance," the writer and his wife went to see the play. We read:

"Most providentially for us, the play was simply abominable, low, suggestive, immoral, and wholly inexcusable. There was no moral, and I can not see how any possible good can come from it. We were horrified. The tittering of the afternoon audience (a respectable-looking company), the evident blindness and perverted moral sense of both actors and spectators, distressed us beyond measure. But oh, after our long period of questioning and indecision, it was just what we needed. We saw the danger and the subtlety of the theater as we never could have seen it in a better play. It shocked us that noble Christian ministers could be so beguiled and could draw others after them.

"We left the theater in silence and walked up Tremont Street and soon found ourselves opposite a house endeared to me by most sacred recollections. Many years ago it was the home of my godly grandparents, where I lived during the first years of my life. As a child I had there received from my beloved and faithful parents, now with their Lord, my first impressions of Jesus, my Savior, and his salvation. With few words, after an earnest prayer, we took hold of hands, standing by the old home-stand, and pledged ourselves before God that we

would never again attend the public theater until a revolution had changed the very heart of society.

"As a whole, the theater is bad, bad, bad, through and through, and I believe, is growing worse. The perfectly good plays are few and can not save the wreck. The influences of stage life upon those employed are very dreadful and I fear that very many, if not most of such, are sooner or later corrupted. One of the fearful dangers is to my mind the ease and complacency with which good people can learn to tolerate grievous departures from a New-Testament standard of morality. The tendency is for the moral sense to become perverted, blinded. 'For art's sake,' positively repulsive immorality is quietly ignored. It is a strange and sad sight, far too common, to see cultivated and intelligent people sit calmly through performances that ought to shock the moral sense of their inmost souls. No, the church must let the theater alone. Christians must 'come out from it and be separate and touch not the unclean thing.'

"Our investigation is over. Our study is completed. It has been a dangerous experiment. But we have information at first hand, we know whereof we speak. We shall be better able than ever to warn and advise. It will enable us to avoid with increased conviction all 'border-line' practices."
—*Literary Digest*, November 14, 1908.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

The Great Comforter

"As one whom his mother comforteth, so will I comfort you."—Isaiah 66: 13.

Like a grieved child that seeks for rest
And comfort on its mother's breast,
So come I, Lord, heartsore to Thee,
Believing Thou wilt comfort me.

When nights are long, and days are drear,
Be Thou a comfort ever near;
Let not my sad heart troubled be,
Be Thou a Comforter to me.

In Thee I find a Friend indeed,
Who will supply my every need;
Choose Thou my paths in life for me,
And comfort may I find in Thee.

Oh, may Thy grace sufficient be;
Peace, perfect peace, oh, give to me!
Help me to say "Thou knowest best."
Grant me Thy comfort and Thy rest.

—R. M. Moody.

The World's Greatest Heroine—Mother.

How many of us have sat with straining nerves, bated breath, and glowing eyes, and read of the heroic deeds of history's greatest heroines, not knowing or realizing that within our vision, actually breathing and living, is the greatest heroine the world ever did or ever will know,—mother!

True, mother never led an army and saved a country as did Joan of Arc; she never manned a life-boat and rescued drowning souls as did Grace Darling; she never went to the front and nursed sick and wounded soldiers as did Florence Nightingale; or the many other brave and heroic deeds of glorious women, but she has toiled and suffered and endured for years and years without number, and we can find no line to her credit in history, or a monument that marks her bravery.

She is a very insignificant heroine—this mother. She wears no armor, no badge of distinction—just a plain, ordinary, every-day dress. At one time, perhaps, her style was different—there were ruffles and tucks and knots of ribbons, and a flower coquettishly nestled in her hair, but that was in her sweetheart days, when her lover admired each little change—long years ago, before she became a heroine. Then she dreamed like other girls—she was no different from the girls of to-day, they all dream of the perpetual love-making, the never-ending lover-like attention of the man—the one man.

But husbands grow indifferent, they forget to admire the pretty flower, the bow of ribbon, or the ruffles of lace, they let the anniversary slip by without even a word of remembrance—oh! the pity of it. They do not seem to realize that it is the little things in life which go so far towards making up the sum of human happiness, they do not remember that a few words of affection, a clasp of the hand, the slightest caress is to a woman the greatest thing in the world. Poverty and love to the true woman is superior to wealth and indifference, but few husbands understand the true woman. Our poor heroine! she grows accustomed to this heartache—this void of something for which she longs, her dreams fade away until—until a future is before her, something that will fill this void.

Oh! then is when our heroine shows her mettle, she accepts her Gethsemane as part of her life, she rallies her strength and begins the battle anew. She has something else to live for now—the dreams are forgotten in the martyrdom of motherhood, the thousand and one little cares and tribulations, the slaving over the sewing-machine that baby will look pretty, the toiling over the washtub and ironing-board that baby will be clean and sweet, the bending over the hot fire that baby will have proper food and nourishment, and so it continues, the same round of monotony all through school days until college time is reached, and then comes an extra task, the pinching and squeezing of every penny, the self-denial of everything but the bare necessities of life so that her boys or her girls may share equally with the others.

How many of us have stood and watched with admiration the returning victor of some petty battle, cheering until we were hoarse, exhausting ourselves with the vehemence of our enthusiasm, when right beside us, possibly touching our hand, was one greater than he? One whose battle has not been petty—whose conflict has not been of short duration, but has for us fought many a severe fight.

When we had the scarlet fever or diphtheria and not one would come near us, who held the cup of cold water to our fever-parched lips? Who bent over us day and night and fought away with almost supernatural strength the greatest of all enemies—death? The world's greatest heroine—

Mother! Who is it that at each Sunday dinner-time chose the neck of the chicken that we might have the juicy wing or breast or leg? Who is it stays home from the concert, the social, the play, that we may go with the others and not be stinted for small change? Who is it crucifies her love of pretty clothes, her desire for good things, her longing for pleasure that we may have all these? Who is it? Mother!

Boys, when you grow up, should you attain the wealth of an Andrew Carnegie, or a John Rockefeller or a Pierpont Morgan, don't give money to universities, to libraries, or make wonderful collections until you have raised a monument, a wonderful monument, to the heroine. Give your medals to the mothers—real mothers, brave, enduring, suffering mothers—those who have given to the world boys and girls who have helped make the world, those who have given their best in life that you may succeed—raise the grandest and best monument under the blue canopy of heaven in honor and commemoration of the greatest heroine of all ages, now, past, and for ever—our heroine—the world's heroine—Mother!—Mabel S. Keightley.

Prayer Union.

Sr. Caroline Sandidge requests the prayers of the sisters in behalf of her son, Sherman Sandidge, who met with a very bad accident, that the Lord may restore him to health; that he may not have a crippled hand.

Letter Department

PLYMOUTH, England, November 13, 1908.

Dear Herald: I have been assigned to Plymouth for a couple of months. Bro. William Newton will be sorry to learn of the death of h's little pal, Willie Riddolls. There is still a warm spot in the hearts of the Plymouth Saints for him.

I believe that some of the young brethren will prove in days to come that Bro. Newton's efforts shall not be in vain to build up the work in Plymouth. I trust that the good Master will bless his people here and elsewhere, in the advocacy and practice of his blessed gospel.

I may say too, that our Bro. Frank Pierce is not forgotten in this part. His faithful efforts and record as a champion tract-distributer are still unsurpassed.

Your brother in gospel bonds,
THOMAS JONES.

SAGINAW, Michigan, November 18, 1908.

Editors Herald: I have been taking the HERALD for some time, but have never written for its columns. So I thought I would write a few lines to let the Saints know how we are.

There is a small body of Saints here. We have a few meetings from house to house. Some of our old Saints are going to their rest. Bro. Lewis H. Smallwood, age about fifty-six years, passed away October 24. Bro. John P. Kellogg, age sixty-six, passed away November 9, and Sr. Isabelle Bennett, wife of Bro. William J. Bennett, age fifty-five, passed away November 15. She was a faithful wife, a kind and loving mother, and a true Saint, loved and respected by all who knew her. We will miss these Saints, gone to their rest, but God knew best, and if we are faithful we will meet again where parting will be no more.

Dear Saints, let us be faithful to the end. Let us put our trust in God, he will bless us and keep us, and though trials and temptation may at times seem hard to bear, God will not forsake us. He will be our friend when all others have failed. We know not when our time is to come, but let us be ready and willing to go. Leave no work undone. Let

your lights shine forth while you can. Do all you can to-day, for to-morrow God may call you away. You can not stay death; when God calls you must go. I hope with God's help to be faithful throughout all and rest with God's Saints in paradise, to rise in the first resurrection. Pray for me, dear Saints, that I may ever be found faithful. My prayers are for the Saints and the upbuilding of God's cause.

214 Center Street.

NELLIE M. ANGLE.

BOURBON, Missouri, November 19, 1908.

Herald Readers: I wish to state what one family of poor Saints may do when their whole heart is in this work. Bro. and Sr. William Whiteside, who live here, and make the greater part of their living making and hauling railway ties, take both church papers, pay their tithes, buy tracts, and also have a little to help for an elder's expenses, even if they have to take a half dozen ties to town in order to do it. They have made a sacrifice to get the work started here, loaning tracts and papers, and paying elders' fare when all alone. Now they rejoice to see twenty-five lately baptized, many of them heads of families. And, as one gentleman said, we "have taken the cream of the country." There is more cream yet to rise. I send you a subscription to the HERALD. The writer baptized four, and Jesse Paxton twenty-one. Come again Jesse.

H. SPARLING.

CANAL DOVER, Ohio, November 12, 1908.

Dear Herald: While sending in my subscription, I ask you to please give me space for a few lines. I was baptized into the fold September 16, by Elder Connaughy; and while I am yet a babe in this latter-day work, my desire is to so walk and live that I may grow and wax strong in the Spirit.

It was through the kindness of Bro. A. B. Klar giving the church papers to our family that I became interested in this work.

We can do much good in giving the church papers to our friends, and help many to see the light that would never become interested otherwise.

I ask an interest in the prayers of all the Saints, that each and every one in my home may accept the gospel.

I want to say before I close, I love all the Saints, and my prayers are that every one may hear his name, when the roll is called for the first and glorious resurrection.

Your sister in the one faith,

MISS PEARL M. HARPER.

November 22, 1908.

Editors Herald: God is the giver of all blessings. The gospel is the power of God unto salvation, to every one that believeth, to the Jew first, then to the Gentile. Jesus Christ, the Lord, is the source of all things pertaining to this life, and the joys of heaven and of earth. The inhabitants of the earth will appear before God to give an account of their stewardships. The nations of the globe listen to theories that are taught by men in these latter days, in this gospel dispensation. They are filled to the brim with what they call the Holy Ghost. The Spirit is a gift only to those who believe and obey the gospel. These are stewards in the vineyard.

If the tears that have been shed from the eyes of those that represent this restored gospel, and the blood that has been shed, for two thousand years, were brought together, and could be seen by those that have spiritual eyes, they would be alarmed at the sight. But, brother, remember those men and women showed which side they were on. They were heroes for the truth. The tears and blood that have been shed would form several small streams. Those are they who

have washed their robes and made them clean in the blood of the Crucified One, which was shed for all men, who would believe the gospel to the saving of their souls. We understand the word of the Lord to be that the Saints must be pure in heart, so they can work for the God of heaven. They who harbor malice, pride, exaltation, self-conceit, haughtiness, high-mindedness, suspicion, lovers of the world, busybodies, or tattlers, are classed with the liars and whoremongers, drunkards, and all nations that forget God, and will be without the city. (See Revelation 22:15.) Sin is very unpleasant unto the Lord. Jesus says, "Blessed are the pure in heart: for they shall see God."—Matthew 5:8. We as a people should not let sin reign in our mortal body. (See Romans 6:12.) "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."—1 John 1:6. "But if ye forgive men their trespasses, your heavenly Father will also forgive you."—Matthew 6:15. God says, My grace is sufficient. Why should we fear? He says, "My yoke is easy, and my burden is light."—Matthew 11:30. There is no time for Saints to loiter by the wayside. "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matthew 5:48. Sin will separate us from the love of God, and place us in a condition that we can not partake of the sacrament pleasingly to our heavenly Father.

P. A. FLINN.

RAT, Missouri, November 14, 1908.

Editors Herald: As I am sending subscription to HERALD, I will write a few lines for its pages, which I love to peruse. It brings me much comfort to hear of the progress that the work is making, and to read the testimonies of the brethren and sisters, and to hear of their experience in this great latter-day work. It is encouraging; and it is good to be a Saint in these latter days of evil. I am one of the isolated ones; but I am trying to get the truth before the people; and some are interested. One we call Rachel has a new Bible, and she says she is going to know what is in it.

C. QUICK.

The Work in the South.

Early in the summer the Holiness, or sanctified folks, began their meeting in this country, and it was surprising how the people would flock to their meetings, not only the people of the world, but Saints also.

I went to their meeting one night and I am glad I went, but once satisfied me as to what one could get by going. I had a dream one night while they were holding meetings in the neighborhood, which settled my mind in regard to their teaching or leading the people.

I was in a city, going down a very narrow street, walled up on either side with high, brick walls, and it was judgment-day. People of all kinds were going in Indian fashion down the street, and as I neared the end of the street there were several doors in the wall on the left, and on the opposite side there was a large, open space, and these preachers were standing there judging the people as they came, and giving them all a place through one of the doors on the left. I came on with great care, noticing where the people were being sent. I came close to the judge, and as he was going to give me a place on the left I said, "Not so. I will not go. Where is the place for the righteous? You have no place for them." In this time several had walked in, and the judge became confounded and knew not what to say or do, and the first chance he got he slipped away. So the judgment-day ended.

I could readily see where they would lead the people to, if they would follow them.

Our reunion came off the first of August, and we had a good spiritual and soul-cheering reunion, and it was very

well attended in the day-time, and a household at night, but this did not last long, till now we can hardly have Sunday-school on time. Then on November 7 our district conference came off at Flat Rock and it was a bright, beautiful, sunny day. This was the discouraging day. There were only nine to represent a district of about five hundred members, and Bro. K— made the tenth. How sad to think how cold and indifferent the Saints (?) will become. Laying all possibilities aside, there could have been at least one hundred present, but they were not.

Some may find fault with me, and say that I am only picturing the dark side, and this may be partly true, but it is almost the only side it has. While the Saints are making some progress in some respects they are falling off in others.

Pleasant Hill Branch is the life of the district, and for several years back has done a good work, but alas! her best days have passed, unless she turns from her pride and self-conceit.

Lone Star Branch was once a live, prosperous, and flourishing branch, has done a good work, and sent out many noble men; but how is she now? No preaching, no prayer-meeting, and only small and short Sunday-school.

Pleasant Hill has been warned and forewarned to be careful, and watch and keep out all things that would be a hindrance or drawback to her; not to let in anything that would mar or disturb in any way, and keep down all contentions and hard feelings; but has she? I will let the future answer. There is already sown the seed of contention, strife, distrust, backbiting, and the love of greed for gain, and if this is not plucked up while young, it will be hard to handle, and will take a famine or something to set things right.

May the Saints of the Alabama District wake up to a knowledge of their duty. Put your shoulder to the wheel and give a lift. The Religio is all but dead and has been for some time. I have exhausted my patience trying to get them to get their lessons and attend. We could have a large Religio and a prosperous one, if the Saints would only try. We are neglecting a grand opportunity and wasting valuable time. It is to be regretted to see how indifferent the young are; and not only the young, but the old. It can not be expected for the young to go ahead, but they need some older one to be with them and guide them in the right way.

So let us all see that we do more in the coming year for the advancement of the cause of Christ. Every day is a page, and every year is a chapter in the book of life wherein is written our deeds and actions, our thoughts and our works, whether they be good or whether they be evil, and in that day he will ask you, "Did you warn your neighbor? Did you assist your brother in his difficulties?"

Your brother,
M. S. WIGGINS.

MCKENZIE, Alabama, November 13, 1908.

Concerning "Zion."

Editors Herald: While reading in HERALD in a late sermon by our patriarch, A. H. Smith, at one point there came the Spirit's answering flash, illuminating the text where the preacher reverted to the sense of disappointment experienced by many at the delay in Zion's redemption. How "hope deferred maketh the heart sick" with apprehension, lest one has labored, believed, and waited in vain! The speaker voiced the heart-cry of, oh, so many of earth's toil-weary ones, struggling along the rock-strewn "via de la Cruz." So real did it seem that the cry was almost audible, "How long, O Lord, how long?" And, instantly came the loving answer as a soothing balm, "Therefore, let your hearts be comforted concerning Zion, . . . Zion shall not be moved out of her

place, . . . they that remain and are pure in heart shall return . . . to build up the waste places of Zion."—Doctrine and Covenants 98: 4.

There lay at hand a magazine, on whose page my eye caught a half-tone picture of the wharf at the city of "Good Airs," as the writer quaintly put it. Beneath the picture was this line of description, "A long line of modernly equipped electric cranes rose out of the steel and concrete levees like a dense row of tall shade-trees." The Spirit gave this, viz, "For 'Good Airs,' read 'Beautiful for situation'; for so shall be the frontage of one of the waste places of *mine heritage* when they shall return and build up the waste places of Zion, as declared in my word."

In illumined thought, I stood at the base of Temple Hill, in Nauvoo; under my feet, a long, wide stretch of modern levee washed by the surging flood of the "Father of Waters," chasing through a wide canal, bisecting the level tract of over two miles in expanse which separates the steamboat landing at present from the base of Temple Hill, whose broad acres under alien tillage are peopled by melon and grape, cabbage and beet, a vast truck patch, whose very density is suggestive of the infidel's usurpation and makes the visiting Saint feel himself an ousted heir, stranger in his own domain. But, ho, the joy of this new scene. Desolation was forgotten. Waste and destruction vanished as a nightmare is dispelled by the day's dawn. Motion! Life! The bliss of it! I felt under foot the communicated tremor of great enginery, its throb, jar, and heave of suppressed and restrained activity, like the restless motions of a powerful horse held in check by a master's hand. Then from the capacious yawning holds and decks of boat and barge, a mighty mass of cargo was shifted, hoisted, lowered midst creak and shriek of block and sheave, clack and whirl of straining cable, noisy rattle, chuck, and clank of ponderous hook and chain, exhaust of steam, chuckle and clatter in soft purring tones of released machine, giants turning merrily to renew an iron grip on box and bale, bundle and cask (such as a roustabout makes running in-board over the gang-plank for another staggering load) tinkle of signal bell, snort of recovering steam under strain, quick hail of foremen, mates' shrill orders, check and tally call of clerk and roustabout, the goodly hum and buzz in the teaming mart of industry's hive by the busy bees of trade, wrought a spell of fascinating, compelling, soul-swelling gladness, moving, satisfying, like a diapason of grateful praise boomed out heavenward on the great utensils of human energy, while, subconsciously through it all, pierced this fragment of divine promise, "And kings of the earth shall bring their treasure into it, and the Gentiles their riches." And once again the desolated high place was crowned by the graceful column, strengthening pilaster, radiating cherubim, massive walls of goodly form and sheltering grace, an acceptable building, the Lord's House gladdened the eyes of the returned of the Lord, the children of Zion, whose habitations graced the adjoining hills, whose hands reaped the increase of earth, and no idler was there, neither was any poor among them; for in all things they were equal, and this was Zion.

WM. T. MAITLAND.

Extracts from Letters.

Mrs. L. E. Flanders: "In each of our church papers every week is something beautiful and soul-inspiring, making the heart leap for joy because of the happiness in store for all Saints who love God, and are trying to serve the One who was all love, even to the laying down of his earthly life that we may have one that is heavenly. How beautifully this is told in 'Love's miracle,' HERALD of October 28! Why not read this over and over again, contemplating the great love portrayed; and then read in *Autumn Leaves* an article

headed 'Life'; and with these should be read this poem by Rossiter Raymond. Please give it room in HERALD columns."

Beside the dead I knelt for prayer,
And felt a presence as I prayed;
Lo: It was Jesus standing there;
He smiled and said, "Be not afraid."
"Lord thou hast conquered death we know;
Restore again to life, I said,
"This one who died an hour ago."
He smiled and said, "She is not dead."
"Asleep then as thyself didst say,
Yet thou canst lift the lid that keep
Her prisoned eyes from our way."
He smiled and said, "She doth not sleep."
"Nay, then, tho' happy she does wake,
And look upon some fairer dawn,
Restore her to our hearts that ache."
He smiled and said, "She is not gone."
"Alas! too well we know our loss,
Nor hope again our joy to touch,
Until the stream of death we cross";
He smiled and said, "There is no such."
"Yet our beloved seem so far,
The while we yearn to feel them near;
Albeit with thee we trust they are."
He smiled and said, "And I am here."
"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep, nor wander far away?"
He smiled and said, "Abide in me."

—Rossiter Raymond.

News From Branches

CLINTON DISTRICT, MISSOURI.

It has been quite a while since I have asked for a little space in your columns. At the last General Conference I was appointed to labor in this the Clinton, Missouri, District, and at the district conference in June I was selected to preside over the district, and I have tried to do my duty to the best of my ability. I have visited the ten branches of the district, and I find a good many earnest, zealous workers, and I also find some, yea, too many, that are very indifferent, and I find that the district as a whole is not in as good condition spiritually as it was a few years ago. There are various causes that contribute in retarding the work. It appears that a disease or affliction of "don't care" has gotten hold of not a few of the Saints, not only here, but I believe it is prevailing in various parts of the world among both insiders and outsiders. I have noticed that as a rule those who are willing to make some sacrifice and get busy and attend the conferences and reunions are the ones that are advancing in the work. We have lost some of our earnest workers by death, and others of our young sisters that were noble helpers have married and left us; but others will be benefited by our loss. Other helpers have left us to seek employment, and still others have moved out to try to better their condition in church and school privileges. With all of our losses we are not dead as a district, but on account of removals and indifference upon the part of some, two of our branches are almost in a disorganized condition. We try to have hope for the best.

Besides the labor which I have done in the branches, I have done some work outside. In September, Bro. A. C. Silvers and I held a series of tent meetings at Barnett, Mor-

gan County, Missouri, and so far as attendance, attention, and good order are concerned, the meetings were a complete success. We were blessed with liberty in speaking the word. The three Duzan brothers and their excellent wives provided all that mind and appetite could wish for. They provided us each a good cot and bedding to sleep in the tent, and gave us choice of taking our meals at the hotel, or the sisters bringing our victuals each evening when they came to meeting. We chose the latter, and to say that they supplied us bountifully with good things to eat is just telling it modestly, and they remembered, too, that the railroads would not carry us free, and they fitted us up well along that line also. May the Lord bless them abundantly for their goodness and untiring efforts to assist.

I recently held a few meetings in Saint Clair County, where Brn. Gouldsmith and Andes have been keeping up a monthly appointment for some time. We had good attendance and good attention. There are eight or ten members living in that locality. They are isolated and enjoyed the meetings and are encouraged. Local brethren, why can't others of you go and do like those two elders are doing? I am holding a few evenings at Lebeck. I may be with the Coal Hill Branch over Lord's day and then on to Veve and Rich Hill to assist in adjusting matters, and from there home for a while.

I desire to labor while the day lasts. To me the end appears near. I accepted the gospel twenty-seven years ago, and I am still in the faith. This conference year I have baptized thirteen, and altogether I have baptized about four hundred persons. Some few of that number have let their barks drift out and wreck on the rocks. A goodly number have passed over, holding on to the rod of iron, and have safely anchored their barks in the haven of rest and peace. Others, yes, a goodly number, are earnestly contending for the faith which has been twice delivered to the Saints. May the Lord bless all that have named the name of Christ, and may we all put on the whole armor and endure to the end.

Yours in the conflict, with a determination to try to endure to the end,

JAMES MOLER.

Box 495, HOLDEN, Missouri.

Miscellaneous Department

Conference Minutes.

LITTLE SIOUX.—Met with the Sioux City Saints Saturday, October 3, at 9 a. m. The opening session was a prayer-service. A prophecy was uttered, encouraging the Saints to greater diligence. Business-session at 10.30 a. m. Brn. Sidney Pitt, Sr., and S. B. Kibler, of the district presidency, chosen to preside. Ministerial reports: S. B. Kibler, J. C. Crabb, Sidney Pitt, Sr., W. A. Smith, Sidney Pitt, Jr., Carl Ballantyne, W. W. Baker, Fred A. Fry, W. R. Adams, Frank Seeley, Joseph Seddon, G. H. Shearer, George Howard, Joseph Lane, G. J. Meggers, Mark Jensen, Bert E. Fry, J. D. Stuart, Ammon McIntyre, Rov Parker, O. B. Plumb, Charles Crabb, J. F. Worsencroft, William Kemmish, H. S. Gamet, Paul Faris, Charles Derry, and John Chapman. The spiritual condition of the branches, as reported by branch officers, in the main shows some advancement. Bishop's agent, A. M. Fyrand, reported: Cash on hand and received, \$1,066.10; disbursed, \$922.30; balance on hand, \$143.80; also reported \$18.61 received in sanitarium and other funds. Mark Jensen reported as acting agent for *Sandheden's Banner*, and had on hand at last report, \$3.50; received since, \$11.50. The Evergreen Branch recommended the ordination of William Kemmish to the office of priest. Motion to refer to the district president, was amended to refer back to the Evergreen Branch for action. Amendment carried. A report was made that the district tents had not been in use, owing to the missionary force not being able to operate them. A motion obtained, that the tents, when not in use, should be in charge of the district president. Charles Derry spoke in favor of the branches holding priesthood meetings, feeling that the good derived would be far-reaching. A priesthood meeting

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was announced for 7 p. m. Logan was selected as place for next conference, and time set for February 6, at 9 a. m., for prayer-service, conference to continue from its close. It was ordered that the district presidency make provision for holding priesthood meetings at each conference. W. W. Baker, Sidney Pitt, Sr., and J. D. Stuart were appointed a committee to prepare ministerial report blanks to conform to the report blank adopted by the General Conference, the district clerk to send these blanks to each branch prior to conference at the expense of the district. James D. Stuart, clerk.

Convention Minutes.

MINNESOTA.—Sunday-school convention was held at Frazee, October 23, 1908, in charge of Superintendent T. J. Martin. Prayer-service at 9.30 a. m. In the afternoon a program was carried out consisting of songs, papers, round-table work, and model class-work. The delegates to the next General

Convention are: Swen Swensen, A. L. Whiteaker, J. W. Smith, Leonard Houghton, and Birch Whiting. Adjourned to meet at call of district superintendent. Hallie M. Gould, secretary.

The Presidency.

NOTICE OF TRANSFER.

To whom it may concern: Elder W. E. LaRue, appointed, last spring, to labor in the Kirtland District, has by the First Presidency been appointed to do special work in Kansas City, in connection with the Central Church. His release from the Kirtland District has been consented to by Elder Gomer T. Griffiths, missionary in charge. Bro. LaRue is commended to the Saints of Kansas City, and particularly to those worshipping at the Central Church.

FRED'K M. SMITH,

Secretary of the First Presidency.

INDEPENDENCE, Missouri, November 21, 1908.

Ninth Quorum of Priests.

To the Priests of Eastern Michigan District: I hereby wish to announce that at conference of the Eastern Michigan District, held at St. Clair, Michigan, October 3 and 4, 1908, Apostle J. W. Wight organized the Ninth Quorum of Priests, enrolling every priest a member of said quorum. Bro. J. E. Harriman, of Snover, Michigan, was chosen president, with B. F. Phetteplace and James Meade as counselors. By a vote of the quorum it was agreed that an annual assessment of ten cents be made on each member, the same to be sent to the quorum secretary. It was further agreed that each member be required to report semiannually to the secretary. It therefore becomes necessary that a record of all your labors be kept in order that a complete report be made. Reports to be made September 1 and March 1.

F. O. BENEDICT, Secretary.

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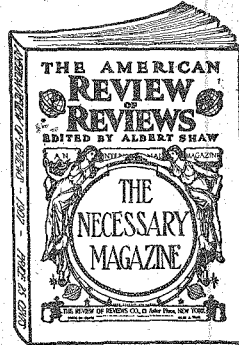
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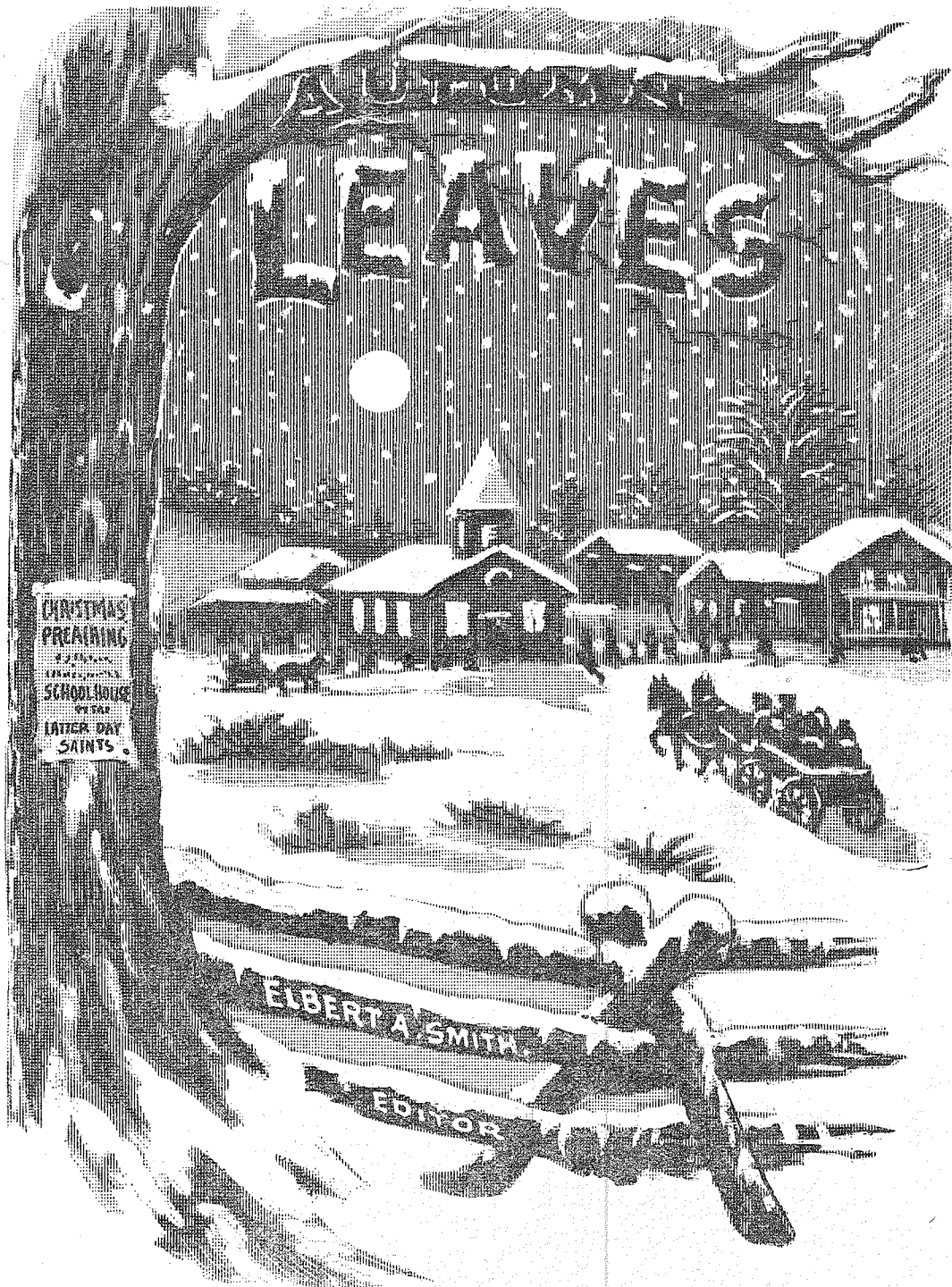
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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We could make it clear to the unconverted person that he is to show an interest in his own salvation. He should do something to help others save him. If we were drowning, he would not wait supinely, but would beat the water in an effort to get to shore. If he were in a burning building, he would not wait to be searched for, but would come to a window and cry out. In the matter of the soul's salvation, it is the height of folly to sit inactive and voiceless until persuaded by others to accept the mercy that is offered. The sinner should be made to feel that he must help those who are trying to help him.—Selected.

Those who always creep are the only ones that never fall.—V. de Laprade.

Editorial

HUDSON ON THE SUBJECTIVE MIND.

A REVIEW OF HIS ATTEMPT TO ACCOUNT FOR THE PHENOMENA OF SPIRITISM, FAITH-HEALING, AND REVELATION SCIENTIFICALLY.

Allowing a wide margin for error and fraud, enough phenomena have been demonstrated by the various schools of hypnotism, mesmerism, and spiritism, and by the more orthodox schools of psychology to indicate that the human soul possesses faculties and powers not ordinarily dreamed of.

Doctor Thomas Jay Hudson, Ph. D., LL.D., undertook the work of defining the nature of man so as to account for the feats performed within the ranks of the cults referred to without recourse to the assumption that they are of extramundane origin. Probably many of our readers are familiar with his work, *The Law of Psychic Phenomena*, (McClurg & Co., Chicago, publishers, cloth \$1.50) as it is now in its twenty-fifth edition.

Those who are familiar with this work will remember that his fundamental hypothesis is that man is of a triune nature,—body, *objective* mind, and *subjective* mind. The objective mind is simply the function of the physical brain; the subjective mind is an intelligent entity that may exist independently of the body and brain. Of the subjective mind he says:

In point of fact, that which, for convenience, I have chosen to designate as the *subjective* mind, appears to be a separate and distinct entity; and the real distinctive difference between the two minds seems to consist in the fact that the objective mind is merely a function of the physical brain, while the subjective mind is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body, in other words, it is the *soul*.—Page 30.

This definition of man does not seem to antagonize our former conclusions based on a study of physiology and divine revelation. It is obvious to all (Christian Scientists excepted) that man has a *body*, trepanning reveals a *brain*, even in cases where one might doubt its existence, and Job is authority for the statement, "There is a *spirit* in man." (Job 32: 8.)

We should not apply the term *soul* to that part of man that may exist independently of the body. We should apply the term *spirit*. The Book of Doc-

trine and Covenants declares, "The spirit and the body is the soul of man." (Section 85:4.) With this reservation we may proceed with a degree of profit to review Doctor Hudson's delineation of the powers of the "subjective mind."

According to his theory the objective mind takes cognition of the things of the material world, deriving its knowledge through the medium of the five senses. It is capable of both inductive and deductive reasoning. It may take notice of effects and reasons back to causes, arriving at principles of truth by inductive reasoning. From given premises it may deduct logical conclusions, tracing thoughts and ideas in their various ramifications. While possessed of this God-given ability to reason, which constitutes its free agency, it is distinctly limited and the amount of knowledge that may be attained by such laborious processes is comparatively little, even in a long and studious life. The subjective mind has wonderful powers, but also has its limitations. It takes cognition of things of a higher nature. Under certain conditions it knows truth intuitively, without the slow process of investigation,—*i. e.*, those truths that come within the range of fixed laws—but ordinarily it has limitations that will be mentioned later.

Granted that these premises are correct, we have a psychological basis for the statement found in Doctrine and Covenants 85:36: "Seek learning even by *study*, and also by *faith*." The objective mind by study may obtain its knowledge of truth by weighing and examining the things of the material world; while the subjective mind through the medium of faith may come in contact with God and learn things that are spiritually discerned. It will yet be demonstrated that when Joseph Smith, after a studious mental effort to solve the religious puzzle of his day, carried the matter directly to the supreme head of the spiritual world, he was acting on correct scientific as well as correct religious principles.

Doctor Hudson lays down the proposition on page 50 of his work that man, as we have him now, reaches his highest development when the subjective and the objective minds are working in complete harmony, and states that the best work of authors, artists, orators, and statesmen has been done when the reasoning faculties of the objective mind have been fully exercised in connection with the inspiration and higher light of the subjective mind. This, too, seems in full accord with the statement in the Book of Doctrine and Covenants, "The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy."—Section 90:5.

The fact observed by Doctor Hudson, that man is at his best and grandest when the subjective and objective minds are operating conjointly, is in harmony with the quotation above made; but it is out

of harmony with his own conclusion reached further on in his work that when the spirit is finally entirely freed from the trammels of flesh it will be at its highest estate. Probably his inability to accept the idea of the resurrection forces him to adopt the latter conclusion, even at the cost of a break in the logic of his theorem.

One peculiarity of the subjective mind pointed out in this work is that its memory is absolute. This is supported by the conclusions of other psychologists who concede perfect memory to what is termed the subconscious mind. Its memory is absolute. Nothing that ever came within the realm of its experience is ever forgotten. Individuals when placed in the hypnotic or mesmeric states, wherein the objective mind is in abeyance and the subjective mind has full control, are capable of recalling any event, any information of which they ever, at any time, had knowledge. This accounts for the ability of mind readers, spiritualists, and others, when once in contact with the subjective mind of another, to state any event that ever occurred in his life's history. We are all familiar with the fact that events that have apparently passed from our memory for many years may suddenly be brought to mind by some combination of circumstances. The most trifling events will be recollected at the most unexpected moment. Every experience is somewhere recorded in our subconsciousness, and it only lacks the proper condition to bring it again to memory. When the time comes that the spirit of man is in such a condition that it has all its knowledge at its immediate disposal; when our intelligence shall be quickened so that we can immediately lay hold upon our stores of information, our powers will be broadened beyond our present conception. Now "we know in part," because, first, our field of observation is limited; second, the things that we learn are soon temporarily forgotten.

Now we come to the theory that in Doctor Hudson's work is second only to his theory of the dual mentality of man. We refer to his theory of "suggestion." He holds that the subjective mind, having been placed under the dominion of the objective mind, is controlled in all things by suggestion, received from its own objective mind or from another person. It is preëminently subject to the power of suggestion. On this theory rests his explanation of all psychic phenomena that by others are referred to superhuman sources. The objective mind is capable of both inductive and deductive reasoning; but the subjective mind is capable only of deductive reasoning. When a suggestion is made it accepts that suggestion as true and acts upon it accordingly without attempting to reason out its truth or error. It may reason deductively, and if given a premise will deduce conclusions that are

in accord with the premise, whether the premise be true or false. In support of this theory Hudson uses the well known fact that individuals who are hypnotized, whose objective faculties are temporarily and voluntarily at sleep, act on any suggestion given them. If such an one is told that he is an emperor he accepts the suggestion and will comport himself accordingly. If told that he is the spirit of Daniel Webster he will do his best to make a speech worthy of Webster. In a word he may be made to do the most wonderful or the most absurd things by the power of suggestion.

In the explanation of spiritualism, suggestion and the subjective mind play this role: The medium, by reason of his well-developed powers of telepathy, is in touch with the mentality of his client, and can read his thought. He is able to tell all the events of his past life because they are all resident in his subjective memory, though he may fancy that he has forgotten them. The client is duly impressed because he has been told things that he had apparently forgotten and that no one else living knew. But when a medium undertakes to give information that is not known to himself or his client or to some other living person with whom telepathic connection is possible, he has an excellent opportunity to invent excuses to account for a failure. Mediums operating under test conditions have repeatedly given the number on a hidden bank note when the number was unknown to them but known to those making the test. They have failed repeatedly when the note has been selected at random and the number was not known to any living person. They can tell you the number of coins in your pocket if the number is known to you; if it is not known to any person they can not tell. If the information comes from spirits they should not be so limited.

In cases where the medium goes into a trance and answers for spirits supposed to be present he simply goes into a total or partial condition of self-hypnotism and his subjective mind is then open to mental suggestion from any one present. Thus he can and will personate any spirit that may be called for by relatives or friends and may reveal secrets supposed to be known only to the dead person and his present friend,—the secrets being furnished by the subconscious mind of the friend. The well known fact that it is difficult to give a successful exhibition of spiritism or hypnotism when there is an avowed skeptic present is explained by suggestion. The subjective mind of the person in the state of somnambulism, whether a hypnotized individual or a self-hypnotized medium, seizes upon adverse suggestions as readily as upon others and so becomes confused, and usually the individual is restored to his normal state.

In the explanation of mental healing suggestion

plays the following role: The subjective mind has control of all the functions and sensations of the body. Its control of the physical forces is marvelous. If, then, the subjective mind of an invalid receive the suggestion, either from the individual's own objective mind or from another, that his disease is to be removed, or is removed, it will accept the statement as true and will exert all its powers to establish the condition suggested; if the physical derangement is not beyond human power to repair, it will succeed. Bear in mind that the above explanations of spiritism and healing are Hudson's, not ours. Yet we believe that he has a principle of truth, though he carries it to an extreme. It is said that a well man may be made ill if all his friends will conspire to suggest to him that he is not looking well. A sick man may be helped a great deal if all his friends will suggest to him that he is looking well. Something in man responds to suggestion and tries to act accordingly.

Both Christian Scientists and the promoters of the Emmanuel Movement act on that theory and to it is due the success of a multitude of faith healers, mind healers, magnetic healers, and perhaps some orthodox physicians who give bread pills. It is the very groundwork and foundation of Christian Science and the Emmanuel Movement.

In the *American Magazine*, December, Ray Stannard Baker describes the Emmanuel treatment as administered by Reverend Lyman Powell of the Saint John's Episcopal Church, Northampton, Massachusetts. The patient was treated for drunkenness:

Mr. Powell stood behind the chair and told Mr. X. to compose himself, that he was going to sleep just as he had gone to sleep before when he had come to the study.

"You are going to sleep," said Mr. Powell, "you are sinking deeper into sleep. No noises will disturb you. You will drop off into sleep. You are asleep."

These words repeated numerous times, soon produced a deep sleep on the part of Mr. X. I could hear his steady slow breathing. Then Mr. Powell began giving suggestions in a low monotone.

"I told you before that you were not to drink any more. I told you that you could not yield again to the drink habit. You can not drink any more. You will go on now into the perfection of freedom. Your whole physical nature will revolt at the thought of alcohol. If you should take to drink again it would blast your life and leave your wife and children without support; it would cost you your position. You are too good a man to drink; you are too fine a character to be ruined by drink. In God's name I command you therefore not to drink any more. You can not drink any more. You will use every means to keep from drink; you will not be able to drink any more."

These suggestions were repeated in different forms many times, the treating lasting perhaps ten or fifteen minutes. The patient was then aroused.

In December number of the *Ladies' Home Journal* Reverend Elwood Worcester, founder of the Emmanuel Movement, describes his treatment of a

sample case thus: "Then came a pianist suffering from acute neuritis in her arms, brought on by too much playing, and from a pain in the neck and back of her head, which is a frequent symptom of neurasthenia. I advise her to take a vacation and to give up practising for the present. Then I *relax her* and cause her pains to cease temporarily *through suggestion.*"

Of another case, that of a little girl suffering from an extremely painful and dangerous attack of articular arthritis, he says: "Although pains like these can not be permanently removed *by suggestion*, yet if you or I were suffering so we should doubtless be grateful for even a temporary respite, and it is always a pleasure to me to see her expression of pain yield to one of peace, and in answer to my question, 'Do you suffer at all?' I get the reply, 'No, I am quite comfortable.'"

As indicated in the above quotations the *modus operandi* of the Emmanuel healers is first to relax the patient, that is, to induce total or partial quiescence of the objective mind, and then to suggest to the subjective mind that the pain has ceased. Suggestion is their weapon; the ability of the subconscious forces of the patient to respond and effect a cure is the measure of their power as "divine" healers. They recognize that fact and do not attempt to treat diseases involving structural changes in the body or any of its organs. Victims of organic diseases are sent to a physician. Christian Scientists proceed along similar lines, excepting that their suggestion to the patient involves the proposition that there is no such thing as pain or disease, a proposition taxing credulity, yet not impossible of acceptance when the faculties of inductive reasoning are voluntarily in abeyance. The difference between Christian Scientists and Emmanuel healers is that the latter recognize the limitations of suggestion and send acute cases to the physician; the former do not recognize its limitations and send such cases as are beyond its reach to the cemetery.

Doctor John D. Quackenbos, a friend of the Emmanuel Movement, and formerly professor of psychology in Columbia University, is quoted as follows: "It is immoral to suggest to a patient what the brain and nerve organs are incapable of doing. No permanent good results are achieved from the suggestion of impossibilities."—New York *Evening Journal*, November, 1908. That means simply that it is immoral to lie to an individual and tell him that he is about to be healed when his disease is such that it is beyond the power of his natural forces to overcome it. It certainly is immoral to tell him such a thing, unless one is in touch with God and knows that God is about to come to his aid. The Emmanuel Movement disclaims any such light by arbitrarily refusing to treat any disease

that might require special interposition. All organic diseases are rejected at the threshold of the pastor's study.

In Hudson's work suggestion plays the following role in accounting for revelation: Under hypnotic influences, sleep, or religious frenzy, the subjective mind is capable of seeing visions, dreaming dreams, or hearing voices; the messages in every case being the result of previous suggestion from the objective mind and in line with the previous convictions of the individual. Thus: Swedenborg believed in the existence of hell; he received spiritual visitations and was much pleased to learn that his ideas about hell were correct. On the other hand the early schools of spiritism abandoned the idea of hell; when they had spirit visitors they learned from them that there was no such place in existence.

Doctor Hudson's theory of suggestion will account for many remarkable manifestations that have been attributed to the superhuman; but it breaks down when carried to an extreme. It fails to account for phenomena in each of the three realms referred to, —spiritism, healing, and revelation.

In the case of spiritism, his arguments do not sound convincing when he attempts to account for those apparitions known as materialized spirits and for the phenomenon of "levitation of ponderable articles," such as table-tipping, sofa-lifting, etc., and he admits that he has seen genuine performances coming under both of these headings. His explanation is interesting as showing how far one may go to avoid recognition of powers extramundane in the affairs of the world; but it is not necessary to follow him so far, providing we are willing to accept the statements of Holy Writ that many evil and unclean spirits were to go into all the world, working miracles to deceive the people.

In the case of revelation his theory may account for many so-called revelations, those that are to be classed as revelations of men. It may account for the fact that many who have claimed such revelations seemed to be honest in the claim. And it is our belief that many, perhaps even in the church, have taken convictions originating in their own beings as the voice of Spirit. But the theory will not account for all revelations. The revelation to Paul on the road to Damascus was utterly opposed to all his former convictions. Under Hudson's theory he would have received instruction to continue his persecution of the Christians. We are glad, too, to be able to state that the vision given to Joseph Smith in 1820 can not be explained under this theory. Joseph Smith, though ignorant that such a subtle explanation would ever be propounded, is on record in such a way as to destroy its application in his case. It will be remembered that he went to the woods to pray that he might learn which

church was right and was told that none was right. Of this he says, "It had never entered into my heart that all were wrong."—Church History, volume 1, page 9. His vision could not have originated in his own subjective mind as a result of his former belief. We must still regard him as a genuine prophet or a willful fraud; and we are pleased to still be able to defend him as a prophet.

In the case of divine healing, the theory of suggestion will not explain all phenomena. To resort to it will compel us to believe as others have argued, that the dead whom Christ raised were simply in hypnotic trance and responded to his suggestion to arise; and that the lepers that he healed were simply victims of "nervous eczema." Christ said plainly that Lazarus was dead. And Doctor Hudson says that Christ knew spiritual laws intuitively and was the great intuitive discernor of right and wrong. It is not necessary to carry the theory of suggestion beyond its reasonable limitations if we believe the divine statement, "The prayer of faith shall save the sick, and the Lord shall raise him up." Man's health may be affected by his subjective mind; but God's miracles go far beyond results having such an origin.

While the foregoing regarding the limitations of suggestion is true, granted that Hudson is even partially correct in his statement of the powerful influence of the subjective mind over the physical forces and its inclination to respond to suggestion, we have a physiological explanation of the fact that God always demands faith on the part of those who come to him asking for healing,—this in addition to the many theological reasons. He simply demands coöperation on the part of the individual in this as in all other things. If the individual believes that he is to be healed, all the forces of his nature will work toward that end. If he is convinced that he will not be healed, all the forces of his nature will oppose any healing influences that God might otherwise choose to exert; in this, as in all things, God gives man his free agency and forces no blessing upon him. When Christ healed men he said to them, "Thy faith hath made thee whole." Surely there was some profound principle underlying such a statement. James says, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord." Surely there must be some fundamental principle back of such a broad statement.

God has told his people how to proceed in cases of sickness, and that when they conform with certain ordinances they *shall be healed*. Of course, we understand that there are exceptions to this rule. We know that individuals that do not have faith will not be healed (in fact they have not complied

with the requirements), and that at other times individuals who have confidence in God do not receive the desired healing because there are wise and sufficient reasons for its being withheld. But we can accept the thought, perhaps, that when an individual *living in complete harmony with God*, in times of sickness avails himself of the ordinance, and there are reasons why he should not be healed, he is entitled to a knowledge that he will not receive the blessing for which he asks. If he does not receive that knowledge, he is justified in believing that the general law is in force, and that he will be healed. Under these conditions he is justified in exercising faith and affirming to himself that he will be healed. Even if he is naturally skeptical he is justified in making the strong mental effort towards belief.

We believe that in Doctor Hudson's theory of suggestion there is at least the basis of a scientific explanation of Alma's peculiar exhortation to have faith, and failing in that to *at least desire to have faith* (Alma 16: 22),—to make the mental effort to cultivate faith. Christian Scientists secure certain good results even when they demand of the patient that his expectation of healing shall include a belief in a palpable absurdity,—the non-existence of matter. The Emmanuel Movement secures some good results even when its devotees rely wholly upon human power and refuse to treat any really serious diseases wherein it would be necessary for God to exert his power.

This being true, much better results may be expected where the patient accepts the gospel law in its fullness, places himself in the hands of God (realizing that he is all powerful to heal), and at the same time makes a consistent and energetic mental and spiritual effort to exercise faith. The suggestion comes to him from the word of God and from the ordinance of administration that he will be healed, and under conditions before mentioned, he is justified in permitting his spirit to accept that suggestion with its accompanying results for good.

The good results will be more certain if he is surrounded by friends and relatives who are exercising a mental operation of affirmative faith and are not subjecting him to an adverse spiritual atmosphere of doubt and skepticism.

ELBERT A. SMITH.

OPENING OF WINTER TERM AT GRACELAND.

The winter term at Graceland College was opened Wednesday, December 2, the exercises being held in the college chapel. Several interesting musical numbers were rendered and the address was delivered by Reverend Pittenger, pastor of the Methodist Church. This address combined several good qualities in a rare manner, being scholarly, uplifting,

and entertaining. We are pleased to announce that it will be reproduced in the HERALD. We had thought at one time that a smaller structure should have been erected for the college building, but we note that the present building is hardly adequate for the attendance. Recitations are held in the chapel, in the library, and in the president's office, besides in the regular recitation rooms.

EGYPTIAN CHARACTERS USED BY HEBREW WRITERS.

I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians.—Nephi 1: 1.

And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew.—Book of Mormon 4: 8.

The above quotations show that the Book of Mormon writers were familiar with Egyptian learning. They show also that those writers used a system of writing called "reformed Egyptian" that was used because it occupied less space than the Hebrew system. The idea that Jewish writers of that date were in possession of a system of Egyptian shorthand has been made a matter of jest by certain opponents. However, proof of the varied claims and assertions of the Book of Mormon is constantly coming to light from the most unexpected quarters. William E. Curtis, special correspondent of the *Chicago Record-Herald*, has an article in the Sunday edition of that paper, November 20, from which we quote:

WASHINGTON, November 20, 1908.—The British Museum has recently secured a parchment book containing a method of shorthand writing in Latin invented and used by Tullius Tiro, the freedman private secretary of Cicero. It contains about two hundred pages covered with symbols inscribed in a large, bold hand in ink so permanent that the lettering is as perfect and as bright to-day as it could have been when it was first written. The symbols are in columns with the definition written in smaller characters beside them, and arranged alphabetically, three columns to the page, and an average of thirty words to the column, making altogether about eighteen thousand signs, each representing a word or a combination of words. The system is the same as that now used by stenographers of this generation, and I have no doubt that many of the signs are identical. The relic must be of absorbing interest to modern stenographers, and I took the liberty to suggest to the gentleman in charge at the British Museum that he invite some accomplished shorthand writer to prepare a comparative study of Tiro's method with that in use to-day.

The book is well known among bibliographers, and was fully described in 1817 by Professor Ulrich F. Kopp, of Mannheim, Germany, in his *Paleographica Critica*, volume 1, page 294, *et seq.*, published in 1817. *Kopp says the Egyptians were the inventors of stenography, and that systems of shorthand were used by the ancient Hebrews, who undoubtedly imitated the Egyptian methods.* He quotes Psalm 45: 2, "My tongue is the pen of a ready writer," as a reference to

stenography. He also quotes Xenophon as saying that Diogenes used what he called "tachygraphiam," a system of abbreviations to economize time and labor in writing, but his manuscript was illegible to other persons who were not familiar with the signs used. The Greeks had several systems of shorthand, but so far as known they were the invention and the property of those who used them, and were not taught in the schools. Professor Kopp tells us that Tiro's was the first complete system ever recorded in Latin, and was undoubtedly the most perfect, scientific, and comprehensive that was known up to his time.

Elders' Note-Book

A PLEA FOR THE TEACHER.



BISHOP RICHARD BULLARD.

Bro. Bullard argues that we should select branch officers who are competent to do the work in their particular departments, and then let them do that work without undue interference.

The final reward to be given by the Master to his faithful servants, enters more or less into the purpose for which we toil—and becomes an incentive to press on in the conflict before us. The manly contest, where brawn and energy are put to the test, where thousands await the outcome, to give to the victors the shout of applause, and place upon them some mark of honor, becomes an inspiration, and is very gratifying to what may be called vanity lingering in the soul of man.

There are, however, deeds to be performed, and

services to be rendered, by men and women, where nothing of an outward demonstration awaits them as a mark of honor or distinction, for valuable services rendered; but which, they know, when entering into such service, and performing that which has become an important duty in their lives, will oftentimes bring displeasure, unfriendliness, and harsh treatment.

In the service of the Master, Jesus Christ, there is a work for all willing hands. There is so much to be done, and so few to do the work, that no one need be looking for work to do; for it is always at hand. In a great house there are vessels of honor and vessels of dishonor—the dishonorable vessels are to be cleansed. Some one must be appointed to help do the cleansing. Who shall it be? In the house of the Lord, or the church, there must be order. The laws relating to this have been given of God. The officers to see that these laws are kept and respected have been given and ordained of him. Every officer has been appointed his post of duty; and has been commanded to learn the duties pertaining thereto. When he has learned his duty, he knows what to do, and how to perform that duty; for the One who instructs one is always ready to instruct all. The deacon is as much entitled to divine instruction or help as the apostle. They are both men, with men's weaknesses, and equally important before the Lord. The law relating to the duties of an officer of the Aaronic order of God, as is the law relating to the duties of an officer of the Melchisedec order. Both orders are orders of distinction, because of God's appointment.

The teacher is as important an officer in branch government as is an apostle who has the directing and regulating power of the general church in all the world in his work, or our heavenly Father would not have made the selection. When a branch makes selection of a man to fill the important position of teacher, that choice should be made according to the gifts manifest in the man to fill that office, and the calling of God unto that man. If God puts his finger upon a man as his choice, he makes no mistake. If that man will then study, and learn the duties of his office, he will make a successful teacher or officer.

I believe that as that man gains experience in his work, through a faithful application thereto, he knows more about his work than any other man can know. I believe he can work as independently in his office, as the presiding officer, be he high priest, elder, or priest. If he has followed the injunction of the Master, "Let every man learn his duty," and goes about that work with humility of heart, and with faith in God, he need not wait to be commanded or directed in a special way, when duty's door is

open before him; but should go forth as a servant of God to accomplish the work intrusted to his care.

I do not wish to be understood to mean that proper council in priesthood meetings should be slighted or ignored, where a branch is organized and holding its regular priesthood meetings. Great good can be accomplished by the officers working as a unit, as well as much good being gained by holding their council meetings. These are auxiliaries to the carrying out of official branch work. But when a teacher has work in hand, who knows better how to accomplish that work than himself? Why should he wait to be counseled as to how he should go about the work intrusted to his care?

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.—Doctrine and Covenants 17: 11.

There are times when consultation and counsel are needed by every officer; and every one working in the interests of righteousness as an officer will feel the need of this at times, and will seek it. But where duty is so clearly outlined by the Master, can not the teacher learn that which relates to his work as well as any one else could learn it? and who should be the most anxious to learn, or properly perform the duties therein outlined?

He has to act as detective many times; and, in some cases, act with shrewdness, secrecy, and promptness. He is the man above all others who should have the tact and wisdom to do his work aright, and should not be interfered with while holding a license as a teacher, and chosen by the branch to act for them.

If the branch has made a mistake in its selection, then the mistake should be rectified, and the man released; for the work is of too important a character to have the wrong man at it. But give the teacher the prerogatives that are his and watch results. Do not discourage a teacher by continually warning him to be careful. A good teacher is always a careful man—and can do his work better than you who are not a teacher.

There are teachers and there are elders who have not learned their duty. A good teacher is better than a poor elder, to God and to the church; and a good officer, be he teacher or elder, is alike acceptable to God. Let all uphold the hands of their fellow officers, as the head can not say to the feet, "I have no need of you"; but God has placed them in the body "as it hath pleased him."

The lionizing of one officer, because of his office, or as a man, is not pleasing to him who is no respecter of persons. Jesus, as the Son of Man, the great high priest, became servant of all, and directed all honor to be directed to his Father that belonged to him. Let us do likewise, but give honor where honor is due among our fellow officers.

RICHARD BULLARD.

Original Articles

LEAVES FROM LIFE.—PART II.

AUTOBIOGRAPHY OF ELDER J. F. MINTUN.



ELDER J. F. MINTUN.

On the fifth day of May, 1878, I was ordained an elder under the hands of Elders Phineas Cadwell, Magnus Fyrando, and A. W. Lockling, at which time the Pleasant View Branch, Harrison County, Iowa, was organized, of which I was chosen secretary. Only a few weeks elapsed when I concluded that I would enter upon one of the duties that I felt I had been called to do when ordained, and so consented to preach. I thought and prayed much about it, and finally concluded to use as a scriptural text, Matthew 11:27, and accordingly I did, occupying about fifteen minutes with freedom, but had no more to say, and closed without apology. I continued to occupy from this time on, one or more times each Sunday, while occupying the working days teaching in the country schools, and trying to farm a small piece of ground that had been cleared on

the place that I had bought as a home; and in all my efforts I was aided by the Lord, and found favor with the people, and had greater freedom in occupying in public, and in administering to the sick, many of whom were blessed in a remarkable way.

On the 30th day of September, 1879, I was ordained a seventy, at Gallands Grove, under the hands of Elders J. C. Crabb, James Caffall, W. H. Kelley, and R. J. Anthony, but on account of being incumbered with debt on a little home I had bought, and losing nearly everything I had, through putting too much confidence in a relative from whom I had bought my home, I did not enter into general missionary work as a seventy till November 11, 1881, having at a conference been appointed on a mission to Nebraska a short time previous. At this date I started on my way, being taken to a town about five miles from home by Bro. Edgar Lanpher, leaving purse and all that I had, in a financial way, with my wife, who urged me to take at least enough to pay my way across the Missouri River; but I replied that if the Lord wished me to occupy that mission he would raise up some friend who would furnish me the means, or some other way would be opened up; that I was going to prove the Lord, and myself,—and I did.

I preached at the schoolhouse at Calhoun the first night, and by request remained the second night. At the close of the services I stated briefly that I was on my way to my mission to Nebraska, and going as the ministry of New Testament times, and that I would start in the morning. No one seemed to notice my condition or to sense my needs, and I returned to my sister's, where I was lodging. Before entering the house I breathed a prayer that God would send me sufficient help financially to pay my way across the river, as I was willing and could walk the rest of the way. Again, after retiring, before closing my eyes to sleep, I began to pray in a similar strain, and while praying a rap was heard at the door, and upon inquiry I learned that I was wanted, and when I opened the door a hand was extended with a half dollar for me, the donor saying that after the service he returned home, and was preparing to retire, when a voice said to him, "Go and give that minister some money." He argued that he had so little, and he could see where he needed that so badly, that he concluded he could not comply. The instruction was repeated, and the same argument passed through his mind with the same result. The third time this was repeated, when he was about prepared to retire, and he again put on his clothes and came and gave the money to me, and when he had given me this explanation he bade me farewell.

This was and has ever been a witness to me that

God had called me to do missionary work, and that it was pleasing to him that I should minister in Nebraska at that time, and a further witness that God did not forget his servants, but would care for them to-day as the Scriptures testified he did in the dispensations past.

I continued on this mission till the spring of 1885, when I was appointed to labor in Minnesota, but it was with a heavy heart that I entered upon this mission; for the church was not in a condition to care for the family during the past year, and I was indebted for a small sum for their care, with no immediate prospect for any better conditions. But I started and occupied till the latter part of the summer, when I returned home and took up secular employment to pay indebtedness, and so situate my family that I could continue faithful to the duties of my calling.

For something over four years I consecrated my services to God in temporal employment, occupying on Sundays in the ministry locally. I was greatly blessed in all that I undertook, and according to my promise to God, I sold out when I had accumulated sufficient to care for my family, and pay indebtedness, and again entered into the missionary work, in which I have continued without interruption till the present time.

On April 20, 1900, I was chosen, and ordained one of the council of Seven Presidents of Seventy, under the hands of Apostles John W. Wight and John H. Lake, since which time I have been actively engaged in the special work of this council, and have acted as its secretary. About the same time I was chosen as secretary of the First Quorum of Seventy to succeed Bro. R. S. Salyards, who had been called to another position, and I have occupied in that capacity since.

Some remarkable cases of healing have occurred during my ministrations, several times in my own family, but space will not permit me to mention them. Suffice it to say the blind have been made to see, the lame to walk, the paralytic restored to soundness, fevers rebuked, and I have been associated with several cases at which time those possessed with devils have been made free, two of which cases are known to many not of the church. I have been made the recipient of blessings through the gift to be healed several times, even when my life was despaired of in a few instances.

I have not brought so many into the church, through my ministrations, as have many others, but I am happy in the thought that many whom I have been instrumental in bringing the gospel to, have become and are now active and efficient laborers in the service of God. But no one result adds more to my pleasure than the fact that all

my children are actively engaged in the service of the church in some of its departments.

Since entering the church I have been closely affiliated with and actively engaged in the Sunday-school work of the church, being one of those who began the agitation of a district Sunday-school association in the Little Sioux District some time before one existed in the church, which resulted in this district being organized before there was a general association. Of this district association I was superintendent for years, or until I was appointed to another field of labor, or it was thought I would be. I was associated with others to revise the constitution and by-laws of the General Association either two or three times, and have been associated with the work of all the conventions since the first. I have acted as one of the instructors at each of the general institutes of the Sunday-school and Religio associations, and in all my association with this department I have been as much blessed with the Spirit of God as in the general missionary work. I was chosen secretary at the organization of the Zion's Religio-Literary Society, and have been closely associated with it and its workings since; assisting in formulating and revising the present constitution and by-laws of this society. At one time I acted as one of a committee of five to revive the society when its president had sung its funeral-dirge and was preparing to preach its funeral-sermon, and many of its leading and most interested members saw what appeared to be the close of its career.

The committee was not sure for some time just what would be the outcome of their work; and we are sure now, as we were at the time of our meeting, that unless the heavenly Father had come to the rescue, the committee would have failed to accomplish much more than to drape the funeral-couch. Then and several times in my association with this society, I have received witness from God that the Religio was a part of his great work. In fact, in all my labors in the church, either as an elder, a seventy, one of the presidents of seventy, as a Sunday-school or Religio officer, or committeeman for either, I have received equal evidence that the work was a part of the one great gospel plan, and approved of God. I feel an equal interest in the success of all departments of the church, and feel that I am called as one of the general officers of the church to do what I can in the interests of each, whether locally or in general.

In a previous part of this article I mentioned the opposition through prejudice of my wife's mother, Mary H. Knight, who made her home with her daughter from the time of our marriage till her death, nearly nineteen years afterwards. Her prejudices were so strong that, though a praying woman, she could not quietly submit to family

prayer offered in the home by a Latter Day Saint, myself or any one else, so that for some time after I was baptized my wife and I held family prayer at our bedside, so as to retain peace at home; but finally, through the providence of God, she became reconciled to this; but yet bitterly opposed, both in word and deed, to the church and the people who composed it, so far as she had ability. We continued praying that God would sanctify her opposition for good and lead her aright, for we felt assured that she was honest, and would finally yield to the truth.

At one time, when on a visit to a neighbor, she fell and fractured one of the bones in one of her shoulders, from which she suffered severely; but because of her prejudice she would not ask for prayers to relieve her, until she had suffered for some time, when one evening, after she had suffered all day and we had had our family worship, she in a humble spirit requested that she might have rest that night, for she had not rested for several nights on account of her suffering. Immediately, when this request was made, the Spirit rested upon me and I was instructed to say, "You will rest to-night," and before we retired we bowed at the bedside and plead that God would show mercy and give the rest desired. She rested, and the next morning said at the breakfast-table, "If your elders had administered to me I would have to acknowledge they had blessed me."

I informed her of the various ways God had blessed those who sought him, and would bless them now, and requested her to acknowledge the hand of God in the blessing received. But it was only a few days until her opposition was as intensely manifested as before this event, and I was led by the Spirit to inform her that if she continued her opposition she would suffer another injury, one like unto the first, from which by the blessing of God she would be relieved; that if her opposition continued after this she would be visited by an affliction from which she would not recover unless she consented to obey the Lord so far as light had been and would be given to her. This she made light of, yet in a short time after, while I was absent from home in attendance at a conference at Magnolia, about three and one half miles from where we were then living, while she was taking a short walk near the home, she fell and injured the other shoulder, like the first injury, so far as she or we could tell, and when my wife came to her the first thing she said was, "I wonder if Frank has been praying that I should kill myself."

When I returned home I found her in intense agony as a result of the injury, and I asked her what she wished I should do, but she could not consent to having the elders. The next morning she was willing that I should bring the elders, when I brought Elders Magnus Fyrando and William Cham-

bers, whom I informed of her prejudices, and of her past experiences. Immediately, through the administration, she was relieved of all pain, and continued relieved. It took some weeks before the shoulder was strong, but it gradually grew stronger till it was as strong as the other, and as it had ever been. While she acknowledged that she had received a great blessing, she would ascribe it to the fact that these men were good men, and not because of any special authority resident in the elders of the church, and it was but a few weeks till her opposition was manifest very bitterly again.

Only a short time elapsed till she was attacked with a rapidly growing inward tumor, and her life was despaired of. The neighbors who visited her told us that she could not live, and some thought her time of life very short. One evening some of them said that they did not expect to see her alive in the morning. This was in the afternoon. She realized that she had but a short time to live unless a change should come, and she spoke of her fears to me, and requested of me to know what I thought she ought to do.

Immediately the Spirit instructed me to say, "If you will get the consent of your mind to go to the General Conference (which would convene in about three weeks), and there listen to the preaching of the word, and make a prayerful, and, so far as possible, an unprejudiced investigation, and, if convinced, will obey, you will be healed." She turned her face from me, and I stepped out to give her time for meditation. Shortly I returned to her bedside, and she said, "I have the consent of my mind to do as you have said." Within two hours the tumor had broken, and the next day she was up, doing some sewing preparatory to attending the conference, at which place she was baptized after a severe struggle with herself.

This experience has been of value to me in my ministry. It gave me a better understanding how to meet the prejudices of others, and to what extent a prejudiced person may honestly go and yet God show them mercy.

One of the strangest experiences through which I have passed was in a case where one was possessed of an evil spirit, which I will briefly relate. This experience occurred at Valley, Nebraska, on Saturday evening, at the close of a conference session of the Northern Nebraska District, at the time when Elder A. H. Smith was in charge of that mission. Just at the close of the evening service Bro. Jack Suttles came to the schoolhouse where the conference was being held, and requested of me that some one go to a place about eighty rods away, and cast out an evil spirit. I presented this request to Bro. A. H. Smith, who said to me, "You go, and take others with you as you may select." I told him of my weariness, and

requested that he release me, and send some one else; but he said, "Go." I went, and took three other brethren with me, finding the house full of people, and the greatest confusion existing, some crying: one thing and some another, and the one possessed screaming so as to be heard for quite a distance. They had strapped the one possessed both hands and feet, and six strong men to hold him on the floor to prevent him from injuring himself or others. I learned upon inquiry that there was no oil present. When it arrived I gave some to the person possessed, which he spat out with spitefulness onto the people near him, but from this act he became weaker, and more docile, and we laid hands upon his head and rebuked the evil spirit, and the person was immediately relieved, and was in his right mind. The next day he was at the services, and a week from that time he was baptized.

At one time in my missionary work I became very much discouraged because I could not see better results following my labors. During the night I had a vision, whether waking or sleeping I can not tell, but it seemed that I was awake, which gave me the encouragement that I then needed, and has been of encouragement to me since. I thought that I was commanded to go and make a proclamation to the residents of the town in which I then lived, "Repent, for the kingdom of heaven is at hand." I immediately started; but as I went up one side of the main street, crying this proclamation to the people, I saw many engaged at their various occupations, only one stopping from his work to listen, and my discouragement was intense when I neared the starting place, when a voice from above cried to me, "Have faith in God," this being accompanied with such power that I was thrilled through and through, and felt its application. When I have felt somewhat discouraged in my ministerial work this has by the Spirit been brought to my remembrance, and I have been sufficiently reconciled to conditions to endure them more patiently.

When quite young in the work I was given the spirit of prophecy, and the unwise use of it at that early day has been a source of considerable trial to me. I thought that everything made known to me through this gift was to be presented to the public. At the time had in mind I was in a social meeting. The Spirit rested upon me, giving me certain information that to me was of value, but I now realize it should not have been made public, but through lack of wisdom I arose and made it known. Some who had been in the church longer than I, came to the home and said that the spirit that gave me the information was of the Devil. I knew that it was the Spirit of God through which the information was given, if I had ever had the Spirit of God, and if I had never had the Spirit of God I knew that I had

been deceived, and I came near denying the manifestation of the Holy Spirit. Because of what this brought to me by way of anguish of soul, when I realized how near I had come to committing so serious a sin, I besought the Lord to take this gift from me, which he did, and for years I did not have it. I thought of this experience in after years, and questioned whether I had the right to ask relief from any responsibility that God had placed upon me, and I confessed my wrong in asking that the gift be taken from me when I should have asked for wisdom to have borne the responsibility which accompanies the possession of such a precious gift, and expressed my willingness to assume this responsibility, if it was the will of the Lord to again bestow it upon me, and through its use I could glorify him. It was restored, but I did not enjoy the freedom in its use, till of late years, as I had previous to the experience just related.

I have selected these experiences from among the many I have had, each of which has associated with it a lesson to others, besides giving such features of my experiences as will aid others in seeing some of the characteristics of my nature and the weaknesses that I have had to contend with and the manner in which the Lord has helped me.

God has been exceedingly gracious to me by warning me of dangers, staying the hand of those who would have done me injury, and the tongue of the slanderer, and in supplying my needs. He has helped me to crucify my pride, that my wants might not be far in excess of my needs, so that I might not so seriously feel the sacrifice of a missionary as I otherwise would. I have been informed of sickness in the family when I was far from them, and also of their temporal needs, supplies being sent to me in providential ways at the very time needed to relieve their extreme wants. My companion has been visited with the spirit of healing, as have also my children, and angels have given instruction that has changed the conditions of the home marvelously, but to do more than to refer to these facts would occupy too much space in this brief biography.

My soul longs for wisdom and ability to do more as age advances, but the activities of both mind and body remind me that I must expect to do less, which suggests that I must do what I do with greater wisdom, and be patiently subject to the instruction of the Master, "Have faith in God." I labor in hope that the future unwritten biography of my life will not be associated with less of the grace and power of God than that which is past and recorded.

To be continued as time progresses, and future years shall unfold the wisdom of its publication.

In hopes of eternal life, I am,

J. F. MINTUN.

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THE BEAUTY OF HOLINESS.—PART II.

Is it not the consummate essence of folly to antagonize the fact of a possible greater progress, larger and better possibilities of the soul, because we have not as yet experienced them? This is about as reasonable as the infidel posing as a critic of the Christian religion because he has not experienced the spiritual blessings of the gospel. To believe in the possibility of a life of holiness, righteousness, and coöperation with God in a far greater sense than we now enjoy it, is undoubtedly the first step towards its attainment. A greater amount of practice of the glorious religion we have would make effectual many prayers of the ministry and others of the church; and, to say the least, would relieve the especial ministry from the burden of pastoral duties now necessary in some branches because of their low spiritual condition.

Just as truly as plants strive to cast off impediments and heal their wounds, so should we in our spiritual warfare cast from us everything that makes encroachments and eats into our spiritual life. Darkness is the absence of light, in a physical as well as in a spiritual sense. So can we truly say that evil is the absence of good, and good the absence of evil. With equal propriety can we also say, that true living manifests the absence of greed and everything evil, having a disposition to elevate self above the surroundings. It seeks no advantage over others. Christ's cause being that of humanity, ours, to be subservient to it, must harmonize in beautiful detail. Therefore our aims should not be centered in self, but with certain propriety it will show an expression of love towards the great brotherhood.

In taking upon us the name of Jesus Christ, to act as his agent, have we regrets for the world? If this be true, how can we sing sincerely, "Jesus, I my cross have taken, all to leave and follow thee"? A longing for the frivolities and carnal things of the world is not the proper life of a Saint; but is in striking contrast therewith. "No man having put his hand to the plow and looking back, is fit for the kingdom of God."—Luke 9: 62. Too many people, in the acceptance of religion, are not impressed with the fact of the necessity of a change of life, for but little results, if any, better than the world is manifested. Whenever we hear a loud profession and see no practical results demonstrated, but rather a glaring lack of harmony between the profession and the requirements of that profession, we know there is something wrong. It is the faithful "doers of the word and not hearers only" that will be the successful ones and will carry the laurels of victory in the race of life. Thus we must come to the position that Christianity is more than a belief; it is a vindication of it by faith and works.

The Christian religion and all that pertains to it

is simply a means to an end, and that end is eternal life. This means that if we permit it will lead to perfection and thus we become like God. The machinery of the church, when in operation, has for its grand purpose the character building of man and the elimination of all evil. If we willingly walk down the path of life hand in hand with this latter-day work, there will be a gradual transformation of our natures that makes for everything that pertains to nobility of Christian manhood. Our personal influence will give a soothing balm of unity for discord and disruption; solidarity for the selfish strife and struggle of human interests; service for those in need, which is indicative of light and spiritual life from Him who is the source of all light and life. We will have boldness in declaring the principles of right; yet within there will be confiding trust, with the love of God in us manifesting child-like simplicity. There will be crowded from the heart all bitterness and rancor. No place will be found for hate, clamor, discord, or any evil thing. The love of God will swell in each nature and the whole delight will be in the "law of the Lord." One will learn to love as the Master did while among men, overcoming evil with a superfluity of good. He will manifest a consciousness in every way holy that "thinketh no evil" and recognizes the virtue and goodness in others. Are we right, then, dear reader, when we insist that any type, model, thought, or spiritual ideal that does not lead to pure holiness and perfection, is unsafe and therefore unworthy to hold to when we strive to make the best of our possibilities? If our lives are fruitful, with God we will have a coöperation of unlimited resources from which to draw for every needful thing.

Says Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3: 14. Indeed it is a high calling to be a Saint of God; but the mark is only attained by unwavering fidelity to the truth for its own sake, untrammelled by worldly tradition and wrong-doing. Toward one another we can sincerely hope and pray, "and this also we wish, even your perfection."—2 Corinthians 13: 9. Paul also spoke "wisdom among them that are perfect," and why not the servants of God do the same to-day? It is contemplated in the law, "that we may present every man perfect in Christ Jesus."—Colossians 1: 28.

Life is a succession of conditions; in other words, a period of preparation. To be good and to do good is the supreme end; not to do right for fear of the judgment; but to do right because it is right. "And this is the condemnation, that light is come into the world, and men love darkness rather than light, because then deeds are evil."—John 3: 19. "And if a man strive for masteries, he is not crowned, except he strive lawfully."—

2 Timothy 2: 5. Evil deeds lead to darkness spiritually, but generally the darkened condition precedes the action. So, no matter which way we view it, the ultimatum is darkness and sin. So also righteous deeds lead to light, and light to spiritual goodness, and from this simple analysis we reason the necessity of the life being holy and pure, that the greatest light possible be obtained. The law of the Lord and the will of man should ever be blended if the best results occur in Christian warfare to influence the world. Perfection being the ultimatum contemplated in the scheme of redemption, with assurance we say that to put on Christ at least carries with it the idea to put on the characteristics of Christ, so far as righteousness and holiness are concerned.

Life is a generous gift from God. (See Genesis 2: 7; Psalms 8: 4, 5; 36: 9; Acts 17: 28.) Eternal life also is a gift from our merciful Father. (See Romans 6: 23; Hebrews 5: 9; 1 Corinthians 6: 20.) In all reason should not the rational procedure be, taking under advisement these facts, that our life should be expended or used for him? "Fear God and keep his commandments; for this is the whole duty of man."—Ecclesiastes 12: 13. Again, "And what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."—Micah 6: 8. Again, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead to sin is freed from sin."—Romans 6: 6, 7. Again, "And that ye put on the new man, which after God is created in righteousness and true holiness."—Ephesians 4: 24. Again, "For ye are dead, and your life is hid with Christ in God."—Colossians 3: 3. Thus God is our greatest benefactor. He has given us life, prosperity, home, loved ones, and above all, the gospel and the hope of eternal life. Well might the question be asked, What are we doing in return to compensate him for his wonderful goodness to us? How willing, then, should we be to respond to his loving-kindness? We should carefully consider. Only the right kind of service is acceptable: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself."—Mark 12: 35, 36. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace and ensue it."—1 Peter 3: 10, 11. "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God."—James 4: 4. Put on the whole armor of God that ye may be able to stand against the wiles of the devil."—Ephesians 6: 11. Thus it is seen that a life proper is one of

true principles. Whatever principles we follow, accordingly our lives will be also. We must be governed by right principles. Principles are of no worth when separate from human activities; but when honored and obeyed, of inestimable value as a beaming star of hope that ever points to nobler endeavor.

Each one individually, as well as all collectively, by reason of worthiness, should regard the other. "Ye are our epistle written in our hearts, known and read of all men."—2 Corinthians 3: 2. So faithful and true should we be to the covenant we have made that we will be "living epistles," for within we should contain the ennobling truth which will beam forth to be a benediction to all. That which makes for improvement of the spiritual life of man must be continually employed.

"Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that has clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."—Psalm 24: 3, 5. "These are the things that ye shall do; speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord."—Zechariah 8: 16, 17. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Corinthians 7: 1. It is not a spontaneous growth, as the mushroom that grows up in one night, but a constant advancement, a "perfecting of holiness" toward the divine liking. "To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thessalonians 3: 13. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6: 22, 23.

Thus the Scriptures abound in evidence voicing the fact that "the beauty of holiness" is the reasonable service the Lord requires. Thus to become a disciple means for us to be put wholly in the way of truth. Let us render to the Lord that proper tribute of praise, with a broken heart and a contrite spirit; and bear always in mind that we only gain eternal life through faithful living to the end. A fit comparison of this very matter is made by Eliphaz the Temanite when he uses the figure, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."—Job 5: 26.

To produce a shock of corn fully matured it requires that the seed must first be sown, and that seed must have the germ of life, with a proper soil to grow in; proper cultivation is necessary, a supply of proper nourishment gives a gradual growth, and the adversities to contend with and overcome until maturity, are all to be considered. So also are like conditions necessary to develop spiritual life and maturity. The lapse of time is not always life proper, but how and for what we live. The supreme end is to glorify God.

If we command honor we must be honorable. We must give benefits to others as well as to receive. In this way we give the world the strength of our character and light. True kindness and charity is thus founded on kindly thought for others. Like the busy honey-bee, each one will contribute honey for the hive. Each one should be a helper.

When we send a child to school we expect him to advance and not all his school days be spent in the first reader. So also in the gospel school we are supposed to advance until graduation.

The man that does things right is the successful man. The sculptor works with dint and courage in carving the statue from the block of crude granite; so should we in rounding out a proper Christian character. "For now we live if we stand fast in the Lord."—1 Thessalonians 3: 8. Yes, true Christianity is the science of learning to do things right. This attainment is the priceless gem that should be sought by all in the church. It should be the object of all our endeavors. That we are to-day on the threshold of a marvelous development, an unfolding process, so to speak, of a higher and better spiritual life, is patent to all those alive to the potential magnitude of this great latter-day work.

The objective point of attention with some in the past seems to have been downward instead of upward to the mark of the high calling. This false objective should be deplored and a need for a better regulation be discerned. We must ensue peace and strive for greater spiritual prosperity. That we should emancipate ourselves from the thralldom of sin is the evident accomplishment contemplated by God. "But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy."—1 Peter 1: 15, 16. This is again affirmed by Paul, "That we should be holy and without blame before him in love."—Ephesians 1: 4. Indeed it is intended "to present you holy and unblamable and unreprouvable in his sight."—Colossians 1: 22. (See also Colossians 3: 10-15.) Yes, truly we should serve him "in holiness and righteousness before him all the days of our lives."—Luke 1: 74. "For God hath not called us unto uncleanness but unto holiness."—1 Thessalonians 4: 7. Within us then will be manifested

in our bodies a "living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12: 1.

To ancient Israel it was "Sanctify yourselves therefore, and be ye holy."—Leviticus 20: 7. And under the gospel covenant the command is the same, "Follow peace with all men and holiness, without which no man shall see God."—Hebrews 12: 14.

Not blind faith but a living, unwavering faith that will enable us to move on and on, and daily adjust ourselves more and more to the truth and plan of God, should be the only rational faith that will bring results. A faith of this character is within itself a constant prayer. This divine faith is given to us in the gospel if we live right; but we should remember that it can be cultivated and matured. It will enable us to be constant and abiding, and qualifying us to understand "the deep things of God"; and within will be the elements of purity and innocence, humility, and meekness, as we see in the little child. When we have such faith we trust God wholly and the peace that fills the soul "passeth all understanding." It will lead us to be earnest and solicitous to impart to others the great benefits we have received. It will establish us firm as a rock in confidence before God, and the waving shocks of infidelity in their efforts to reason away God and his law will seem simple and but the work of a fool. "Oh, for a faith that will not shrink" under any trial or tribulation. Let us seek more permanency in faith, purity, and integrity, that truly with us there will be beautiful harmony and rhythm in our lives to the annunciated gospel of these last days. While it has been glad tidings to us, let us make it such to others.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."—Psalm 1: 1-6.

S. S. SMITH.

SAGLE, Idaho, October 22, 1908.

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ASLEEP OR RESTING?

Silence is often one of the most forceful arguments used against this work in which we are engaged; not only by those who are without, but also by the members of the church, in part at least. When we who are in an isolated condition, and those who come in contact with us in our daily life, can see no higher

mode of life than that which they see in others of the various churches, is it not because of silence? Why stand with silent spirits? Why be slow in obeying the command of the Lord? Are we not of the people of God's choice? Shall our lives not be such that those who know us will be able to recognize in us a higher and better life than in those who have not this blessed hope?

Christ said, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall the earth be salted." When we notice a home with those at its head who are supposed to be the salt of the earth, and by continued experience find no system of worship, hear no offer of thanks, no morning or evening prayer; or in case we hear these, and our attention is called (by observation) to literature that could not uplift the lowest, a class of reading that only kills desire for all that is better, it is then we must conclude that some one has been silent when they should have been otherwise.

Let us examine ourselves and see if we are on the silent list in any manner where it would be better for us, and those around us, if we were more diligent. According to the Apostle Paul, God is a rewarder of those that diligently seek him. Shall we, by our lack of diligence, approve of that silent method of injuring ourselves and others?

We pray for the redemption of Zion, or the building up of God's kingdom. Are not we a part of that kingdom (or Zion)? If so, then where will we commence our work? The inspired writer said, Be not hearers of the word only, but doers. Where is our starting-point? At home. He who conquers himself is greater than he who rules a nation. Our heart, our own disposition, and the affairs of right worship to God in our own home are of much importance in this warfare in which we are enlisted.

Again, Christ says, Unless ye become as a little child, ye can not enter the kingdom. We could readily take this to mean that we must lay aside all our desires, and become without purposes of our own. Let God's will be ours. If there is no work, there can be no reward. If God is a rewarder of those that diligently seek him, then it seems that without diligence we can not expect the reward. Let us consecrate ourselves to God's service with fasting and prayer. Paul says, Pray without ceasing. Let us pray that we may make the will of the Lord our first thought, that we may thoroughly crucify the lusts of the flesh, and ever be found with a good word of praise for our Lord and our God.

Can we sleep while the battle is on? Can we, the young of the church, sleep, or stand calm without emotion, watching the conflict? Or will we quench the Spirit that rises within us and causes us to desire to be in the battle's front? Shall we work or sleep? Let us not say, with doubting hearts, How?

Christ said, "Ask and ye shall receive." James said, "If any of you lack wisdom, let him ask of God." The exhortation of the Apostle Paul was to pray without ceasing, and the promise is that God will reward those that diligently seek him. Where is our excuse? Behind what shall we stand? When shall we be able to say to our conscience, We have exercised all faith and diligence toward God? Surely if we consider the many promises that our Lord has extended us, we can not be silent; but it will call forth an effort that is the best within us. Surely, the best of our lives is not over-sufficient for one who has guarded us through all trials, and blessed us with all that we have, and all that we are. Let us so conduct our every-day life that we may be worthy of the good things God has in store for the just.

To the young of the church: Let us by prayer and fasting desire to obtain that Spirit that will so prepare us that when the work demands, we shall be worthy and willing to fill any position our Lord may require of us.

BERT E. HART.

Of General Interest

OVER THIRTY RELIGIOUS BODIES IN CONFERENCE.

PHILADELPHIA, November 29.—More than thirty religious bodies, representing eighteen million souls, will send delegates to this city this week and part of next to participate in one of the most remarkable religious gatherings in the history of Protestantism in America.

So comprehensive a convention as this first meeting of the Federal Council of the Churches of Christian America, probably could never have been held prior to the beginning of the twentieth century. The convention, which will be in session from Wednesday evening, December 2, to Tuesday afternoon, December 8, has been in preparation for six years, but is more particularly the fruit of the interchurch conference held in Carnegie Hall, New York City, in 1905.

For the first time the Protestant churches of the United States will be practically and officially, though not organically, united in one body. While this "federal council" will be without legislative or judicial authority, its recommendation will carry tremendous weight.

The objects of the federal council will be:

To express the fellowship and catholic unity of the Christian Church.

To bring the Christian bodies of America into united service for Christ and the world.

To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

To assist in the organization of local branches of the federal council to promote its aim in their communities.

Among the churches which have approved the plan of federation and appointed delegates, are:

Baptist churches, the Christian connection, the Congregational churches, Church of the Disciples, Evangelical Association, Evangelical German Synod, Society of Friends, Evangelical Lutheran Church, the Mennonites, Methodist Episcopal Church, North Methodist Episcopal Church, South, and both African Fellowships of Methodists, Methodist Protestant Church, Moravian Church, the Presbyterian churches, Protestant Episcopal, Primitive Methodist, Reformed churches, Reformed Presbyterian churches, United Brethren, United Evangelical Church, United Presbyterian Church, Welsh Presbyterian Church, and Seventh Day Baptist.

At the opening session on Wednesday evening at the Academy of Music, Reverend Doctor William H. Roberts, who was permanent chairman of the inter-church conference of 1905, will preside. Subsequently meetings will be held in Witherspoon Hall under the chairmanship of such representative men as Thomas C. McMillard, of Chicago, moderator of the national council of Congregational churches; Reverend Doctor J. S. Kieffer, president of the general synod of the Reformed Church in the United States; Reverend Doctor Baxter P. Fullerton, moderator of the general assembly of the Presbyterian Church in America; Right Reverend Ozi W. Whitaker, bishop of the Protestant diocese of Pennsylvania, and Bishop S. C. Breyfogel of the Evangelical Association.

Simultaneous popular evening meetings will be held in various places. On Sunday two great interdenominational meetings will convene, one in the interest of "The church and labor," the other on "Interdenominational brotherhood." On Monday evening the city churches will give a reception to the delegates in the Academy of Music.—*Kansas City Journal*, November 30, 1908.

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RABBIS RETURN THANKS.

Four Hebrew rabbis on one platform at the new Temple Israel yesterday morning found fervent cause for Thanksgiving. At 10.30 o'clock the temple was filled with a large congregation. The service was distinctly a Jewish one, and the congregation was largely made up of followers of that faith from all parts of the city. Rabbi Mendel Silber, Rabbi Henry Messing, Rabbi Adolph Rosentreter and Rabbi Leon Harrison gave the addresses. The day was described by Rabbi Harrison as one "when the whole nation forgets its differences and becomes one in gratitude to God."

In Rabbi Harrison's address he spoke warmly of national freedom, and the freedom of the Jew in America, "where every door is open, and even the honored places of political preferment welcome the Jew." He mentioned that a Jew is in the cabinet, and spoke with enthusiasm of President Roosevelt's

recent published address to the people, in which he stated that there was no reason why religious belief should bar any one from public office, and predicted the possibility that a Jew might occupy the President's chair were his qualities fitting. "In this age, in this country," said Doctor Harrison, "the Christian for the first time fully and literally justifies the preaching of the brotherhood of man."

Doctor Messing read a number of pertinent quotations on reasons for thankfulness, styling his production a "boquet from the literary garden." Rabbi Rosentreter spoke eloquently in German, expressing gratitude for a free land, with free opportunities, in which the Jew, as all others, should merit his blessings by forgetfulness of self in service for others, and by charity for the poor.

Rabbi Silber contrasted the pitiful attitude of those who go through life complaining and criticising with those others who are grateful for all blessings. "To the Jew," he said, "gratitude is more than a virtue; it is a duty. The first thing the Jewish mother teaches her little child to say, when he opens his eyes in the morning, is, 'I thank thee, I recognize thy blessings, I acknowledge thee, oh, eternal God.'"

The hymn, "My country, 'tis of Thee," was sung by the entire congregation. Doctor Harrison's address followed. His text was from the twenty-third Psalm, "My cup runneth over."

"We forget the materials out of which the cup, or the life, is made; some are of the earth, earthy; some are brazen; some are silver, precious yet modest; some are wrought into purest gold; but, forgetting the differences in cup or in beverage, we are exceedingly joyful because for each man there is a sufficiency, an ample provision for his wants," he said, in his introduction.

Doctor Harrison spoke of America as "the favored child of God, clothed with the coat of many colors, like Joseph of old—a Titanic nation." He spoke of the method of changing administrations in America, peaceably, quietly, from presidency to private citizen, and vice versa. Such changes in many countries could not be wrought without revolution and bloodshed. In contrast to the United States the limitations were mentioned which are placed upon the Jew in Germany and in France, and particularly in Russia. He was thankful in a high degree for the public schools.—*St. Louis Globe-Democrat*, November 27, 1908.

Time appears long only to those who don't know how to use it.—Dubay.

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Opponents are teachers who cost us nothing.—F. de Lesseps.

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The idle man kills time, time kills the idle man.—Commerson.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamon, Iowa; Mrs. F. M. Smith, secretary, 630 South Cryster Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

We are sure that very many of our readers will enjoy to the full the reminiscences contained in the following letter from our beloved missionary, Sr. Burton. In the early days of our connection with the church we remember with what eagerness we searched the HERALD for her articles, and when found, we never failed in receiving from them the inspiration we needed to quicken our own desires of pressing on and laboring more faithfully in the Master's cause, and through all the long years that have followed, to say nothing of her constant labors as a missionary, she has ever been faithful in helping to support our church publications, and by this means sharing with all the rich spiritual food bestowed upon her by the Master. May her own life and the life of her husband be long spared as a blessing to both the church and the world.

Dear Sister Walker: Ever since the Irvington reunion I have been intending to write you about it, that is, what it was to us, and how it appeared to me as an important way-mark on life's journey. Others may have written of the good spiritual season enjoyed, but to me, the event had a peculiar significance that others did not experience. And though circumstances have caused this prolonged delay, I believe it is not too late even now to write you of it. It was not only the joy of meeting with the beloved Saints of our native land, and experiencing the gladness of such a cordial and hearty welcome home, (we have returned from missions many times, and have received a cordial welcome, but it was never before like this time,) and being able to converse in our own language—all of which filled us with a joy that my words can but poorly express—but it was what was brought to my mind that made the event a fulfillment of what was portrayed years ago, and opened to my mental view the whole circle of our missionary life which began and closed on those grounds. It was on those same grounds, then known as Washington Corners, that my husband and I first met with a gathering of the Saints, a semiannual conference. That was in the month of September, 1874. And the conference was presided over by Bro. A. H. Smith, then an apostle, and president of the Pacific Slope Mission. And it was on those grounds, also, one year later, while A. H. Smith still presided, that my husband received his first commission outside of branch work. It was from there that he (and I might say we,) started forth with the glad message of the restored gospel. And now after thirty-seven years of missionary work, we had returned from our last foreign mission, and the first gathering of the Saints we met with was on those grounds; and the presiding officer, a son of A. H. Smith, who was holding the same offices as did his father at the time of our starting forth, both as apostle and president of the Pacific Slope Mission, though the home of each was, and is, far from California. It seemed to me to be a peculiar coincidence; that it did not "just happen so," but had been brought about by the unerring hand that had guided us through life. And as I thought over our lives, and our work, it was pleasing to me that the daughter of one of the first-fruits of our

mission to Nova Scotia, the first outside of California, should have taken my place as wife and helper of the missionary in charge of the South Sea Islands at the close of our last mission. And during those peaceful days of the reunion, I was mentally living over my life, and consequently my testimonies were of the far past. And when hands were laid on my husband's head, and he was being ordained a patriarch, and thereby absolved from further missionary work, I was almost startled by the vividness of the scene it brought to mind, even that of the end of Joseph's vision in Brighton, in 1878, in which he saw a servant sent forth bearing a palm with many leaves upon it, and when all the leaves had been given away he returned to the same place from which he started, and rendered back the leafless stalk; and was crowned.

Some of my readers will call to mind the vision, but many never have heard it, therefore I will here rehearse it. He was walking in a solitary place, when suddenly a change came over him, and he fell to the ground. He wrote me briefly of it two days after as follows: "I saw and heard, that as iniquity was abounding in the land, the days were near when empires and kingdoms should fall and governments be dissolved. And the artillery of warriors, pistols of communists, and daggers of assassins, would deluge the earth with blood. The angel of the Lord would be sent forth with instructions to smite the shores of the Atlantic and Pacific Oceans and they should break their bars.

"Fire from heaven should be sent upon the earth, sweeping with a terrific roaring, rushing, crackling noise through the cities, towns, and over the earth.

"I saw one sent forth from a beautiful city, a servant. The Master gave him a palm in one hand, on the other arm was written in bright golden letters, 'Bind up the law, and seal up the testimony'; and as he went, I heard a shout that resounded through, and filled the vault of heaven, 'Come home! Come home! Come out of her my children: for her destruction is come!' It was from one mighty and strong, and as the servant went forth he gave a small leaf from the palm to such as heard the message; for none of all the inhabitants of the earth heard it, except 'the children.'

"I saw him compassed by a crowd apparently of hundreds of men, angry, savage, and determined not to let him pass; but as he neared them, they opened a way through the midst of them, and it was as though a great chain extended through the gap, each side, which restrained the angry men; and the servant went through as calm as a child, only shouting his message of 'binding up the law, and sealing up the testimony.' No power on earth could harm, or hinder him. Fast followed in his footsteps the fearful destructions of the first part of the vision; and the earth was covered with plague, pestilence, war, flood, fire, and all evil ever spoken of; and still the servant on his errand traveled until I saw that in his circuit he neared the Beautiful City again. He was met by the Master. Oh, what a welcome; and by the side of the servant was a little form looking constantly in the face of the servant, and exceedingly happy.

"I saw then that there were a great many other servants come in, having finished their missions. They were to stay out until by giving each child outside of the city a leaf from their palm they had given all away, then they were to return. And as the servant (before spoken of) and this little form by his side returned, the Master looked so sweetly on them; and then, placing a crown upon his brow, said, 'My Father told you he would give you a crown if you would be faithful; he now fulfills his promise. Enter? I heard dimly as afar off music, oh, so sweet; it drew nearer and nearer; we looked to see it, *You* and *I*; and the atmosphere opened, thousands upon thousands of angels then accompanying the King, the

Lord of Glory. A voice by my side said, "Those who remain shall be changed in the twinkling of an eye."

My husband did not recognize the servant during his vision, until the crown was placed upon his head, then he remembered when the promise was made to him personally.

Yes, there sat the servant; he had fulfilled his mission, had given away all the leaves from the palm given him, and had, according to the vision, returned to the very place from which he was sent forth. It will be seen by the vision that it was during the early part of his long mission that he encountered the crowd of angry men. We recognized while in Nova Scotia that we were passing through that part of the vision, but calmly trusted in the great chain, as it were, of God's protecting arm, that restrained the angry men, though violence was threatened more than once.

I will here digress, to add a testimony I received at the time, when the spirit of persecution was in the lead, and a company of angry men, upheld by the leading members of the Baptist Church, were trying to organize themselves into a mob, more politely called a vigilance committee, with the intent to drive us out of the place. We were in Delhaven, were soon to go to South Rawdon to attend the conference of the second year of our stay in Nova Scotia. Before we left I had a dream. It was, that the day was far spent; it being dusky twilight. I was outside the house gathering a few ripe grapes from a grape-vine I had brought from California, and planted under the window of the old homestead (where my brother, Holmes J. Davison, then lived). There was only a small handful of ripe grapes on the vine; but they were large and juicy. As I secured the last one, I looked up and saw the Savior, just as I had seen him in pictures, standing by me. I was not startled or surprised; but spoke of those treasured grapes. He said, "You must go in now. As I took the first step out from the vine, a fierce wolf-dog came tearing around the corner of the house, with mouth and teeth ready to devour. The Lord was standing between me and the dog. With his left hand he took my right, and as the dog made towards me, he put forth his right hand and, covering the dog's mouth with it, gently pushed the creature back, and I saw him no more. He held my hand while we walked to the door, nor did he release it until I had ascended the three steps, and stood inside the door, and he just outside on the upper step. As I turned and stood looking at him, thinking of how gently he dealt with that fierce creature, and how if it had been one of us, *i. e.*, people of the earth, we would have hurt it if we could, and thought it our duty to do so, he said, in a voice so gentle, "Do not go out any more to-night," and closed the door.

In the morning I related the dream; we both saw the significance, and went at once to South Rawdon, and did not return to Delhaven any more. Before the convening of conference, my sister Sophia's husband died, and we would like to have gone to her in her bereavement; but we had received our warning not to do so; and she so understood it. Yes, all the fruits from the vine we took from California, and planted in that place, the gospel, were then gathered; and it is no wonder that all the work done in Delhaven by the elders since we left, has not availed, when we remember that the *Lord* shut the door.

But I must return to my subject; or rather to the reunion. I thought of the tidal waves, the many destructive fires, some actually having been sent from heaven, such as that which destroyed Chicago, of how the assassins had more than once spilled the best blood of our own nation, saying nothing of others, since the sending forth of that servant; and of the great war in the East that well nigh caused, or brought to pass the fall of the great Russian Empire, and

the end is not yet.* And of the call for the Saints to gather: "Come home, my children." All in fulfillment of the vision. And as the hands of the two presiding officers were on his head, it seemed like an earnest of the crowning promised by the Father. I also thought of other servants who had filled their missions before him, and in like manner been crowned with the patriarchate. And the vision had become a reality.

Such to me was the Irvington reunion, a way-mark of peculiar significance. And as I review the whole, my heart cries out, O the mercy and goodness of our God, who showeth his servants things that shall come to pass.

EMMA B. BURTON.

COLTON, California, November, 1908.

Letter Department

GAVELLY HILL, Birmingham, November 18, 1908.

Dear Herald: Thought you would like to know what is going on here, and if anything is being done to create public interest, or to publish the gospel in these regions. We may not be as fully alive as we might be; but we are getting livened up a little by the appearance in our midst of Mr. William Jarman, who is lecturing here; and I took upon myself to write one of our daily papers in answer to articles which appeared therein, and feel highly pleased to think the editor was good enough to publish the greater part of my replies, without destroying the sense of my letters; and have pleasure in forwarding you the four cuttings which I think would be of interest to the readers of the *HERALD*; more especially Mr. Jarman's reply to my first letter.

With joy and pleasure I read your columns, which give me much valuable advice and instruction. Shall try to get other subscribers for *HERALD*. In fact got one yesterday after reading notice. But am sorry to say we have lost one by death, a true and good Saint in very deed. It is with deep regret I am called upon to report the death of our esteemed sister, Mary Ann Fellows, member of the Summerfield Branch, Birmingham, England, being called from life at a moment's notice, while following her employment, on September 10, 1908, just before leaving off time. She was a Saint in very deed, and connected with the branch for thirty-three years. Her delight was in attending meetings and assembling with the Saints, through hail, rain, or sunshine. She was very accurate and just in financial matters, although poor. Her first thought after receiving her weekly pay was to put by a portion for tithing. The next came her portion for branch expenses; and never to my recollection was a call made upon the branch for funds but what our sister was first and foremost with her mite, never neglecting one fund to give to another; also doing all that was possible to make comfort and create pleasure and joy. If she was absent one Sunday, the next found her to duty with double subscription. Many of the Saints, when informed of the sad news, wrote me from all parts, saying, Our sister was a Saint to her heart's core; a kind Saint; surely she will be missed; faithful worker, seeking the welfare of others; gentle, kind, loving, and humble; her love was a practical one; her only pleasure and hope was in the gospel; in faithful consistency to the cause she loved, she was an example.

Her earnings were a long way from one pound, or five dollars, per week; and she had to buy food, clothing, help pay rent, give tithing, room expenses, etc. When the branch decided to purchase the land for building a new chapel, out of her hard earnings and savings, she gladly offered and paid ten pounds, about fifty dollars, down, also cheerfully giving week by week a further donation, and was longing to see

the new chapel raised for the glory of God's holy cause; and we are sorry she has not been permitted to live long enough to see it built. When she heard of any one sick or in trouble, she would walk miles to visit and cheer. Her labors and duties, which were many, were cheerfully and faithfully performed, as follows: Branch secretary and recorder; Sunday-school teacher; financial secretary or collector; treasurer of Religio; collector of one thousand shilling fund for missionary purposes; ready helper at parties; visiting sick and downcast; seeking to encourage members to duty; helping clean chapel and windows. Besides this she was collector and treasurer of several funds at the works where she was employed.

Who can give a better record than this? Her relatives give expression to these words, "She loved the church." There is more in this than appears on the face of it. The respect shown by her fellow work-people at the funeral shows to what extent our sister was appreciated.

It was a sad blow to us and all who knew her, the call being so sudden. Yet her end was peaceful, and she missed a lot of pain and suffering. Funeral-service by Apostle John Rushton, at Wilton Cemetery, September 17, 1908, where the body was laid to rest. Funeral-sermon by J. E. Meredith at City Council Schools, Hockley, Birmingham, September 20, 1908. J. E. MEREDITH.

TRINIDAD, Colorado, November 30, 1908.

Dear Herald: We can not write of crowded houses and intense interest, as some of the missionaries in other fields. Such do not apply to Colorado, but we are doing what we can.

A month ago a telegram from Sr. Lamb, of Raton, New Mexico, called the writer to that place to meet a couple of Utah elders who were more than anxious to meet the elders of the Reorganized Church. I spoke once and gave them the privilege of our meeting-place to reply. They put up a very weak argument on the divinity of polygamy from a Bible standpoint and then vamoosed. They did not return to any of our meetings. I met them on the street afterward, but they treated me quite coolly. They seemed to me to be ashamed of their procedure, that is, if they could be ashamed.

I stayed in Raton one week and baptized a young lady who I think will be a credit to the church. I then came to this place and secured the Seventh Day Advent church for regular Sunday services at a very moderate rent. I hoped to hold a series of meetings while here, but it is almost impossible to get a building. The halls are all in use by the fraternal orders and when not occupied by them the rent is beyond our reach. I have held meetings as opportunity offered and feel that good has been done in strengthening the Saints, and as we have a public place for Sunday service we feel that the prospects are brighter for Trinidad.

The Advent minister has treated us very kindly, much more so than they usually do. He seems to be of different material than the one we met at Burlington sometime ago. This place, like many others in Colorado, is sadly in need of some one who can devote his entire time to the work. Bro. H. W. Berry, priest, is in charge of the branch and is a faithful worker, but the care of family is such that he can give but little of his time to branch work.

I expect to leave for other parts of the district very soon, but do not know just where. There are so few to do the labor in this great State and so much that should be done, we hardly know where to go first. This is a coal-mining country and there is plenty to do and good wages to be made by those who wish to follow that vocation.

Still in the work,

E. F. SHUPE.

BURNSIDE, Michigan, November 23, 1908.

Dear Herald: After reading over the letters and other articles in the HERALD this morning, I thought perhaps a few lines from this part of God's vineyard would cheer some of the careworn and weary who are trying to come up higher, that they may receive life everlasting.

I love this work and I like to read how the work is progressing in all parts of the earth. My daily prayer is for the advancement of this cause which I know to be God's eternal truth. I hope to continue faithful, although sometimes I get discouraged when clouds gather round and it seems like beating against the current. But after the dark cloud passes over and the sun begins to shine, I still cling to the rod of iron, that I may not be carried down the stream into outer darkness; for we know it is a time of trials among the Saints. Many are falling away and everything goes to show the day of Christ is near at hand. So dear Saints, it stands us in hand to be ready to meet him, that we may have on the wedding garment.

We still have prayer-meetings every Sunday morning and Wednesday evening. We met last Sunday at the home of Bro. and Sr. Pierson, and surely it was a time of rejoicing. I believe nearly all present felt the presence of God's Holy Spirit. A request was made that we come together next Wednesday evening with prayer and fasting in behalf of a brother who is afflicted, that if it be God's will he may be healed.

Our worthy Bro. Richard Weaver, who was called and ordained under the hands of Elder G. M. Shippy, although young in years, is truly a help in this part, in trying to keep up the meetings and teaching the Saints to come up higher. I believe, if faithful, the time will soon come when he will be called to do a greater work in spreading the gospel. There are others in this part, also, who if faithful will in God's own time be called into the priesthood.

Ever praying that we may all live worthy of the name we bear and be gathered among the redeemed, is the prayer of your sister in Christ,
CORA E. JOHNSTON.

From the Far South.

Dear Herald: This finds the writer in the far southern part of Louisiana, where for the first time the great gospel message has been sounded. Elder James M. Smith and myself are here near Abbeyville, a city founded over two hundred years ago, and where the exile Acadians arrived from their far away Canadian home.

We crossed on foot, with grips in hand, for a six-mile walk, a large bayou, up whose waters we are told the boats of those banished people came from the Gulf of Mexico. Not many miles away the aged tree still stands where the beautiful maiden, Evangeline, the heroine of Longfellow's delightful poem, once stood after the long and perilous voyage was over. The contemplation of that historic event and the scenes surrounding us which bring it vividly to our mind, certainly create within our bosom a longing desire to see the great latter-day work presented to the descendants of that unfortunate people.

We had a few of them out to hear us and hope they will continue to come. They are all of French descent and adherents to the Catholic religion. Some of them have a mixture of Spanish and Indian blood flowing in their veins.

We are the guests of Mr. James Kite and wife who arrived here twelve years ago from Keokuk, Iowa. Sr. Margaret Kite is the daughter of Elder Alexander Struthers, one of the faithful and well remembered workers in the early days of the Reorganization. His father was an elder in England in the days of Joseph Smith, Jr.

At Eunice we met Bro. and Sr. Helms, who came from

Texas, and we were rejoiced to find them still in the faith.

At Evengeline we found Bro. and Sr. T. C. Brady, formerly of Iowa. Eunice and Evangeline are towns not far from Abbeyville, where we now are.

If we could only speak French we would be all right here; but as we are unacquainted with that language we will move on. Most all the people are Creole and very few of them can speak English.

Hoping that these few items may be of interest and expressing a desire to press on in the service of God, we remain as ever,

Faithfully,

EDGAR H. SMITH.

NUNEZ, Louisiana, November 20, 1908.

News From Branches

ST. LOUIS, MISSOURI.

The month of November was a busy and profitable one. Beautiful lessons of strength and instruction were received through Brn. Tanner, Archibald, Remington, and Burgess.

A forty-five minute sermon was delivered Thanksgiving morning, after which forty-five minutes were enjoyed in a social way, when testimonies of thanksgiving and prayer were offered.

On Tuesday evening, the 24th, a stereoptican lecture was delivered in our church auditorium on tuberculosis, by the St. Louis Society, engaged in teaching of the treatment and prevention of that dreaded disease.

The regular branch priesthood meeting was held November 2.

Bro. Tanner baptized Bro. Baker, husband of Sr. Bessie Roberts-Baker, and we are pleased indeed to have so estimable a young man to work with us for the Master.

One of our very worthy young brethren passed from this life November 8. His funeral-service was held from his home in Alton, Illinois, the sermon being preached by Bro. Tanner.

Your sister in Christ,

2739 De Jong Street.

E. M. PATTERSON.

SPOKANE DISTRICT.

During the past seven weeks, Elder S. S. Smith and W. W. Fordham have been laboring in Nez Perce County, Idaho. Meetings began in Deer Creek Schoolhouse one hundred and eighty miles south of Spokane, on Craig Mountain, five thousand feet high, and twenty-five miles from railroad. Eighteen sermons were preached, a Latter Day Saint Sunday-school organized. A very good attendance and attention given to the latter-day message, a number of books were sold, and subscriptions for papers taken. We were cared for and assisted on our way to Reubens, where there was only one available place, a Presbyterian church. This was refused us. Members in Culdesac and Rosetta were visited. The gospel message has been preached for a witness, with little effect, at the latter place.

A series of meetings was begun in Glasby Schoolhouse, in the Cottonwood Creek, about half of the inhabitants are Indians, mostly of the Presbyterian faith. Thirteen sermons were preached to interested listeners. About fifty were present at close. One requested baptism, but owing to objections by relative, it was thought best to wait awhile.

The next opening was in George School. Four services were held, closing with good feeling, and request to come back.

By request of Sr. Sophronia Fels, meetings were begun in Fix Ridge Schoolhouse, at Juliaetta, and continued eight evenings. Only a few came out; but they seemed deeply

interested, and from present indications will come into the kingdom.

The writer left for Palouse, Washington. Bro. S. S. Smith to begin meetings in Union Schoolhouse. The last two heard the latter-day gospel for the first time.

Bro. I. M. Smith will begin a week's meetings at Turnbrow Flats, October 29.

The Spokane District conference will convene December 12 and 13, in Saints' chapel, Spokane. The following missionaries are expected to be present: S. S. Smith, I. M. Smith, F. J. Chatburn, A. J. Layland, and E. Keeler, patriarch, of Portland, Oregon, also local priesthood. This will be a good opportunity for all who wish blessings.

An error occurred in last items. Bro. Fred Williams is president of Sagle, Idaho, Branch, instead of Wilbur Yates.

W. W. FORDHAM.

SPOKANE, Washington, November 25, 1908.

Miscellaneous Department

Conference Minutes.

EASTERN MICHIGAN.—District convened with the St. Clair Branch, at 8 a. m., October 3, 1908, for social-service in charge of Elders J. J. Bailey and A. Barr. At 10.30 the following organization was effected: Apostle J. W. Wight president, assisted by Elder William Davis; F. O. Benedict secretary, aided by Joseph Carpenter; A. E. Mortimer chorister; Sr. Jennie Hunter organist; James Meade, R. Weaver, R. Grice, and W. J. Campbell, ushers; Elders E. K. Evans, William Dowker, Benjamin St. John, and C. C. Whitford, sick committee; Elders N. F. Liddy, C. C. Whitford, and George McCoucha press committee. On motion visiting Saints were given voice and vote. Reports from the following branches were read and adopted: Port Huron, Belle River, St. Clair, Laing, Bay Port, Evergreen, Cash, Pigeon River, Cass River, Flint, Minden City, Second Detroit, McGregor, Black River, Applegate, Huron Center, and Mapel Valley. Bishop's agent reported as follows: Balance last report \$815.99, receipts plus amount on hand \$1,893.64, due church \$1,076.48. The auditing committee reported the above correct and both reports were adopted. At 2 p. m. a summarized ministerial report was read as follows: Services attended 1,017, fellowship services 205, sacraments administered 28, sermons 126, baptisms 14, children blessed 5, and marriages 3. Report of a committee from a previous conference to investigate as pertaining to the disorganization of the Juniata Branch recommended that the said branch be not disorganized. Report adopted. Committee from Detroit conference of October, 1907, to investigate concerning the reordination of W. J. Smith and F. W. Brooks reported, recommending that the brethren be so ordained. Report adopted. Delegates to General Conference were named and empowered to cast full vote of the district, also a majority and minority vote in case of division. Detroit was named as the place of the next conference. At 4 p. m. session was called to order by J. W. Wight for the purpose of organizing into quorums the priests, teachers, and deacons. A priests' quorum was organized, to be known at the Ninth Quorum of Priests, with J. E. Harriman, of Snover, Michigan, as president. The teachers' quorum was organized to be known as the Seventh Quorum of Teachers, with Henry Lively, of St. Clair, as president. Action on organizing quorum of deacons was deferred. At 7.30 p. m. preaching by Benjamin St. John, assisted by J. E. Harriman. Sunday, 8 a. m., social service in charge of William Grice and William F. Smith, at which time the following ordinations, previously ordered, were attended to: W. J. Smith, elder, by R. Etzenhouser and J. W. Wight; F. W. Brooks, elder, by J. W. Wight and R. Etzenhouser; J. E. Harriman, president of Ninth Quorum of Priests, by R. Etzenhouser and J. W. Wight; B. F. Phetteplace, first counselor to president of priests' quorum; James Meade, second counselor to president of priests' quorum; Henry Lively to the office of president of Seventh Quorum of Teachers; J. J. Emlan, first counselor, and L. D. Whitford, second counselor, to president of teachers' quorum. The above ordinations were ratified by a vote of the conference. Sunday, at 10.30 a. m., preaching by R. Etzenhouser, assisted by A. E. Mortimer. At 2 p. m., preaching by J. W. Wight, assisted by N. F. Liddy. At 7 p. m. preaching by E. K.

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Evans, assisted by William Davis. Following this sermon a vote of thanks was tendered the Saints and friends of St. Clair who so nobly cared for the conference. A vote of thanks was also tendered organist, chorister, and ushers. conference then adjourned to meet at the call of president, William Davis. F. O. Benedict, secretary. Home address, Applegate, Sanilac County, Michigan.

MASSACHUSETTS.—District conference convened at Providence, Rhode Island, October 10, 1908. President John D. Suttill and submissionary in charge, Arthur B. Phillips, were chosen to preside. The ministry of the district reported: Number of sermons 208; services attended 566; services presided over 188; baptisms 6; confirmations 13; ordinations 1; marriages 3; children blessed 12; administrations 283; families visited 71. Delegates appointed for the conference 130. Statistical reports showed: Membership: Attleboro 53, gain 2; Boston 184, gain 6; Brockton 31, loss 1; Cranston 37; Dennisport 73, gain 4; Fall River 154, loss 3; Haverhill 23, loss 1; Little Compton 14, gain 1; New Bedford 32, gain 6; Plymouth 40, loss 1; Providence 277, gain 5. Total last report 900; present number 918; gain of 18. Bishop's report: Receipts: tithing \$1,933.95, children's home \$7, Graceland 25 cents, redemption fund \$42.10, sanitarium \$88.35. Motion was presented that at all future sessions there be provision made for Sunday-school session. It was tabled until the next

conference that there might be time to think it over and act intelligently. Motion prevailed that hereafter the Bishop's report be made annually at the spring conference. Recommendation was received from Dennisport that Alvin W. Bearse be ordained to the office of teacher, which was sanctioned by the conference. Preaching on Sunday was by J. D. Suttill, at 12 o'clock; and Arthur B. Phillips, at 7 p. m. Conference adjourned to meet with the Boston Saints in Somerville, second Saturday and Sunday in February, (13 and 14), 1909. W. A. Sinclair, secretary.

Addresses.

Milton Bonner, Scandia, Kansas. Edward Rannie, R. F. D. 4, BROOKINGS, South Dakota.

Resolutions of Respect and Condolence.

ADOPTED BY ZION'S STAR SUNDAY-SCHOOL, ST. JOSEPH, MISSOURI, NOVEMBER 15, 1908, UPON THE DEATH OF JOHN C. GARDNER.

Whereas, Our heavenly Father has called to his eternal home our venerable brother, John C. Gardner, and,

Whereas, Bro. Gardner was instrumental in organizing, and capably officiated as the first superintendent of Zion's Star Sunday-school, some thirty years ago, be it

Resolved, That the members of said Sunday-school hereby express their gratitude for this inestimable service, as well as their highest regard for his devout Christian character, and recognize in his long and faithful life an example of meekness and sobriety.

Resolved, That we tender to the bereaved family our sincere condolence; and while we "mourn with those who mourn" for him, there comes the consoling assurance, that, as the Apostle Paul, he has fought a good fight, finished his course, kept the faith, and that there is indeed a crown which the Lord, the righteous Judge, shall give him.

Resolved, That copies of these resolutions be sent to members of the bereaved family, and to our church papers for publication.

V. M. GOODRICH, EDITH COCHRAN, W. W. SCOTT, Committee.

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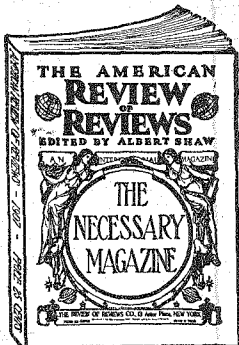
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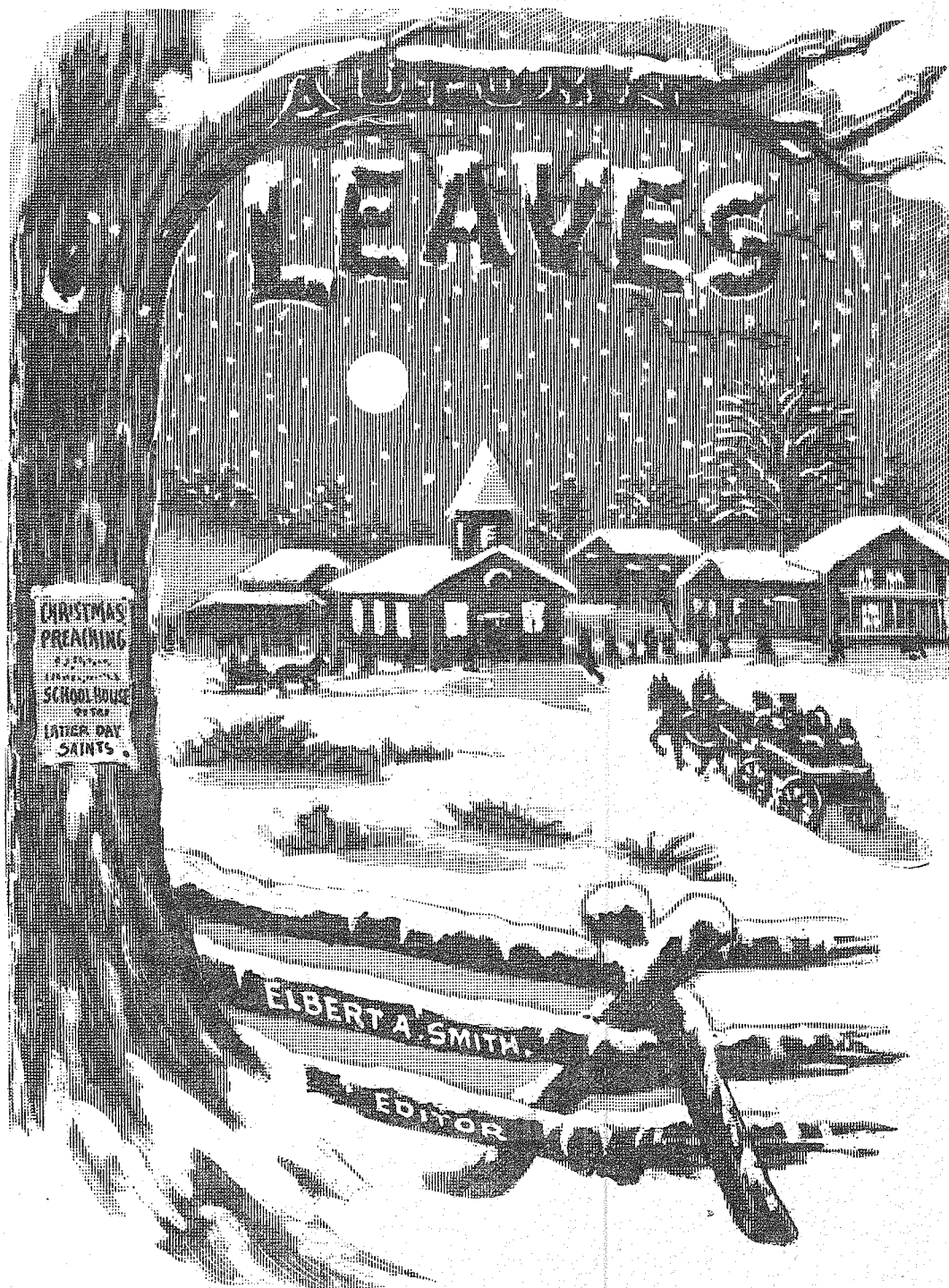
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, DECEMBER 16, 1908

NUMBER 51

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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Elder Wardell Christy was the speaker at the Saints' church Sunday morning. Elder Holloway spoke in the evening. The afternoon prayer-meeting was rather more spiritual than usual. One brother referred to John Wesley's statement that the gifts of the gospel had been withdrawn because the Christians had turned heathen, and warned the Saints to beware that they do not turn heathen.

Editorial

"THE EVENING AND MORNING STAR" AGAIN.

The following is an editorial from the *Evening and Morning Star*, published at Independence, Missouri, by the Church of Christ (Hedrickites), John R. Haldeman, editor, under date of November, 1908.

The SAINTS' HERALD, in a recent issue, gives expression to the thought that the *Evening and Morning Star* is engaged in a persistent effort to befoul the character of Joseph Smith. We doubt very much if the real purposes of the *Star* and its supporters is understood by the HERALD editor. We feel sure that no one is more anxious than we to give the Prophet a good name. At the same time we can not willfully close our eyes to what comes before us as evidence.

The writer would gladly give the savings of a lifetime if he could disprove some matters connected with the life of Joseph Smith. No mention would be made of what we regard as the shortcomings of the Prophet, were it not that a certain element demands that these shortcomings be transformed into principles of truth and righteousness, and that those who fail to acclaim them as such shall be branded as heretical.

That Joseph Smith was a prophet we believe and stand ready to try to prove; that he had his weaknesses, we are forced to admit. But though we must admit his mistakes, yet we feel the good deeds he accomplished will vastly outweigh his mistakes. Furthermore, we believe that future generations, in the contemplation of the good he has accomplished, will forget to censure; for, as time elapses, the effect of his mistakes will be gradually eliminated and the great good to flow from his righteous acts will be wonderfully increased. An imperishable monument to the preponderance of good in the Prophet's life and ministrations stands represented in the thousands of devoted, humble souls to be found wherever believers in his mission live out their lives.

We await the decision of time to vindicate the course pursued by the Church of Christ towards Joseph Smith, certain that the day will come when our motives will be understood and our principles venerated. In the meantime, let our critics, if they wish, question the *wisdom* of our course, but in the name of righteous judgment, please do not accuse us of seeking to "befoul the character of Joseph Smith."

We insert this for the reason that there seems to be a disposition expressed in it to disavow any intention or motive to "befoul the character of Joseph Smith."

In what we wrote and of which this editorial complains, we think we wrote nothing with reference to the motive which might have moved the active portion of the Church of Christ, but did call in question what they were doing, and what had been persistently done, in the recognized organ of the church from Granville Hedrick in his *Truth Teller*,

published in Illinois, until the last issue of the *Evening and Morning Star*. Not only have their acknowledged organs persistently been used in the attempt to disparage the character of Joseph Smith by alleging acts of wrong-doing against him as early as 1834, by which acts he had so far fallen from the favor of God that he was the victim of false spirits and gave false revelations by which the people were led into bondage to seducing spirits and made the advocates of false doctrines, but, in addition thereto, they have published pamphlets and booklets charging Joseph Smith with being the putative author and originator of the dogma and practice of plural marriage and himself as being a polygamist. These pamphlets so issued, for which the Church of Christ is responsible, have been circulated from their office and by their elders privately to the general public, and especially among the members of the Reorganized Church, wherever opportunity served, or there appeared a disposition to inquire into the faith of others, or were shaky in regard to their own philosophy.

We have just right to find fault with this method of procedure; not only as to the wisdom of it, but as to the disposition which prompts the doing of it; and we are pleased to notice this disavowal on the part of the *Evening and Morning Star* of any motive to befoul the character of Joseph Smith.

The apparent intention of the Church of Christ, as it is now represented by those who form its official organization, is to claim that the work done by Joseph Smith and others with him since some period in 1834 was not sanctioned of God, and was therefore necessarily void and of no legal effect. It is safe to state that the work done by Joseph Smith and those with him after the expulsion from Jackson County, Missouri, in which county they had hardly secured a foothold, was far greater, more widely extended and far-reaching in its effects upon the world than that done before that date, with the possible exception of the presentation of the Book of Mormon to take its place in the religious conflicts going on in the world. It was after the year 1834 that the faith of the church was formulated by an authorized assembly, its rules codified, its ministerial forces organized under Scriptural provisions, and the gospel propaganda begun which carried the Angel's Message abroad in the United States and to foreign countries. And the history of the church shows nothing clearer than that the work which was thus carried on received the active approval of the Holy Ghost, the Comforter, the Spirit of Truth, according to the promise made by Jesus Christ and the scriptural history as recorded by the evangelists and other New Testament writers.

If the good which the Prophet Joseph Smith did

will overbalance the mistakes which he may have made, as this writer in the *Evening and Morning Star* states, in the very nature of the work which he accomplished, that done after 1834 must be taken into the account. No amount of sophistry, or assumption of virtue, upon the part of those who assail the character of Joseph Smith, for the purpose of vitiating the idea of divine approval, can dispose of the facts that the work of himself and his compeers received the marks of divine approval even up to the time of his death.

We are not now disposed to claim the mistakes which Joseph Smith made, whatever they were, should be credited to him for good or passed over without notice. The HERALD has now been the organ of the Reorganized Church for nearly a half century, and its official pages will be hunted over in vain to find any attempt to palliate or defend the wrongs which Joseph Smith or those associated with him may have done. If the *Evening and Morning Star* intends to state that the official membership of the Reorganized Church, including its editorial staff, are of those who demand that the shortcomings of Joseph Smith, or those of his compeers, are to be transformed into virtues or principles of truth, and that those who failed to do this should be denounced as heretics, then such statement is wide of the truth and charges that which is without foundation.

The Church of Christ had its opportunity, before the courts of the land, under the care and direction of its acting president, Charles A. Hall, in defending against the claim made by the Reorganized Church for the possession of the Temple Lot, to show that Joseph Smith was a polygamist, if they had been in possession of evidence worthy of the name of proof to have presented to the court. This they failed to do, notwithstanding the opportunity which was offered them, and the further fact that they went to the polygamists' stronghold in search of evidence. We refer to this for this reason: the secular courts are the proper tribunals for settling disputes between religious organizations in cases involving the right to the possession and use of landed property. In the trial of such cases there is a tribunal which discriminates in regard to the value of evidence, and that which is deficient in legal worth is excluded and only that which is valid is accepted. Our contention from the first, and now is, that the so-called evidences which have been adduced to convict Joseph Smith of having given the alleged revelation on plural marriage, and of himself being a polygamist, have been grossly inadequate to prove the charge made. Further than this, the Church of Christ, having failed, in its defense against the Reorganization, to show legally what it alleged as a mistake, a false theory, or a damnable doctrine and a wicked practice, which-

ever name may be chosen for it, it now should be precluded and estopped from urging this in its doctrinal or moral contention against the Reorganization or other portions of the believers in the message of the angel through Joseph Smith.

If the intention of the Church of Christ is to do what is suggested in the editorial, to await the arbitrament of time to permit the mistakes of Joseph Smith to be forgotten, that the good which he did may be predominant and be recognized by future generations, we suggest that those who are the responsible speakers and writers for that church set the example of forgetfulness.

We wish it distinctly understood by the foregoing suggestion that we do not wish it understood that we fear the effect of a denunciation of the mistakes or wrong-doings of Joseph Smith and his compeers, or that we hesitate to present and defend what we believe to be the honest and true and divine principles of so-called Mormonism, or the legal acts of Joseph Smith done in accordance with the law of the land and the law of God. We are of the opinion that the mistakes that Joseph Smith may have made did not separate him from the love and administration of God and the spirit of the latter-day work, any more than the mistakes of Abraham, of Moses, David, or any others of the ancient worthies separated them from the care and protection of God for the completion of the work to which they were called.

CONCERNING WILD OATS.

In this issue of the HERALD we give its readers the perusal of an excellent leader appearing in the Independence *Examiner*, for December 1, on the subject of sowing wild oats. The writer was evidently the editor of the *Examiner* and he has taken the unique method of giving his conclusions as the thoughts of a fictitious personage called Solomon Wise.

The conclusions are excellent, and coming as it does from an outside source may be considered as an every-day application and should be profitable for thought, comment, and observance among the Saints.

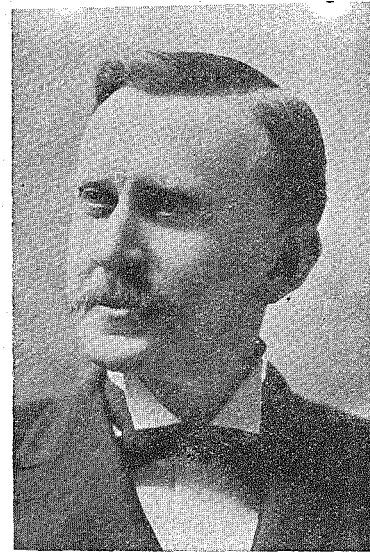
Many a father has had reason to regret the latitude given by parental authority, or neglect, for the sowing of wild oats upon the part of his sons. Wild oats is a profitless crop, and may even be dangerous; being of such a great variety of seed which is productive of the full corn in the ear.

If society could be assured that the sower only should be permitted to reap the matured crop, there would be less danger resulting from the sowing; but where the crop is of such a nature that children and children's children are compelled to reap in grief and sorrow, young men should be restrained so far

as possible from the sowing. Unfortunately the Saints are not all free from the condemnation passed by Solomon Wise upon the over-indulgence of parents who allow their sons to obtain an experimental knowledge of the evils of society glozed over by an appellation so deceptive as wild oats.

Solomon Wise is right where he states that there should be no acceptance of the idea that there should be one law or rule for the woman in society and another for the man; the one virtuously restrictive, by which the purity of daughter, wife, and mother is merged in the glory of the woman; and the other, which passively allows the commission of that which is corrupting, soiling, and destructive of virtue, integrity, and honor on the part of the son, husband, and father. Virtue, or rather the practice of virtue, is said to be its own reward; this is only true in the sense that virtue is the result of right and clean thinking, the following of a rule prescribed by yourself for the regulation of your own conduct.

The Saints should hold the standard of purity high and then live up to it. We commend the conclusions of Solomon Wise to the readers of the HERALD.



REVEREND H. G. PITTENGER, M. A.

Pastor of the M. E. Church, Lamoni, Iowa.

In the "Original Article" department of this issue we print the address delivered by Reverend Pittenger at the opening of the Graceland College winter term, as reported by Bro. L. A. Gould. The scholarly and able manner in which he handles the subject of education renders his address worthy the careful perusal of our readers.

A Christmas entertainment will be given at the church the afternoon of December 24. The senior, intermediate, and primary departments will be represented on the program.

The Straight Road

THE RESURRECTION.

The testimony of the scripture is that "there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15.) Jesus Christ so taught. (See John 5:29.) Holy men of old saw the resurrection and were glad. Abraham was one of these, and being "tried, offered up Isaac, . . . accounting that God was able to raise him, even from the dead" (Hebrews 11:17-19), and perform what he had promised through him.

If ever man receives the earth for an inheritance or everlasting abode, it will be through the resurrection. Though the hand of the adversary has marred God's work, it has not frustrated or changed his purpose. The curse will be removed when sin shall have run its course and spent its power to blast and blight, upon the kingdoms,—animal, vegetable, and mineral.

Good remains in man and nature. The good will not be destroyed, but the dross will be removed from the crucible of human experience and trial; and from the trial, man will come forth purified.

The earth must pass through its purifying process, and be made fit for the inheritance of the righteous. (See 2 Peter 3.) Job said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:25, 26. He knew. He had "the witness in himself." (1 John 5:10.) It was given in answer to his question, "If a man die, shall he live again?" He will live again in the flesh. Jesus took up the body that he laid down. It was not quickened or reanimated by blood, but by Spirit. The same spiritual life will reanimate the bodies of his people. (See Romans 8:11.)

There is a philosophy and mystery of natural life that is not fully known. The fact of life; the phenomena of life is in evidence. Though the philosophy of spiritual life is not understood, spiritual life itself is a fact testified of by many witnesses. Its workings may be felt in body and mind, in healing and miracle power.

The signs were to follow the believer. (See Mark 16:17-20.) They are the workings of life in Christ, though "it doth not yet appear what we shall be" (1 John 3:2), in the full manifestation of life. The set time will reveal it. But "he that believeth . . . hath [the] everlasting life." (John 3:36.) It shall prevail in those who possess it. It shall drive death from the battle-field. The armies of heaven will be summoned for the final struggle. On a miniature scale, and at times of disease, the battle fiercely rages in the body. There are tissue-builders and tissue-destroyers. If the powers of life are sufficient,

they triumph. Ofttimes they need assistance of nurse and physician.

There are forces of spiritual life. The name of Jesus Christ invokes them. He is their leader. He blazed the path of victory for men to walk in. The great and final miracle in the redemption of his people from their graves is assured by his resurrection. All who walk in the path that he trod and are willing to be tried even unto death, have promise of victory with him. The death of the body will not defeat them, even as it did not defeat him. He arose. So will they.

"There shall be a resurrection . . . of the just." Their resurrection will be first in rank and in point of time. For a thousand years they shall reign with him "till he hath put all enemies under his feet." (1 Corinthians 15:25.) "The last enemy that shall be destroyed is death."—1 Corinthians 15:26. It will not be destroyed till the unjust as well as the just are brought forth. Of these it is said: "The rest of the dead lived not again until the thousand years were finished."—Revelation 20:5.

But this last resurrection will not glorify the incorrigibly wicked. The filthy will remain filthy still. (See Revelation 22:11.)

Those who are rewarded or glorified in the resurrections will attain to a celestial, a terrestrial, or a telestial kingdom. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Corinthians 15:41, 42.

All are to be raised, "but every man in his own order." (1 Corinthians 15:23.) The conquest of life over death will be complete in the release of every captive spirit, and the opening of every grave (then, "O grave, where is thy victory!"); but the ultimate glory, reward, or final loss, will rest with and be to every man, "according to his works."

In gospel bonds,

TOPEKA, Kansas.

M. F. GOWELL.

St. Nicholas in 1909 will tell girls and boys pretty fully how to perform some of the best conjuring tricks, in a series on "The art of conjuring" by Henry Hatton, for several years a public performer and well known as one of the most expert conjurers of the day. His articles will explain many of the leading tricks performed by conjurers on the stage, and will show how these tricks may be done at home.

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'Tis not enough to read everything: one must digest what one has read.—Boufflers.

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The excess of a man's vanity equals the lack of his good sense.—Pope.

Original Articles

SOWING WILD OATS.

It was very comfortable at the drug-store Saturday night, and the druggist, the lawyer, the doctor, the real estate man, and the abstracter were among those present. Solomon Wise was there, listening to the general talk and smoking his old cob pipe, to which a new, clean stem had been fitted. Presently there was a halt in the general conversation, and the old man began:

"I came to town to-day with a man who has a boy about sixteen. He is very proud of this boy, who seems to me to be a clean, manly fellow, but this father told me that all boys must sow their wild oats. That on that theory he was going to attend to the sowing and furnish the money. His idea was to get an older boy to show his son the things of the under world and teach him the ways of sowing oats, so that he might have the job over with in the best way. I have thought a long time about this, and I think that man was very wrong. I do not believe that wild oats is a crop which must grow in the mind of every boy before he is a man, and I do know that often no other crop will grow, once the evil wild oats has gotten a stand. I have in my time seen bright young men go physically disabled through a long lifetime because they sowed wild oats. I have seen others go down into the grave in most utter sadness because their own crop of wild oats was reaped by their children. I have seen marriages I considered criminal, and the taint of wild oats showing from generation to generation."

"But a boy will do these things," said the doctor. "He must go through experience to get wisdom, don't you think? I know even medical men who hold the theory, which is a very old one."

"I don't care what the old theories are, said Solomon Wise, "and I don't believe any boy has to go through evil things to be able to know and resist them. Doctor, does your daughter have to sow wild oats? Certainly not, and in her is the same human nature as in my boy. There can not be one rule for the man and another for the woman. I know men who never sowed wild oats; big, healthy, clean men, who were not ashamed to admit that they had never had experiences as they heard others tell of; men who raised families and looked the world in the face, from the foundation of a happy home. I am glad to see that this very matter is being discussed by prominent physicians and one of the great women's magazines of this country has printed some very strong articles on the subject. No, sir; the young man who keeps his mind and body sweet and clean is better prepared for life than the one who does things he is ashamed of, no matter how bitterly he may repent afterward.—Independence *Examiner*, December 1, 1908.

EDUCATION.

ADDRESS DELIVERED BY REVEREND H. G. PITTENGER, M. A., PASTOR OF THE M. E. CHURCH, OF LAMONI, AT GRACELAND COLLEGE CHAPEL, AT THE OPENING EXERCISES OF THE WINTER TERM, DECEMBER 2, 1908.

(Reported by Leon A. Gould.)

I was thinking this morning as I came over to the college, with the thermometer down near the zero point, with more than the usual amount of ozone in the atmosphere, with our brain cells acting more quickly now than they have yet during this fall season, and the sunlight so beautiful, what a splendid day for the opening day of this winter term, what a splendid day to get the right kind of a start for the best term of your lives. That is the way that you ought to start every term, and thus keep up the standard through the entire time.

It was my privilege, when a student, sitting where you are this morning, to look into the faces of men like President Garfield, and other men of that kind, who came to talk to us at different times from the chapel platform, and they always brought us about the same kind of message. It might have been clothed in different language, as it was, coming from different men; but the message meant about the same. That is, that true achievement in college life is the result of application and hard work, and honesty.

I am glad, this morning, that I can stand here to talk to you, to take just these few brief moments of your valuable time; and I certainly feel honored that you have asked me to do this. And, knowing that you are representatives of different States, some of you from homes at a long distance from here, I would like to say something that would inspire your lives, and give you the key to a larger success, if I possibly could.

Every day the teachers are giving you the true philosophy of things. Education, you know, in the first place, is the right development of faculties; and, in the second place, the impartation of ideas. Primarily, development of faculties—the right development of faculties; and, secondarily, the impartation of ideas, or the reception of ideas.

Now, you are not going to get your education out of the books. To have a large library filled with books that you have been able to read, all of them, will not make you an educated man or woman. There is something deeper than this in the process of an education. And you are here, away from your homes, some of you making sacrifices that touch your very lives, and the lives in your homes; and you want to get the true theory of education, and build here the true foundation of usefulness for a lifetime.

There is an illustration of this thought that I would like to give you before I go any further with it. A few days ago I was in Southwestern Missouri

and Southeastern Kansas, among the mines. They mine zinc and lead down there; but up around Lake Superior, there are iron-mines and copper-mines. Now when they take the ore out of the ground, it is a crude substance; it has to be treated to get the raw iron material out of it. It is almost worthless then. It is not very expensive; for all that they have to do is to dig it out of mother earth. But they then send it to school, to the common school, and it becomes cast iron. It is a hard substance, but valuable. Its value increases as they continue to educate it. Then the next step in the process of education is to send it to college, and it becomes wrought iron, of much greater value. Then the next step is to send it to the university, and it becomes steel of wonderful tensile strength. They put diamonds in velvet boxes; but it takes a gold box to hold the tensile, flexible hairspring of the watch. Hence you see the advancement of value as it comes up the schools of education.

There were men like Newton, the great master of natural science and electricity. He stands out before the world as one of the greatest men. General Grant was a great executive officer; could handle a million men easier than some of us can handle the man who lives in our body. Jonathan Edwards, the great theologian and evangelist, marvelous teacher of spiritual things. And so we could go on speaking of men who excel in certain lines, along certain lines, and possibly on other lines they were not strong. Now, what I would like to do, if possible, I would like to gather from each one of these men the strongest thing about them, put them altogether in one man, and build up before you such a man as that, and tell you that it is possible for you to aspire to such a manhood and such a womanhood as this. Now, if it is possible to do that in the process of an education, it is certainly worth our time to study the great problem, and how it can possibly be done.

It was my privilege to listen to Joseph Cook after he had spent thirty-three years at college as a student, and he lectured on the great subject, "Does death end all?" And it was marvelous, this great personality, looking in your face, with the great blue eyes, the wonderful face, and cultured brain, telling us just as near as human tongue could, some of the great mysteries that touch human life. And I thought that it was a great privilege that I had to look him in the face and listen to his words; and they ring through my soul this morning, and have through all the years; and from him I got some of the inspiration that has helped me in life to be a man.

Now we are in the midst of multiplied forces all around us, everywhere, unseen forces, great forces. Why, it is possible, anywhere you want to do it, to gather up enough electricity, any place that you want to build your plant, to gather up enough electricity

to run all the machinery, turn all the wheels, and propel all the cars of any great city on the face of the earth, showing that there are marvelous resources all around us, that we have only commenced to approximate, and know how to get them, and to use them. It is said that Niagara has wasted five million horsepower every minute of time since she began.

Every cubic mile of air, at the point of saturation, contains seventy millions foot-ton power of pure electricity, and we are walking and living and breathing in the midst of these unseen forces all the time. And the reason why we build institutions of learning, get the very best men and women into our faculty that we can get, to teach you and to lead you, is, as near as possible, to help you grasp some of these forces and appropriate them to your own uses, and to the uses of your lifetime.

According to the nebular hypothesis, science takes us back to the time when the universe was a great limitless mass of fire-mist, away back there eons ago. As the planetary system was formed from this mass it was discovered that the moon revolved round the earth, and the earth and moon both revolved round the sun. And they have kept this up through all the centuries of time, without getting an inch out of place or a moment out of time. And this goes on and on and on.

If you were to wrap steel wires of the tensile strength of fifteen hundred pounds each, fast around the earth and the sun, so that the earth could be held in its orbit by the strength of these wires, reaching from pole to pole there would have to be wires enough, lying side by side, to perform the task, so that they would be so close together that a mouse could not pass between them. And yet, gravitation, the weakest force known in the universe, holds the earth in her orbit, and the moon in her orbit, and the great planets in their orbits. In the things that surround us this morning, in the atmosphere we breathe, and everywhere, we can see manifestations of this power.

Next above this is cohesion. Cohesion is the force exerted by particles of the same substance, holding them together; and they are held together so tightly, in some cases, that you can hardly break them apart by the use of the largest sledge-hammer. Take a cubic inch of iron, lay it upon an anvil, pound it with the heaviest sledge-hammer that you can lift, and you can see how tremendously strong the forces of cohesion hold the particles of iron together.

And just above this, a little stronger yet, is chemical affinity, and uniting of particles. Two gases united together in water, so closely adhering that they can only be disunited by the forces of lighting.

Then above this are the forces of vegetable life, lift-

ing the great oak, and great trees hundreds of feet into the air, in defiance of gravitation; and these oak-trees, and all kinds of vegetable life disuniting these gases that we were talking about, in defiance of chemical affinity, and the leaves themselves carrying on this wonderful process that brings health to you and me; and if it were not for this office-work of vegetation around us, the atmosphere would grow unhealthy for us, and it would be impossible for us to live.

So in the midst of these great forces this morning, as students and teachers and patrons of this institution, we are living.

I look on the map this morning, and I can see dotted here and there on the soil of Southern Iowa, a few institutions of learning. None of them has a more beautiful place than you have. None of them has a more sightly place to build a college than has Graceland. And I covet for you such a gathering of students of the best young men and women of Southern Iowa, and the representatives of your church everywhere, as shall make this one of the best institutions of this great State in which we live.

Now we have been talking about these forces; and we have been wondering, sometimes, where they have been originated. We know this, that none of these forces are self-originating. You know that, if you ever stopped to think of anything, and think soberly and seriously, that none of these forces that surround us this morning were self-originating. We know that cohesion was not originated from gravitation. For you can take all of gravitation, all the force in gravitation, and put into cohesion, and you will find that it needs a large amount of force, more wonderful yet than what we have in gravitation, to make up what we call cohesion, so that cohesion did not originate in gravitation. You may take all the cohesion, and put it all into chemical affinity, and yet there is something lacking, you have not made up chemical affinity. You may put gravitation and cohesion together, and you have not approximated anything near to what chemical affinity means to us. So, as we go up the scale, we find that you can put all the forces that are inferior to the force we are talking about, together, and they do not approximate the force that is above it.

Now, above vegetable life is animal life, and above animal life there is man. And the crown of man is the mind; and there is the power. And we have come to talk about that this morning, in talking about the processes and philosophy and theories of education.

But it would not do to stop, after what we have said about these unseen forces around us this morning; for there is something greater than all this. After I, in my talk, built up before you the man composed of the very best things of the greatest men of earth for my ideal man, I did not say anything about

the crowning thought of manhood and womanhood, that makes it possible for us to reach the very best that there is in life. Why, you can read a man's character in his walk. You can read a man's character in the way he takes his seat when he sits down on a chair. You can read a man's character in each page of the letter that he writes. There are a hundred ways of reading character. But there is something on which character is built, and these are the things about which we come to talk, when we come to talk about the highest possible reach in the education of the individual.

There is a book called the Bible. It contains a record of things that have been just as well attested as the fact that there was a Revolutionary War; or that there was anything in the great epochs of human history. And this Bible tells us that there have been instances of gravitation being set at defiance, and water burning like tinder, and men being lifted up in their life and manhood, and thoroughly transformed and revolutionized.

Christianity came into the world when heathenism was at its height, cultured, refined, educated, wealthy, with great armies at her command. Christianity, weak, without any of these things, starting from the weakest point, to-day has grown to be the grand force which moves this world along the lines of civilization; for civilization follows in the footsteps of Christianity. The great developments, and great discoveries, and great improvements, move along their line, following the footsteps of Christianity. And to-day the most marked progress that has been going on in the history of the world, the map of the world being changed in a single day, the life of the nations being changed because of the onward march of Christianity, the force and power that we have been talking about, that comes to us, recorded in the pages of this wonderful book, I wonder if that does not speak to us of some kind of an influence or power that must enter into the formation of character, the work of education, or preparation for the most successful life? It certainly does.

We have heard instances of men who started out to accomplish things in the world, with the very best education, without the force of great character, and the powers of a Christian life with them. They have accomplished wonders. And we have read in comparison with such men as these, what other men have accomplished who went out into the world only to preach the words of Jesus Christ, the Savior of men, but inspired by the force and power of his Spirit, and they wrought wonders.

The history of this world, to-day, is but the life of her great men; and the steps of her progress. The real biography of the human race, and her greatest achievement, is along the lines that I am talking

to you about, when I am talking to you about the great achievements of the Christian life in the human being.

Inspiration! You want inspiration. A young man, one day, was on his way to a recitation. The recitation was in algebra, in higher algebra, when they were working out those intricate problems in roots. He did not have the lesson very well. Somebody stopped him on the way and said, "Can you explain this thing to me; for I am afraid to go into the recitation-room without having this thing mastered?" The young man said, "If that is true, I am afraid to go, too. Why, I am going with my lesson but half prepared." There came to him that moment, while these two young men were looking into each others' faces, an inspiration to be master of this subject. After that, he never shut his eyes in sleep until he was master of every intricate problem that he found in his lesson in mathematics. Mathematics trains the mind for thinking. The great problems that we work out are but laying the foundation of strong character in life; because we must be strictly honest when we study mathematics, the exact science.

If a man sells a horse to another man for one hundred dollars, and gives him ten ten-dollar bills; and when he goes home he finds that five of those ten-dollar bills are counterfeit, what could he do with that kind of a man? Why, he could put him in the penitentiary for a deception like that; for a deception like that becomes a crime before the civil law of our land. And every one of you this morning will agree with what I say, when I say it is a crime to do such a thing as that, under the head of deception. When the man took it, he thought it was all right, because it looked all right.

There is a possibility for deception in college life, too. The young man or woman who goes into the examination-room, facing ten questions, covering carefully and thoughtfully and rightfully the ground of the term's work, and passes in five genuine answers, and five answers that are not genuine, is a deceptive fraud; and there is fraud entering into the warp and woof of that education that some day will bring calamity to the man or woman in after life.

You know that the one kind of inspiration that we must have to-day that comes to us at this hour, in our lives, is the inspiration to the strictest honesty and integrity in laying these foundations for a fruitful life. To be dishonest one place is just as bad as it is another. It is just as bad to practice dishonesty in college as it is out of college.

I saw once in my life, when I was a student, two young men who were boon companions. One of these young men began to tipple, as it is possible sometimes to do. In spite of all the remonstrances

and the coaxings and the pleadings of his companions, not only him but others, this young man kept it up, and by and by the habit had fastened itself upon him; and after he went out of the college with his diploma, a beautiful young man, to enter one of the professions of life, his course was downward in spite of all he could do, because he had allowed to become fastened upon him this awful habit. You know it is possible to contract habits stealthily, even in college life, that will ruin the brightest life in the future.

Beside the strictest honesty in the building of character, and laying the foundation of an education, we must lead pure and clean lives, too. Our lives must be clean, or this world will turn against us when we get out into active life, because this world is calling for men and women that are true, and clean, and pure, and upright. The world never called as loud as it does to-day for stronger character, and for better men and women. Society calls for this kind of manhood and womanhood to save it from dissolution. We want men and women, and we are getting them prepared and furnished and fitted in these institutions, to lead this world into the very best of thought, and in building up the very best of character, and the best of manhood and womanhood. And to do this we must be free from prejudice, free from narrowness, with catholic minds—that means broad, sympathetic, Christian minds—that can be touched by the needs of the human race.

I remember well, that our professor in practical theology used to say to us, "I know what you young men are going to meet when you go out into active life. You will meet hundreds and thousands of individuals, and you will find homes where it is almost impossible for human character to be built. And in these homes are born children, whose possibility, if planted in the right environment, would be a right and righteous life; and yet because of their environments, held down, cramped, circumscribed, they finally will be led to join the great throng of people who live ignorant, unsaved lives."

And your place and mine in this world is to help make the world better. I went into the public schoolhouse in Sioux City one morning. I used to take my little girl, every once in a while, to school in the morning, and talk with her and the teacher about what she was doing; and I believe every father and mother ought to do this. And as we looked into the faces of the children as they came in, some of them just as dirty as pigs, I said to her, "It would be a splendid thing if you had a washpan and two or three towels, some soap and water, and combs, and would spend the first half hour here every morning in washing these children's faces, and cleaning them up." "Well," said the

teacher, "I have thought of that lots of times, and I have gone over the thing in my mind lots of times." And she said, "I have gone to the homes where these children live; and some of them are living where it is impossible to get a breath of pure air where they sleep at night. And they live in these kinds of places." And she said, "In some instances, the reason is because the father drinks." Oh, what a condition of humanity!

You know you can take mud and sunshine, and make the most beautiful roses, scented with a fragrance that is akin to the breath of angels. And this world is full of possibilities just like that.

I said awhile ago that there were great pockets of iron and copper on the shores of Lake Superior. Down in Cleveland and Pittsburg, and other places there are great furnaces going all the time where they ship this ore, and where they are educating it, and bringing it out into conditions that are right for the commercial uses to which it is going to be put. These great furnaces are burning all the time, and men are at work feeding the furnaces, taking care of the material, training it and bringing it out into its final condition. All over this country, everywhere, are young people—the raw material of humanity. And every institution of learning like this, is a representation of the great furnaces that I have been talking about, where the raw material is matured and cultured and trained to a manhood and a womanhood, fit to fill places of usefulness in life.

And the farther we go with this thought the more we are reminded that the human race is made up of individuals. While you are in college, it is an easy thing to go along with your classes, and in the masses; and you some way feel that there is a protection there. You can hide yourself behind the masses in which you mingle. But do you know, just as sure as you sit here this morning and see the sunlight and enjoy the pleasure of this hour, the day is coming when you must meet the world as an individual. And unless you fill your place as an individual, and hold the place that God has made for you, and made it possible for you to prepare yourself, unless you meet the responsibilities, as our brother prayed a while ago, fill that place thoroughly, honestly, and effectually, you are going to lose out in the great race of life.

And I covet for you this morning, every one of you as I look into your faces, the largest possible achievement and preparation for the best place that this world has for you. For there is such a place waiting for you. And it is only waiting until the time comes that you are ready to fill it. But let me tell you this, before I stop speaking: Don't get in too big a hurry to get into your place. The

world can get along without you until you are ready to fill that place of usefulness.

I do not know whether every one in this room can be a professor in some institution of learning or not. I do not think you will. I do not think every young lady in this room can be a professor in some institution, or even a teacher in some city or public school; but the highest place that God can put you is in some home, the wife of some good man, to reign as queen in that home, because the home is the foundation of the strength and fiber of this great nation, for which we build these institutions, and for which we educate men.

And I could say the same for every young man in this house this morning. There is a place for you. It may not be somewhere where you are aspiring this morning, but some place where you can show the world the possibilities of a true man in every sense of the word. What we want to do is to build up character, stronger and better than ever before. That, after all, is the great work of education.

Now, the teacher can not do this for you. He can assist you along the lines that you are struggling. He can not pick up an education from his standpoint and put it into your life. It would not be practical if he did do that. It would be just like you if you read your Latin with a "pony," and after you read it it doesn't do you any good. It never does. But he can assist you along these lines of struggle, and help you by your own effort to develop these latent faculties, and develop them along right lines. These teachers are but guiding hands consecrated to this great work. Let them help you to the very largest achievement possible for you.

May God bless Graceland College, and every interest that she has in the world, and raise up for her many friends all over this country, until some day this beautiful campus may be dotted with buildings, making it possible for her to exert a larger influence upon the lives and characters of the young men and women of Southern Iowa.

An educated man stands, as it were, in the midst of a boundless arsenal and magazine, filled with all the weapons and engines which man's skill has been able to devise from the earliest time; and he works, accordingly, with a strength borrowed from all past ages. How different is *his* state who stands on the outside of that storehouse, and feels that its gates must be stormed, or remain for ever shut against him! His means are the commonest and rudest; the mere work done is no measure of his strength. A dwarf behind his steam-engine may remove mountains; but no dwarf will hew them down with a pickax; and he must be a Titan that hurls them abroad with his arms.—Carlyle.

IN THE INTEREST OF CHURCH LIBRARY WORK.

No one has the right to bring up his children without placing books in their reach. Children learn to read by being in the presence of books.

The love of knowledge comes with reading, and is almost a warrant against the excitement of passion and vice. The effect of books upon the mind is remarkable. They make the man. You can judge a man more truly by the papers and books he reads than by the company he keeps; for his associates may often be imposed upon him, but his reading is the result of choice.

Every book has a moral expression affecting either for good or ill. The life and feeling of a young girl fascinated by some glowing love romance, are colored and shaped by the page she reads. If it be false, weak, or foolish, she will be false, weak, or foolish.

The boy who reads deeds of manliness, bravery, and nobility, feels the spirit of emulation grow within him, and the seed is planted which will bring forth fruit of heroic endeavor and exalted life.

A man who gives himself up to the indiscriminate reading of novels and the trashy matter of the daily press, becomes nerveless, lifeless, and a nuisance. A woman who spends much time reading novels, will be unfitted for the duties of life. She is known by disheveled hair, vacant countenance, colorless cheeks, not possessing will-power to control her own silly emotions, but will burst into tears at midnight over the fate of an unfortunate lover. In the daytime, when she should be attending to domestic affairs, filling the highest calling under heaven,—that of wife and mother, she will be seen idly staring at nothing, biting her finger-nails, and bearing an attitude of dejection.

The home provided for her by the best efforts of her companion, and which she used to appreciate, looks plain and mean after she has traveled through a romance, wandering in spacious halls and palaces of luxury. Her industrious companion becomes unattractive after she has walked through imaginary parks and conservatories with plumed knights, or lounged in the arbor with a brave and polished desperado. She becomes dissatisfied with life and its conditions and the end is not yet.

How many young men who are doomed to death for crime make the confession that their downward career started with the reading of immoral literature!

Observe in the homes you visit, the books which lie upon the table, or note what is taken by its inmates from the public library, and you may judge largely, the intellectual taste, the intelligence of the family. You may judge as to their moral attainments and their spiritual advancement. As it is largely true that a man may be judged by the companions he chooses, is equally true that his char-

acter may be ascertained by the books he reads.

Seeing, then, the mighty influence of reading upon the mind, we should use the utmost caution, care, and wisdom in the kind of books we read. The welfare of our children and youth comes with outstretched arms pleading for our protection against the immoral influence of much of the literature with which the world is flooded. Authors to-day, in many, yes, in the majority of instances are men and women of business, seeking fame, popularity, and the "almighty dollar," regardless of the effect of their literature on the character of your child or mine. They cater to the popular trend of the social world, which is that of momentary pleasure, amusement, and hilarity.

The temptation to light and corrupt reading is usually strongest in the youth, those just stepping upon the threshold of man and womanhood. Unless the mind of our child is guided from the time he is old enough to love to hear "mamma" read "the sweet stories of Jesus," until he has reached the age of the dawn of manhood, we have failed as God's servants and hand-maidens in the trust imposed upon us, and the divine injunction, "Feed my lambs." And can only satisfy His law by suffering its penalty.

In a time when we are courted by free libraries, an innumerable host of cheap works clamoring for popularity, and life being too short to compass even those that are great and good, we should reserve no energy in thought or means to place in the hands of the Saints, both old and young, the best books obtainable.

As wholesome food is necessary to make strong healthy bodies, so good reading is necessary to make strong and well-balanced minds.

Since there is such a variety of books of every kind, how are we to be guided in the selection of proper ones? The fact that so much light and trashy literature is published and sold, proves there is a demand for it, and that the reading public create the demand. Public libraries of our cities are not free from literature not of the highest character. Their object is to create and foster a love for reading, hence are largely made up of matter of popular taste, much of which is far from being what we should have our children read in the formation of a character for eternity.

Parents who permit their children to choose, indiscriminately, reading-matter from public libraries, are making a fatal mistake. There must be the guidance of superior wisdom in the selection of books, even from public libraries.

Every parent should use his influence in placing the proper kind of books in the hands of his children, but, sad to say, many parents do not, and do not realize the need.

This need must be met, and the importance of

educating the Saints on this line has been impressed upon the minds of many of the workers desiring that the command to "come up higher" may be more fully obeyed. This inspiration has resulted in an especial and systematic effort in the interest of library work.

The head of this arm of the work is a Library Board or Commission composed of five members, one being a member of the Church Presidency, one of the Bishopric, the Church Librarian, one chosen by the Sunday-school Association, and one chosen by Zion's Religio-Literary Society. District library boards are commissions of three members chosen by district conference, Sunday-school, and Religio society, respectively. A local library board is a commission of three members chosen by branch, Sunday-school, and Religio local.

These library commissions from the general to the local boards should be and we believe in the most instances are, laboring earnestly to acquaint themselves with the work, and are able advisors as to the kind of literature to recommend and select, and the plans of work to adopt. This provision we believe is born of inspiration from heaven, and will supply the long-felt need of parents in assisting them to select the proper books.

Under the church library movement the principle of coöperation is employed, thus enabling us to bear one another's burdens by each branch contributing means for the establishment and maintenance of libraries, governed by system and rules, enabling our children to study good books in a profitable way, and to understand the meaning of, "Seek ye words of wisdom from good books."

May the Holy Spirit move upon each member of the church to fully realize his duty, and inspire us with courage to throw around our children every needed protection, and place in their reach every facility in our power, to enable them to escape the allurements and wiles of an evil-minded society, and the snares of Satan, and help them to reach the Zion condition, "pure in heart."

We can do great things if we desire, with determination which brings a strong concerted effort, but if we do not, we have failed before our heavenly Father, and will not hear the longed-for words, "Well done, good and faithful servant," but will mourn in the agony of regret over "what might have been."

May Heaven help us to fill, in full, our mission, that we may glorify God in our children here and in the life to be.

MOLLIE DAVIS.

PITTSBURG, Kansas.

Thinking of what others say and saying what you think, is the essence of profitable conversation.
—J. C. Grainger.

Of General Interest

A CHRISTIAN SCIENCE DAILY.

The Christian Science Publishing Company of Boston announce their intention of publishing a daily newspaper to be known as the *Christian Monitor*. It will be, they say, "a strictly up-to-date newspaper, in which all the news of the day that should be printed will find a place." Its news service will not be restricted to any one locality or section, but will cover the daily activities of the entire world. The *Christian Science Sentinel* (Boston, November 21) is pleased with the way, for the most part, the new undertaking has been received by the press. It observes: "Although some seem to doubt the high ideals that have been set for the *Monitor*, nevertheless there has been a very general and sincere indorsement of these ideals." The *Santa Barbara Independent* says: "Should it succeed, it will be the ideal newspaper, a realization of the dream of editors. . . . If the Christian Science daily newspaper points a way to better things in journalism, no men will rejoice more than those who are engaged in newspaper work."

The *Waverly Magazine* (Boston) makes this editorial comment:

" 'It will be the mission of the *Monitor*, ' says an editorial in the *Christian Science Sentinel*, 'to publish the real news of the world in a clean wholesome manner, devoid of the sensational methods employed by so many newspapers. There will be no exploitation or illustration of vice and crime, but the aim of the editors will be to issue a paper which will be welcomed in every home where purity and refinement are cherished ideals.'

"Notwithstanding the fact that the *Monitor* will be owned by a religious body whose policy will undoubtedly be its own, and to whose desires and opinions it will at all times be subservient, we must commend the sentiments expressed in this editorial. We know too much of the selfishness, the social impurity, the political corruption, and the gross injustice in the world about us, and too little of the great good being done by an enormous army of God-fearing, uncomplaining, patient men and women, who are ever toiling for the welfare of their fellow men. Let us have less sensationalism and more decency in our newspaper methods. Let us continue, by all means, to expose and condemn existing evil, but not to the exclusion of legitimate recognition of existing good.

"But enough of this. Honesty is what we have a right to expect from our newspapers; plain, unblemished honesty. Let the new Christian Science daily give us at least that, and it will do much. Let it live up to its expressed ideals, and it will be a relief to the eyes and minds of a reading public, tired of the insignificance and impropriety of things

too often placed before them. What the public desires to find in its newspapers is the truth—the truth that is wholesome, the truth that is beneficial, but the truth above all things.”

The *Western Christian Advocate* (Cincinnati) indulges in some humorous suppositions regarding the newspaper's effort to square the newspaper function with one of its imputed philosophical tenets. We read:

“The paper will sell for two cents a copy, or five dollars a year. We wait with much interest the issues of this paper. Should Boston have a great fire, and scores be burned and suffer intense agony, and ambulances and hospitals be utilized—pray, what report will the *Monitor* make? When the next fearful railway accident occurs, and the dead and mangled shall be heaped in disorder, and scalding steam shall add horror to the scene, with equal interest we ask what the *Monitor* extra will have to chronicle. Will it say: ‘When a *Monitor* reporter arrived on the scene of the wreck, we found many who imagined they were hurt. We spent some time attempting to quiet their fears. We remonstrated with the fireman, who was pinioned under his engine, with the steam pouring against his flesh, that nothing could possibly hurt him; that if he had faith to believe, there was no such thing as pain, the steam which he supposed to be hot, and the engine which he imagined was heavy would make no impression upon him; but the poor fellow was deluded in his error, and consequently died?’ When a careless painter falls from the fifth-story window to the cement pavement, will the *Monitor* deem the fact worthy of mention? And what will it have to say: that no limbs were broken, and the groans of the unfortunate man were due to mortal mind deceiving him into the belief that he was uncomfortable? We say we await the launching of this newspaper with deep interest.”—The *Literary Digest*, December 5, 1908.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

At Christmas Time.

In a recent letter published in this column from Sr. Emma Burton, our readers will remember that in a vision given her while in Nova Scotia this passage occurs: “He said, ‘You must go in now.’ As I took the first step out from the vine, a fierce wolf-dog came tearing around the corner of the house,

with mouth and teeth ready to devour. The Lord was standing between me and the dog. With his left hand he took my right, and as the dog made towards me, he put forth his right hand and, covering the dog's mouth with it, gently pushed the creature back, and I saw him no more. He held my hand while we walked to the door, nor did he release it until I had ascended the three steps, and stood inside the door, and he just outside on the upper step. As I turned and stood looking at him, thinking of how gently he dealt with that fierce creature, and how if it had been one of us, *i. e.*, people of the earth, we would have hurt it if we could, and thought it our duty to do so, he said, in a voice so gentle, ‘Do not go out any more to-night,’ and closed the door.”

For some reason, it may be the holy influence of the near approach of this Christmas-tide, or it may be because the touch of sorrow is calling forth from heart-strings strains of minor melody, or it may be because the day is dark and bending clouds are heavy with the chilling rain, be that as it may, the lesson contained in this incident of the vision appeals to us with a strength and force never before experienced—the lesson of His infinite love and mercy. “Gently pushed the creature back,” and yet that creature was ready to devour one of his *little ones* unto whom if a cup of cold water be given he has promised to the giver a sure reward.

How often upon the journey of life we forget, or at best remember but indistinctly, the great truth underlying the whole plan of salvation—the vital truth that “God so loved the world that he gave his only begotten Son!” Loved the world in its sin, its misery and degradation, in its cruel inhumanity of man to man, its deadly hatred and its bitter wrongs. Loved it with the love of infinite compassion, of unbounded pity. Loved it because they were his children abiding here, and to save them from sin he was willing to give the most precious thing which in heaven or earth belonged to him—the Son of his love.

Before any man or woman can do effective, acceptable work for God, the soul must be baptized with this love—filled, saturated with it, until there is left no room for self, no space upon which to erect our lordly castles while our brother dwells beside us in a hovel. Oh, how long has the world stumbled along, groaning under its misconception of Christianity! How long have we, unto whom in this generation the law has been directly given, refused obedience to that law!

We are readers of the HERALD? We are believers in inspiration? If so, then it passes the comprehension of the writer how after reading the editorial, “Two phases of our high calling,” in the issue of November 25, any one claiming to be a Saint, can any longer go on ignoring the law of God in regard to those things of a temporal nature which it certainly demands of us. In this editorial the law is so simply, and yet withal so clearly, so plainly stated, that it would not seem possible for any one not to understand its requirements.

“Poverty,” Bro. Elbert writes, “is no part of the divine plan,” and yet we recall one bitterly cold winter here in Lamoni when a lone widow gave of her scanty supply of fuel to keep the little ones of her neighbor from perishing with the cold. The father had not been able to obtain work, and the storm and poverty walked into the home hand in hand.

There is a poem, the lines of which have often haunted the chambers of memory. A part of it runs like this:

“‘O God,’ I cried. ‘Why may I not forget?
These halt and hurt in life's hard battles
Throng me yet.
Am I their keeper? Only I—to bear
This constant burden of their grief and care?’

Why must I suffer for others' sin?
 Would that my eyes had never opened been!
 And the thorn-crowned and Patient One
 Replied, 'They thronged Me too; I too have seen.'

"'Thy other children go at will,' I said,
 Protesting still.

'They go, unheeding. But these sick and sad,
 These blind and orphan; yea, and those that sin
 Drag at my heart. For them I serve and groan.
 Why is it? Let me rest, Lord. I have tried—'
 He turned and looked at me; 'But I have died.'

"'But Lord, this ceaseless travail of my soul!
 This stress! This often fruitless toil
 These souls to win!

They are not mine. I brought not forth this host
 Of needy creatures, struggling, tempest-tossed—
 They are not mine.'

He looked at them—the look of one divine!
 He turned and looked at me; 'But they are Mine.'

"'O God,' I said, I understand at last.
 Forgive! and henceforth I will bond-slave be
 To Thy least, weakest, vilest ones.

I would not more be free.'
 He smiled, and said, 'It is to Me.'"

It is well, at this Christmas-tide, for us, as His children, to ponder these things in our hearts—yes, to examine ourselves and know of a surety whether we are in the faith or whether perchance we are deceiving ourselves. This gospel which we have accepted and which we believe, as Bro. Elbert has said, has provided in its economy both temporal and spiritual salvation; but of what avail is this provision, if we do not comply with its requirements? Christ was constantly besieged by the poor, the maim, the blind, and suffering ones of his day, and to bring to them both spiritual and temporal salvation he suffered and died a cruel and ignominious death. They are his, and this salvation is their right—a right into which sooner or later they must come. But how will it be with you and me? Will we have ministered unto them of our substance, or will we be among the number unto whom Christ will say, "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me"?

Doctor Talmage gave the world these breaths of thought of Christmas joy:

"What a Christmas morning it will make when those with whom you used to keep the holidays are all around you in heaven! Silver-haired old father young again, and mother, who had so many aches and pains and decrepitudes, well again, and all your brothers and sisters and the little ones. How glad they will be to see you! . . .

"Bright Christmas morning of my soul's delight. Chime all the bells. Wreath all the garlands. Rouse all the anthems. Shake hands in all the congratulations, Merry Christmas! Merry with the thought of sins forgiven, merry with the idea of sorrows comforted, merry with the raptures to come. Oh! lift that Christ from the manger and lay him down in all our hearts. We may not bring to him as costly a present as the Magi brought, but we bring to his feet, and to the manger to-day the frankincense of our joy, the pearls of our tears, the kiss of our love, the prostration of our worship. Down at his feet, all churches, all ages, all earth, all heaven. Down all worlds at his feet and worship. 'Glory to God in the highest, and on earth peace, good will to men!'"

"Jesus started an influence that will go on until the last desert will grow roses, and the last weakling make full inhalation, and the last case of paresis take healthful brain, and the last illness becomes rubicund cheek and robust of

chest and bounding of foot, and the last pauper will get his palace, and the last sinner taken into the warm bosom of a pardoning God! Where did all these start? In that cradle within sound of bleating sheep and bellowing cattle, and amid rough bantering of herdsmen and camel-drivers. What a low place to start for such great heights! O artists! turn your camera obscura on that village of Bethlehem. Take it all in—the wintry skies lowering, the flocks shivering in the chill air, Mary, the pale mother, and Jesus the child. No wonder that Paul Veronese, and Cuyp, and Rubens, and Tintoretto, and Correggio, and Perugino, and Ghirlandago, and Raphael put their best pencil in that scene.

"Lord God! by thy Spirit, fix that Madonna in all our souls! so these thoughts come in upon us at this gladdest part of the year!"—Selected.

Letter Department

CHEROKEE, Iowa, November 25, 1908.

Dear Herald: I see such a great lack of the home class Religio work. I feel some of the Saints are asleep along these lines. We sing,

"We thank thee, O God, for a Prophet
 To guide us in these latter days;
 We thank thee for sending the Gospel
 To lighten our minds with its rays."

Do we stop and think what we are singing? What was the Book of Mormon brought forth for? Did you ever stop and think what it cost to get it? It took the best blood that stood on America. Saints, what will it cost if you do not study it? The divine head of the church has been pleased to acknowledge the work of the Religio Society in the following words, given at the General Convention, in April, 1900:

"Thus saith the Spirit unto you, O my people, your prayers and sacrifices are acceptable unto your Father in heaven, and upon you shall rest his blessing. Behold, I the Lord will bless you according to your needs and your faithfulness before me, even greater blessings than thou hast received in the past. Thou hast been blessed, but this has been but a foretaste of that which awaits you if you will be faithful before me. I will use this organization for the establishing of Zion; therefore cease to complain of each other and be one, even as I have commanded you, and clothe yourselves with humility as with a mantle, and come to the light which has been given you. And your souls shall rejoice with greater power from your Father than you have ever received before. I the Lord have placed upon this organization my seal and it shall prosper and flourish, and from among you I will gather out those who shall represent my gospel among men. The harvest is indeed great and the laborers are few, therefore I will use this organization for the greater work which is to be performed for the salvation of men. Therefore hearken, and be faithful, and remember always to be humble, pray for, and hold up the hands of those who have been called to direct this part of my work. Be not discouraged at the elements which may oppose you; for my power shall be with you and my strength shall be sufficient for you. But you must needs be tested. Zion shall be established and the pure in heart shall rejoice. Rejoice and be comforted in thy heart, for I am with you, saith the Spirit. Amen."

The home department can go to all those who are unable to come to it. Every Latter Day Saint home, throughout the church, should take up this work and bring themselves in close touch with God and Christ; and I know no better way than in the home department. It will reach all those that want more light.

This Religio Society is so little understood by the isolated

Saints! And, surely, you will remain in this condition until you get yourselves out of it. Without a Book of Mormon, we should be at a loss to know where to go, who was right; and so without a Book of Mormon the scientific and literary world are at a loss to know the true history of the founding and overthrow of the civilized people, once on this old America of ours. The world is proving its divinity. Bro. Joseph, in the year 1830, April 6, organized the kingdom (church), which organization brought about a complete restoration (see Revelation 14: 6, 7) of the primitive gospel of Christ; and we believe it is true. Truth is eternal, and prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost; not only in former days, but also in latter days; and the foregoing truths are being presented to an investigating world; and thousands of noble people are hearing, believing, and obeying the laws. And, according to the Bible, God is coming to visit the earth. Then he will take the empire of the world, bind Satan, remove the curse of sin, and reign with his resurrected and glorified Saints a thousand years on the earth.

Now, in order for us to be one of that happy number, we must study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. In order for you to do this, we want your name on the Religio record of the home department, as one of those who are learning rightly to divide the word of God. We invite you to become a member.

If we wish to help redeem Zion, we must understand how to work in the right way. If you are one of the isolated ones, this will unite you to a band of Religians, who have as their motto: "Onward and Upward." As a Latter Day Saint, you will realize the importance of studying God's word, and as the lessons outlined in our *Religio Quarterly* are the church doctrines made plain, no Saint can afford to miss this great opportunity before us. You can get the *Religio Quarterly* at the Ensign Publishing House, Independence, Missouri. Price twenty-five cents per year, or eight cents per quarter. And you can get the Book of Mormon for sixty-five cents, and all supplies of Herald Publishing House, Lamoni, Iowa.

MRS. BELLE CRIPPEN,

District Superintendent of Home Class work, Gallands Grove District.

WOODBINE, Iowa, December 5, 1908.

Dear Herald: Thinking the church generally would be interested in reading of the condition of the work in these parts, as the whole body is interested in the welfare of its members, I will say that so far as my observation has been, there is a general desire for the progress of truth, though there might be a greater zeal, a more fervent love, and a more earnest devotion for the cause of truth, and to that sacred cause. But, considering the state of the world, as to spiritual things, its deadness thereunto, and remembering that we are in the world, and are compelled to mix up with its devotees, it would indeed be miraculous if we were not affected by its influences more or less; and, being so affected, the results are seen in our lives. It would be difficult to find a member of the body that is willing to confess decline of faith; but empty seats at divine services, and especially at prayer-meetings and sacramental services, speak louder than words. These two latter services may be safely set down as tests of our spirituality; and, judging by them, I am forced to conclude that our spirituality is not very high. I do not want to be a faultfinder; but I remember that God said to the prophets of old, "Cry aloud and show my people their transgressions"; and as a watchman on the walls of Zion, I must not be silent in the hour of danger, lest God condemn me as a traitor to the cause of truth. Hence, I speak of things as they appear to me.

There are those among us, thank God, who give good evidence of their love for the truth; not in word only, but in deed. These truly are "the salt of the earth"! And their savor is manifest; they are truly pillars in the church! Not because of any high position they hold; but because of their integrity and real worth, for they are found among the humble followers of the Lamb. They are not found in their places in the house of God, because some brilliant speaker occupies the sacred stand; but because they love the worship of God and the fellowship of the Saints; and, be the speaker ever so humble, his tongue hesitant, and even stammering, they feel it their duty to be there to encourage him by their presence, and strengthen him by their prayers and fixed attention. How else can we expect the young and inexperienced ministers to "become a workman that needeth not to be ashamed"? Nor do these faithful followers take special pains to adorn their persons in costly apparel, thereby expecting to make the cause of truth respectable. They know that the only adornment that can give true respectability to God's cause, is that of a meek and quiet spirit, adorned with those same graces that have made the character of the Nazarene the grandest and most honored character of all ages. Hence, they are content with neat apparel, by which means they do not wound the spirits of the less fortunate, and drive them from the house of God, because they can not appear in so costly garments as the more favored ones can. Does it ever occur to the minds of the Saints that by such wide distinctions in dress we may be responsible for the loss of souls, our own as well as those of others—by our pride in dress?

I know of some who tell me they can not attend church, because of their inability to dress up to the style to which others do, and they fear they will be looked upon with contempt, and some think they are so looked upon. I am not willing to think any Saint of God looks contemptuously upon his less fortunate brother or sister; but the weakness of human nature is apt to surmise that such is the case. May God help both rich and poor to be infinitely more concerned in the true adornments of the soul, than those of the body. If we are not, we shall never be prepared to meet the great Bridegroom.

Last Sabbath I tried to break the bread of life to the little flock in Dow City, and visited our afflicted brother, Romanan Wight. He seemed like a poor, broken-down old man. He had been helpless; but was a little better. At his request I prayed for him, and with him. This was on Saturday. The next morning, President Jackson and I were called to administer to him. When we arrived, we found our genial brother, David R. Chambers, of Magnolia, had, in brotherly love, come to visit Romanan, and we unitedly administered to the sick brother. I called to spend an hour or two with him on Monday morning. He had slept six hours, and was feeling much better. I left him greatly encouraged, and much brighter. His faith in God remains.

When I arrived at Woodbine, I was met at the train by my daughter Alice. She told me I was needed at Logan, as Grandma Mary Marmoy was dangerously ill. She is the mother of my son's wife. Bro. W. R. Adams and I administered to her; but I feared the pale messenger had called her. She was relieved and slept. I returned home. The next day a card informed me that she was better; but on Friday morning she passed away. Sr. Marmoy was a sister of Sr. Hudson, of Columbus, Nebraska, who had also passed away. Our sister was a faithful member of the church. Her place in the house of God was never vacant when she had strength to go; and her life at home and abroad was illustrative of the glorious gospel she had obeyed long years ago. Her one regret was that only one of her four children was in the church; but we have hope that others will follow their

mother's Christlike example. They are upright people, so far as they have light. Mother Marmoy, both by teaching and example, left them a pattern worthy of their imitation. Her remains are now on the way to Columbus, Nebraska, to be laid by the side of her husband. Elder W. R. Adams preached the funeral-sermon. It was full of comfort to the mourners, and of convincing evidences of the stability of the hope of God's people, and of loving exhortation for all to stand ready for the change. I rejoice to know that God is raising up young men, upon whose shoulders the burden of this work can safely be placed. I am doing what little I can to strengthen the Saints by visiting such branches as are convenient. My health is good; but the day of great endurance is past. I am,

Your brother,

CHARLES DERRY.

CORYDON, Indiana, November 28, 1908.

Dear Herald: Thinking my many friends in Eastern Michigan would like to know where I am, and what I am doing, I drop these few lines by request of my son David.

Bro. J. W. Wight transferred me to labor with him (David) for the winter. Accordingly I went home from the Eastern Michigan conference, and made preparation, and wife and I started. Stopped over night at Lansing, Michigan, to see our daughter, Lyda. Then to Elkhart, Indiana, where we met quite a number of my wife's relatives. They were very kind, and conveyed us from one place to another; and we had some nice talks on the gospel; but found some that were not so reasonable, and were sure they had the Holy Ghost. But we tried to show them that the kind they had caused them to deny many things that Jesus and the apostles taught, while the kind we had, caused us to accept what they taught; but we parted as the best of friends, and with the warmest invitations to call and see them on our return to Michigan.

We landed in New Albany, October 24, about eight o'clock in the evening. Mrs. Dowker was quite tired; but we thought she stood the trip well for her, as she is quite poorly. We found David and Jennie and baby well, and I think just a little pleased that we came.

We started at once to work for the Master. Held three meetings in town; then on October 28, took train to Corydon Junction. Bro. Felix Barksdale met us, and took us about two and one half miles over the hills and rocks to his brother Charley's, where we held meetings for about two weeks, with good liberty, good attention, and good turnout; and there seemed to be a good impression left, as we had invitations to return soon. Preached some in Byrnville. David's throat was troubling him some, so I went to Valeene, a new place; and, assisted by Bro. Ed O. Byrns, one of the finest young men I have ever met in the church, I preached four times; when David came, staying but a short time when he was called to Bordon to administer to Bro. Barksdale's child. I remained over Sunday, and filled the appointments we had out. Had the best turnout on Sunday, November 22. In the evening spoke about an hour on the coming forth of the Book of Mormon; and some said they could have listened another hour. They seemed sorry that we could not stay longer; but the trustee of the school sent us word that we could not occupy the house any longer. So I went home for Thanksgiving. While home David and wife, and wife and I, went over to Louisville, to see Bro. Metcalf; and there we met Bro. I. N. Roberts, and heard him preach. David invited him over to make a visit, and we had a meeting in our house on Thanksgiving. Bro. Roberts gave us one of the best sermons I ever heard. Subject: "The true vine."

November 27. Away on the morning train to Corydon. Bro. J. M. Wynn met me with the old white pony, and took me over the hills and rocks to his home, where I am now writing; and, say, Bro. and Sr. Wynn, and little Emma, make

one feel at home. Had a good turnout of Saints and friends last night. I expect David to come from Byrnville Monday, the 30th; and we expect to labor together for a while. I feel quite well in body, and feel glad to be doing something for the Master. Hope the Saints will remember us in their prayers, as we feel the need of diyine help.

I feel it would be doing an injustice to those who so kindly cared for us, not to mention it. Bro. Charles Barksdale and wife made us welcome, and did all they could to make the meeting a success; also Bro. Ed O. Byrn, and little sisters cared for us while there. Bro. C. C. Byrn and wife did all they could to make it pleasant for us. Bro. Byrn is the only Saint at Valeene, and Mrs. Byrn is a member of the old mother church. Also Doctor John MacDonald (a Baptist) liked our preaching so well that he did all he could to help with the meetings. As he has the central in his home, he phoned all around to advertise our meetings. He spoke of sending for the Inspired Translation of the Bible. He felt the need of something to help us on our way, and gave us a dollar, which we were very thankful for. We visited some of the Rego Saints, and very sorry to find old Bro. William May so crippled with broken hip, caused by a fall on the ice some seven years ago, that he has not been able to do any work since. Also Bro. John May was just recovering from an attack of the grippe. Also we were very sorry to see the gospel work at such a low ebb there, partly on account of Bro. May's disability; and the prospects seem poor to raise the work there; but we expect to try, when the school term is over.

Bro. J. W. Wight told me there was a good class of people here; and we have found them so. But he did not tell me of the rocks and hills. And, oh my, they tell me I have not seen the worst of them. So I am wondering what the end will be.

Your brother in gospel bonds,

WILLIAM DOWKER.

113 Shelby Street, Silver Grove, NEW ALBANY, Indiana.

BOISE, Idaho.

Dear Herald: Some of your readers will remember a letter in the *Hope* a month or so ago from a boy named Roy Cowles, West Derby, Vermont, in which he said he had a weak back which prevented sitting up; his mother was an invalid and his father had been hurt, so that he was not able to work, and that they were very poor. He wanted some one to send him a "teddy bear." Perhaps others of the Saints were like me. I thought some one else would send him a bear, so did not.

My little son felt so sorry for him he wanted to write him a letter, which he did; but when the answer came it was from the mother, stating the little boy was dead and no one had sent him a bear. I have written to the mother since and she told me she makes and sells little articles, such as babies' boots, etc., trying to get her an invalid chair which costs twenty-five dollars. That seems to be about the only source of support for the family, also, and it must be very slow work saving for anything else. If I were able I would send the twenty-five dollars myself, but I am not. So I am going to make an appeal to the Saints in her behalf.

I have sent her one dollar, which I feel is all I can spare. Will others do the same? We are commanded to remember the poor and surely the Lord will be pleased when we do so. We pray for the poor and needy and afflicted, but how many of us work as hard as we might to answer our own prayers?

Few of us but could spare *something* to these poor people without missing it, and thus be laying up treasures in heaven for ourselves; and those who can not may help by

petitioning the Lord to lighten their affliction and to move upon the hearts of those who are able, to help them. The address is, Mrs. Roy Cowles, West Derby, Vermont.

In the faith,

A SISTER.

PHILLBROOK, Montana, November 10, 1908.

Editors Herald: I have been a reader of your columns for some time, and wife and I are always glad to get the dear old HERALD and *Ensign* and read the precious truths they bring by letters and sermons. They are our only preachers, and when I read of the grand reunions where the Saints meet together and hear such fine preaching, it makes me feel sad to think I am so far away and can not meet with them, and I am made to say in my heart, How long, O Lord, will it be before Zion is redeemed, and her children gathered in from the four corners of the earth! I hope to be among the faithful, and to stand with the just and true.

There are about twenty-five Saints living in this county, but they are like sheep without a shepherd. Some have drifted far from the true fold of Christ, and I hope to see the time when the Lord will see fit to send his servants in this part of his vineyard, and hunt up the lost sheep, and help bind the old Devil. The way I would like to see him bound is with a chain of love among the brothers and sisters; for I realize that Satan will reap a great harvest where malice and hatred prevails. May the Lord bless and keep his children and guide them through all the dark trials, is the prayer of your unworthy brother.

T. E. FITZWATER.

WALTHILL, Nebraska, December 5, 1908.

Dear Saints: My husband and I are doing all we can to warn our neighbors and tell them the truth. I believe we have laid a good foundation for a good work next year. The Book of Mormon takes well with the people. Indians are glad to find a person who can tell them where they came from. Those I have talked with think the Indian is not as good in the sight of God as the white people, and their religion is now second-handed, coming from God to the white people first, and then to them from the white race. I tried to convince them that a noble Indian was the equal of a noble white, but he answered me, No, that God had helped the white race to keep a record and the Bible was that record handed down and Indian had none. I did the best I could to show him the Bible was a record for all races and the Book of Mormon a record of lost tribes. He seemed delighted with the news and said he had heard that before, but now he would read the book and see for himself.

Now the religion the white people gave them is Bible doctrine and consists of faith, repentance, one God, and some kind of a drug, the Indian called it *pa-ote*. It looks like common beans, some red and some white, and a brown-looking tablet resembling a dried peach. These they take and swallow during the hours of devotion and claim for it visions, revelations, and a change of heart, dreams, etc. Their devotions look very good. They sing and pray and testify, exhort all to do good, not to drink nor lie, nor steal; take care of sick and poor. So I find lots of good in their religion, but I longed earnestly to speak their language to tell them the whole plan of salvation and tell them there was not a bean in the whole plan.

I longed earnestly for more strength and power, and for our own dear church more valiant workers, more branches standing on their feet instead of their head, although it might be better to stand on head than not stand at all.

I get these ideas from section 83, and verses 21 and 22, of Doctrine and Covenants. If all our branches understood the use that every member was to the branch, there would be

less work for the president and more for the priest, teacher, deacon, and members in particular, and stand on their feet. They could never be thrown down. There would be less division if all branch honors were equally divided. I pray for the welfare of Zion.

SR. MARY A. CARTER.

INDEPENDENCE, Missouri, November 30, 1908.

Editors Herald: It is with a sad heart that I read of the affliction of Romanan Wight as we have been the best of friends and brethren for over forty years. And it was the work of two of his brethren that was the means of leading me to investigate this work, which is dearer to me than all the world. And I thought, in 1896, I could not last long if I did not get relief; but God, through his goodness, has spared me, and my health is better than for many years. The things that troubled me are going away. So cheer up, dear brother. Maybe God will heal you. If not, I have hopes that we will meet on the other side.

Your brother in Christ,

F. DOBIE.

BILLINGS, Montana, November 24, 1908.

Dear Herald: Billings is a town of twelve thousand inhabitants, with not a Saint, nor has the gospel ever been preached here in its fullness. About two weeks ago I ordered some tracts of the Ensign Publishing House. After receiving them, I began to distribute them, leaving one in each house, in their hand, with a request to read, and keep till called for. In four days I went around to collect them and leave more. Several were interested, and asked many questions. So I sent for more. Now, I send to you for still more. I expect to keep at it till I get literature in every house that will heed it. I am also keeping it in the public library, which had thirteen hundred readers last year; also the Y. M. C. A.

I intend to conduct street-meetings next spring. Any elder coming this way will receive a warm welcome with us. I expect to need one here to confirm, as I am only a priest.

J. H. WINCHESTER.

NEWMAN, Arkansas, November 23, 1908.

Dear Herald: As I and my family are all the Saints there are in this settlement, we have a great deal to bear, and I ask the brethren to do me a favor. Please send me dates of the organizing of the churches named here: Hard Shell Missionary Baptist, Free Will Baptist, Methodist, Campbellites, and all others you can handy. I want to know the names and dates of organizing, so I can show to the world that Joseph Smith had as good a right to organize a church as they had. So help me all you can.

If I were able to pay for them I would send for five histories; but I am not. I want to pay all I owe, and get in shape to go where I can live with the Saints and not the world. Pray for me when it goes well with you; and please give me all the instructions you can. I read the Bible and pray God to give me wisdom and knowledge, that I may withstand the fiery darts of the wicked.

Your brother in Christ,

A. L. BUTLER.

A Dream.

Dear Herald: While engaged in the mission department of the Lord's work at Morrison, Oklahoma, recently, the question was asked of the writer, "Why does the Book of Mormon give the Lord's prayer, 'Lead us not into temptation,' instead of 'Suffer us not to be led into temptation,' as the Inspired Translation renders it?"

Unable to answer it, the matter was made a subject of

inquiry of the Lord, and upon the same night, November 27, 1908, while certain other matters were being presented in a dream, I asked the question, "Why does the Book of Mormon read that way?" Immediately a voice replied: "It is through the imperfections of men. Many times my servants have quoted me incorrectly. But the sentiment in the main, is good."

I awoke immediately, and arose and wrote it, lest I should forget the exact statement; and was confident that the Spirit had helped mine infirmity, in that I had not grasped so simple a matter before.

Two were baptized at this point upon Sunday last, one of whom braved the chance of exile from home, and the most severe condemnation of nearest kinsfolk for the sake of the gospel; and the other took the initiative in her family, and it is to be expected that the leaven of righteousness may have its effect upon the indifferent husband.

Floods "resistless and deep" have repeatedly devastated this locality during the year. The river, never known to be out of the banks for years and years, has been out time, time, and again, this year, cutting its destructive swath in the spring, then more surprisingly in the usual dry season, and now with another surprise in the winter.

And it was a unique baptism indeed, standing a mile or more from the river bridge, right in the middle of the public and usually dusty road, upon the incline of a hill, with water enough at a few paces from where the wild waves ravished the new shore line, to baptize as in Jordan.

JAMES E. YATES.

MORRISON, Oklahoma, November 30, 1908.

From Birmingham.

[EDITOR'S NOTE.—Elder J. E. Meredith has been conducting a little correspondence through the Birmingham *Daily Mail* with one William Jarman. The following clippings are from that publication, November 4, 6, 10, and 12, respectively.]

WHAT IS MORMONISM?

REVELATIONS AT HALES OWEN.

Last night Mr. W. Jarman, of Exeter, for twelve years high priest in Salt Lake City, Utah, who is conducting a crusade throughout the country against Mormonism, commenced a mission at the Drill Hall, Hales Owen. There was a large audience at the gathering, and Mr. Jarman, who is seventy-two years of age, gave an address upon his life in Utah and his ultimate escape from the city. He explained how he became a member of the Mormon Church, claiming that he was deceived by one of its missionaries, who led him to believe that it was a religious and prosperous place. Three thousand persons went into the city during the same year as he did, and ninety-nine per cent of them were secured out of the Christian churches of England. He knew that ninety-nine out of every one hundred persons who joined the Mormon Church were members of a religious society in England, and he contended that it was the duty of the ministers and clergymen connected with English churches to warn their congregations against Mormonism. They were known as the Latter Day Saints, and he found that in order to be a first-class saint one had to be continually full of whisky. (Laughter.) He understood that missionaries from the city had been meeting with some success in the Hales Owen and Black Heath districts, and it was with the object of counteracting their influence that he had paid that visit to Hales Owen. He strongly appealed to the people, and especially the young girls not to be led astray by the glorious promises of the Mormon missionaries. It was stated that he was a paid agitator, but this he denied.

WHAT IS MORMONISM?

Sir,—It seems very strange to me that it took a gentleman like Mr. Jarman twelve years as high priest in Salt Lake City to find out the errors and abominations he is trying to put before the public. Our laws teach us that every individual is innocent or accounted as such until he is proved guilty. And the ministers and clergy of our nation should not wish to scandalize any denomination, sect, or person without being in possession of substantial evidence. I would like to point out that there are two different bodies of Latter Day Saints. The one has its headquarters at Salt Lake City, Utah, originally presided over by Brigham Young, where the laws of the State and nation have been violated or broken, which has been admitted by the leaders of that sect. But that is no reason or justification for another body of people to be molested and scandalized for others' wrong-doing; and I feel sure you would only like to see justice dealt out to all. The other body is known as the Reorganized Church of Jesus Christ of Latter Day Saints, having headquarters at Independence, Missouri, United States of America, and publishing house at Lamoni, Iowa, and presided over by Joseph Smith, son of the founder of the latter-day gospel, which was established in 1830. The church made great headway during the lifetime of Joseph Smith the Seer, but after his assassination error and polygamy were introduced by Brigham Young and others, Brigham Young assuming authority and leading a portion of the Saints away to Utah. The gospel and laws governing the church condemn the errors taught by the Utah people, and if your readers wish to get a true account of the laws and history of Latter Day Saints' gospel they can do so by visiting the Reference Library, Ratcliff Place, Birmingham, where can be found volumes of the History of the Church from 1830 up to a year ago. Yours, etc.,

J. E. M.

MORMONISM AND LATTER DAY SAINTS.

Sir,—In reply to "J. E. M.," permit me to say that had I known the Reorganized Church of Latter Day Saints had a branch in Birmingham I should have told my audiences that all the accusations I make apply to the Utah gang of Brighamite Mormons, and do not apply in any way to the Reorganized Church. I am now this week lecturing in Preston. Next week in Smethwick, Oldbury, and Netherton, near Birmingham. If "J. E. M." will inform me if the Reorganized Church have a branch at either of the places named I shall be happy to make the distinction and clear the Reorganized Church of all blame, and show that they are a religious and law-abiding people both in America and England. All I say in my lectures has reference only to the Utah Brighamite church of latter-day bigamists and murderers. Yours, etc.

WM. JARMAN, Ex-Mormon Priest.

8 Central Buildings, Lancaster Road, Preston, Nov. 9, 1908.

UTAH AND THE MORMONS.

Sir,—I read with pleasure Mr. W. Jarman's reply to my letter in which he gives such a clear and plain distinction between the two bodies of people. The Reorganized Church of Latter Day Saints have two meeting-places in Birmingham—one at Priestley Road, Sparkbrook, the other at the Council Schools, Ickniel Street, Hockley (temporary)—and have members in Oldbury and Smethwick. Mr. Jarman may know the difference between the two sects, but many of your readers do not. We, as a people, have had to suffer unjustly from a misunderstanding by the public. I am pleased to hear that Mr. Jarman promises to make matters clear to the people to whom he lectures. Credit should be given to any one who is bold enough to come out in public and expose

evils. But, on the other hand, innocent and law-abiding people should not be called upon to suffer. Yours, etc.,

J. E. M.

News From Branches

TORONTO.

The *Herald* readers are doubtless anxious to know how the work in Toronto is progressing, and as nothing has appeared in your columns and yet so much transpiring that would be of interest, we assume the task.

The fifth season of the Majestic Theater meetings opened Sunday evening, November 1, with a crowded house, and each Sunday evening the large building is filled to its utmost capacity to hear the gospel so ably expounded by President R. C. Evans. The work has gained a wonderful foothold in Toronto and the Saints stand nobly by Bro. Evans in helping, each in his small way, and yet much is attained.

During the past summer Elder Evans built a nice residence here and he and his family are now comfortably located at 35 Huron Street.

A very pleasant Thanksgiving Day was spent by the Saints and by many interested outsiders who gathered in the basement of the church for a sociable afternoon and evening. At six o'clock a splendid dinner was served under the management of Elder Evans and the ladies' auxiliary, and afterwards a miscellaneous program was had up-stairs. Everybody thoroughly enjoyed themselves and thought it would be an excellent idea to make it an annual affair. These social meetings of the Saints and their friends are productive of good and give the Saints an opportunity of getting acquainted with each other. The need of tables has been greatly felt for some time; in getting up these affairs hitherto we have had to borrow from one Methodist neighbor. So Bro. and Sr. Evans devised a plan of getting over the difficulty by giving a taffy pull in the basement of the church Tuesday evening, November 24. Bro. Evans has not forgotten his trade by any means and the people were there to keep him busy which they succeeded in doing, for the taffy was so good the demand quite exceeded the supply at times. Ice cream and pop-corn were also sold and twenty-nine dollars was realized after all expenses. A good part of this sum went towards the purchase of lumber, nails, etc., and Elder Evans and several of the brethren got together and made the tables, so that now we have almost every convenience. The prayer-meetings and Religio are well attended and many honest in heart are being gathered in and bear testimony that this is the gospel they have been seeking for. May the Lord prosper his work everywhere.

MRS. A. F. MCLEAN.

Memories of Genius.

Not for a moment should be deprecated the modern tendency to protect so far as possible the memories of men of genius who have given of their best to the world. The world will not forgive those who needlessly soil the names of its benefactors. It is hateful to impute the lower motives, and to exploit the mistakes and failures of those whose ill deeds would never have been bruited had it not been for their nobler accomplishments. But this generous mood, this sympathy with human frailty, this acknowledgment of the law of evolution in the realm of ethics and conduct should not be carried to the point of erecting vices into virtues, of not merely excusing, but preferring, and even honoring those actions which simply demonstrate a lack of moral self-control. —From an editorial in the *Christmas Century*.

Miscellaneous Department

Conference Minutes.

FAR WEST.—District convened with Oakdale Branch near Hamilton, Missouri, on Saturday and Sunday, December 5 and 6, 1908. D. E. Powell and F. C. Keck in the chair, Charles P. Faul and S. H. Simmons secretaries. Branches reporting: Edgerton Junction 49, Oakdale (new branch) 17, DeKalb 66, Kingston 98, Pleasant Grove 78, Delano 100, St. Joseph 604, Cameron 78, Far West 55, Stewartsville 239, German Stewartsville 78, Second St. Joseph 68, no reports from Mt. Hope, Almar and Wakenda. Elders F. C. Keck, E. L. Hensen, W. P. Bootman, presidents of branches, made a summarized report; D. E. Powell for Stewartsville; V. M. Goodrich for St. Joseph; Charles P. Faul for Pleasant Grove; J. H. Snider for Oakdale; J. C. Elvert for Cameron; J. S. Constance for Delano; Samuel H. Simmons for Far West; Temme T. Hinderks for German Stewartsville. Bishop's agent, Charles P. Faul, reported. Colman Snider, J. S. Andes, and G. W. Mauzey were appointed by the chair to audit the account. After doing the work this committee reported having examined the books and accounts of Bishop's agent, finding the same to be correct, there being a balance of \$30.88 to the credit of the church. Report adopted. Words of commendation were spoken of our late deceased brother, Robert Garlich, who met a sudden death while working as a brick-layer on a six-story building in St. Joseph, he falling from the third story. The following letter was written by the committee appointed for the purpose: "We your committee, offer the following letter of condolence on the death of our brother, Robert Garlich: Whereas, in the Province of God, Bro. Garlich suddenly met his death by accident, and we, his brethren and sisters in Christ in conference assembled, realizing his worth as a citizen and fellow laborer in the good cause, deplore our loss and tender to the bereaved ones our tenderest sympathy in this their severe trial, and while we must submit to the inevitable, our prayers ascend to the Giver of all good in behalf of the family, that he will grant unto them such measure of his loving care as shall serve to sustain them in their time of need and enable them and us to follow his worthy example and be prepared to meet Him in the sweet bye and bye. J. S. Constance, F. C. Keck, W. P. Bootman, committee." The letter was adopted. District treasurer B. J. Dice reported there was a balance of \$2.20 on hand. Officers elected: Samuel H. Simmons president, B. J. Dice vice-president, Charles P. Faul secretary, B. J. Dice treasurer. Charles P. Faul sustained as Bishop's agent. A petition signed by 28 members of Norborn, Missouri, asking to be organized into a branch, was presented and read. The request was granted, and president and missionary in charge were requested as soon as convenient to go to Norborn and organize these members into a branch. Preaching by E. L. Henson, F. C. Keck, and W. P. Bootman. Adjourned to meet with the Stewartsville Branch February 27 and 28, 1909.

FLORIDA.—Conference convened with the Santa Rosa Branch, October 24, 1908; President G. T. Chute in charge; B. L. Jernigan, secretary. Officers reporting: T. C. Kelley, G. T. Chute, W. A. West, B. L. Jernigan, F. M. Slover, E. Powell, J. J. Hawkins, W. J. Booker, N. L. Booker, W. M. Hawkins. Willoughby Dixon, Joseph D. Dixon, Mack Barnes. Branches reporting: Pleasant View, 42; Santa Rosa, 68. The committee to investigate the cases of the Atwells, reported that they find from investigation that they all have been expelled from the church. Bishop's agent reported: On hand last report, \$61; received since, \$25; paid Bishop Kelley, \$85; on hand, \$1. Bishop's agent, G. T. Chute, offered his resignation. Motion prevailed to accept said resignation, thanking him for his service. E. N. McCall was recommended to the Bishop to take his place. W. A. West was elected president of district; E. N. McCall, secretary. Next conference is to be held at Pleasant View, the first Saturday and Sunday in February, 1909. B. L. Jernigan, secretary.

EASTERN IOWA.—District convened in the district tent at Oelwein, August 22 and 23, 1908, at the close of the first reunion in the district. L. E. Hills, president, and James McKiernan, minister in charge, presided; Ella S. Harris, secretary, assisted by Mrs. L. E. Hills; A. Berve chorister, and Mrs. J. B. Wildermuth organist. Branches reporting: Arlington, Baldwin, Clinton, Fulton, Green Valley, Marion, Muscatine, Oran Center. Elders reporting: L. E. Hills, James McKiernan, J. B. Wildermuth, C. G. Dykes, E. W. Voelpel, William B. Weston, Warren Turner, Albert Welch,

J. F. Rulon, John Heide; Priests D. L. Palsgrove, Daniel Dierks, Robert Smith; Teacher Robert Rankins. All financial reports were audited and found correct. A petition from Arlington Branch to change name to Strawberry Point Branch was granted. Kewanee District requested that Eastern Iowa District unite with them in a reunion next year. A committee composed of J. B. Wildermuth, Warren Turner, and C. G. Dykes, was chosen to confer with their committee in regard to time and place. President Hills resigned, as his mission is in Montana this year. He was tendered a vote of thanks for services rendered. Warren Turner was chosen to fill the vacancy. Adjourned to meet with the Fulton Branch in February, 1909. Mrs. Ella S. Harris, secretary.

MONTANA.—District convened at Deer Lodge, November 7, 1908, at 10 a. m. In the absence of presiding officers Hale W. Smith took charge by request of vice-president. Temporary organization was completed by electing Hale W. Smith chairman pro tem and Arthur Q. Reese secretary pro tem. On motion a committee on arrangements was appointed as follows: L. E. Hills, John Eliason, and Frank Christofferson; Bro. Hills withdrawing, Cloe B. Jacobs was appointed to fill the vacancy. The rest of this meeting was a prayer and testimony-meeting. Adjourned until 2.30. At 2.30 permanent organization was perfected by electing Frank Christofferson president, Hale W. Smith assistant, Arthur Q. Reese secretary, L. E. Hills assistant secretary, Cloe B. Jacobs organist. On motion the courtesy of the floor was extended to visitors and missionaries. Report of L. E. Hills was read and approved. Report of Hale W. Smith read and approved. Resignation of President Gomer Reese was read. Statistical reports of Deer Lodge, Victor, and Gallatin Branches were read and approved. Bishop's agent's report was read, and upon the request of the agent it was ordered audited. N. C. Whitney asked for a new priests' license, having lost his. The chair appointed Brn. Dunnegan, Isaac Eliason, and Harry Leibold as auditing committee. Resignation of Gomer Reese reread; moved and seconded that resignation be accepted and a vote of thanks tendered Bro. Reese, and a copy forwarded him. Standing vote was taken and carried unanimously. On motion a new priest's license was ordered forwarded to N. C. Whitney by secretary. Verbal reports were given by F. Christofferson, J. H. Wells, J. Eliason, A. Christofferson, John E. Eliason. Moved and seconded that when this conference adjourns it do so to meet with the Gallatin Branch at Reese Creek, in the light of the moon in February, subject to the call of the president. District officers were elected as follows: Frank Christofferson president, John Eliason vice-president, Jerome Wyckoff sustained as secretary. On motion the missionaries were sustained. On motion the Bishop's agent was sustained. On motion session adjourned to meet at 10.30 Sunday morning. Arthur G. Reese, secretary pro tem.

CENTRAL MICHIGAN.—Conference was held at Rose City, October 17 and 18, 1908; J. W. Wight and J. A. Grant in charge; G. W. Burt and O. J. Hawn associates. Visitors were allowed a voice on the floor. Fifteen branches reported; two reports returned for correction. Bishop's agent's report: Amount received, including amount on hand last report \$655.27, expended \$574.11, balance on hand \$81.16. Report audited and found correct. Recommendation from Comins concerning the ordination of Emery D. Fultz was adopted and he was ordained an elder. Reunion committee recommended that we hold a reunion in June, 1909, and dispense with June conference. A motion was made to ratify the recommendation, provided the other districts concur. Amendment, providing that, even if the other districts do not concur, we hold a district reunion. Carried as amended. Reunion committee chosen: G. W. Burt, O. J. Hawn, and J. W. McKnight. District officers: President, G. W. Burt; associate, O. J. Hawn; secretary, Addie Grant; treasurer, Ross Ingleright; librarian, E. L. Pringle. Forty-eight delegates were elected to General Conference. Next conference to be held October, 1909, at Prescott. Addie Grant, secretary.

SOUTHERN CALIFORNIA.—Semiannual conference was held at Huntington Beach, California, August 10, 1908, at 10 a. m. Frederick M. Smith, Frederick A. Smith, and T. W. Williams were elected to preside; G. H. Wixom was elected secretary; J. M. Lampert stenographer. F. G. Pitt, in opening address, spoke very encouragingly for the future of the church, exhorting all to stand loyal to the branches, and advertise our work by living our religion. Newport Branch was represented by 36 delegates; total 223, net gain 1. Cucamonga, newly

organized with 17 members, F. B. VanFleet president, J. S. Levin teacher, and Ed. Johnson secretary; 3 delegates were present. San Bernardino, 23 delegates present; total 252, net gain 3. Los Angeles, 34 delegates; total 326, net loss 2. There were five letters of removal granted in organizing the Cucamonga Branch. Bishop's report showed cash on hand, January 1, 1908, \$690.70; receipts, \$1,015.28; total, \$1,705.98; expenditures, \$1,690.90; cash on hand, \$15.08. T. W. Williams was reelected president. Fred Adam was the popular choice for secretary, but owing to manifold other branch and district duties, it was thought best to release him, and R. T. Cooper was chosen, after Sr. Chordie Livingston had been elected and had resigned. F. G. Pitt was unanimously elected associate president. The question of wine for sacramental use was brought up by president of the Cucamonga Branch. The conference went into committee of the whole for consideration of the matter, and it was freely discussed in all phases. The following motion finally prevailed: "Whereas, the Lord has said it 'mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament,' also that 'either wine or water may be used,' 'as may be expedient,' therefore, Resolved, That the former resolution governing this matter be rescinded and the expediency of using wine, water, or other material be left with the several branches to decide for themselves." Frederick M. Smith counseled the Saints not to contend over the matter, as it was more important to partake of the emblems worthily than to be too particular what the material consisted of that was used in the service, and advised that the Saints endeavor to enter into the true spirit of Christ and manifest their willingness to serve him while thus partaking. The Saints used the Methodist permanent camp-meeting grounds, pavilion, and tents at Tent City. The location was splendid, surroundings and everything were conducive to good meetings. Bro. Pitt, the "sweet singer of Israel," was in charge of the music and used all the forces to the best advantage. Brn. Frederick M. Smith, Frederick A. Smith, T. W. Williams, Albert Carmichael, and F. G. Pitt were the principal speakers, and the sermons were spiritual and instructive and had no uncertain sound. The utmost harmony, peace, and good-will prevailed throughout the reunion, as well as the conference. Brn. R. T. Cooper, William Crumley, and Bro. Hemingway were appointed to investigate for a permanent reunion grounds. Bro. Albert Carmichael, who for many years has been Bishop's agent for Southern California, was ordained a bishop. Brn. Frederick M. and Frederick A. Smith also organized quorums of priests, teachers, and deacons, all of which were heartily entered into by all concerned, and earnestness and interest were manifested, which promise development in all these branches of the work. R. T. Cooper, secretary.

Convention Minutes.

MASSACHUSETTS.—District Religio met in convention, jointly with the Sunday-school, at Somerville, Massachusetts, November 14. Business session held in the evening. Election of officers resulted in the reelection of E. L. Traver, Walnut Road, Somerville, as president; Edmund Brown, 6 Ringgold Street, Providence, Rhode Island, vice-president; and Mary O. Lewis, 202 School Street, Winter Hill, secretary and treasurer. Mrs. Frank Dobbins, of Woods Hole, Massachusetts, was made superintendent of the home department, and Edmund Brown reelected member of the library board. On Sunday joint prayer-meeting was held at 9 o'clock. After an orchestral concert under the direction of A. N. Hoxie, Jr., from 4.30 to 5.15 p. m., Religio work was resumed in charge of President E. L. Traver, in the form of papers, with discussion on same. At 7.30 A. B. Phillips gave an interesting lecture on the Book of Mormon. Adjourned to meet in Haverhill, Massachusetts, the second Saturday and Sunday in May, 1909. Mary O. Lewis, secretary.

KENTUCKY AND TENNESSEE.—District Sunday-school association met at Bethel, near Cottage Grove, Tennessee, November 28, 1908. Superintendent D. E. Tucker in the chair. Reports were received from Bethel, Foundry Hill, High Hill, and Liberty Hill schools. Treasurer reported 57 cents on hand. Election of officers resulted in the election of W. L. McClain, Paris, Tennessee, superintendent; S. E. Dixon, Paris, Tennessee, assistant superintendent; Grace Shupe, Paris, Tennessee, secretary; John Overcast, Puryear, Tennessee, treasurer. An interesting program was rendered. Adjourned to meet at call of superintendent. Mrs. D. E. Tucker, secretary.

Pastoral.

To the Saints in Lamoni Stake; Greeting: As we are entering upon the last half of the last month of the year, it seems wisdom that we should address the Saints a few words in regard to the financial condition of our stake, and express our appreciation and gratitude to those that have so kindly and generously supported the finances of the work in the stake this year, which have enabled us to meet the expenses of supplying the elders' families and our poor, as promptly as we have been able to do. So far our receipts for tithing and offerings have been much more than they were this time last year, and while those that have honored the financial law of the church have done well, we will still need seven or eight hundred dollars more to close up the year's work. If all would try and do their part, we would have enough and to spare, and the Saints in general would feel much better, having the consciousness that they had done their part of the work.

Observation and experience have taught me that the more we do our own part of the work, the less disposition we have to criticise or find fault with others for doing or not doing theirs as we think they should. All may not be able to comprehend the importance of the law alike, but personally I am not so much concerned about not being able to understand my whole duty, as I am whether I do it or not as I am capable of, and do understand it.

We are sometimes told that conscience is a creature of education. Well, if that is so, if Latter Day Saints have not educated their minds under gospel influences to comprehend gospel law or rules to do their whole duty, whether everybody around them does it or not, I have just this much to say, the gospel has been a failure so far as they are concerned. Remember the Lord has said, "that it is not the work of God that is frustrated, but the work of men." (Doctrine and Covenants 2: 2.)

It will be sad to think when we reach the other shore, what we might have done, and what we might have been. Remember the Lord has again said, "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81: 3. Is it good sense or judgment, to do as much as some have done, and then lose the promise because some are doing what they ought not, and others are not doing what they ought? Has the Lord not also said, "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."—Ezekiel 18: 3. This was referring to that that is contained in the preceding verse saying, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Verse 20, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6: 7. Our sowing time is now. Reaping time will be by and by. What will our harvest be?

We expect to send to our different agents in the Stake, circular letters for them to distribute in their branches. Members who desire to pay tithes or offerings, will please pay through their branch agents where it is convenient.

Trusting we will be able to close the year's work without being in debt, we remain,
WM. ANDERSON,
December 9, 1908. For Lamoni Stake Bishopric.

Bishop's Agents' Notices.

To the Saints of the Florida District; Greeting: At our last district conference a resolution was passed recommending the writer for appointment as Bishop's agent. Having been duly appointed I take this method of informing you that I am ready and prepared to receipt you for any amount that you may have for the benefit of the cause, either tithes or offerings.

The district is rather large and I shall not be able to see all of you this year, but this should not hinder, as you can mail it to me and I shall be pleased to receipt you for same.

I shall be glad to have your name with some amount, much or little before I make report at close of year. The work needs it. The Lord has made tithes and offerings one of our duties, plainly, both in former and latter-day teaching. Let us hear from you. For the work,

E. N. MCCALL, Bishop's agent.
DIXONVILLE, Alabama, December 7, 1908.

Conference Notices.

Southern Nebraska District will convene with the Blue River Branch at Wilber, January 10 and 11, 1909. Reports

should contain all labor and statistics from April 30 to December 31, 1908. Send all reports to Charles H. Porter, Wilber, Nebraska, on or before January 9, 1909. H. A. Higgins, secretary.

Convention Notices.

Religio convention of the Southern Nebraska District will convene at Wilbur, Nebraska, January 8, at 8 p. m. Secretaries please send all reports to my address. Robert Burgess, president, Dewitt, Nebraska.

Sunday-school convention of the Nodaway, Missouri, District will convene with the Sweet Home School on January 2, 1909, at 10 a. m. An important convention. Do not allow the cold to keep you away. E. S. Fannon, secretary.

Cure for Cancer.

Bro. Norman W. Smith hands us the following cure for cancer. This has been published before, but we have received inquiries concerning it, and hence believe it is worth republishing.

"I have noticed in your columns death from cancer, and I have often thought to send you a remedy that has proven successful in my hands in every case that I have applied it to cancers.

"The remedy is this: Spread a plaster of common sticking-plaster, cut a hole a trifle larger than the cancer, so that there will be a small margin of good flesh, about the sixteenth of an inch, all around the cancer, leaving the cancer and this small margin exposed; then apply over the plaster and resting on the plaster the cancer plaster, composed of one part of wheat flour, one part blood root (sanguinaria) ground fine, one part chloride of zinc. [Not quite so much flour.—N. W. S.]

"Mix the sanguinaria and flour with water, then the chloride of zinc. Mix well and apply over the cancer, letting it remain from twenty-four to forty-eight hours, according to the time the cancer has been standing. Then take off the cancer plaster, and dress with any good healing salve. In from a week to ten days the cancer will drop out. (Do not try to press it out.)

"Then heal with any good salve. Probably the best healing salve is the All-Healing or Black Salve. It is the best for a cancer, which I will furnish the receipt to any one writing for it, inclosing a two-cent stamp to pay postage.

"KENT, Illinois.

"LEVI CHENEY.

"Black salve for cancers: Take rosin and beeswax, two ounces of each, sweet oil eight ounces; melt them together, stirring in when near the boiling point. Four ounces of red lead. Stir until brown, and when nearly cool add two drams of camphor pulverized, and stir until cold. Then box for use. To pulverize the camphor add a few drops of alcohol and it will readily powder under pressure of a knife blade.

"NORMAN W. SMITH."

Information Wanted.

The following named are absent from the Veve, Missouri, Branch. We would like to know their addresses. Isaac Goodrick, Mrs. Polly Doyle, David Blankenship, Mrs. Almada Pate, Jenia Stowell.

MRS. DOVIE HULSE, Clerk.

Notice.

To the ministry of mission No. 3: Please remember that the first of January will soon be here and that as you report to me promptly your last quarter's work so will I, in turn, be able to report promptly to the First Presidency. Address me as above which is likely to be my address for the winter.

Your colaborer,

J. W. WIGHT.

423 South Tremont Street, KEWANEE, Illinois, December 9, 1908.

Died.

PETERSON.—Rasmus P. Peterson, born in Denmark, October 17, 1837, died at Gallands Grove, Iowa, December 2, 1908. Baptized at Gallands Grove, October 12, 1873, by W. W. Blair. He was ordained a deacon October 17, 1886, teacher February 1, 1901. He was a faithful officer and a true Christian. He married in his native land; his wife soon died, leaving him one child who is now a married lady. A

few years ago he visited Denmark to persuade her to emigrate to America, but failed. During the seventies he married Mrs. Mathisen, a widow with children. To these he proved a true husband and a kind father. April 23, 1906, he was married to Miss Christina Hansen, who has done all she could to care for him. Funeral-services at the Saint's church, Gallands Grove, December 6, by Elder C. E. Butterworth. Wife, children, other relatives, Saints, and friends mourn.

ELLIS.—Stewart Lifton, the darling baby boy of Bro. and Sr. Henry Ellis, of Llansamlet, South Wales, born August 26, 1907, died August 31, 1908. Funeral-service in charge of Elder William Lewis.

COOK.—Marion Theodore, son of Thomas and Sr. Jennie Cook, was born October 5, 1904, at Sandrun, Ohio. Died at Nelsonville, October 12, 1908. Was a bright child and dearly loved by all. Was taken sick on Saturday with that dreaded disease, membranous croup, which lasted but three days, when the little sufferer was called to rest. What is our loss is his gain. Funeral-services conducted by Elder Charles Cooper. Interment at Green Lawn Cemetery, Nelsonville, Ohio.

BOATRIGT.—Daniel Boatright, deceased, near Adelphi, Polk County, Iowa, of stomach troubles of long standing, November 29, at the age of 65 years, 1 month, and 13 days. Previous to accepting the gospel he was addicted to the liquor habit, but from this he was freed, and since February, 1903, the date of his baptism, he has done much to get the gospel before his neighbors, and his home has been the stopping place of the elders. He served in the war of the Rebellion about ten months. He leaves a wife and one child with several more distant relatives. Funeral-sermon by Elder J. F. Mintun, November 30, at his home, where a large number of relatives and friends had gathered. Even those who had opposed him because of his faith, said at his funeral, "A good man has gone to rest."

STUDY.—Sr. Ella Nora Study, oldest daughter of Mr. and Sr. Mason Lawless, of Thurman, Fremont County, Iowa, was born August 21, 1877, near McPaul, Iowa; died at her home in McPaul, November 16, 1908. She united with the church August 14, 1896; was married to Bro. Henry Study August 17, 1902. She leaves two children, ages four years and six months. Funeral held in Saints' church at Thurman, November 18, Elder Eli Hayer in charge, sermon by Elder W. E. Haden.

RIDDOLLS.—Willie Riddolls, son of Bro. Charles Riddolls, was born at Plymouth, England, November 26, 1903. He has been more or less a sufferer from birth, being subject to fits. It seemed wise in our heavenly Father to call him home on the eighth day of November, 1908. Funeral-services conducted by Elder Thomas Jones.

HATTERY.—James D. Hattery was born at Dunlap, Iowa, June 7, 1876, and died at his home in Deloit, Iowa, November 18, 1908. His wife, Hattie Jane Hattery, preceded him to the beyond one year and twelve days. He leaves three children, Ralph, Susie, and Lloyd, a father, mother, three brothers, and four sisters, who mourn their loss. Mr. Hattery was a believer in Christ, though not a member of any church. He expressed a desire to recover, that he might be baptized into Christ and become a member of the Reorganized Church. Funeral-services were conducted at the Saints' church, Deloit, Iowa, at 3 p. m., Thursday, November 19, by Elder Charles E. Butterworth. The attendance at the services was good, thus giving evidence that Mr. Saul Hattery and Sr. Martha Hattery and family have the sympathy of the entire community in the loss of their son, brother, and father.

HULMES.—Thomas Hulmes was born in Ohio, February 13, 1836, and was married to Eleanor C. DeWolf, March 19, 1870. In 1873 they moved to Nebraska and settled on a farm in Hall County, near Cairo, where he resided till his death, April 18, 1908. Buried in Cairo Cemetery, April 20, 1908. Funeral-services by Elder James Huff. He leaves to mourn, his widow, three sons, and two daughters.

BEACH.—Eliza Jane, formerly Eliza Davison, wife of Elisha Beach, sister of Emma Burton, born April 20, 1846, in Nova Scotia; married September 11, 1871; was formerly a member of the Baptist Church. United with the Reorganization in 1883; baptized by Joseph Burton. Removed to Massachusetts in 1888, and became connected with the Brocton Branch. Died of erysipelas at Bridgewater, and was buried from her home. Sermon by Elder Arthur B. Phillips. She lived the faith of the Saints, and leaves a husband

and one daughter and many distant relatives, with a strong hope of meeting in the first resurrection.

NOFTSGER.—Near the Wion Schoolhouse, north of Lamoni, Thomas LaFayette Noftsger. He was thirty-eight years of age, and died at place of birth. While a member of the United Brethren Church, he was kind and friendly to the Saints. Died November 14, and buried from the home, the 16th. Funeral in charge of Elder Moroni Traxler; sermon by Robert M. Elvin, from Revelation 20:12. Interment in Elk Cemetery.

HOLMES.—Elder John C. Holmes passed peacefully away in death at his home in San Francisco, California, November 16, 1908, at the age of 71 years, 7 months, 23 days. Bro. Holmes was born in North Carolina, and in boyhood removed to Mississippi, coming to California in 1856. He presided over the Long Valley Branch for a number of years. His wife and four children preceded him in death. Six sons and two daughters remain. The sermon was at the undertaking chapel by Elder J. M. Terry, Bro. L. Dagner offering prayer, and a quartet of sisters doing the singing. His remains rest in beautiful Mount Olivet Cemetery at the foot of the mountains which, as silent sentinels, will keep watch until they are lowered, and the dead in Christ shall arise.

KINNEY.—Sr. Edith I. Kinney, wife of Elder Walter Kinney, died very suddenly of heart disease, October 26, 1908, in the Delano Branch, near Cameron, Missouri.

My Jewel bright took its flight,
And left me all alone;
Here to wait, outside the gate,
Till God shall say, "Come home."

(See HERALD February 1, 1869.)

BAKER.—Ruth Edith, daughter of Bro. and Sr. Frank Baker, of Amos, West Virginia, born June 26, 1908, died November 14, 1908. Laid to rest in the cemetery at Grafton, West Virginia. She was blessed Friday, November 13, 1908. Funeral-sermon by Elder James Craig.

Dearest little Ruth, thou hast left us,
And our loss we deeply feel;
But 'tis God who hath bereft us;
He can all our sorrows heal.
Yet again we hope to meet thee,
When in heaven with joy to greet thee;
Where no farewell tears are shed.
She rests on the shore that beams with eternal day.

McKEE.—Mary Annis McKee, wife of William McKee, of Bonesteel, South Dakota, was born to C. R. Young and wife in Harrison County, Iowa, September 11, 1873. She was married to William McKee, September 11, 1888. To this union were born seven children, five of whom are still living: Charles, Elmer, Guy, Bertha, and Ernest. Two died in infancy, the last of whom was born the sixth of November, 1908, and named May, passing away shortly after birth, the mother living till the 11th of the same month. Sister McKee was a consistent and energetic member of the church, having been baptized by David Chambers at Persia, Iowa, July 11, 1889. They later came to their homestead near Bonesteel, South Dakota. Bro. McKee was in such poor health as to be incapacitated for labor. She then exhibited her courage and devotion to her husband and children by constructing with her own hands the sod house that sheltered them till they changed their location, about a year ago, when they moved closer to town. A large audience testified their sympathy and esteem by their attendance at the funeral, which was conducted by Levi Gamet, assisted by Daniel Palmer.

CHRISTOPHER.—At Denver, Colorado, October 25, 1908, Bessie, wife of N. P. Christopher, aged 28 years, 3 months, and 18 days. She leaves a husband and four children, beside three sisters and other relatives. Funeral from the residence at 220 South Emerson Street, in charge of Elder E. F. Shupe. Interment in Fairmont Cemetery.

New Poem by Edward Markham.

Edwin Markham, who made a world-wide reputation a few years ago with his poem, "The man with the hoe," has written for the Christmas *Woman's Home Companion* a poem that is considered to be even greater than "The man with the hoe." Many who have read Markham's new poem, "Before the gospels were," consider it the greatest verse of recent years. "Before the gospels were" tells, with wonder-

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ful poetic imagination, the story of the gathering together of the materials for the gospels by Christ's disciples after his ascension. Never before has there been presented so illuminating a picture of what Christ's life meant to his disciples and why it was so accurately reflected in their gospels.

The opening verse of the poem is:

"Long noons and evenings after He was gone,
Mary the Mother, Matthew, Luke and John,
And all those who loved Him to the last,
Went over all the marvel of the past—
Went over all the old familiar ways
With tender talk of dear remembered days.
They walked the roads that never gave Him rest—
Past Jordan's ford, past Kedron's bridge,
Up Olivet, up Hermon's ridge,
To that last road, the one they loved the best."

The climax of the poem is reached in the last verse, which sums up all the thoughts that have been expressed in the preceding lines:

"So huddling often by the chimney blaze,
Or going down the old remembered ways
On many a lingering walk,
They held their wonder-talk,

Minding each other of some sacred spot,
Minding each other of a word forgot;
So gathering up till all the whispered words
Went to the four winds like a flight of birds!"

The Des Moines Daily Capital

can be secured during the bargain period, December 21 to 28, 1908, for \$2.50 by mail. The Capital is raising its bargain day subscription from \$2.00 to \$2.50 a year in the belief that the subscribers to the Capital prefer to pay a little more money and get a much better paper. The Capital has always been good, but it can be improved, and it is the intention of the publisher to raise the price 50 cents a year, and put all of this increased income into the improvement of the paper. Certain big improvements have been made within the past six weeks in view of this increased price. A market and financial editor of excellent training and experience has been added to the staff. Miss Emilie Blackmore Stapp, journalist of Iowa Federation of Women's Clubs, and a literary woman of training and ability, is devoting herself to the weekly book page and matters particularly pertaining to the club affairs of women. Mr. George H. Carter has been retained as Washington correspondent, Mr. Carter being well acquainted with the local needs, having been for several years on the local staff of the Capital. In addition to these features a weekly short story page of unusual quality has been secured to be published once a week. All of these departments have been added without in any sense weakening any other department. The Capital is recognized as foremost in the dramatic field, in editorial service and in state and national news matters. Subscribe with your postmaster, publisher, news-dealer, or send direct to Lafe Young, Des Moines, Iowa.

Books About Lincoln.

As the date of the Lincoln centenary approaches, interest in everything connected with Lincoln's life increases and justifies the number of books promised on the subject. The Macmillan Company announces what is likely to prove an important historical study in The Assassination of Abraham Lincoln, by David M. DeWitt, whose scholarly work on The Impeachment and Trial of Andrew Johnson is known to all historical students. The same publishers have already brought out one of the best Lincoln books of recent years in James Morgan's Abraham Lincoln: The Boy and the Man, which one of the important educational journals declares to be "by far the best story of the boy and man."

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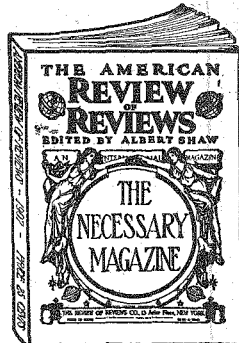
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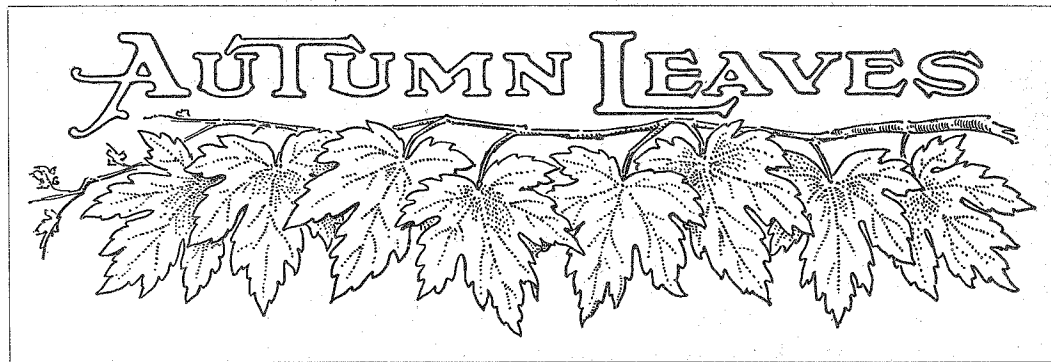
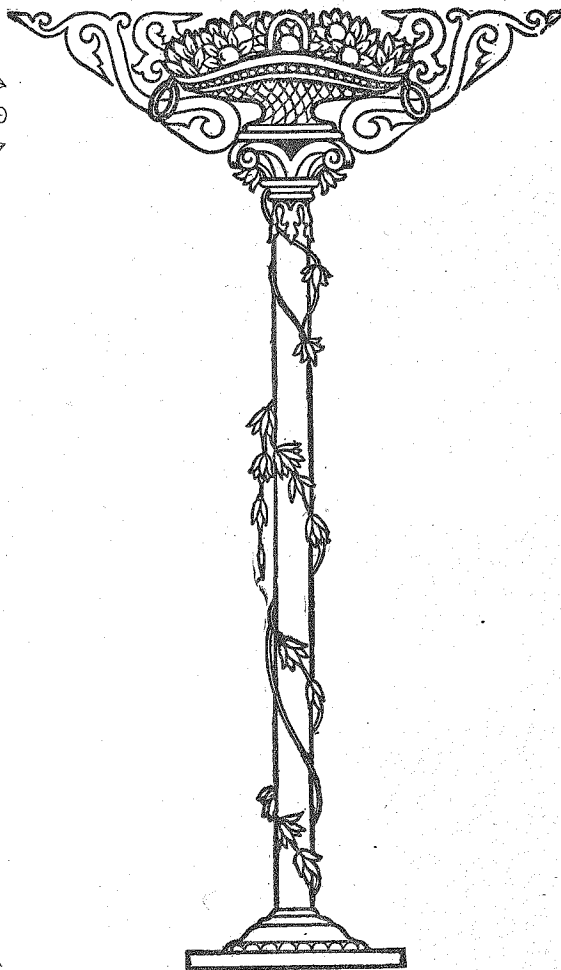


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3. History of the hymn, "Angel Message," by the author, Bro. James L. Edwards (with photo).
4. "Inspired Dreams and Visions of Modern Times," by C. R. (One number of the second series. Each number by a different writer.)
5. "How I heard and accepted the Gospel," by Elder J. H. Lawn. (One of the series, "How I became converted.")
6. "A remnant of Jacob," by Elder James Yates, with photo of Sr. Mary Chapman, of the Cheyennes.
7. Editor's Corner.
8. Daughters of Zion Department.
9. Religio's Arena.

The foregoing is merely a rough sketch of the contents for January, subject to slight changes. It is a fair sample of what AUTUMN LEAVES will be during 1909. Many new features are to appear.

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THE SAINTS' HERALD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 55

LAMONI, IOWA, DECEMBER 23, 1908

NUMBER 52

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

JOSEPH SMITH, Editor
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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Editorial

A HANDFUL OF GEMS.

Every great political or religious movement has given rise to its own literature. Those who have taken part therein have been moved to give their feelings permanent expression in poem, song, or essay. Perhaps the most sublime and enduring expressions of such feelings have been preserved in songs or poems. The great national songs of Germany, Great Britain, France, and Spain were born during times of political upheaval. In America our great wars for liberty and union gave birth to various songs, such as, "My country, 'tis of thee," "The star-spangled banner," and others that express our national spirit.

In the realm of religion those who have been profoundly moved upon by the spirit of Christianity have written our great hymns. It is not strange, then, that what we term the latter-day work has given rise to its own peculiar literature. Because of the fact that we have been constantly assailed, a great deal of our energy has gone toward producing works of argument. But we have found time to produce several books of a finer literary character, besides poems and songs that express the spirit and sentiment of our work.

Spiritual songs have cheered the Saints, both in the first organization and in the Reorganization. There has been an abundance of striking events connected with the coming forth of this work, and its later history, to furnish material for our writers. There is no stranger history than the history of our work from its inception.

The coming forth of the Book of Mormon has been commemorated in the song by H. S. Dille, the first verse of which we quote:

"Book of Mormon, hid for ages
On Cumorah's lonely hill,
Written by those ancient sages
Whom Jehovah taught his will;
Glad we hail it,
Fullness of the gospel still!"

More striking, perhaps, than any event is the peculiar spirit of the work, which included the reconciliation of man to God, and the restoration of the blessings enjoyed by former-day saints. This moving of the Spirit upon the people impressed

The greatest hope of our world lies in the certainty of heroes being born into it.—Carlyle.

• * •

It is our prayers for others that shape our destiny.—Elizabeth Gibson.

them profoundly in the early days of the church, and to this day, perhaps, is not better expressed than in W. W. Phelps' hymn, "The Spirit of God like a fire is burning":

"The Spirit of God like a fire is burning;
The latter-day glory begins to come forth;
The visions and blessings of old are returning;
The angels are coming to visit the earth.
"The Lord is extending the Saints' understanding—
Restoring their judges and all as at first;
The knowledge and power of God are expanding,
The veil o'er the earth is beginning to burst."

As a people we have always recognized the need of having an earthly leader who is in touch with God. From no other people in this age of the world could there have sprung the hymn, "We thank thee, O God, for a prophet." It fitly expresses our sentiment as a church, and is frequently heard in the assemblies of the Saints:

"We thank thee, O God, for a Prophet
To guide us in these latter days;
We thank thee for sending the gospel
To lighten our minds with its rays;
We thank thee for every blessing
Bestowed by thy bounteous hand;
We feel it a pleasure to serve thee,
And love to obey thy commands."

The spirit of song did not pass away during the dark and cloudy days of the church. It remained and has shone forth in the Reorganization. We have the small beginnings of our work, its progress and triumph, and the final establishment of Zion, as well as our own personal duty, outlined in the familiar hymn, "Let us shake off the coals from our garments." We understand that the first two verses of this hymn were given by the Spirit to David H. Smith during a social-service, and that the third verse was added at a later date:

"Let us shake off the coals from our garments
And arise in the strength of our Lord;
Let us break off the yoke of our bondage,
And be free in the joy of the word.
For the pebble has dropped in the water,
And the waves circle round with the shock—
Shall we anchor our barks in the center,
Or drift out and be wrecked on the rock?
"Let us waken our songs in the morning,
And let them at noontide resound;
Then the evening shall find us rejoicing,
While the law in our hearts will be found.
For the Lord is remembering Zion,
And bringing her comfort once more,
Shall we anchor our barks in the center,
Or drift out and be wrecked on the shore?"

Many of the Saints have been cheered by the hymn, "'Tis a glorious thing to be in the light," composed by Sr. Carrie Thomas, the history of which has been given in the SAINTS' HERALD:

"'Tis a glorious thing to be,
In the light, in the light,
Which the saints of old did see,

The true light of God;
Revelation's holy light,
Is the light, is the light,
And all else is dark as night,
Save this light of God."

No great song ever comes into existence without some deep feeling back of it, and we might be deeply concerned if the church had passed to a stage when no songs were being given to her people; but we are encouraged with the thought that such a condition has not obtained. Zion's Praises contains a number of hymns composed more recently than those we have mentioned. Prominent among these is the hymn entitled "The angel message," composed by Bro. James L. Edwards. Bro. Edwards has prepared an account of the rather remarkable history of this hymn that will appear in the *Autumn Leaves* at a later date. The first two verses of this hymn are especially fine and we quote them:

"I have found the glorious gospel that was taught in
former years,
With its gifts and blessings all so full and free;
And my soul is thrilled with gladness, and banished are
my fears,
Since the precious Angel Message came to me.

Chorus:

"Then praise the Lord, oh, my soul!
Abundant mercy, oh, how free!
In joyful song Thy Spirit doth accord,
Since the precious Angel Message came to me.

"I wandered long in darkness, yet sought the narrow way,
And my life was like the surging of the sea;
But now I am rejoicing in this the latter day,
Since the precious Angel Message came to me."

At this season of the year we are fond of singing those hymns that commemorate the birth of Christ. This event has been used as the chief theme in many songs and poems. Writers have seized upon the vigil of the shepherds, the star of Bethlehem, and the birth of our Lord in the manger, and have woven them into beautiful creations; but we are reminded that though the earth at that date was practically cut in two, the knowledge of the Lord was not confined to the Eastern Hemisphere. People on this Western Hemisphere were looking for the coming of the Savior. Five years before his birth the Prophet Samuel told this people that a sign should be given by which they might know of that great event. The sign was that there should be two days and one night without darkness. When the time came for the fulfillment of his prophecy we find a little band of saints under sentence of death providing the sign should not be given. The shepherds were not the only ones who kept watch. There were those in the New World who watched anxiously because their hope of life eternal, and their hope of life in this world, depended upon the giving of the sign. These events furnish a histori-

cal foundation for our writers to build upon. One writer in the December *Autumn Leaves*, writing over the signature of Sr. Berta, has woven the incident into verse as follows:

"Crimson the morn in the east,
Golden the time of noon;
The hours on wings flew swiftly past,
Each hour more quickly than the last
O'er the land of promise went speeding fast,—
Eve cometh soon.

"The hush of a waiting throng,—
And a sound as a gasp of fear,—
A prayer as the rays of the sun grew long,
And stilled the one-time dance and song,—
And the strong grew weak and the weak are strong,
With sunset near.

"The promise is sure,' they said,
And they whispered it soft and low.
'Did the sign come not our hope were fled
Did the sign come not would our blood be shed,
Both youth and aged to death be led
Ere morning glow.'

"The sun to his rest went down
And a joy-throb thrilled the throng,—
For the night was clear as the crimson morn,—
For the night was bright as the golden noon
And the cry went up, 'The Christ is born!'
With a song of praise on the air up-borne,
That day-night long."

There are many strange events recorded in the history of the people of God, as contained in the Book of Mormon, the flight of Lehi from Jerusalem, the journey of Jared and his brother from the tower of Babel across the unknown waters of the great deep. These are as remarkable events as can be found anywhere in history. Bro. Carl L. Potter has written a long poem descriptive of the vision of Jared's brother on Mount Shelem. We can not reproduce the poem entire at this time, but we desire to quote the first six verses, which give a picture of the encampment at Moriancumr.

"Outlined against the eastern sky
Where stole the first gray dawn of morning bright,
Alone, Mount Shelem, in its majesty,
Stood forth in bold relief, with towering height.

"As some great monarch might have stood,
With conscious pride that none so grand as he
In all the land of Moriancumr
Gazed from so great a height upon the sea—

"The silent sea that peaceful lay
Still wrapped in slumber gentle as a child's;
And to and fro its bosom rose and fell,
As softly fall the leaves in woodland wilds.

"Upon Mount Shelem's ample slope
A forest dense of thriving fir-trees grew,
Where frisking squirrels and sweetly singing birds
In unmolested joy no danger knew;

"Where by a thousand sparkling springs
A dancing rivulet was amply fed,
That widened far its banks till to the sea,
At last, a mighty river, on it sped.

"Upon the beach so broad and gray,
Just where the river joined the quiet sea,
A tiny clustered clan of tents were pitched,
Like bee-hives nestled on the silent lea."

Scores of poems and songs of worth equal to those we have mentioned go to make up our church literature. Perhaps we have not even mentioned the finest of them, owing to lack of space. Surely our people may well aspire to develop themselves mentally and spiritually that they may give the most beautiful and striking expression to the truths that they treasure.

E. A. S.

TWO PECULIAR CASES OF FANATICISM.

One of the most regrettable tragedies in the annals of crime committed in Kansas City, Missouri, ten miles west of Independence, occurred in the vicinity of Fourth and Main, adjoining the Central Police station, Tuesday afternoon, December 8, about half past three, in which one policeman was killed outright, another so badly shot up that he died at the hospital the following Thursday, and two others were wounded, one of them quite seriously. One man passing along the street was shot and also died Thursday, as did one of the assaulting party, and a young girl of fourteen killed by the officers in firing at a boat on which with her mother and sister they were trying to escape, and firing on the officers with a Winchester rifle.

A band of religious fanatics, as they are termed, consisting of one James A. Sharp, asserting himself to be Adam-god, the father of Jesus Christ, his wife, Melissa, called Eve, Louis Pratt, his wife and five children, Lulu, aged 14, who was killed on the boat, Lena 12, Mary 10, Dewey 8, and Edna 4, came floating down the Missouri River, reaching Kansas City a few days previous to the riot. They began teaching their doctrines on the street, singing, and collecting money, and for a day or two had held meetings in a mission house owned by a man named Creighton. Sharp claims to have had a revelation that he was "Adam-god" while on a farm at Woodward, Oklahoma, and gaining the conversion of his wife to this belief, they sold their farm and started out to proclaim the faith.

They drifted into the Dakotas, and learning of the trouble the Canadian authorities were having with a sect called the Daukoubars, they conceived the idea that they had a mission to that people, and immediately started to put it into execution. The officers of the Dominion, however, investigated the matter and expelled them from their borders, which so incensed Sharp and his followers that they vowed they would come back with fire and sword, keeping their word so far that they did go back armed with Winchester rifles, and for a time defied the authorities there. Finally they were again expelled, and ended up at Kansas City, where the fierce fight of

Tuesday with the authorities ended their pretensions, though their intentions had been to float on down the river.—*Zion's Ensign*, December 17.

PINE BLUFF, December 10.—Three negro religious fanatics, calling themselves John, Nathan, and Thomas Christ, who declare that they were sent to Pine Bluff by Jesus Christ to "save souls and sinners," have addressed letters to Prosecuting Attorney W. D. Jones, Sheriff C. M. Philpot, Justice J. A. Frazier, Chief of Police A. J. Stewart and other officials of this city and county, in which they say the recent caving of the river bank was the work of "the Father," who, they say, prompted them to spread his teachings here. They predict more damage, asserting that "The Father is after the hearts of the people and is going to have them." The letters received by the officials differ materially and the writers make predictions as to the future welfare of officers and the city in general. They will be arrested if located, as the authorities believe the negroes lunatics.

Some months ago the three negroes paraded the down-town streets wearing nothing but fig-leaves. They proceeded to preach to negroes and others who gathered on a down-town corner and blocked traffic. The police interfered and all of the "prophets" were taken to jail. They fought the officers viciously and one of them had to be clubbed into submission. When their preliminary trials were called in the justice court of J. A. Frazier they created a big sensation in court, pleading their own case with phrases from the Bible. Each of the disturbers was fined fifty dollars and costs and sentenced to the county farm. A large crowd of negroes had gathered in the court-room and when the "prophets" were being taken from the justice office a large telegraph pole suddenly gave way and fell across the court-room door. The incident created a panic among the superstitious negroes here and they are still discussing it.

The three men were finally taken to the county farm, where they served brief terms, appealing their cases to the circuit court. They refused to eat while in jail and would not don clothing. They declare that the "Lord's son" told them to appear in public like Adam and Eve.—*Arkansas Gazette*, December 11.

LAMONI ITEMS.

The *Independent Patriot* has the following regarding one of the evils of the small town, an evil that should have no place in Lamoni:

"There are a few occupations in this world that are utterly destitute of every virtue and decent element; and one of these is the occupation of the bootlegger. That we have bootleggers in Lamoni every body is now aware. What are we to do about

it? Lie supinely, and allow them to freely ply their trade, making drunkards out of our boys, as they are doing? Or will the citizens take some steps to again be heard in the matter, and again arouse public sentiment against these unprincipled wretches who dare to ply such a trade even in Lamoni? We are met with the query, What can be done? What can the citizens do to drive from our midst, the home, character, and life destroyers? Let us get together and try to ascertain some effective way of meeting the foe. Is it possible that in a town overwhelmingly temperance and law-abiding, a wretch like a bootlegger can ply his trade without fear of interference? We believe something can be done. We believe that public sentiment can make itself felt. We believe the pulpit and the press, both secular and religious should make united war on this utterly contemptible occupation. We believe Lamoni should at once do something. The evil is growing. It is ruining some of our boys, disgracing some of our men, and dishonoring the community. We suggest that the pastors of the two churches confer with the mayor, and take some action to at least diminish if not destroy bootlegging in Lamoni."

A pleasant feature of life at Graceland College is the effort to make the holidays pleasant for students who can not return home. The faculty will endeavor to make the season as enjoyable as possible. One feature of the season will be an old-fashioned Christmas tree Thursday evening, December 24, in the College chapel. The entertainment will be for the faculty and for students who can not spend Christmas at home, though students resident in Lamoni are invited. Vacation began Friday. Elder John Smith addressed the students Friday morning.

The usual stir of preparation for Christmas is observable everywhere. The schools have had their exercises, the Sunday-schools are perfecting plans, and home circles are getting ready for the usual feasting and merrymaking. We learn quite incidentally that one citizen intends to "cut out" the usual purchase of presents and instead place twenty-five dollars in the hands of the Bishop.

A large and almost perfect rainbow was observed in the northwestern skies early Saturday morning. Numbers of our people admired the unique spectacle.

Sunday was a fine winter day. Bishop Kelley occupied in the morning, his subject being the law of life. Elder Alma Kent spoke in the evening.

Special offerings were taken up in several classes at the Sunday-school to purchase baskets of provisions for those in need. This has become a regular and pleasant yearly custom. The Christmas offering will be taken up next Sunday.

Elders' Note-Book

THE GOOD SHEPHERD.

A visit to the Holy Land makes the Bible narrative appear more real; "whited sepulchres" are to be seen; beggars and lepers as in ancient times; remains of ancient terraces on the hills; and sites of old cities. Many customs have changed but little

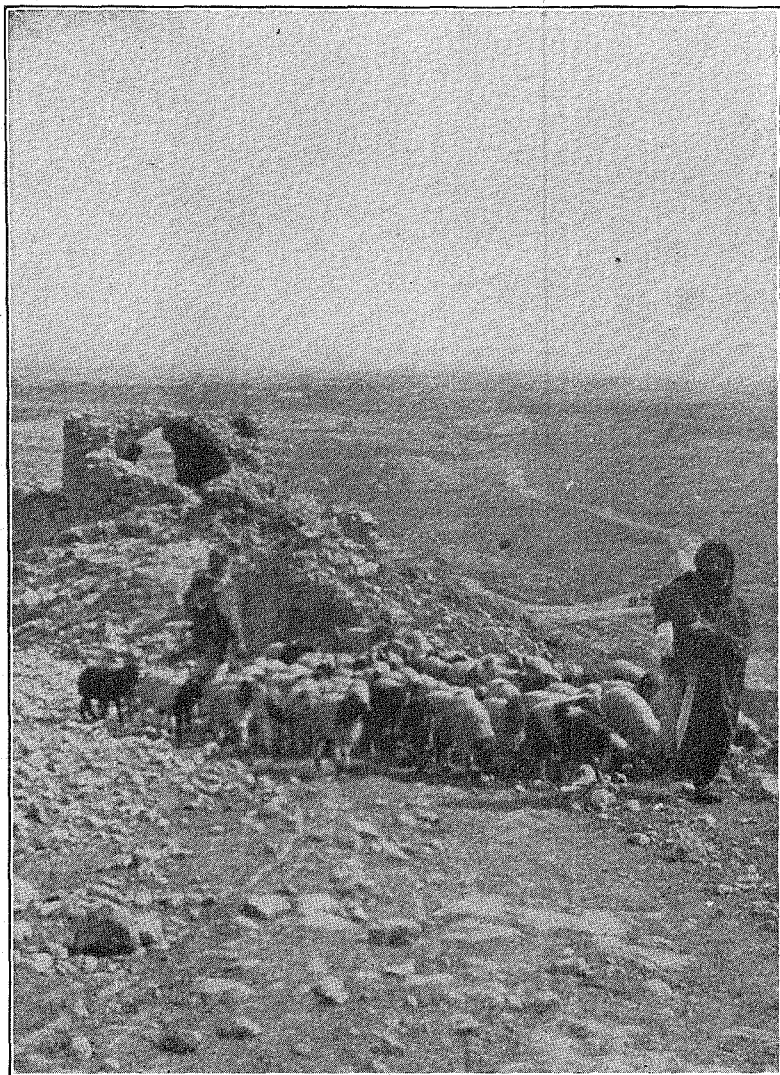


Photo by Paul M. Hanson.

A SCENE IN THE "HOLY LAND."

since ancient times. Among other things that interested me was a shepherd going before his sheep; this practice is in accord with the words of Jesus; "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."—John 10: 4, 5.

If a sheep gets lost and mingles with another herd, as soon as it hears its master's voice it will lift up

its head, look around, and start toward its master—"they know the voice." Sometimes the shepherd is caught out in a storm and night comes on; as he goes along toward shelter, with staff in hand, he taps the rocks by the way, and the sheep though they can not see follow along with full confidence in the one that goes before. The psalmist David says, "Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—Psalm 23: 4.

PAUL M. HANSON.

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WORK IN THE OPEN.

Hundreds of people will stand on the street listening to a preacher whom they have never heard before, if he has something with which he can hold their attention. By the time a man has made a dozen or fifteen failures in attempting to hold a crowd around him while he delivers the gospel message, he will have learned the things that are necessary to achieve success.

Each man has a power within himself, and he must study how to apply that power to the work that has been assigned him, in order to accomplish the desired result.

Observation and experience have taught us that thousands will attend meetings on the streets or in tents or in the open air who would not go to the church or hall. The children, especially, whom we would win and lead to Christ, are particularly attracted by a tent and the freedom it suggests.

The people love the open air. Some of the greatest meetings and sermons mentioned in the Holy Scriptures were in the open. Pentecost, when three thousand were converted, was an open-air meeting. The meetings conducted by Philip in Samaria were in the open air. The great sermon of Saint Paul was preached on Mars Hill, in the open air. Many of the sermons and sayings of the

Lord Jesus Christ himself were delivered in the open air. He loved to work in the open. The Sermon on the Mount was preached in the open air. John the Baptizer preached outdoors—in the wilderness.

The prophetic time of making excuses described in the fourteenth chapter of Luke, is now here:

So that servant came and shewed his lord these things. Then the master of the house, being angry, said to his servants, Go out quickly into the streets and lanes of the city,

and bring in hither the poor, and the maimed; the halt and the blind.

There are millions of people, who have not been "warned" in the cities, and as many more in all parts and corners of the earth. The church has a duty to perform toward this great multitude. The church is responsible to God for preaching "this gospel of the kingdom" to "all the world for a witness."

The world is full of people with burdens of sadness, sin, and oppression. It is the business of the church to find such people. The cry of loneliness and despair going up from the honest in heart, should pierce the hearts of the Saints of Christ and stir them to activity.

Let those praying, paying, preaching members be more lively and energetic in the open campaign, for the cause of truth, and those members who are now dilatory will receive some touch of the divine Spirit which will arouse them to diligence.

During the Pertle Springs reunion of Independence Stake, about four years ago, Apostle Joseph Luff preached his first open-air street sermon. The sermon was delivered on the street-corners at Warrensburg, Missouri. In a conversation with Bro. Luff, after the effort, he stated that he had received the greatest endowment of the Holy Spirit while he was preaching on the street that he had ever been blessed with, and that he took the manifestation of the Spirit as an indication that the Lord was well pleased with the open street method of presenting the gospel to the people.

While inditing this article, I have received the earnest of the Spirit, that it is pleasing unto the Lord, and those who are concerned will be similarly affected when they read it. J. C. GRAINGER.

The talent of success is nothing more than doing what you can do well and doing whatever you do without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. And, moreover, there will be no misgivings, no disappointment, no hasty, feverish, exhausting excitement.—Selected.

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As nothing truly valuable can be obtained without industry, so there can be no persevering industry without a deep sense of the value of time.—Ruskin.

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Ships and armies you may replace if they are lost; but a great intellect once abused is a curse to the earth for ever.—Ruskin.

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Knowledge comes by eyes always open and working hands; and there is no knowledge that is not power.—Emerson.

The Straight Road

WORLDLY CARES A MOMENT LEAVE US.

(Words by David H. Smith; music by Norman Smith.)



Worldly cares a moment leave us,
Thoughts of earth a while forbear,
All the vexing strifes that grieve us,
'Tis the hour of praise and prayer.
While we draw a little nearer,
To thy throne, Almighty Friend,
Bid our lamps of faith burn clearer;
Let thy Spirit now descend.

Bear to us thy testimony,
Bid our hearts with love o'erflow,
Sweeter than the amber honey
From the fairest flowers that blow.
From thy pure, celestial glory
Send to us thy gifts divine;
Bid the ancient gospel story
In primeval luster shine.

Fill us with thy presence solely.
Make our minds, and let them be
Wide and deep and pure and holy,
Even as eternity,—
Fenced about with pure salvation,
By the strongholds of thy word.
Let ecstatic exultations
Ring though each melodious chord.

Hope no longer, Saints beloved,
But your true religion know.
God's sure voice is not removed,
Though the world would have it so.
See our lovely elder brother,
Fairer than the sun that shines;
Rabbi Jesus, and no other,
Shall be leader of our minds.

Snowflakes flutter down from the clouds
And icicles hang from the eaves,
But the sleeping flowers never know,
And lie warm beneath the leaves.
The children polish skates and sleds,
They never find it drear;
The house is full of spicy smells,
And Christmas time draws near.

—From the January *St. Nicholas*.

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Love well thy work, be truthful in the mart,
And foes will praise thee if thy friends depart.

—Eric Mackay.

Original Articles

DETERMINISM OR FATE.



ELDER THOMAS JONES.

"What is it that can better our environment? The doctrine revealed long ago, 'Thou shalt love the Lord thy God with all thy heart, might, mind, and strength, and thy neighbor as thyself.'"

We find wandering aimlessly through life numbers of men and women, miserable and broken in spirit, endeavoring to find comfort in the thought that such a life as theirs must be lived; it was to be.

A young man has made his mistake in life by stealing gold, silver, or virtue. The result is that his passion leads him on to crooked paths of life and untold misery. The lustful son and daughter bring sorrow, by their pernicious ways, into the home. The mother weeps for her son, who, by his wrong-doing, is brought to the convict prison or the gallows. The father sorrows for the daughter who has gone astray.

We see a patient wife and mother lingering out her days with a drunken husband, a cruel man, whose qualities that she once loved are gone. At times she will say, "I suppose it was to be." The theory of the determinist is that everything was or is divinely appointed—on it goes to claim its relationship to that *fate* which draws down the curtain over this present life. The orthodox preacher generally endeavors to show that the hand of God is to be seen and felt in the death of the

little babe, suggesting that God takes the little lamb to get at, or save, the sheep. Such things as these are hard to reconcile as the will of God. But there is a dream to account for, or a rap at the door or window. Conclusion: a presentiment from God that it was willed of him.

We do not doubt but what it is within the province of God to so foreshadow such an event in some way or other. If he does, it only proves that he has permitted it in the natural order of things. It seldom happens that he intervenes and prevents the processes of his law. If he does, it is a miracle. There has been and can be even that. I could give instances where satanic forces have plainly enough predicted the death of certain persons. It has been done by the shuffling of the cards, the planchette writing apparatus, crystal gazing, and the spiritualistic palmist.

There are two sources from which this information is liable to come. But usually neither of them proves that it was to *be*—prearranged in the purpose of God. There may be numerous causes for premature death, without setting them all to be the fate so often accepted.

It is determined for all men once to die—death in some way is the heritage of all flesh; it being a general principle. Premature death of children, men, and women in general, is seen around us in our experience. Doctors tell us that thousands of children die because of parental sins, and improper methods of feeding. What numbers of people are hurrying on to the grave by drunkenness, self-abuse in various ways, suicides, murders, and by plague or scourge that comes from God. Even the curse that comes from God can not be accounted as their destiny. It was their choice to receive punishment for wrong-doing, as it also was their privilege to receive reward for right-doing.

Who is it that seeks to persuade mankind that the varied results of these perversions of right principles are the sequences of a vain endeavor to do right? What spirits are there that persuade the children of men that we are simply in a state of evolution—all will come right by and by? What force is it that seeks to instill into the minds of the human family "that man can not sin against God"—"that he has no will of his own to exercise"? How do we hesitate to say—because we observe that it has been said long ago who it is. Nephi predicted how it would be in our day. The extremes of the past centuries in regard to the Devil and hell are but an idle tale now in the ears of men. They have pictured the wrong person as the Devil; the wrong kind of hell. The result is as his satanic majesty wanted it. He and his host inspire men and women to seek to reason God from the universe, and the Devil, the imaginary old fogie

with a long tail, ape-like body, and long ears, away from the world. He laughs, and true; because he is not what they said he was.

And behold, others he flattereth away, and telleth them there is no hell [place of punishment]; and he saith unto them, I am no devil, for there is none; and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.—2 Nephi 12: 3.

It is none other than he who has evolved the fortune-teller, spirit medium, prognosticator, and planet-reader of our age, as well as those of ages past.

The doctrine of "it was to be," planet-reading, evolution of man, that man is not a creature of will but a machine, does not tend to alleviate the suffering of mankind or to brace him up to overcome himself. Man is a free agent to choose for himself the path he will go. What is it that can better our environment? No other principles but the doctrine revealed long ago: Thou shalt love the Lord thy God with all thy heart, might, mind, and strength, and thy neighbor as thyself.

It is not the application of these principles that has landed the world into the sin of unbelief, crime, theft, selfishness, murder, adultery, and the unnumbered social, religious, and political evils that enslave the nations of the earth. We again declare that the pity talked of toward the thief, liar, murderer, and drunkard, that he should not be punished, but restrained, is pity wasted, and is an empty philosophy. Christ says, "Not that which goeth into the mouth defileth a man" but "that which cometh out of the man that defileth the man. For from within, out of the heart of men, proceed evil thoughts," etc. Our restraint of the murderer or thief as a material remedy, is like the lady suggesting to a notorious convict that he had better have cut his hand off than to steal. "Go into life maimed." But the convict said, "Madam, it was not the hand but the heart that stole."

The gospel is the remedy, if applied. It has in it all the scope necessary, love toward God, with all the heart, might, mind, and strength—food for the heart and mind, recreation for our might and strength; mental and physical culture, the culture of the mind as well as the muscle.

The gospel is to be proclaimed in all nations. Mankind is asked to flee from modern determinism, and the fate of the evil-doer, and shun the dogma of "What is to be, will be." Do not despair, for God is anxious that all his creatures should engage in their own emancipation by repentance from sin and the application of holy and uplifting principles. The fact remains that if man is to have a better environment, he must make it by individual and collective reform of life and character.

The angels will not come to make our environ-

ment. We shall have to acquire the method by faith and obedience, and seek the coöperation of God, Christ, angels, and men, so that the peace on earth, good will to men, may be felt as God has purposed.

Yours for the truth,

THOMAS JONES.

55 King Street, NANTYGLO, Wales.

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THE GREAT ETHICAL LAW.



FREDERICK M. SMITH.

"The life of Christ from birth to death, from Bethlehem to Calvary, was one of service to others. Harmonizing therewith, we find every teaching, every pronouncement breathing the altruistic principle."

When over the plains of Judea was sung the angelic announcement, "Unto us a son is born, unto us a king is given," it heralded the advent into the world of a being whose life and teachings were to have ever afterward a marked influence on the moral and ethical development of humanity. The king of peace had come.

Jesus of Nazareth, as a Jew, was born in the midst of a nation representing the ethical standard of the world. Justice and equity were had as the objects of the statutory laws of that nation, the basic principle on which they operated being from the Mosaic economy, "An eye for an eye, a tooth for a tooth." To the giver of stripes shall stripes be given.

The Christ, whose thirty years of preparation for the glorious work of the three years in which

his world-and-eternity-influencing work was consummated, lived and worked under the protection of Jewish laws based on this principle. He recognized what of justice was in the law; but, animated by his intense interest in humanity, his loving heart and sympathy for them in their sufferings resulting from their errors, his lofty mind illuminated by divine wisdom emanating from the very presence of Jehovah, he gave to the world, by example and precept, the great epoch-making, wonder-working, joy-producing principle of altruism, "Thou shalt love thy neighbor as thyself," on which were based laws, more nearly just and equitable. This great ethical law, pronounced by the lowly Nazarene as being the first great commandment, has had its steadily increasing effect upon the forward march of civilization and intellectual and moral development. Trace, if you will, the effect of its dissemination, through the advancing cause of Christianity, and note the changes gradually wrought in the civil codes of the Christian nations, the effect upon laws calculated to establish equity. The principle of an "eye for an eye" demanded penal infliction for the sake of retribution, while the operation of the great basic principle of the Christian economy makes the great object of penal servitude not only the protection of society but the reclamation of the criminal. And justice and equity, though mercy may abound, are wrought by the operation of the great altruistic law of the Great Nazarene, Love thy God and make it known through love for thy neighbor.

The great ethical law is destined to change, it is now gradually changing (though we may think painfully slowly), the animus of our social operations. It should cause men (and we hope it does) to consider themselves as social units whose work is a social function, rather than to consider themselves personal units whose chiefest purpose is self aggrandizement. It will remove us from egoism to altruism. Under the old law every man is impelled by motives springing from self; and penal servitude inflicted for infracted law was retributive in effect rather than reformatory. Under the Christian law one's motive is service to others, and our efforts will be to save, not destroy, the erring ones.

The Christ came to enhance the glory, not of himself, but his Father, Jehovah. In his sojourn here he labored not for himself, but continually for others; and when at last he had passed through Gethsemane out upon Calvary, he died, not because of his errors, but as a sacrifice for humanity, that by the glorious consummation of his life of service to man and God, God and man, through sin once separated, could be placed at one. When the agony was over, and when the stiffening lips of the Mas-

ter had cried, "'Tis finished!" the great atonement was accomplished.

His life, from birth to death, from Bethlehem to Calvary, was one of service to others. Harmonizing therewith, we find every teaching, every pronouncement breathing the altruistic principle. He constantly taught the eradication of egoism, the institution of altruism. In his humble life he exemplified it, in his glorious death he intensified it.

He taught and lived the love of God through service to men. Have his teachings found a response within us? Does his cry, "Love thy neighbor as thyself," find an echo in our hearts? Are we ready for service to others? Christ, who served us always, in turn demands service to God. Shall we not render it? He taught us how, and in return for his great sacrifice shall we not give him glorious service, render love to our great God by loving and doing for his sons, our fellow men? "Thou shalt love the Lord thy God, and thy neighbor as thyself." "On these two hang all the law and the prophets."—Frederick M. Smith in December *Autumn Leaves*.

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A CHRISTMAS MESSAGE.



ELDER J. W. RUSHTON.

Our Christmas stands to us as commemorating the birth of the divine intent concerning man and the unveiling of his destiny.

Heigh-ho! Another Christmas is close upon us. We see sights and hear sounds which the fleeting years have familiarized to all.

During the next few days the old glad greetings will once again ring out in all their old-time cheeri-

ness, and with the magician's wand of memory call up to remembrance many visions and recollections of the past joys and sorrows and charge the soul with brightness and sadness; alternating light with shadows.

And, in spite of the rude hand of modern skepticism and gross materialism, with almost childish expectancy the multitudes look for the coming of this time of warmth and good feeling, which, to many, it appears that Time dispenses with two niggardly a hand. Still it comes; and the world hails its coming with good cheer and almost hysterical gladness; and, though the good feeling is transient and largely histrionic, yet we would not forget it nor would we forego the Christmas holiday with all the faults which carping criticism would urge against it. In the face of all moral obliquities, there is, underneath it all, a strong moral force which is tending to brotherhood.

For a brief week, under the veneer of merriment and glare of gaudy decorations, with the holly, evergreen, and mistletoe, so rich in symbolism, we hide out of sight the grim and foreboding cares of life's stern realities and enter into a brief period of delirium; and, to borrow one of Ruskin's phrases, we "move in a circle of stage-fire." We enjoy good food, good drink, and good pleasure. Please define the word good "quantitatively" rather than "qualitatively."

But after all, is not Christmas an abnormal state? A feverish vision? We are poised for a short moment on the crest of a big wave of emotion, and in the exhilaration of the upward swing we live in an unreal world; and, as the receding wave carries us back once again to the normal and level, we again renew the fierce struggle for a bare existence, wherein once again the clash of arms, the groans of the wounded, and the strained look of anguish greets us on every hand.

Still, somehow, muddlingly, instinctively, we have got a sort of idea, a kind of mental nebula of the real meaning of this Christmas. Of course it is more or less grotesquely caricatured, but still, in our heretical way of keeping the "lovefeast" of God, we have grasped its inner, spiritual import, and though we have garnished it with the bedraggled and tinsel garments of materialism, "brotherliness," "peace," "equality," and "plenty," intermittently shines through it all.

But, like the Jews, we look for the coming Utopia, as they looked for the "restoration of the kingdom to Israel"; and the jangling dissonance between the divine ideal and the human attempt at its realization is bewildering.

We somehow vaguely sense that Christmas stands as a symbol of "Peace on earth and good will towards man," and with the usual muddling of the race we

straightway attack the conditions, and like so many stage-managers and carpenters we proceed to remove the heavy somber scenery of tragedy and melodrama, replacing it with the glittering scenery of comedy and children's pantomime; and in the glare of artificiality, we spend the days in the burlesque of the Christmas lovefeast, reminding us somewhat of the Jewish desecration of the feast of tabernacles in the days of Jesus.

Amid it all, above all the crashing music of our pantomime, we hear the hysterical shriekings of the multitudes, "A merry Christmas and a happy New-year!"

The tragedy of it! Away they go like the conjured hallucinations of the opium or hashish victim, whirling and rioting in the mad attempt to forget "yesterday" and the coming "morrow" in the excitement of the present pleasure.

It was on occasions of this kind, when the inner self of the Master was strongly stirred, that he said, "Come ye apart"; or, "while yet it was night, a great while before it was day, he went up into a mountain to pray"; or, as in the case of the sickening spectacle of the Jewish debauch which had taken the place and name of the "feast of tabernacles," "he spent all night in prayer."

You can not get a true perspective until you "come apart." You can not meditate until you gather up yourself, and within the seclusion and quietude of your own heart you sort things out and analyze judicially things that are seen and experienced.

The age is infinitely poorer because it has developed a distaste for soul-analysis or meditation, and prefers the automatic way of living, and having everything served by means of a penny-in-the-slot machine. Even its culture, politics, and religion must be scrappy, and of the "four and a half penny" magazine brand. But if men lose the art of thinking and meditating, sure enough you will get ocular demonstration that Darwin's theory of human descent from the anthropoid age has something very strongly in favor of it.

What of this Christmas wish? Does it represent the irony of humanism? or, is it the sincere wish of the aching heart and throbbing soul at the back of things? Has our past, have our yesterdays provided the foundation for the merry Christmas and the Happy New-year, which is, after all, the ever-surging prayer of the great family of God on earth? And, as we look into the gloaming of the coming vistas and, as we from the vantage-point of the present see adumbrated the "coming events" in the mystic light of prophecy, are we assured of a Happy New-year?

Come ye apart and read the signs of the times! Look down upon this world of ours and notice the bustling activities which for weeks and months have

been laboring to bring the supplies to meet the demands of this festive occasion, things to eat, things to wear, and things to amuse. Things! All things! Our Christmas is glorified in the demand and supply of "things" which the multitude hungers and thirsts for. The prevailing spirit of the age, the temper of the modern mind, the one great problem upon which all the energies and ingenuity of man is concentrated is summed up in the questions: "What shall we eat?" "What shall we drink?" "Wherewithal shall we be clothed?" and "What shall we play at?"

In the face of this the old-fashioned greeting "set" to the loud guffaws and tittering simpers is strangely out of place. Think of it! Be merry; let the heart be free from care and full of innocent joy,—the exuberant joy of childhood's innocency. Out of things? The wish is ghastly mockery. "Happiness" out of things to eat, drink, wear, and amuse? "Where we are not at ease we are not happy," said Sir Walter Scott. Are the possessors of "things" merely, either paragons of a merry life or a happy life? Is this the spiritual interpretation of the orchestral message of the Christmas morning which welled up in Bethlehem and since has suffused the world with its melody and illumined all the dark corners with hope? Never! Men with souls, the crowning triumph of creative skill invested with divinity, contented with the toys of matter and things of their making only; plenty to eat; plenty to drink; plenty to wear; plenty of property; and, above all, plenty of play! Can we insult our pedigree so glaringly and coarsely by claiming that we are merry and happy with such trivial and unreal chimeras? Is it so with us that we uproariously indorse the Master's description of the world-spirit of his day, "Let us eat, drink, and be merry."

Yet into the swirling vortex of passion and "fleshliness" the world plunges! And the plunging is the least of the woes; the desire for such plunging is worse; and the pleasure found in the plunging is worst. And in spite of the flimsy classifications of blood, cloth, and pedigree, how much alike we are! Rich men, poor men, religious men, irreligious men, working men, lazy men; indeed "all sorts and conditions of men" absorbed in the endeavor to satisfy hunger, thirst, greed, and passion. Not that these ought not to be satisfied; no, no, but what should be servants to higher and holier impulses are the masters. The body, the animal, is more than the soul, the intellect, and the divinity of man. Indeed, almost everything is subordinated to these commonest of all demands. Whatever is done, is done to increase opportunities to eat, drink, and be merry.

To-day we lavish honors upon the men who provide things to eat, brew beer, and distill whiskies,

and amuse us by literary juggling or play acting. These are the ones upon whom the smile of royalty, falling, transmutes such from common, plebian clay into blue-blooded, privileged aristocracy; and shouts of approval testify that such a gauging of the public taste has not been exaggerated. Honors are symbols of public approval: the approval can only be bestowed when we recognize a more or less successful attempt to realize our inward ideal.

Let the press be subpoenaed as a witness; and dare we particularize? What is the public demand; what is the public taste? Let this undeviating mirror of public character reveal to us the inner want of the soul humanism. Look at commerce, at politics, at philosophy, and, lastly but not the less carefully, at religion, and let me again ask, "What is demanded?" Is it not a case of what can you give us to eat, to drink, to wear, to play with? And, with alacrity, we find caterers ready to bribe with things in earth and things in heaven. "Getting" is the *summum bonum* of humanity.

To "get," whether money, position, power, or an immunity from responsibility; but still to "get" is the most active motive and incentive we have. Even the fashionable craze of "democracy" is propagated largely by the bribe of "equality," more than by the principle of "Kenosis." It can see the desirability of all being for each, providing the "all" is you and the "each" is me. Even evangelicalism must cater to the popular spirit of the times and bribe men to righteousness by an offer of heaven and an escapement from hell. Our Christmas hilarity is largely the outcome of this disposition to get something. In spite of the corruption act, this getting is about all that many see to admire in the good old greeting which is so popular.

We do not mind that men who feed the nation honestly, quench its thirst seasonably, clothe it respectably, or even gayly, and amuse it thoroughly, should be rewarded as well as soldiers, statesmen, scholars, and men of justice. But the tragedy of it is in that men, as before stated, with souls, can either expect or be gratified with such baubles. While we congratulate ourselves upon our civilization, our advanced views of education, politics, and religion, and even rhapsodize about the discovery of the "divine" in the "human" a la "New Theology," these stern facts of experience are driving home to us the absolute, though unpalatable, truth of the despised Nazarene's knell-like maxim, "That which is born of flesh is flesh."

Even much of what we consider our Christian charity, when forced to the last analysis, is found to be more in the nature of "conscience money"; which, through the machinery of religious organizations, is doled out to palliate the victimized humanity suffering under the injustices inflicted

by the cruel and relentless desire to get. And what escapes the absorbent properties of the sponge-like institutions percolates in the form of soup, blankets, coal, and sweated labor to the files of poor mendicants who only too often are, by this very process, receiving insult to their injuries. Let "justice" be done and "charity" would not be needed. This is one thing that was involved in the message of the first Christmas.

Still, it is once again Christmas-tide, and withal is the holiest and most pregnant of all our symbols, for we commemorate the "Incarnation of God." We respectfully ignore all the theological points which are involved, and notice the facts as they are in all the strength of their being.

Regard the birth of the Messiah in the village of Bethlehem as a myth if you will, treat it as a superstition of the priests, born of the world's childish age, and still we have left the marvelous and stupendous "Ideal" which was born into the consciousness of man. The astounding consciousness of divine nearness. With that flaming Star there was flashed into human history the mystic word "Emmanuel," and the current of history was diverted because from that time it was proclaimed by celestial voices; no others could have proclaimed the message, "God with us." Divinity was born in humanity! And in proportion as the consciousness of the indwelling divinity was sensed, was "the kingdom of God within our reach." "Peace on earth and good will towards men."

The harmony of heaven on earth! Think of it! All the celestial music of God's habitation springing up in this earth of ours, so long the crater which has belched forth smoke, fire, and the vapor of death to the rumblings and cracklings of sorrow and pain as an accompaniment. How? By what means? Good will manward!

"The kingdom of heaven is within you," said the Master. Let man but will "good," and "peace is on earth." Let man "will" evil, and God Almighty can not prevent the kingdom of the Devil!

There is no merriment in accretion; for, though a man shall gain the whole world, and the inward soul of the man be lost, what, what has been gained? There is no happiness in the multitude of things which a man possesseth, for both merriment and happiness are states of the soul, the conditions of being, and the dependency of the soul upon things without; for its condition leads us to the inevitable gloom of the pessimistic determinism, makes man the victim of circumstances, the sport of fate. His Christmas enjoyment will be complete with a "great fat goose, a barrel of beer, and a pocket full of money," as our children have been for years singing at the neighbors' doors.

How like the children we are after all our boasted progression. "Give the man the land, allow him to nationalize the means of producing wealth; give him equality, and you will make men not serfs or automata of him." Well, God knows we need men. But in light of knowledge dare we give strong meat to children? By all means let the land be the heritage of the toiler, let the means of producing wealth be in the control of the people, and let all men have equality of opportunity. But if the men upon whom this stupendous (aye more so infinitely than is dreamed of) responsibility falls, are incapable of using such "power," who can catalogue the miseries of such a state?

The Christmas message was right and that only can be right; universal harmony is from the inward willingness to goodness working outwardly. It is inconceivable that any environment, in itself composed of "things," can mould and fashion the subtle forces of intelligence and life—soul. Therefore, it is not the things or conditions which first must demand our attention; nor shall we feel satisfied if our Christmas greeting does not primarily and comprehensively apply to the "merriment" and "happiness," not of the circumstances, but of the inward adjustment of the moral and spiritual forces of the individual personality to the highest and holiest aspirations of which man is capable. To therefore discard the Christ, either as impossible or as a superstitious myth, is not a move forward but a necessary retrogression. Our Christmas stands to us as commemorating the birth of the divine intent concerning man, and the unveiling of his destiny, if only he will be true to that highest and holiest revealed in him; whose entrance into the world was the discovery of the "immortality of life." It is now too late to try to obscure the light of this divine glory. We have seen the vision, we have heard the voice, and from the summit of spiritual altitudes we have looked upon the "promised land" of coming "dominion." "But now we see not all things subjected unto him [man], but we see Jesus because of the suffering of death crowned with glory and honor." And in the sublime vision of transfigured manhood, we see the prophecy of humanity's finality and efflorescence.

So, even though we may retreat before the accumulating difficulties of the Incarnation and the miraculous conception of the Babe of Bethlehem, it can not be denied that a greater mystery is now encountered in the birth of the "Ideal of God for Man," in the soul of man. Man may attack the story of the first Christmas and the sacred mystery it enshrines, but while they attack the "symbol," "the substance" still remains as the invincible witness to the transcendent glory of the Christmas

greeting. All the chameleon-like theologies of the transient centuries can not obscure the vision.

Not all the thunderings of humanity's tide against the rocks of this eternal truth can shake the foundations of our belief in this revelation of coming harmony; nor silence "the still small voice" of the responsive soul as its answer to the call of its divine counterpart, "Come up hither." Nor can the blatant agnosticism employ all its resources of withering sarcasm to effectively blast the immortal glory of the "ideal." We not only have it; it is us. And inevitably we are tending towards it as surely as the budding blossoms turn from the darkness of the night to greet the radiant glory of the rising orb of day.

Humanity can only be identified in hopes, ideals, and aspirations. Our Christmas greeting is the symbol of the crystallization in concrete form of those hopes and ideals, and the pledge of the answering of the noblest aspirations of the noblest sons of men the world has ever been blessed with. Having seen the vision of God in man, and the possible destiny revealed in Jesus, are we "satisfied" with those things which are separated from the prosperity and happiness which Christmas signifies by the whole diameter of being? Then, once again, redeeming the greeting of heaven to earth; of God to man, from the ribald jester and profligate and those whose highest ambition in the sacred festival is to eat, drink, and be merry, reverently and yet none the less heartily we join in wishing all "A right merry Christmas and a happy New-year."

JOHN W. RUSHTON.

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LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER M. M. TURPEN.

I was born near Pleasanton, Decatur County, Iowa, August 19, 1853. The country was new, then, and the opportunities for obtaining an education were very limited. I can well remember that when very young I had, like other children, a desire to know more about everything by which we were surrounded; and this thirst for knowledge increased to the extent that when I was sixteen years of age I commenced planning to prepare myself for a collegiate course, and was determined to spend my life in learning all I could. When laboring to this end, it was my good fortune to hear the restored gospel preached by Elders Z. H. Gurley, C. H. Jones, and others. The preaching of Z. H. Gurley convinced me it was the best I had ever heard; and C. H. Jones convinced me by his deportment that he was honest, and believed what he taught. So out of respect for him, and my great desire to know the truth, I listened to his teaching while in the pulpit, by the roadside, at the table, or in the harvest-field.

Being convinced that what he taught me was true, there were two courses opened before me. The first was to accept the gospel, and prove it to be true, as I was assured by his teaching that I could know for myself, and learn of the things that even the kings, princes, and sages did not know, and could only know by obedience. The second was to continue in school, learning all I could, thus becoming wise in worldly wisdom, and merit the applause of the world, being numbered by them as one of these wise men, loved and caressed. It took me some time to decide; for if I united with the



ELDER M. M. TURPEN.

"At times it seemed there were two personages contending for control over me. One seemed to point me to the gospel of Christ; the other pointed out all the trials and persecutions."

Latter Day Saints, my name would be cast out as evil by my former associates; and my life's work would never be understood by many. Persecutions in every way loomed up before me, and the warfare was continually going on in my mind, while awake, one calling for the sacrifice of the good name I was seeking, with all that implied; the other to cast it all to one side, and go on after the worldly pleasures, and the wisdom one could obtain in that way, until at times it seemed to me there were two personages contending for control over me. The one seemed to point me to the gospel of Christ, telling me to go forward in humility, and obey, and be made worthy to partake of the divine nature, and learn of him through the operation of his Holy

Spirit, telling me that if I rejected the truth, and cast it all away, I would have to take the consequences that would follow. The other pointed out all the trials and persecutions, and tried to make me believe I was rejected of God, and could not hope for a forgiveness of sins, and that if I offered myself to the church for baptism, I would be rejected, etc.

One day, while praying over the subject, the words of Christ came to me like a revelation, "I came not to call the righteous, but sinners to repentance." This was followed by a feeling of joy accompanied by the spirit of humility and light which words can not describe. There I promised the Lord I would obey his commands, if all the world should disown me.

I was soon afterwards baptized and confirmed a member of the church. This brought added joy and peace, and I spent many days of rejoicing in the church, with the Saints of the Lamoni Branch. Before we were able to have a church building of our own in which to worship, we met in private houses for prayer-meetings, and in schoolhouses for preaching. I was so happy in my church relationship that the persecutions that followed were not hard for me to bear. I could rejoice in tribulation, and all went well until it was made known to the president of the branch and others that if I continued faithful I would be called of God to take part in the ministry, and they told me.

This was more, then, than I could understand. It seemed an utter impossibility that I could have so great a manifestation and responsibility as a call from God. While in meditation and prayer over this, there would come to me many objections, such as lack of wisdom, and my feeling of unworthiness; but the greatest of all was this question, Do you know that Jesus of Nazareth was the Christ? And I could not answer, without a doubt, that I did. Then, again, How could you go before the world as a witness when you do not know beyond a doubt that he is the Redeemer? Then I would answer that I could not, and would never accept an ordination that meant an obligation to be a witness unless I could say, like one of old, I know that my Redeemer liveth.

In this frame of mind I spent some time in prayer, and at times almost despaired of ever obtaining such a precious treasure. Do not think, dear reader, that I did not believe he was the Christ; for I did. But to my mind there was and still is a great difference between belief and a knowledge that he is the Christ.

While praying over this, there came upon me the Spirit of God to that degree that it appeared that my whole mind was lit up, bringing with it such

humility, joy, peace, gentleness, and love; yes, love for my enemies, and I could pray for those who had wronged me. This I knew was of God. This Spirit testified to my spirit that Jesus of Nazareth was, and is, the Redeemer.

While under the influence of the Holy Spirit, I promised the Lord that no worldly pleasure would I ever allow to stand between me and my duty. That if called upon to do so, I would leave my home and loved ones to bear witness of the Christ.

The time came when I was ordained a priest, and I commenced to labor locally, as opportunity offered; and, often, while standing in defense of the truth, there came to my aid the Spirit of truth, causing me to rejoice. I spent some time in this way, and then, in order to better the conditions of my family in a financial way, we moved to Kansas; for I was very anxious to become self-sustaining, so I could devote all my time to the ministry. While in Kansas, I was called to the office of elder, laboring there for nearly three years. While there, in company with Elders S. J. Madden and Moses Turpen, was called upon to go twelve miles to administer to Sr. L. R. Devore, who was very sick. While on the way we met a messenger who said he was sent to tell us she was dying. We then drove away from the road to a ravine, and had prayer for her. The Lord told us by his Spirit that our prayers were heard; and that when Bro. Devore met us at his home he would tell us the Spirit of God had spoken to him, telling of our prayer, and that God had spared his wife's life. When he met us, he told us word for word what I have related. Before we reached the home of Bro. Devore, after we had prayed, the gift of tongues came to me and I sang a verse, and also the interpretation, which was this:

"Go ye elders of the Lord,
And administer in my word;
Be ye faithful to the end,
For God the Father is your friend."

This was repeated in the tongue and interpretation. On entering the house we found the sister much better than she had been. She had revived and asked for something to eat, which frightened her aunt, who was watching her; but she told her she was better and would get well.

We then knelt in prayer, and while on our knees I was shown how near death's door our sister was; and it frightened me so much that the elders asked me what was the matter with me, as soon as they had an opportunity. We could not see that the sister received any immediate benefit from this administration. After a time had intervened, Bro. Madden taking charge, we repeated the administration. While engaged in prayer, the sick sister made one of the grandest prayers I ever heard, grand in faith,

and childlike simplicity. While we were confirming, my brother, Moses Turpen, spoke to her by prophecy, and told her she should speedily recover. In a few days after this she was able to visit her sister, ten miles from her home.

Some time after this, Elder S. J. Madden and myself were fasting and praying for light. We were asking for direction, whether to remain where we were, or go elsewhere; and the Lord spoke to me, that I should return to Iowa, and locate my family; for it was his will for me to go into the active ministry; also telling Bro. Madden he should go west and continue to labor locally. This was fulfilled to the letter. For after my return, I was appointed a mission, and ordained to the office of seventy, and have spent nearly nineteen years in the active ministry.

Bro. Madden continued for a number of years to labor as stated, before he was called to devote his entire time in the ministry. The third year of my active ministry, I was appointed to labor in the Southeastern Mission, which called me to leave my loved ones, and be separated by over a thousand miles. During the following summer I became very homesick. I shall not try to describe my case. Ye missionaries may know, but do not care to tell. A good brother, feeling sorry, sent me ten dollars, and others gave me money, so I could make my family a visit; and, to make it stronger that I should go, my wife wrote that our babe was very sick. So, I now thought, that I had a splendid excuse to go; but having appointments farther away in Florida, I could not feel just right about it without taking it to the Lord in prayer. So I retired to a grove, and laid the matter before him to give me directions, and to my joy (and surprise to a certain extent) he told me to go and fill my appointments, and he would take care of my child. I went to my appointment, and in about ten days received another letter from my wife, stating that the doctor thought the babe was sure to die; and had sent me a telegram to come home at once; and that she had sent to Lamoni for the elders who had come and administered to the babe; and next morning the doctor came to see the babe, and, with a smile on his face, he said to my wife, "The babe is all right."

I might relate many more instances of God's goodness to his children; but will conclude by saying, I know that the manifestations of the Spirit, written of by Paul in 1 Corinthians 12, are in the church to-day; for, as unworthy as I may feel, I can in humility testify that, to a limited degree, I have enjoyed all of them.

In gospel bonds,

OMAHA, Nebraska.

M. M. TURPEN.

Knowledge of the world consists in the respecting its futilities.—Mme. Campan.

Hymns and Poems

Selected and Original

Pleasant Memories of Christmas.

I love the pleasant memories of the olden Christmas time,
When the crackling of the yule log was music most sublime.
Methinks I hear the voices of the aged and the young
Express their heartfelt pleasure in the merry Christmas song.
My heart with rapture mingles in their sweet and joyous
strain,

In concord with the angels who sang on Judah's plain.
I join the sweet hosannas of the angels in the sky,
Hosanna to the Savior, who came on earth to die.
No wonder that I linger on these scenes so long ago,
So full of hope and promise to the slaves of sin and woe!
To-night I hear earth's angels sing that sweet melodious
strain,

"Glory to the Highest, Peace on Earth, Good Will to Man."
Again the old time gospel is sounding through the earth,
With all its precious promises and gifts of priceless worth.
And all who will come may come, to enjoy this feast of love,
A foretaste of the endless feast prepared for all, above.
And may God bless the angels that are singing here to-night,
And fit them for that heavenly choir in realms of endless
light,

Where peace shall be eternal, and all divine the strain;
When filled with joy supernal, they shall with Jesus reign.
May young and old be there that are present here to-night,
Clothed in the wedding garment, and all lovely in His sight.
Then we'll sing the sweetest carols by men or angels sung,
Rehearse the sweetest story ever told by seraph's tongue.
The song of our redemption, the sweet story of His love,
How He became our ransom, when He left His throne above—
Was crad'd in a manger, suffer'd sorrow, grief, and shame,
Stooped lower than the angels that He might a world redeem.
Let us shout a loud hosanna for His matchless love, to-night,
And give our hearts to serve Him, and in His cause unite;
That we may learn the measure of that sweet and matchless
song,

The song of our redemption, and His triumph over wrong.
CHARLES DERRY.

In Memoriam.

Lines in loving memory of dear Helen, beloved daughter of Bro. Wilbert and Sr. Ella Johnston, who passed away to her heavenly home on the early morning of Saturday, August 29, 1908.

In the morning of life's sweet sunshine,
When the opening blossoms tell
How fair the sweet bud of promise,
How sweetly it blossomed and well;
In the light of the sun-kissed autumn
Our dear little Helen fled
From a world full of peril and sorrow,
To the Father's home instead.

In the morning of life's sweet sunshine,
Midst the garden of lilies so fair,
The Gardner walked; as he pondered
He plucked one here and there.
"Shall I have naught that is fair," saith he;
"Have naught but the bearded grain?"
Though the breath of these flowers is sweet to me,
I will bring them all back again."

Then weep not, dear heart-broken loved ones,
Though it seem as though all were lost;
And the earth but a temple of mourning,
And thy frail bark all tempest-tossed;

When thou reached the harbor of sunshine,
The land of eternal day,
Thy Helen shall greet thee with rapture,
In the land where God's children play.

Verses composed with sincere and respectful sympathy,
by ELDER F. R. TUBB.
TORONTO, Canada.

The Long Ago.

Sing us a song of the long ago,
A song of the days we used to know,—
Sing of the olden Christmas times,
Their dolls and pictures and childish rhymes,
Of Santa Claus, and the cedar-tree,
That laughed with toys for you and me;
Sing of the Precious Child whose birth
Gave joy to all and peace to earth,—
Sing us a lullaby, soft and low,
Like our mother hummed in the long ago.

Sing us a song of the long ago
That will make our eyelids overflow
With tears, for the years that were blown away
By a breath from manhood's sterner day;
Only a vision remains to tell
Of the things we loved that have bid farewell,—
So sing for the breeze to turn and blow,
One faded blossom of the long ago
To our eyes now dimmed by the scalding tears,
Our souls poured forth in the din of years.

J. H. CAMP.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

January Reading for Daughters of Zion Locals.

ONE MOTHER'S WAY.

The best way to help a boy is to understand him.

The wife of a United States senator once said to me: "What is the matter with my boy? He is sixteen years old now, and up to the age of twelve he was the most amiable, lovable, teachable child imaginable, and gave me his every confidence. But had he then been removed bodily and a strange boy set down in his place, there could not have been a more complete change. He became morose, irritable, sullen, and refused me his confidence. What can be the trouble?"

That mother, like many others, did not know that during the years from ten to twenty, when a girl comes into her gift of womanhood, a boy enters into his state of manhood, and while thousands of girls pass through their experience with no physical inconvenience or suffering whatever, there is never a boy who experiences the gift of manhood without being tortured by the temptations from without and the great tide of selfhood that wells up and consumes him from within. This period of adolescence in a boy's life is the pivotal point of his career, and the experience will make for his eternal salvation or damnation. He is at war with himself; he is sick; and never again will he so need the love, sympathy, patience, and self-control of those about him as now.

When but eleven or twelve years of age, perhaps, the boy, your boy, has all the feelings of a man and only the judgment and discretion of a boy. His one life-line to a pure morality for the future will depend on a perfect knowledge of self and powers now. If you do not help him now, he will readily turn to his companions for sympathy and confidence, and may be led into evil habits.

In the name of what all men might have been had God's truths always come to them through pure channels, I beg of parents everywhere to be true to your boys at this time in their lives. Tell the boy that the great gift of creative power that comes to him at this age is a divine gift, . . . given him to be held in trust for sacred relations only. Give such a knowledge of self as will bring with it the reverence that will make him scorn ever to desecrate self or dishonor others.

Some mothers are criminally guilty in drawing the sex line, and will say: "I can tell my girls these things, but if my boy's father can not tell him, he will have to go without knowing."

The training of children should never be a matter of sex, but of souls in which there is no sex, for God will require as clean a record of the one soul as of the other, regardless of the garment in which it is clad. A boy has the same right to the noblest and best in life as is given to girls, for there is not one bit of sweetness in the mother's girl that has not its counterpart in the mother's boy; there is not one bit of purity in the mother's girl that has not its counterpart in the mother's boy, and there is a sermon in that verse which says:

"There is no more excuse for my boy to be low
Than your girl, then please don't tell him so.
Don't send my boy where your girl can't go,
For boy, or girl, sin is sin you know."
And my baby boy's hands are as clean and white,
And his heart as pure as your girl's to-night."

If you have denied your child the knowledge of self as only you can tell it in all its sacredness and beauty, you have laid the corner-stone to an insurmountable barrier of false modesty that may prove your boy's ruin. It is not for you to say, "Shall my boy hear these things?" But it is for you to decide, "Shall he hear them from me, told in my chaste language, accompanied by my love and my prayers, or shall I let him go out to hear them, as he will hear them, but from the unclean companion who will tell these things either in foul talk or actual experiments in vice?"

Prepare your boy in advance for the gift of manhood that will come any time after the tenth year. Tell him what a comfort he is to you, and how you could not bear to live without him. Do you realize how you lavish your endearments upon your girls, forgetting that your boy's heart is just as hungry and loving as ever a girl's heart? . . . Above all, give him such a knowledge of his inestimable value as a potential father as will for ever give him the power to overcome, to resist, the power for self-control.

Knowledge, power, purity, is the natural sequence in the proper moral training of a boy, and the mother who follows this rule endows the world and society with another Galahad, "whose strength is as the strength of ten because his heart is pure."—*Home Science Magazine*.

Questions on January Reading.

What is the best way to help a boy? What will help us to understand? What kind of reading will be helpful? Have you noticed any difference in your boys at this age? Is there sufficient understanding concerning the difficulties of adolescence? What is needed by boys as well as girls during this period? Why is this the pivotal point of a boy's career?

What variance is there between a boy's feelings and his judgment at this time? If you do not give him the knowledge of self and his powers, what may be the result? What picture presented by the world urges the necessity of pure counsel to the boy upon these subjects? What result is to be sought in the imparting of this information? Why are boys often neglected in this matter? Should there be any difference in the standard of training for boys and for girls? Why not? What danger is there in sending boys where girls should not go? What is the effect of barriers between parents and children? What is to be gained by according the boy affectionate treatment? What idea of fatherhood should be given to the boy? What power will this aid in developing? What will naturally follow true knowledge given to the boy?

Program.

Hymn No. 123, Saints' Hymnal; prayer; reading from "Home Column," with discussion; paper, "Knowledge, power, purity;" paper, "Why will 'his strength be as the strength of ten because his heart is pure?'" roll-call; business; hymn No. 213; closing prayer.

Letter Department

HOWELL, Michigan, November 14, 1908.

Dear Herald: The slanting rays of the early afternoon sun strike the window-pane, and envelop all in a flood of golden, mellow sunshine. It is indeed a glorious day. In fact, we have had some beautiful fall weather, with scarcely any snow as yet. The morning of the 16th it snowed quite hard, and, for a short time, it made one think of a little blizzard, to look out; but in less than an hour the sun was shining brightly, and the snow soon melted away.

I remember thinking how the elements of that morning corresponded with our lives. Is it not so, dear Saints? Are we not many times called upon to pass through and endure raging storms, of affliction, as it were, trial and sorrow, which seem so embittering and unbearable. Yet, before long, the sun again shines out upon our pathway in sparkling gleams. What a great comfort it would be to us if in our hours of darkness we would hold fast this precious truth: that if we but trust in him and do our duty, he will, with the hand of his love, "roll back the clouds by and by." No matter how many or how dark the storms and clouds here below may be, no matter if we have but little sunshine here, if we do our Father's will we will have an abundance of sunshine on the "other side."

It has been some time since I asked for space in your columns, not because I did not care to write, for I have often wanted to write, but reading so many comforting and cheering articles and letters, I felt that I should leave the space my letter fills for something that would be interesting and upbuilding.

It is said, "There is no vice so detestable as selfishness," but I believe I must plead guilty this once, for I think the greatest reason of my writing is because I am so selfish that I do not want my brothers and sisters to forget me.

So, as I am still afflicted, unable to walk, I hope all who read this will kindly remember me in their prayers, that I may have the strength to remain patient and cheerful to the end, and that I may live worthy of the blessings I am now receiving, that they may not be taken from me.

"Nearer, my God, to Thee, nearer to Thee,
E'en though it be a cross that raiseth me."

How truly I can understand the meaning of that beautiful song, for I can plainly see that I have been brought nearer and nearer to God by my affliction, and I feel ashamed to

think I get as discouraged and down-hearted as I do at times; for my blessings have been many, and I do not feel worthy of them.

One of the greatest blessings of all, it seems to me, is the extreme kindness and love shown me by my brothers, sisters, and friends; and in my prayers I never fail to ask God to bless and reward all those who have been kind to me in thought, word, or deed.

Dear Saints, we would not be so sparing of our kind words or pleasant smiles if we realized how much good they do. How many there are who are so sorely in need of these things!

The times when I become the most impatient and rebellious against my fate is when I think of the chances of saying some cheering word, of comforting some lonely heart, that I have let slip past unnoticed; and now that I am so anxious to do something for somebody I must sit and wait.

Well, my prayer is that I may not let the small opportunities of my present life pass by, waiting with folded hands for greater ones.

"Fading away like the stars of the morning,
Losing their light in the rays of the sun,
Thus shall we pass from this earth and its toiling,
Only remembered by what we have done."

How I love that song, and we surely can read between the lines and find a beautiful lesson there. "What will you be remembered by?" "What will I be remembered by?" when our eyes have closed in their last sleep? Will it be by kind actions and loving words or will it be by the unkind things we have said and done to our brother, our sister, our fellow men? May God help us not only to see our duty, but to do it also, to live so close to him that our lives will be as mirrors, and others looking can see reflected the life of Jesus Christ. May we live worthy of for ever basking in the sunbeams of God's love, is the wish of

"Your little sister,"

DESDE DALEY.

DAVIS CITY, Iowa, December 13, 1908.

Editors Herald: I have read in the HERALD several times an article entitled, "The straight and narrow way," which reminds me of a dream I had sometime in June or July, 1905.

I dreamed I saw a city on a hill south of where I was standing, and I wished to go to that city. I thought of that straight and narrow way which I wished to travel; and as I looked I saw a road winding around a hill southwest of me. I looked again and saw a road commencing where I stood and running straight toward the city, but it seemed to go only about a mile and it looked too wide. So I concluded to look for a narrower one that I could see all the way. I walked a few steps to my left; then the thought came to me, if I did find one I would be making a crook from where I started. So I returned and examined the short road again, but could not see any farther than I could at first. I made up my mind it was where the straight and narrow way ought to be, and I concluded to follow it as far as it went straight. When I traveled almost to the end of this mile, I began to feel a little discouraged, as I could hear and see teams going west, across at the end of the mile I was traveling, and joining the crooked road I saw at first. They were driving as if going to a picnic or reunion; but I looked straight ahead of me, and saw a path continuing toward the city, but only a very few following it, and they were walking in single file.

The above dream has been a help and strength to me. I find in Matthew 7:13, 14, Christ's words: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which

go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." I also read in the Book of Mormon, 2 Nephi 6: 15: "O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel: and he employeth no servant there; and there is none other way, save it be by the gate, for he can not be deceived; for the Lord God is his name." I find in John 8: 12 these words: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." James 1: 17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." 1 John 1: 5, 7: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. . . . But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."

I have learned from the sacred books and from this dream, that the straight and narrow path lieth before man, and if we have faith and courage to walk in the spirit of light that we already have, we shall receive more light, and the narrow way will develop as we move along.

THURMAN T. MCDANIEL.

RIVERTON, Iowa, December 12, 1908.

Dear Herald: We are trying to raise some money for a Christmas offering. Will report the amount raised later on. I attended a camp-meeting at Nebraska City. The attendance was small; but the few who did attend had a good time, long to be remembered. And our district conference was one of the best I have enjoyed for a long time; and the next Sunday after conference I had the pleasure of baptizing Francis M. Donaldson, of Council Bluffs, Iowa. And so the good work is slowly moving on.

Elder Joseph Arber holds meetings, and preaches to the Saints and friends of the Riverton Branch. Bro. Arber and Bro. James Comstock blessed the child of Francis and Mabel Donaldson. This was a few days before we baptized the father of the child.

Yours truly,

L. C. DONALDSON.

NEW PHILADELPHIA, Ohio.

Editors Herald: We are pleased to note that the work is progressing here very nicely. There have been eleven baptisms in about five months. Elder R. C. Russell is here with us at present and the Lord is blessing his efforts. He has baptized five this week and there are many more interested, and we believe some very near the kingdom.

Yours in the one faith,

581 South Third Street.

J. C. CARLISLE.

DIXONVILLE, Alabama, December 5, 1908.

Editors Herald: A few Saints from Santa Rosa Branch, and a few from Pleasant River Branch met with the Saints at Calhoun Branch on November 26, the day set apart for Thanksgiving, and devoted about one hour and a half to prayer and testimonies. We had several good prayers and testimonies in the forenoon, and at two o'clock in the afternoon preaching by Bro. Moroni Hawkins, and all present enjoyed themselves and were blessed with a portion of the good Spirit of the Lord. I am in hopes that all the Latter Day Saints throughout the world observed the Thanksgiving Day in thanking the good Lord for all the good blessings that they have received from him in the last twelve months.

I think sometimes if the Saints would devote more of their time to the work of the good heavenly Father, and live nearer to the law, that they would receive more of the good blessings that the Lord has in store for those that love and serve him. I do hope and pray that at the end of the next twelve months, every Latter Day Saint will be able to say and tell the truth that he has kept the law in every particular. And, dear Saints, when we do keep the law in its fullness, then the good Master will verify his promise unto us, and not before. Then, dear Saints, let us prove our faith by our works. The good Lord has said somewhere in the law, that if we love him we will keep his commandments. Then let us live spiritually, and pay our tithes, and ever pray for the redemption of Zion.

I will say before closing that Bro. T. C. Kelley and Bro. Slover are somewhere in this mission breaking the bread of life, I know, for they are always up and doing something for the good cause of Christ. Bro. Kelley has been with us, this makes three years, and the many good instructions and the pattern set by him will never be forgotten by the Saints in the Florida District. We hope to have him as many more years to preach for us, and Bro. Slover is liked by all that know him. May the Lord bless them, and all the missionaries, wherever their lot may be cast.

Your brother in Christ,

SAM DIXON.

SEATTLE, Washington, December 6, 1908.

Herald Editors: If there are elders or Saints residing at West Derby, Vermont, please call on Mrs. Leroy Cowles, (post-office address, box 36). She knows something of the gospel, but would like to know more. She is a "shut-in," and of course would appreciate an encouraging visit from any one. I have sent some HERALDS to her and am endeavoring, in my weak way, to do what I can for the spread of this glorious gospel.

Striving to become one of the "pure in heart," I am yours for the spread of truth,

IRENE EMSLIE.

FLINT, (Angola P.-O.,) Indiana, December 10, 1908.

Editors Herald: I am holding meetings at this place with varying interest—sometimes good attendance and sometimes poor. There have been so many meetings held here of late, that I suppose the people are "meeting tired." An ex-Catholic delivered a series of lectures against the Romish church. This was since my meetings begun; but he was kind enough not to commence his meetings till after mine had ended each night. He attended my services, and I his. Have been here now about ten days, and think to continue till over the 13th inst., and then perhaps may go to South Scott or Clear Lake.

We are having real winter weather here now.

Still in the conflict,

H. E. MOLER.

KNOBNOSTER, Missouri, November 22, 1908.

Editors Herald: Our weekly visitor, the HERALD, is a most welcome friend. We love to read its pages, and read the good letters and sermons that it contains. It is much prized by us. I do not see how we could get along without it. We take the HERALD and *Ensign* both, and when I think which one I would rather take if I had to take just one, I could not decide which one I would take, at the present. I would have to study awhile first, for I love to read both so much.

We were at church to-day. We had a good crowd; the day was a rainy one. Bro. C. J. Spurlock was the speaker, and he gave us a grand sermon. It was both interesting and instructive. We pray the Lord to give him strength of body to go out into the world and carry the gospel to the

people, which he so much desires to do, and to help build up this latter-day work. We long for the time when the pure in heart will be brought to Zion, and Zion will be redeemed, and the Lord will come and reign with his people a thousand years, and then peace and happiness will reign in Zion, and not until then, when Satan is bound and can not deceive the nations any more.

Wishing the HERALD a more prosperous year the coming one than ever.

MRS. CLARA FLEEHEARTY.

GLADSTONE, Illinois, December 4, 1908.

Dear Herald: The elders of late have not called on us, though they are welcome. I suppose there are more important fields. I read the church publications, and that helps me to keep abreast of the times and the progress of the truth and the church in the world. It seems the principles of the gospel law have never been understood by the masses of the world's population in any age of the world, yet we hope to see the day when all will come to a knowledge of the truth. Have the faith and hope of the Saints in the fulfillment of the things promised, held in reserve for Zion's redemption, materially strengthened Zion's stakes in the world? The return of the Jews to their primitive inheritance, and in Zion and Jerusalem, shall be deliverance, and in the remnant whom the Lord our God shall call, a final deliverance for the nations of the earth, as the Lord hath said, and the return of the ten lost tribes of Israel.

It matters not what men may say, or the discredit they may place upon the prediction of their return, the Lord has said they shall return. What do we know about the astronomical position of the globe when the children were led away to the north country? Whether the globe's axis was in line with the sun as the globe traveled in its orbit, or whether it was as it is now. The Apostle Peter says some men will say all things will continue as they were since the fathers fell asleep. I would not think strange if those elephants thought the same thing when the globe changed out of line with its axis from the sun and left them in cold storage, and the children of Israel entered the chambers in the interior of the globe and the doors were closed about them until the indignation be passed over, as the Prophet Isaiah has said. Then let us take courage in the Lord. His arm is not shortened, but holds in reserve in his good pleasure that which will convince the world of righteousness and judgment; and may we who have sought the latter-day glory, be able to stand when he says, "Well done"! Remember me in your prayers.

J. L. RUST.

CHATTANOOGA, Tennessee, December 14, 1908.

Dear Herald: If you know the names of any Saints in Chattanooga, will you send me their addresses? We have just come here, and would like to know of any Saints here, as we feel very lonesome. This is a beautiful climate. I am writing in my shirt-sleeves, without a fire. We have started a three-cent lunch room, and any elders coming here will receive a warm and Christian welcome from us. We came here with very little money, and have prospered. God never forsakes his children. Living is cheap here, compared with the North. Will write again, soon.

307 Main Street.

WM. H. LEATHERWOOD.

SAVANNA, Illinois.

Editors Herald: Please insert in the HERALD my thanks to the dear sisters and brothers who so kindly and promptly replied complying with my request for formula.

Very truly,
SISTER GAGNON.

News From Branches

CHICAGO, ILLINOIS.

Just what you might expect, when everybody pulls on the same rope and in the same direction. That's when things happen. And that is just what the West Side Branch did in their late bazaar. For the past two months the enthusiastic committee have kept everybody's ears ringing with bazaar announcements, but no one expected half the results. It is expected that about one hundred and forty dollars will be realized after all expenses have been paid. Some branches may regard that as not a very gratifying result, but some branches are larger than West Side Chicago. We can not say too much for certain of the committee whose energy and foresight brought to us sumptuous donations from various mercantile houses. The "needle gang" did splendid work, as was evidenced by the ready sale of the various articles of fancy work, aprons, and household regalia in general.

A number of the South Side Saints were over, and we suspect them of taking notes; so do not be surprised if you should wind tidings of another bazaar in the Windy City. A report is current that they have a deal under way that will put them in a small church of their own, and but a few dollars in their treasury to begin with at that. Go on, neighbors, we don't envy you in the slightest, even though we have been "fund gathering" for the past five years, and have flatly failed at every scheme of church acquisition so far, and are now on our back like a gosling in the grass and nothing in sight.

The West Side has just gained a promising addition in the receiving by baptism a Mr. Sloan, who recently became acquainted with our people.

Santa Claus has paid our missionary an early visit in the Sunday-schools, voting him the means for a trip home for the holidays. It is no more than is due. Bro. Allen has been a faithful missionary, unceasing, unrelenting, untiring; always present, always useful, honored and respected by all, both in and out of the church.

And now the day of sacerdotal celebration is upon us: the commemoration of that wonderful gift from God to man, by PAUL the giving and receiving of gifts between friends. Saints, remember the import of that great gift, and make your gifts useful to correspond. And while you are giving and receiving, remember those faithful few to whom we owe so much. Loved ones at home have been the recipients of our munificence throughout the year, let us turn now to the real heroes of our day, the standard bearers of Jehovah. They and their loved ones might relish a useful gift, otherwise out of reach of their means to secure. Take a glance at your missionary; how is he fixed in the line of clothing; perhaps he is dragging about a shabby suit-case. How would a new one look for Christmas? Look him over; you will find him short, very short of something.

J. H. CAMP.

2270 West Twenty-fifth Street.

FIRST KANSAS CITY, MISSOURI.

The debate between Reverend W. G. Roberts of the Anti-organ Christian or Cambellite Church, and Elder S. W. L. Scott is ended. It was wholly a one-sided affair, especially on the question of spiritual gifts. Mr. Roberts agreed to affirm that the promise of the Savior that these signs should follow the believers in Mark 16:16-19 was limited to the apostles, and ceased at their death by divine appointment. Roberts tried to show that there were two classes of believers; those who had believed previous to the giving of the commission, and those who should or would believe through the apostles' preaching, so as to make it read, These signs

shall follow those who have heretofore believed, that is, the apostles.

Bro. Scott defined it thus: Jesus, the author of salvation, commissioned his disciples in this manner: As my father has sent me, so I send you. Go ye into all the world and teach all nations, observe to teach them all things, whatsoever I have taught you, and those who believe your preaching and are baptized, to them is extended a promise of salvation; and those who would not believe their preaching should be damned, and the signs should follow those who had the promise of salvation. Then he turned to Acts 2: 39, where Peter speaks of the promise that Joel made, and showed that the promise of the Holy Ghost was not to the apostles only; but when Peter preached to the people, and they believed and were willing to obey, then Peter referred to the promise that Joel made and said: "For the promise is unto you [those who listened to Peter], and to your children, and to all that are afar off, even as many as the Lord our God shall call." Now who does the Lord call? Go and call every creature in all the world, and every man and woman that will obey the call the promise is to them.

In answering these statements and scriptures, Mr. Roberts showed himself so unfair that he is not worthy the consideration of Christian people. His argument was something like this: "My brother (referring to Bro. Scott) is like the Catholics. They have a pope. Old Joe Smith, he is their God. Their doctrine is of the Devil. They don't believe in the Bible. The Book of Mormon is their Bible. They claim to have the gifts; but, as the signs to follow as promised by Jesus have ceased with the apostles, their gifts are all of the Devil, where Joe Smith got the Book of Mormon," etc., etc.

Our meetings of late have been better attended, and the interest is good. The Sunday-school is nearing the one hundred mark. Our Christmas Offering for the sanitarium has reached one hundred and fifty dollars. The Religio is doing fairly well. The sisters' aid society have done well. They held their bazaar last week, and sold nearly all the goods they had made. Our prayer-meetings are from good to excellent. The preaching for the month past has been by our pastor, W. E. LaRue, S. W. L. Scott, Presidents Joseph and F. M. Smith, F. C. Warnky, and Doctor Joseph Luff. On next Sunday, we look for our former pastor, M. H. Bond.

Our cottage-meetings have all been suspended during the time of the debate; but we expect to revive them after the holidays.

F. C. WARNEY.

2424 Wabash Avenue, December 15, 1908.

KANSAS CITY, Missouri.

Editors Herald: We have just got located in our new home, No. 811 Lydia Avenue, adjacent to the Central Church where we are to labor in this city. The Saints and friends have extended to us a hearty welcome, and we trust that after we become acquainted with the people and the various conditions, that we shall be able to achieve a degree of success in the advancement of the work of the Lord here.

No doubt there are many of the Saints and friends who have relatives and acquaintances living in the city; if so, I would be pleased to visit them and invite them to attend services at Central Church, corner Ninth Street and Lydia Avenue. Should any one desire me to cooperate with them to this end they may address me as above.

Hastily,

W. E. LARUE.

The November *Review of Reviews* is full of timely information relative to the crisis in Turkey and the Balkans. Besides the illuminating editorial paragraphs in "The progress of the world," there is an excellent summary of "Who's who and what's what" in the Balkans, by E. Alexander Powell, late of the American consular service and Balkan correspondent of the London *Evening Standard*.

Miscellaneous Department

Conference Minutes.

NORTHWESTERN KANSAS.—Conference met at the Hillside Schoolhouse, near Hill City, December 5, 1908, at 3 p. m., J. A. Teeters in charge; E. F. Robertson, secretary pro tem. Branches reporting: Homestead, gain 4; Hill City; Twin Creek, gain 3. Ministerial reports: Elders E. F. Robertson, W. M. Potter, S. A. Madden, A. B. Young; Priests H. J. Jamison and R. Hoskins. E. F. Robertson and Myrtle Coop were appointed to audit Bishop's agent's report and books; J. A. Teeters and E. F. Robertson, program committee. Moved that district president appoint time and place for next conference. A communication was received from W. E. Peak recommending Bro. H. J. Jamison for ordination to the office of elder. Moved that we indorse the recommendation offered by Bro. Peak, concerning the ordination of Bro. H. J. Jamison, and if approved by the Twin Creek Branch, we authorize our district president to provide for his ordination. Carried. Moved that the secretary of the district be authorized to send a copy of this recommendation and its indorsement to the secretary of the Twin Creek Branch, with the request that it be considered at their next business-meeting. Carried. Evening session, 8 p. m. Ministerial report of J. A. Teeters read. District secretary expense bill of \$5.50 allowed. Bishop's agent's report, as also the report of the auditing committee, was received. Sunday, sacrament- and preaching-services. Adjourned as per resolution. Eva L. Teeters, secretary.

ALABAMA.—The Saints of the Alabama District met in conference on Saturday, November 7, 1908, with J. R. Harper in the chair; M. S. Wiggins, secretary. Elders reporting: J. R. Harper, T. C. Kelley baptized 21, and J. G. Vickery; Priests: A. A. Weaver and T. N. Peacock; Deacons: B. C. Barlow and J. W. Baldwin. Branches reporting: Pleasant Hill, 223; Lone Star, 141; Flat Rock, 51. Officers elected: J. R. Harper, president; J. J. Hawkins, vice-president; M. S. Wiggins, secretary. Adjourned to meet with the Pleasant Hill Branch, on the Saturday before the full moon in February, 1909. M. S. Wiggins, secretary.

Convention Minutes.

NORTHEASTERN TEXAS AND CHOCTAW.—Twentieth convention met at Holdenville, Oklahoma, 10 a. m., Sept. 3, 1908, with A. Z. Rudd in charge; Sr. Anna Ramsey, secretary pro tem. A request that the Oak Grove Sunday-school be permitted to change its name to Holdenville Sunday-school, was granted. Question: Does the superintendent of local schools have to review the schools? or may he ask some one else? Answered no to the first, and yes to the second. Elder T. W. Chatburn gave a short talk to the children, first using black-board illustrations, then talking on the Book of Mormon. Lulu Perkins, secretary.

Church Secretary.

ISSUE OF LICENSES.

In addition to licenses issued to members of the general quorums of the church, the Church Secretary issues licenses to presidents and counselors of all quorums of elders, priests, teachers, and deacons. Any who have not been supplied with licenses will be furnished on application, on condition that items of ordination, including time, place, and by whom ordained, are available. In some instances such items have never been reported, but may be supplied by the one entitled to license.

REORGANIZATION OF QUORUMS.

Ministers in general charge, or others to whom the work of quorum reorganization may have been intrusted, are requested to report such reorganizations to the undersigned, that licenses may be issued and necessary lists be kept on file for making up lists of ex-officio members of General Conference, and for other general purposes. Items of ordination of officers, including time, place, and by whom ordained, should be included in all cases. The president or the secretary of each new quorum is requested to furnish a complete list of members of his quorum. This list should include names and addresses of all members. Please be prompt and thorough in making said reports. They should be in hand at an early date.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, December 17, 1908.

CLERGY CREDENTIALS FOR 1909.

Southwestern Association.—Certificate is good between all points in the states of Arkansas, Louisiana, and Texas, and for interstate trips between said above-named states where the rate is computed upon three cents per mile. General officers of the church, missionaries, and local pastors, devoting entire time to religious work, are entitled to the credential. All general appointees have been indorsed to the chairman. Application blanks may be obtained from the chairman or from the undersigned.

Trans-Continental Association.—Certificate is good upon the forty-six roads, parties thereto, and their connections, as follows:

Section 1. Locally between points west of a north and south line consisting of the eastern boundaries of the states of Montana, Wyoming, Colorado, and New Mexico.

Section 2. From points west of the line designated in section 1 to points east thereof to and including Chicago, St. Louis, Memphis, and New Orleans, and vice versa.

Exceptions: Certificates will not be honored as follows: (a) Between points in Colorado and territory east thereof. (b) Between points in Wyoming east of and including Cheyenne and points east and south thereof. (c) Between points in New Mexico south of Rincon to Deming and to El Paso, inclusive, and points east of New Mexico, Colorado, and Wyoming.

Section 3. Certificates will not be honored locally for tickets between points both of which lie east of the north and south line designated in section 1.

General officers, missionaries, and local pastors devoting entire time to religious work, are eligible to clergy credentials, and have been duly indorsed. Application blanks may be obtained from the chairman or from the undersigned.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, December 18, 1908.

Second Quorum of Seventy.

Will all the members of the quorum please send to the secretary the address to which they wish their blank for reporting sent? Also please send your permanent address. Kindly give this your immediate attention.

H. E. MOLER.

Box 396, HOLDEN, Missouri.

Conference Notices.

The Northeastern Illinois District will convene at Plano, on January 23, 1909, at 10.30 a. m. W. E. Williamson, secretary.

Notice.

To Whom it May Concern: We hereby notify you that Elder James F. McClure, of Gaylord, Kansas, has been silenced as an official in the church for cause.

W. E. PEAK, Missionary in Charge.
JOHN A. TEETERS, District President.

Marriages.

MESENBRINK—MONTGOMERY.—Mr. John H. P. Mesenbrink and Sr. Edith M. Montgomery were married at the home of the bride's parents, Denison, Iowa, December 15, 1908, at 11.30 a. m., Elder Charles E. Butterworth officiating. Mr. Henry Retman acted as bridesman and Sr. Abbie Winey, niece of the bride, acted as bridesmaid. Sr. Edith has been a dutiful daughter and a true Christian. The room was tastefully decorated, and a bounteous repast provided and prepared, of which the relatives and friends present partook in a pleasant mood. Mr. Mesenbrink is an industrious and prosperous young German, and the young people are going to housekeeping and to work at once. They carry with them the respect and best wishes of all who know them.

Died.

RHOADS.—Vera Anna Rhoads, the oldest daughter of Bro. and Sr. Royal Rhoads, aged 6 years, 5 months, and 1 day. Died December 8, 1908. She was born at Akron, Ohio. She was a lovely child, motherly in her ways, and loved by all who knew her. Funeral-sermon by James C. McConnaughy.

HEARD.—Columbus F., departed this life at his home, near Bertville, Missouri, December 7, 1908. He was born August 9, 1833, in Kentucky, where he married, and settled in Mis-

souri. Of this union eleven children were born. The wife and three children passed on before him to their reward, and eight remain to mourn their loss. He united with the church fifteen or sixteen years ago, and died in the faith of the restored gospel. Funeral-sermon by J. E. Bozarth, assisted by A. H. Johnson. Buried in New Church Cemetery.

COFFEE.—Mrs. Minnie Coffee was laid to rest November 28, 1908, at Haileyville, Oklahoma. Said sister was at one time a member of the Haileyville Branch, but moved to San Bernardino, California, October 30, 1907, and had been back but a short while when she took sick and died. She was born February 14, 1858, at Knobnoster, Missouri; baptized at Haileyville December 11, 1902, by S. W. Simmons, and died November 27, 1908; sermon by Bro. A. Z. Rudd, assisted by Bro. J. P. Bowers.

FAULKNER.—Bamsel L. Faulkner was born in Gallia County, Ohio, November 29, 1844, and died at Eldorado, Illinois, November 8, 1908. Funeral-sermon by F. M. Davis. He was baptized into the Reorganized Church by F. M. Slover, in 1904. He was a soldier in the Civil War, serving three years, eleven months, and twenty-two days. He leaves a faithful wife, three sons, four grandchildren, and one sister, besides a host of friends. He lived a faithful Saint, and was loved by all who knew him.

SILVERS.—At the Saints' Home, Lamoni, Iowa, December 7, 1908, George H. Silvers; aged 92 years, 5 months, and 23 days. Elder John Smith spoke a few words on the better life, assisted by Elder H. A. Stebbins, who offered prayer. His body was laid to rest in Rose Hill Cemetery, waiting for the glorious resurrection.

ROBINSON.—Mandana Groff was born in Tompkins County, New York, February 22, 1838; married to John C. Robinson, August 28, 1855; died at the home of her granddaughter, Mrs. Frank Budd, near Millbrook, Illinois, September 29, 1908. She was buried from the home, Friday, October 2, 1908. Funeral address was delivered by Elder F. M. Cooper, of Plano, Illinois. Mrs. Robinson was an exemplary member of the Baptist Church, and was highly esteemed by all who knew her. She leaves her husband and two granddaughters.

GORTON.—Wilson Gorton was born May 16, 1853, at Smithfield, Bradford County, Pennsylvania; baptized October 14, 1886, at Plano, Illinois; died at the home of his son, Chicago, Illinois, November 7, 1908, after a long illness. He was buried from the "Stone Church," Plano, Illinois, November 9. Funeral-services were in charge of Elder C. H. Burr; address by Elder F. M. Cooper. He leaves his wife, one son, Weaver, of Chicago, three daughters, Effie and Pearl of Plano, and Mrs. Elsie Harding, of Kewanee, Illinois. The deceased was a clean, upright man, respected by all, and for many years was a faithful and efficient clerk of the Plano Branch.

HOUGAS.—Daniel C. Hougas was born June 1, 1864, in the town of Miller, Lasalle County, Illinois. He married Martha Fisher in 1884. A number of children were born of this union. His first wife having died, he married again, and sometime after the decease of the second wife he was united in marriage to Ella Bowman. He died at his home near Marseilles, Illinois, December 1, 1908, aged 44 years and 6 months. He leaves his wife, seven children, his father and mother, five brothers and one sister. He was buried from the "Mission Church," Lasalle County, Illinois, December 3, 1908. Elder J. Midgarden had charge of the services. Sermon was by Elder F. M. Cooper.

WILSEY.—James M. Wilsey was born in East Hamilton, Madison County, New York, January 1, 1826; came west in his youth; was married to Julia Barker, December 25, 1851. United with the Reorganized Church many years ago. He died at the home of his son, Eben, near Aurora, Illinois, December 5, 1908, aged 82 years, 11 months, and 4 days; buried December 8. The many friends and neighbors at the funeral indicated the high esteem in which he was held. Sermon by F. M. Cooper. Deceased leaves two sons, Eben, of Aurora, G. W., of California, one brother and one sister.

WILLETT.—Malcolm D. Willett was born at Plano, Illinois, September 2, 1861; married to Margaret Ellsworth, April 14, 1887; died at his home in Plano, Illinois, December 5, 1908. Malcolm's parents, Thomas and Annie Willett, were among the early settlers of Kendall County, Illinois. His wife and two sisters survive him. He was buried from the "Stone Church," Plano, Illinois, December 7, 1908. A brief address was made by Elder F. M. Cooper to a crowded house. A male quartet from the Methodist Episcopal Church sang. The deceased had many friends.

Loan Wanted.

For some time the First Chicago Branch has been making an effort to secure a church building. We have about \$1,000 in cash and want to borrow \$3,000 on which we will pay 6 per cent interest and give a first mortgage, and will pay interest, also a part on principal, semiannually. The needs of the work in Chicago are gradually increasing and the demand for a more suitable place of worship more pronounced. We are now meeting in a store building, for which we pay \$19 per month and where we are very much annoyed by passing street-cars. We find also that it is a difficult matter to persuade the outsider that the gospel could possibly be preached from such a place.

Should some of our members be in a position to make this loan they will be greatly assisting the Lord's work here. If you are not personally able to thus assist us, we trust you will bring this matter to the attention of any who are, and use your influence in our behalf. I am a laborer for the spread of truth.

ELDER ARTHUR ALLEN,
Chairman of Building Committee.

3630 Rhodes Avenue, CHICAGO, Illinois.

Addresses.

William Lewis, Porth, South Wales, England, 47 Primrose Terrace.

William H. Leatherwood, 307 Main Street, Chatanooga, Tennessee.

"Divining" for Water.

The divining-rod has a long history and an immense literature which is an odd and interesting mingling of fact and fiction. It has been frequently referred to in prose and in poetry; it has been treated as a myth; it has been gravely discussed by eminent scientists, and pictures have been printed showing it in action. Many persons of the present day regard it as a superstition or as a relic of past ages, and yet many others, as you state, still believe in it and use it for the discovery of underground springs or water courses.

I have brought the subject to the attention of several persons for whose opinion in such matters I have respect. Most of these ridicule the divining-rod and regard it as one of the most absurd of human delusions. But several stoutly maintain its value, and one cited, from actual experience, an instance in which the rod bent downward so forcibly that the bark was torn from the branch. An excellent well of water was obtained where this bending indicated the spring.

The common form has always been a forked or Y-shaped branch of the witch hazel, although other wood, such as peach, apple, ash, pine, has been employed. Some professors of the art have varied the shape of the rod, using sometimes a straight twig with a small fork only at one end; sometimes a straight stick curved by the pressure of the hands, or even a strip of metal or whalebone, has been used.

Many forms are still employed in this country for locating minerals and deposits of oil.

Since it has been so long and so extensively used, and therefore has so many advocates, to say that it has no value would not be reasonable. Yet every thoughtful person is necessarily skeptical. The rod succeeds in some hands and fails in others, even when carried above the same place. It has turned strongly and yet failed when carried across the same spot by the same person when blindfolded. It would be unscientific to claim that (varying according to different desires in different places) metals, buried treasure, oil, water, etc., directly cause the rod to rotate, for it can be easily proved that the rod when placed on supports or pivots over oil, metal, or water does not change its position. The explanation of the whole matter is that the mental state of the expert appears to affect the rod's movements, rather than any mysterious influence.—From "Nature and science" in December *St. Nicholas*.

Vacant Public Lands.

Where vacant Government land is located, with brief descriptions by counties, and how to get it under homestead, desert, timber, coal, stone, oil, saline, and other federal laws. Also information about state lands in Texas, with valuable tables and particulars about irrigation and reclamation work now in progress under the Government. Sent to any address for twenty-five cents (stamps received) by the *National Tribune*, Washington, D. C.

51-2t

An Ideal All-Around Newspaper.

Probably no other newspaper in the United States can show so brilliant an array of special features suited to the tastes and needs of every member of the family as the *Chicago Record-Herald*. Its regular daily and Sunday features include the letters of William E. Curtis and Walter Wellman, besides the special dispatches from the great centers. Next in importance comes the *Record-Herald's* unparalleled foreign news service, embracing its own special cables and those of the *New York Herald, World, Journal of Commerce* and Associated Press. Its pages devoted to commercial and financial news of all kinds are unsurpassed in scope and accuracy. Among other noteworthy features are its popular sporting page, its sound editorials, Kiser's humorous "Alternating currents," the lively "Stories of the street and town," the railroad and insurance columns, music and drama, society and clubs, daily reviews of the latest books, the continued story, the "Woman beautiful" department, the daily fashion article, "Meals for a day," news of the lakes, etc., besides a complete array of local and domestic news—all uniting to give the people of Chicago and the Northwest a complete and interesting all-around newspaper.

The Sunday Magazine of the *Record-Herald* is an artistic and literary triumph. Famous authors and illustrators, fine paper and press-work, combine to make it the rival of the great independent periodicals and a distinct departure in Sunday journalism.

Ray Stannard Baker on the Spiritual Unrest.

In the December *American Magazine* Ray Stannard Baker begins a new series of articles on "The spiritual unrest." The first is entitled "Healing the sick in the churches," and includes the story of Emmanuel Church in Boston, and the great work of healing that is being done there.

Introducing his new series Mr. Baker says:

"Forty Protestant churches in various parts of the country—not to speak of hundreds of Christian Science churches—are now conducting 'religious clinics' or health services for the healing of the sick. Beginning with the work of the Reverend Doctor Elwood Worcester and his associate, the Reverend Doctor Samuel McComb, at Emmanuel Church in Boston in 1906, the movement has spread with a rapidity which indicates that it must have met a genuine human need.

"On the other hand, many doctors, health departments, and hospitals are extending their work into wholly new fields, social, psychic, philanthropic, which were formerly more or less within the province of the church. Both minister and physician, in these times of spiritual unrest, have grown discontented with their former successes. A new relationship is seen to exist between religion and medicine. Religion is reaching out over debatable ground to do the work of the doctor; the doctor is reaching out over debatable ground to do the work of the church.

"What, then, are these extraordinary new movements? How did they originate, what are they doing now, what are their possibilities and limitations? In answering these questions we shall not only come to a more complete understanding of the new movements, but we shall be able to see something of the conditions of spiritual unrest to which they are evident responses."

Susquehanna Bridge Disaster.

One of the worst bridge disasters in years occurred September 23, when a loaded coal train sank through the great Baltimore & Ohio bridge, between Perryville and Havre de Grace, Maryland, and plunged into the Susquehanna River a hundred feet below, carrying with it a three hundred and seventy-seven foot span of the bridge and cutting in twain the main line of the Baltimore & Ohio Railroad between Washington and Philadelphia. The loss was estimated at three hundred thousand dollars or more.

It seemed a miracle that no lives were lost, but it happened that there were no trainmen on the twelve-car section of the freight that went down. Just a few minutes before the New York and St. Louis express, running out of New York on limited time, passed safely over the bridge. Had the express gone down the loss of life would have been frightful, for it is almost a certainty that nobody would have escaped in the Niagara of steel and stone.

This disaster was another instance of engineers miscalculating the weight a bridge under construction can stand. The old bridge of the Baltimore & Ohio across the Susquehanna was built twenty years ago. About a year ago the rail-

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

road company decided to replace it with a new bridge to cost two million dollars.—From "Huge bridge falls into Susquehanna," December *Technical World Magazine*.

Making Ice at Home.

How to make ice at home, cheaply and effectually, has long been the despair of the housewife, for, notwithstanding the many systems at present in the market, most of them are more or less unsatisfactory, some, indeed, being outside the pale of the practical on account of the cost of production. Ice for domestic purposes has become so essential to the well-being of Americans in especial and dwellers in hot countries in general that no excuse is needed for bringing to the notice of our readers a simple and comparatively inexpensive little apparatus capable, its inventors claim, of producing ice at a minimum of cost and labor through the direct agency of sulphuric acid. The machine in question is made at Reading, in England. We have not had an opportunity of personally testing the invention, but if all we hear from a good source be true, there is scarcely a doubt but that this machine has come to stay—at least, until some inventive genius, working on the same lines, goes one better, as the saying is, and simplifies what is already admittedly an extremely simple appliance. Where, we fancy, the invention will prove a special boon will be in the scattered districts where a refrigerating plant is conspicuous by its absence and whose inhabitants for months at a stretch every year are reduced to the necessity of imagining what ice is.

It is claimed for the new invention that it will produce a carafe of iced water in three minutes and a one-pound brick in twenty—and that so easily that a child can safely be entrusted with the work of manipulation. With half a gallon of acid—which constitutes a complete charge—one can ice from fifty to one hundred carafes of water, and the cost of this is entirely the local charge for sulphuric acid, plus the initial expense of the machine, which is purchasable for less than fifty dollars, the only extras being a dollar or two for spare absorbers or carafes. The machine is built on the principle that water will freeze when rapidly evaporated by a vacuum pump and a powerful absorbent, such as sulphuric acid.—From "Every cook her own ice-man," in *Technical World Magazine* for January.

What Grenfell has Done for Labrador.

When Grenfell came to Labrador, in 1892, he found the three thousand permanent residents and the thirty thousand summer fisher-folk from Newfoundland almost without religious or medical aid; in the clutches of merchants and traders who advanced them fishing outfits at enormous figures, and took their catch in turn, contriving to keep them in debt during their whole lives, and maintaining this system of bondage for generations, with misery and destitution universal; with children bare-footed and naked in a zero temperature, and parents so beggared as to borrow each other's clothes to come to him for treatment; with education virtually unknown, the ruling powers indifferent, if not criminally neglectful, and the region a veritable land of desolation for all connected with it.

Within sixteen years he has effected a revolution so com-

plete and comprehensive in the conditions of existence there as to seem almost a miracle. Beginning by clothing the naked and succoring the sick, he has gradually, by judicious charity, encouragement of thrift, incitement to self-help and industry, and the preaching of the doctrine of practical Christianity, created a people comfortable, contented and free, in the main from the fear of perishing by hunger or nakedness,—formerly the fate of large numbers of the permenants.

The medical and spiritual needs of the "transients" have been as fully satisfied. He has built hospitals, orphanages, sawmills, and work-shops; he cruises among the fleet in a hospital-ship, and has launches attached to the land hospitals for the conveyance of patients to and fro, since there are no roads; he has established eight coöperative stores, providing much of the capital out of his private means, and asking no interest on it; has built a schooner every winter for some years, with lumber from his own mills, on plans drawn on a shingle by a local genius of a shipwright unable to read or write; has started classes in weaving, carpentry and other trades; has opened day and night schools, and put into service sixty lending libraries donated by Andrew Carnegie; has installed his own electricity, telegraphs and telephones; has charted the entire seaboard and mapped the terrain nearby; has imported reindeer from Norway to replace the man-eating "husky" dogs that are the terror of the region, and is now undertaking the most herculean task of all,—the raising of one hundred thousand dollars to transform a moribund seamen's home in St. John's into a fishermen's institute. This will really be what the word implies in a country where fishing is the chief pursuit, and where such a headquarters in one of the world's greatest fishing ports has been a crying need for so many years.—From "Grenfell of Labrador," by P. T. McGrath, in the *American Review of Reviews* for December.

The Lord's Prayer on a Pin.

Probably we have all heard of one-dollar gold pieces with the Lord's prayer engraved on one side. Several years ago these were worn by many as watch charms. Occasionally even now one may be seen thus worn. Such minute engraving may well be considered skillful work.

But recently this has been made to seem, at least by comparison, quite a simple matter, because Mr. William L. Stuart, a young man engaged in business in New York City, has performed the seemingly impossible feat of engraving the entire Lord's prayer on the head of an ordinary pin, to which he has added his name and the year, making altogether two hundred and seventy-six letters and figures.

Mr. Stuart did the work at odd times during his regular employment and with very ordinary tools, which seemingly are not adapted to such fine engraving. The pin was set in a block of wood, and a common engraver's tool used. A simple microscope, costing only about twenty-five cents, and known as a "linen tester," furnished the necessary magnifying.—From "Nature and science" in January *St. Nicholas*.

The Des Moines daily *Capital* can be secured during the bargain period, December 21 to 28, 1908, for \$2.50 by mail.

The *Capital* is raising its bargain day subscription from \$2 to \$2.50 a year in the belief that the subscribers to the *Capital* prefer to pay a little more money and get a very much better paper. The *Capital* has always been good, but it can be improved, and it is the intention of the publisher to raise the price 50 cents a year, and put all of this increased income into the improvement of the paper. Certain big improvements have been made within the past six weeks in view of this increased price. A market and financial editor of excellent training and experience has been added to the staff. Miss Emilie Blackmore Stapp, journalist of Iowa Federation of Women's Clubs, and a literary woman of training and ability is devoting herself to the weekly book page and matters particularly pertaining to the club affairs of women. Mr. George H. Carter has been retained as Washington correspondent. Mr. Carter being well acquainted with the local needs, having been for several years on the local staff of the *Capital*. In addition to these features a weekly short story page of unusual quality has been secured to be published once a week. All of these departments have been added without in any sense weakening any other department. The *Capital* is recognized as foremost in the dramatic field, in editorial service and in state and national news matters. Subscribe with your post-master, publisher, news dealer or send direct to Lafe Young, Des Moines, Iowa.

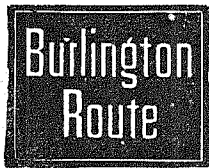
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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Editorial

A WORD ABOUT DEBATING.

The Latter Day Saints from the inception of the work and the organization of the church have been a debating people. Apparently this has resulted from an application of the injunction of the Prophet Isaiah, "Bring forth your strong reasons," which has been taken as a warrant to call on the various classes among men (who by reason of holding different views on the subject of God's dealings with men, would be likely to be arrayed in opposition) for a comparison of views.

In religion, as in politics and everyday life, it is bad policy to be parading the streets, stamping the rostrum, or occupying the pulpit with the metaphorical "chip on one shoulder" with the dare of boyhood's day, seeking for controversy or a fight. Nevertheless, it is a day of controversy. Whether the elders will or no, whether they seek it diligently, or whether they are wary and discreet in their pulpit utterances and private conversations with those who are without, in the prosecution of their ministry in their appointed fields, they are sure to meet with controversy. Having the truth, as we universally believe, it would be unbecoming absolutely to refuse to discuss our differences with others, or to ignore the challenges of the advocates of other faiths, who may be anxious to measure conclusions with us with regard to "the faith once delivered to the saints."

Disputation for the mastery is scarcely proper. Discussion for the purpose of arriving at the truth is permissible. Comparison of views, possessions, and beliefs, in a spirit of honest desire to reach just conclusion, is desirable.

The ethics of honorable discussion require the observance of certain courtesies in language and deportment which no honorable defender of the faith should either forget or ignore. An honorable disputant should never forget that the faith of another in regard to divine things is just as dear to that other as his own views are to himself; hence, in the presenting of his own views and the urging of his reasons and arguments in defense of his positions, he should treat his antagonist with the same kindness and courtesy that he would desire extended to himself.

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Every revelation of a secret is the fault of him who first told it.—La Bruyère.



There's nothing new in the world save what has been forgotten.—Bardin.



We give our pity more readily than our esteem.—X. de Maistre.



Never make tears flow: God counts them.—Mme. de Lambert.



Folly always deserves its misfortunes.—N. Roqueplan.

Boastfulness, bombastic utterances, taunts, or threats are all out of place in fair debate. Ridicule, expressions of contempt, and the belittling of an opponent are evidences of weakness on the part of a disputant, and when exhibited have a tendency to weaken, with the hearers, the cause which one is advocating.

In our discussions we should remember that evidences are not always proof. We should therefore be careful that the evidences we present in advocacy or defense of the truths we hold should be worthy of being called proofs. In the language of legal advice "we should be sure of our evidence." It is dangerous to our cause and to our reputation as defenders of the faith, if we offer in evidence of our position that which is of doubtful propriety or that will not bear the closest of scrutiny as to its value in application to the purpose for which we introduce it. It should not only be relevant but it should be evidently applicable; that is, so clearly in accord with the position assumed that its application is easily seen by those who are listening to the discussion.

We lately attended a session of so-called debate where a disputant was engaged ostensibly in an endeavor to affirm and maintain by proofs the proposition that revelation from God and the manifestation of the miraculous gifts promised by the Savior in the sixteenth chapter of Mark, and written of by Paul in the twelfth chapter of First Corinthians, had ceased by divine appointment at the death of the apostles. In the attempt which we listened to, this disputant spent twenty minutes in reading from a copy of what he called the Book of Commandments, evidently a copy of a book the publication of which in 1833, at Independence, Missouri, was interrupted by a mob, the printing-office invaded, the press destroyed, the type scattered, and the sheets of the unfinished work thrown into the street; which sheets, thus thrown away and scattered, were picked up by some and a few copies, so far as printed, preserved. This work, whether authorized by the church at the time or not, was not finished; nor was it ever accepted and indorsed by the church, up to the death of Joseph and Hyrum Smith. It was followed by the publication of the Book of Doctrine and Covenants in 1835, which publication was indorsed in its compilation of the revelations and church articles before publication, by an assembly which met August 17, 1835. This became one of the standard works of the church and as published by the church in Nauvoo in 1844, at the time of the death of Joseph and Hyrum Smith, and has been published since by the Reorganized Church in different editions and recognized as a standard work.

The various extracts read by this disputant from

this Book of Commandments were read by him with the claim that it was a standard book of the Reorganization,—“your own witness,” as he boastfully stated it. It was not introduced by his opponent on the part of the Reorganized Church, and could not in any sense be called a witness on the part of the side against whom he was contending. Is it not strikingly curious that this disputant, in an endeavor to show that revelation and the miraculous gifts ceased by divine appointment at the death of the apostles, should introduce as a witness a document which upon its face assumed the form of a claim to inspiration and revelation in very modern times; which document, if it was good for anything as evidence, would go to show a continuation of a revelation from God, or a restoration of revelation by the Spirit of the Master? Is it not more strikingly curious that this same disputant should introduce what he was pleased to call a witness which he vehemently claimed upon more than one instance was “of the Devil”? Can it be accepted as possible that a disputant holding membership with a religious body and acting as a representative of the same body, should so far forget the ethics of common and decent courtesy toward an opposing representative of a contemporary body of religionists, as to present the evidence of a witness claimed by him as being a witness of the opposite side of the question, and use it as collateral evidence in support of the cessation of the manifestation of the spirit of revelation, by divine appointment, especially when publicly charging that the witness that he introduced was “of the Devil”?

Assertion is neither evidence nor proof. This disputant evidently had fallen into the attitude of thought which seems to characterize a great many of those with whom the elders in the past have held debate, and which is in effect equivalent to the idea that these Mormons, or Latter Day Saints, have no rights in common with their coreligionists which these representative disputants of other faiths are under any obligation to regard or respect,—a very fatal mistake. It is a curious fact that disputants of this character expect the eldership of the Reorganized Church to treat them and their faith kindly and courteously, while at the same time they show an almost absolute indifference to, and disregard for, the commonest rules of civil conduct in the discussion of differences of faith before the public.

Why is this? Is it because that the eldership are expected to be more just, more observant of the Master's injunction, “Whatsoever ye would that men should do unto you, do ye even so unto them,” as a rule of civil and public conduct? If so, so let it be. The eldership can not afford to be ungentlemanly, or refuse to be governed by rules of reason, common sense, logic, and common courtesy, in

which upright, honest men are engaged in the worship of God, in which they believe and are assured is the truth; whatever course of disrespect or the disregard of similar rules may be shown upon the part of those who meet them in discussion. Brethren, do not forget that you are Christian gentlemen, lovers of God and consequently lovers of men.

QUESTIONS ANSWERED.

It is customary for the presiding officer of a meeting at which the sacrament is to be partaken of, to give a short time for any one who may feel so disposed to make a statement with reference to himself in order to clear the way for the person so making the statement to partake of the emblems. This statement is usually of a general character, not specific as to any personal transgression; but is more in the nature of a general confession to the Lord of unworthiness, and the person is supposed to be forgiven by the Master upon such confession being made.

It is not necessary for the branch where this is done to take any business notice of the confession, should one be made, and forgive by formal vote, as it is to be taken for granted that such forgiveness is accorded. However, if a person should make a statement of personal transgression specifically stating what it was, the branch might with propriety entertain a motion to extend forgiveness, if the transgression was of a general character. If, however, a member should make a statement of shortcoming involving a transgression of a personal character against another member, it would not be out of order for the member supposed to be offended to make a statement forgiving the member making the confession of transgression before sacrament is administered.

If the transgression confessed is not forgiven by the person offended, if he be present in the meeting, or if said transgression is so grievously wrong that there is doubt or hesitancy in passing it over, or discussion arises in regard to it, discussion should cease and the individual making confession should not partake of the sacrament until the matter is adjusted. The members present at a sacrament-meeting where such an occurrence as above noted should take place, may, if they choose so to do, forgive the transgressor by formal vote, so that such transgressor might partake of the sacrament, having been forgiven the wrong done if any had been done. Members of the church present should always be willing to extend forgiveness when it is asked, especially so if the transgression is of a personal nature, or an error of judgment, or is not of a criminal nature demanding an inquiry before a proper church court.

All members of the church who may be present

at any sacrament-meeting held by the branch, or district, or conference, against whom charges are not known to be pending, are entitled to the benefit of partaking of the sacrament, and take part in the meeting, whether they are resident in the branch or whether they are not resident, or, who, being resident, have not secured letters of removal from the branch from which they removed, if it be known that they are in good standing or where no charges are known to exist against them.

In order to secure uniformity of record and also for the purpose of keeping track of the church membership, the officers of a branch into which members have removed from other branches, who have not brought letters with them, should report such members to the branch from which it is known they have removed and ask that letters of removal be sent them that they may unite with the branch where they reside. This is in accordance with resolutions of conference on letters of removal and for the purpose of keeping proper record by the General Church Recorder.

It is in accordance with the church articles that all persons removing from one branch to another should take letters of removal and standing; where they neglect so to do it is right for the branches whence they remove to send letters either to them direct or to the officers of the branch to which it is known they are removed and where their membership will likely be. Too much carelessness is prevalent in this regard. No member should feel hurt or aggrieved if the branch whence they remove or to which they remove take notice of the neglect and correct their records by correspondence with the branch to which they remove.

LAMONI ITEMS.

The speaker at the Brick Church for the morning service was Elder F. E. Cochran. The evening hour was occupied by Elder F. M. Smith, who gave his lecture on the life of Christ and illustrated it by means of stereoptican views. The attendance was good, and we believe the lecture enjoyed by all.

On Wednesday night, December 23, was held the annual meeting of the Smith Family Association at the residence of Elder Heman C. Smith. A most enjoyable time was had. Frederick M. Smith, of Independence, was present, as also H. Hale Smith and Joseph R. Salyards, who are students at the State University in Iowa City.

The Decatur County association of State University alumni and students held a meeting at the local Methodist Episcopal church on last Monday night. This association was formed, we believe, about a year ago, and has for its purpose the promoting of interest in the State University among the people of the county.

The Straight Road

THE TRUE RELIGION.

"To preach 'Christ and him crucified' it is absolutely necessary to preach his gospel."

"Looking unto Jesus the author and finisher of our faith."—Hebrews 12:2.

That means that Jesus is the author and finisher of our religion; for the word *faith* in the passage quoted evidently has that meaning, as may be learned from what follows:

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith [religion] which was once delivered unto the saints.—Jude 3.

The word *common* in this passage should be understood in the sense of general, or universal. That is the religion provided for all. Paul writes: "To Titus, my own son after the common faith." That is, Paul having converted Titus to Christianity, and baptized him into Christ, he became Paul's son in a religious sense. "With one mind striving together for the faith of the gospel."—Philippians 1:27, I. T. Jesus said to his ministers: "Go teach all nations."—Matthew 28:19. "Go preach the gospel to every creature."—Mark 16:15.

That religion which Christ and his early ministers taught, and which was sealed by the blood of "the Lamb of God," as the "new and everlasting covenant," and which was to continue in force until the end of the world, must of necessity be the true religion.

How can we better find out just what that true religion was and is composed of than to ascertain just what Jesus taught while here among men, as "the teacher sent from God"?

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.—John 6:29.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Let not your hearts be troubled; ye believe in God, believe also in me.—John 14:1.

My Father is greater than I.—John 10:29.

My Father is greater than all.—John 14:28.

Jesus answering saith unto them, Have faith in God.—Mark 11:22.

Speaking of the Holy Spirit, Jesus said:

He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14:26.

He shall testify of me.—John 15:26.

He will show you things to come.—John 16:13.

Thus Jesus taught the necessity of faith in God the Father, Jesus Christ the Son, and in the Holy Spirit. And he further teaches:

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4:4.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—John 5:24.

Thus Jesus taught that all should believe what God has to say whether by his own voice, the voice of his Son, or the words spoken by the Holy Spirit. The word thus spoken, or the gospel of Christ, contains the conditions of salvation, and forms the law by which all will be judged. In proof of which we offer the following as proof texts:

I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I command him. And it shall come to pass [in the day of judgment], that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.—Deuteronomy 18:18, 19.

Jesus applies this prophecy to himself, and shows the harmony existing between the Father and himself by the following words recorded in John 12:48, 49:

He that rejecteth me, and receiveth not my words [the religion he died to establish], hath one that judgeth him: the word that I have spoken [the gospel], the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting.

Jesus taught that it was necessary for him to suffer and die on the cross, as follows:

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke 24:46, 47; see also John 3:14-16.

Baptism is the third condition of salvation, as may be learned by the following citations: "There was a man sent from God, whose name was John." That is the testimony the Apostle John bears of John the Baptist; and he records what John the Baptist taught in the following language:

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.—John 1:33, 34.

Jesus obeyed the ordinance of baptism and Jehovah indorsed the obedience by his own voice, as follows:

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matthew 3:16, 17.

Jesus taught that all mankind should obey this holy ordinance, in the following words:

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.—Luke 7:29, 30.

Jesus administered the rite upon one occasion:

After these things came Jesus and his disciples into the land of Judea: and there he tarried with them, and baptized.

Upon some other occasions Jesus stood by and

directed his ministers while they did the baptizing. (John 3: 22; 4: 1, 2.)

Jesus practiced the laying on of hands for the blessing of little children and the healing of the sick. (Matthew 19: 13-15; Mark 16: 18; 6: 5; Luke 4: 40.)

Jesus authorized his ministers to lay their hands on baptized believers for confirmation, or the gift of the Holy Ghost. (Acts 9: 17.)

Jesus ordained his apostles; that is, he chose them, gave them the necessary charge, and conferred the required authority by the laying on of hands. (John 15: 16; Matthew 28: 18-20; Numbers 27: 18-20; Deuteronomy 34: 9.) The last two citations are given as showing the directions given of God as representing his will in ordaining ministers, and Jesus never ignored the will of his Father.

Jesus taught the resurrection, both of the just and the unjust, in these words:

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5: 25, 28, 29.

Jesus taught eternal judgment. (John 5: 22; Matthew 12: 41, 42.) Thoughts, words, and deeds, will be taken into consideration by God and Christ, in meting out rewards or punishment, in the day of judgment. In proof I cite the following: 1 Chronicles 28: 9; Job 42: 2; Matthew 12: 36, 37; 25: 32-46.

Thus we establish by Christ's own teaching the six foundation principles of the gospel, which Paul gives as his brief of what Jesus Christ taught as his gospel. (Hebrews 6: 1, 2.)

Jesus, though he was the Son of God, enforced the truth he taught by his godly example, and the implicit obedience which he rendered to his Father's commandments, as may be seen by the following:

Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.—Hebrews 5: 8, 9.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Philippians 2: 8.

Jesus says those who do the will of his Father are his brothers, sisters, and mother, and shall enter into the kingdom of heaven. (Matthew 7: 21; 12: 47-50.)

The people of God purify their souls by faith and obedience. (1 Peter 1: 22; Acts 15: 9.)

The reward for our faith and obedience is the salvation of our souls: "Receiving the end of your

faith [religion], even the salvation of your souls." —1 Peter 1: 9.

To preach Christ and him crucified it is absolutely necessary to preach the gospel; and its first principles are faith, repentance, baptisms, laying on of hands, resurrection, and eternal judgment.

In these days we are often told that it is wrong to preach doctrine, because it brings division into the church. Yet the doctrine of Christ is composed of faith, repentance, baptisms, the laying on of hands, resurrection of the dead, and eternal judgment, and is, therefore, identical with the gospel. That is, if we preach the gospel, we preach the doctrine of Christ. If we preach the doctrine of Christ we preach his gospel, which "is the power of God unto salvation to every one that believeth."

Jesus Christ's religion is the true religion, for he "is the author and finisher" thereof. He is the author of the theory; he is our advocate with the Father; he supplies with divine help, and directs as we endeavor to develop the Christ character; and it is Christ that will resurrect, and bring us into the presence of God. When Christ's work is finished there will be no more death; and his people will be redeemed, sanctified, and be made like the resurrected and glorified Christ. 1 John 3: 1-3.

CHARLES E. BUTTERWORTH.

DOW CITY, Iowa.

Original Articles

THE URIM AND THUMMIM.

While in Wisconsin last October the writer of this article received a request from the officers of the Lamoni Religio local to speak to them upon the subject of the Urim and Thummim. After this had been done there came a suggestion that it be written up, in order that students of the Book of Mormon in other places might see the scriptural and historical quotations and references. For that reason is this article now presented to such as may be interested.

The special point asked to be discussed was whether there existed in former ages more than one of the articles, or pair of articles, known as the Urim and Thummim; whether the one used on the Western Continent was a different one from the one had on the Eastern Continent, or if there was reason to believe they were the same. In fact this would bring in the question whether the ones given to the brother of Jared, about 2230 B. C., were the same as those used by Mosiah and Moroni, the pair that the Nephites called "the interpreters," as stated in Mosiah 5: 10 and 13: 1, and referred to by Moroni in Mormon 4: 8, small edition.

Now there had always been much uncertainty in my own mind on this point, and although I had been a reader and a student of the book during forty-four

years, yet when this request came I thought it was too uncertain a matter to attempt an argument upon, either one way or the other, and therefore returned word to that effect; but I also said that I would give all the scriptural and historical facts that I knew of and not argue in favor of either theory, seeing that I felt entirely uncertain as to which was right; and then each hearer could decide for himself.

However, returning the same day of the evening meeting I examined the texts on the subject, as indexed in my copy of the Book of Mormon, and suddenly the one on page 200 (Mosiah 12: 3, small edition,) was strikingly impressed upon my mind as never before, though years ago I had underscored the words and had read and re-read them many times. There the language of the historian is as follows:

And now he translated them by the means of those two stones which were fastened into the two rims of a bow. Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages; and they have been kept and preserved by the hand of the Lord.—Mosiah 12: 3, page 200, small edition.

Here the special words so urgently impressed upon my mind, and that without any preconceived idea, or even a wish one way or the other, were those reading: "Now these things were prepared from the beginning," and, as by a flash of light, I felt forced to understand that it was a divine truth that the one pair had been provided by the Lord for the work they were created to do among his people in different ages, and that the words, "from the beginning," meant indeed from the beginning, from the first time that those articles were given to make truth known to God's people in their special manner of working. Then it also reads, "And they have been kept and preserved by the hand of the Lord," showing that he had control or charge all the time over this great gift, and that men had no power over them, to control or to move them, excepting as God willed. Saying that *they* have been kept seems definite as meaning one pair only, they existing and protected, cared for and used, according to divine purpose.

Then I turned to the oldest mention of the Urim and Thummim in either book, namely, the account of their being given by the Lord to the brother of Jared, Ether 1: 10, page 507, small edition. There they are spoken of as being "two stones," the same as in Mosiah 12: 3. And near the bottom of page 507 Moroni writes further concerning what he did with the plates, and with the translation, and with the Urim and Thummim. He says:

And he [the Lord] commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the inter-

preters, according to the commandment of the Lord.—Ether 1: 11, small edition.

Thus Moroni was commanded to seal up the writing in the unknown language that was made by the brother of Jared, and also the translation of it; and as Moroni evidently already had the Urim and Thummim, he sealed them up also, for his labors as a historian and prophet were about over. That Moroni must have had them all along is evident by tracing the history in the Book of Mormon. The following quotation shows when Lehi obtained them, and no doubt they were given him by the Lord, as in the case of the brother of Jared. Read as follows:

After King Mosiah had done these things, he took the plates of brass, and all the things which he had kept, and conferred them upon Alma, who was the son of Alma; yea, all the records, and also the interpreters, and conferred them upon him, and commanded him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another, *even as they had been handed down from the time that Lehi left Jerusalem.*—Mosiah 13: 1, page 200, small edition.

I have italicised these last words because they make it plain about their origin among the Nephites, that they were given to Lehi at the beginning of their migration. I have previously quoted from Mosiah 12: 3 (page 200) that Mosiah translated the writing on the plates of gold "by the means of those two stones which were fastened into the two rims of a bow," and these they called "the interpreters." Thus they had been passed down from one custodian to another for five hundred years, as it then was from the Nephite beginning. That was the second Mosiah, son of King Benjamin, and grandson of the first Mosiah.

It is also evident that the first Mosiah used them in translating unknown languages, for we find as follows:

In the days of Mosiah, there was a large stone brought unto him, with engravings on it; and he did interpret the engravings by the gift and power of God.—Omni 1: 10, page 137, small edition.

And again from what Ammon said to Limhi about Mosiah, as follows:

Now Ammon said unto him, I can assuredly tell thee, O king, of a man that can translate the records: for he has wherewith that he can look, and translate all records that are of ancient date: and it is a gift from God. And the things are called interpreters.—Mosiah 5: 10, page 159, small edition.

And on the same page, just before Moroni begins his synopsis of Jaredite history, the Book of Ether, there he speaks of the abridgment of Nephite history which had been made by his father, Mormon, and which Moroni was finishing to seal up before his death; there he refers to the Urim and Thummim, evidently as to be the means used in translating the Book of Mormon when it shall be brought

to light in latter days. Of their work and the expected translation of it he says:

But the Lord knoweth the things which we have written, and also that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof.—Mormon 4: 8, page 500.

No doubt the Urim and Thummim, or "interpreters," were had by him, together with the plates of record, they having been "handed down" from the days of Lehi and Nephi, a thousand years before his time. For there had always been among them righteous men to receive and care for them as sacred gifts from the Lord. And when he had made his final entries of Nephite history and written in the Nephite language his "account" of the Jaredite nation, then Moroni said, "I seal up these records." (Page 543.) Also he wrote, "Wherefore I have sealed up the interpreters, according to the commandment of the Lord."—Page 507.

Now if there had been two pairs of these, one had by Jared's brother and another given to Lehi and his people, then we would expect that two would be mentioned as with the plates when found by Joseph Smith fourteen hundred years after Moroni sealed and hid them. But instead of this we find the following word of the Lord given in June, 1829, to Cowdery, Whitmer, and Harris, namely:

You must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also of the breastplate, the sword of Laban, the Urim and Thummin, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea.—Doctrine and Covenants 15: 1.

After all these divine and human statements of fact it seems consistent to believe that the same means that had been "prepared from the beginning" (Mosiah 12: 3), had also been "kept and preserved by the hand of the Lord," and by him transferred from one people to another. They were taken away whenever a nation and its leaders went into wickedness, and later were given to the prophets and seers of righteous peoples when they appeared in the different ages of the world, no matter on which continent they might be. The Lord and his angels could both give them and take them as easily as they could take them from Joseph Smith when he disregarded the instruction given him (see Doctrine and Covenants 4: 6; 9: 1), and then return them to him when he had been chastened and corrected (see Church History); or as easily as the plates themselves were taken away when the translation thereof was finished, or as readily as was accomplished any other miraculous event recorded either in the Bible or in the Book of Mormon.

Even though at times they were sealed up along with sacred plates or parchments, that fact did not

hinder the Lord from removing them at his will, or from giving them to other people. And when he delivered the Hebrew nation from Egyptian bondage, and raised up Moses to lead that people, then is found the first Bible mention of those miraculous things. And now, taking a retrospect of history, we find what has been written concerning them, as follows:

Namely, that the confusion of tongues occurred (according to Usher's chronology) about 2247 B. C. Soon after that was the beginning of the little band under Jared to journey to the "choice land" beyond the seas. And when in the secluded valley they had gathered their substance, they started and "did travel in the wilderness." The book says that they "did build barges in which they did cross many waters," by which is meant great or deep waters, not rivers, and then they came "even to that great sea which divideth the lands." There they built the final eight barges, and there, on "the mount Shelem," the brother of Jared had those wonderful divine experiences, and he "talked with the Lord face to face." (Doctrine and Covenants 15: 1.) Then was the Urim and Thummim first given to man, so far as history states. That was about, we suppose, 2230 B. C. And when all was prepared they set forth, and the trade winds that never stop, these winds, the book says, "did never cease to blow," and in three hundred and forty-four days they were wafted ten thousand miles to the shore of Central America.

From the words spoken to the brother of Jared we understand that it was not intended for that people to have the use of the Urim and Thummim, for they were sealed up by him for the purpose stated, and not "handed down" to his successors. However, more than seven hundred years after Jared's time there lived a man who was held in such favor by the Lord that he alone of all the people was permitted, like the brother of Jared, to talk with the Lord face to face. Religio students and other Book of Mormon readers, please notice the striking and important fact that Moses and the brother of Jared were practically equal in this great privilege of speaking face to face with the Almighty. We read of this fact about Moses as follows: "And the Lord spoke unto Moses face to face, as a man speaketh unto his friend."—Exodus 33: 11. (See also Exodus 25: 22; 34: 5, 28-35.)

And now had appeared a people whom the Lord selected to lead to freedom and to righteousness, if they would follow, and to lands and homes of their own; and to them he spoke as follows:

Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.—Deuteronomy 7: 6.

And as the man who had the privilege of talking

with God face to face must soon pass away, there was given another mode of revelation through which the Lord would manifest his will to Aaron, as chief priest, and to his successors in office, for the people of Israel to receive and be guided by. Therefore we read the commandment given to Moses and what he did, as follows:

And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord.—Exodus 28:30.

And he [Moses] put the breastplate upon him [Aaron]: and also he put in the breastplate the Urim and the Thummim.—Leviticus 8:8.

Even Josephus, the Jewish historian, wrote of his uncertainty as to the manner in which the Lord revealed his will through or by these two stones, and learned men of the religious world have had various opinions about the method of communication. But the latter-day experience in translating, as well as Ammon's saying that Mosiah had something that he looked in, makes it clear that the things to be revealed were given in writing upon the stones. That the things revealed were to be very clear and comprehensible is seen by the word of God to Moses in relation to what Joshua, the great leader, should do in consulting the oracle then in the hands of Eleazar, the son of Aaron, for we read as follows:

And he shall stand before Eleazar the priest, who shall ask counsel for him, after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.—Numbers 27:21.

That was spoken in the year 1451 B. C.

The method taken to find Achan, Joshua 7:14-18, shows that a sure means of revelation was employed and which none disputed. Probably name after name appeared in writing and was read by the chief priest, until the final one condemned Achan as the guilty man. After that it is evident that the Urim and Thummim must have been kept in the ark of the covenant; because Bible history states as follows:

And the children of Israel enquired of the Lord, (for the ark of the covenant of God was there in those days.—Judges 20:27.

That year was 1406 B. C. Also see the inquiry made to find Saul, as related in 1 Samuel 10:22, and inquiries made by David as related in 1 Samuel 23:2-12 and 30:8, and 2 Samuel 5:23. Then we read about the Lord's rejection of Saul as follows:

And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.—1 Samuel 28:6.

All these things happened between 1095 B. C. and 1045 B. C.

It is thought by theologians that the Urim and Thummim continued with the Jews only until the Babylonish captivity, so says Doctor Richard Wat-

son in his theological dictionary, published in London in 1831. From what is written in the book of Nehemiah it appears that they were not had among the Jews after their return from Babylon in 536 B. C. For there we read of the uncertainty about who held the true priesthood, and what was needed in order to know who were acceptable in the sight of God as his priests to take part in holy things. We there read:

And the Tirshatha [governor] said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.—Nehemiah 7:65.

That is, they could not decide as to the validity of certain claims to the priesthood without revelation, and that could not be had until a descendant of Aaron having the sacred oracles should appear. But the Jews never had them again. Because they were unworthy and also because these great helps had already been transferred to Lehi, he being the leader under God of the righteous branch then already in the land of Joseph. That they were a branch of Israel, see 1 Nephi 6:1, 6; 2 Nephi 2:1, and Book of Nephi 9:8, small edition.

Another thing worth mentioning is that when Limhi's forty-three men returned from what we now call Central America, bringing with them the golden plates containing the Jaredite history (see Mosiah 5:9), there is no intimation that they brought the Urim and Thummim, or interpreters, with them. But Ammon told King Limhi that Mosiah had them and could translate the writing on the plates of record.

Summing up the foregoing history the writer of this article is quite satisfied now that there exists but one pair of the sacred articles, that the Lord gave them to the brother of Jared; then, when the time came, he gave them to Moses for Israel, and at their apostasy he gave them to Lehi, and they were hidden up by Moroni in 420 A. D., and there, in what we now know as Western New York, they were given to Joseph Smith to translate with, and then taken away when that work was done, probably to be brought to light when the Lord shall see that they are needed.

I will add that the "miraculous directors" that Lehi received, as spoken of in section 15 of the Doctrine and Covenants, were in no manner related to the Urim and Thummim. They were only to direct them on their journey, the compass spindle pointing the way they should travel. Upon the ball that inclosed the spindle it appears there was at times written such instructions as the Lord chose to give them, but that was for their temporary use and guidance, and for such reproof as might be needful. (See 1 Nephi 5:4, 11, 13; 2 Nephi 4:2, and Mosiah 1:3.

H. A. STEBBINS.

LAMONI, Iowa, December 5, 1908.

NEPHITE APOSTLES.

We will all agree, I think, that God did establish his church among the Nephites on this continent. The Book of Mormon shows that he did; but for what purpose was it done? Evidently for the salvation of his people. And inasmuch as they had not received, and could not receive, authority by succession from the church at Jerusalem, nor was it practicable for them to establish any contact with that body, therefore, it was necessary that the church should be organized according to the one and only pattern, a brief record of which we have in the New Testament.

God is impartial and unchangeable. Surely, I need not cite nor quote from the abundance of proof found in the Bible and Book of Mormon to sustain this assertion. Every Latter Day Saint is prepared to accept the statement without question. Very well.

Is the quorum of twelve apostles of any real benefit to the church? If it is, then that quorum is essential, *whenever* and *wherever* the church of God is established among men.

I know Paul says "there is one body," and "but one body"; but do these statements mean that a quorum of twelve apostles, such as was placed in the primitive church, can not be duplicated in the organization of God's church in America? or among the ten lost tribes of Israel, in the north country? or in any one of the planets, which may be inhabited? I think not. If it does, then the establishment of the church of Jesus Christ, in the last days, in the land of America, is an infraction on the true order, and should be rejected!

More than this. If the statements of Paul refer to the mere personnel of the church, rather than the divine order of organization and doctrine, then we have no more warrant for placing prophets, high priests, elders, priests, and teachers in the church, than for placing apostles therein. If this is what Paul meant, it is surely wrong to attempt to duplicate the old Jerusalem church in any sense whatever! And yet, it is a fact that there were, at least, prophets, elders, high priests, priests, and teachers in the Nephite church. What Paul evidently meant, is that there is one, and only one, divine order of doctrine, organization, and spiritual characteristic belonging to the church of God. Any different or conflicting order can not be divine because there is but one. The church at Jerusalem was the "one body." So was the church among the Nephites with twelve apostles in it, also the one organized in the state of New York, United States of America, by command of God, in April, 1830.

The fact that the Nephites "were in communication with the 'head,' the 'husband,' and as a part

of the body were nourished by revelation," does not dispense with the necessity of a quorum of twelve apostles. If it does, then there were no apostles needed in the primitive church, nor in the restored church of the latter days. Paul compares the church to the body of a man, all the members of which have important work to perform. Notwithstanding the important and superior work of the head in giving intelligent direction to all the members of the body, the best results are secured when all the members of the body are in their respective places, and in the faithful performance of duty. To illustrate: The man who is deprived of his eyes suffers great loss. Why? Because the order and design of God in placing the eyes in the body are violated.

Paul, after telling us that Christ gave apostles, prophets, evangelists, pastors, and teachers, "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ," goes on to show, still further, the divine order and purpose:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Ephesians 4: 14-16. (Read Ephesians 4: 7-16.)

Jesus Christ is the true foundation, also the head of the church. He is the "Alpha and Omega, the beginning and the ending"; but we must accept him, not only as the Son of God who made atonement for all men, but as a perfect teacher sent from God. God did not build his church on the foundation of apostles and prophets, for such a foundation would be human and fallible; but he built it "on the foundation of the apostles and prophets." That is, the church was builded on the same foundation that the apostles and prophets builded, namely on the revealed truth of the eternal God. The term *Christ* comprehends the whole plan. There is, therefore, much significance in the following statement: "Jesus Christ the same yesterday, and to-day, and for ever."—Hebrews 13: 8. (See also 1 Corinthians 3: 11; Isaiah 28: 16; Ephesians 1: 22, 23; Revelation 1: 8; Deuteronomy 18: 18, 19; John 12: 48-50; Ephesians 2: 20.)

Let us not forget the characteristics of the "one body." First, it is the church which is brought into being by the direction of God. Jesus said, "Upon this rock I will build my church."—Matthew 16: 18. Second, it is the church which teaches and is governed by the doctrine of Christ. Third, it is the church which is influenced and controlled by the

“one Spirit,” the only one which is of God. This is the “one body,” wherever found.

I do not believe that the Nephite church was merely local, though, at different places, they established local churches, or branches. The land of America, it seems to me, is rather too large for a stake! Furthermore, if all the Nephites were organized into a stake, with North and South America as the territory, where was Zion, the central place, to which this stake was amenable? If “any proposition that has assumption as its foundation and main support is certainly illogical,” it might not be impertinent to ask, Where can we find the history of the organizing of this stake (?), any mention of a stake presidency, high council, or a bishop and his counselors, without which there can be no stake? In the sense of being entirely separated from the general body or church, a stake is far from being independent.

I believe that the Nephite “twelve” were apostles, and for the following reasons:

1. The twelve apostles constitute a very important part of the church of God. Why should they be left out when Jesus Christ organized his church on this continent?

2. They are called the “twelve” and “the twelve disciples,” in the Book of Mormon, an official designation applied to the twelve apostles, both in the Bible and Doctrine and Covenants, but to *no other quorum in the church!*

3. When Jesus commenced to build or organize his church on the Eastern Continent, he called and ordained twelve men whom he called apostles. On the Western Continent, among the Nephites, he called and ordained twelve men for his leading ministers and witnesses, and they were called “the twelve” or “the twelve disciples.”

And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called and received power and authority to baptize, were twelve), and behold he stretched forth his hand unto the multitude, and cried unto them, saying, Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants.—3 Nephi 5: 9; see also Moroni 2: 1.

4. The instruction given by Jesus to the Nephite twelve, the work assigned, in fact all the words which he spoke to them, taken as a whole, strongly favor the belief that they were chosen and ordained to be his leading witnesses and apostles. In fact this line of proof is irresistible. For proof, read what Jesus said to “the twelve” as recorded in 3 Nephi, especially chapter 5, paragraph 8; chapter 6, paragraph 1; chapter 8, paragraphs 6, 7, and 9.

5. Moroni, chapter 2, contains excellent proof:

The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, Ye shall call on the

Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, *for thus do mine apostles*. Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples [the twelve] heard it, and on as many as they laid their hands, fell the Holy Ghost.

The plain meaning of the words which I have emphasized in the above quotation is, “As you yourselves are apostles, it is your privilege and duty to do the work of apostles.” I know no other legitimate inference that can be drawn from the text. So we are not surprised to learn that “the twelve whom he had chosen” were apostles.

6. Notwithstanding what has been said of the limitations of the mission or “commission” of the Nephite twelve, we find it to be not only similar, but equal to that given to the first twelve on the Eastern Continent. When Jesus first sent out the first twelve, he said to them, “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.”—Matthew 10: 5, 6. Later, they were commanded to go to all nations, or into all the world. (See Matthew 28: 18-20; Mark 16: 14-20.)

It is true that Jesus said to the Nephite twelve, “Ye are they whom I have chosen to minister unto this people.”—3 Nephi 6: 1. What people? Evidently the Nephites and Lamanites, who were of the house of Israel, and located in North, South, and Central America. But is this all that Jesus said unto them about their mission? And even if it were, are we sure that they could not be apostles unless their mission was co-extensive with that of the first twelve? Did the first apostles ever prosecute their mission to the continent of America? But the objection is entirely removed by quoting the commission in full. “Therefore go forth unto this people, and declare the words which I have spoken, *unto the ends of the earth.*”—3 Nephi 5: 9. The italics are mine.

It is important to note that these words were spoken by Jesus to the twelve, at the time they were called, and in the presence of the multitude.

Behold I say unto you, that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth. For behold, thus saith Jesus Christ, the son of God, unto his disciples who should tarry [three of the twelve]; yea, and also to all his disciples, *in the hearing of the multitude*, Go ye into all the world, and preach the gospel to every creature; and he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover; and whosoever shall believe in my name, doubting

nothing, unto him will I confirm all my words, even unto the end of the earth. And now behold, who can stand against the works of the Lord? Who can deny his sayings?—Mormon 4: 7.

In this quotation, the Nephite twelve are designated so plainly that none need make a mistake. If these evidences embarrass the ministers of the church, it is very unfortunate for the Book of Mormon. We are, however, quite willing to stand on what is written in the sacred books of the church.

J. R. LAMBERT.

Of General Interest

A CHURCH PROGRAM TO WIN LABOR.

The obligation of the churches to "supply the spiritual motive and standards" for all movements that aim to bring about the real brotherhood of man was emphasized at the recent meeting of the Federal Council at Philadelphia. Doctor Frank Mason North, chairman of the "Committee on Church and Modern Industry," brought forward a striking series of recommendations that were unanimously adopted. They urge that "the study of existing conditions in the industrial world, their origin and outcome," be more definitely enforced in theological seminaries, schools, and colleges, through "courses in economics, sociology, and the social teachings of Jesus, supplemented, wherever possible, by investigation of concrete social facts." They further suggest the formation of study-classes and reading-courses in social questions among church-members. They recommend both pastors and lay members to fraternize with workingmen, to invite public discussion of their problems, and to advocate their cause when just. Especially is it urged upon all church-members, who are "involved in the practical problems of industry," to "accept their unparalleled opportunity for serving the cause of Christ and humanity by acting, in his spirit, as mediators between opposing forces."

A notable move in advance is made in the recommendation that the church "modify its own equipment and procedure in the interest of more democratic administration and larger social activity." Further:

"That more generally in its buildings provisions be made for the service of the community as well as for the public worship of God:

"That in its councils of direction workingmen be welcomed and the wisdom of the poor be more freely recognized;

"That in its assemblies artificial distinctions be rebuked and removed;

"That in its financial management the commercial method, if it exist, be replaced by the principles of the gospel as set forth in the Epistle of James, to the end that the workers and the poor, vastly in

the majority in the United States, may ever find the church as homelike as the union hall, more attractive than the saloon, more tolerant of their aspirations than the political club, more significant of the best which in heart and life they seek than any other organization or institution which claims to open to them opportunity or ventures to offer them incentives to the better life."

Provision is made for a definite program which shall be initiated and carried out by the executive committee of the Federal Council. Thus:

"To organize under such a plan as it may in its discretion find expedient, a commission on the church and social service, representative of the churches allied in this council, and of the various industrial interests, said commission to cooperate with similar church organizations already in operation, to study social conditions and ascertain the essential facts, to act for the council, under such restrictions as the executive committee, to which it shall from time to time report, may determine, and in general, to afford by its action and utterance an expression of the purpose of the churches of Christ in the United States, to recognize the import of present social movements and industrial conditions, and to cooperate in all practicable ways to promote in the churches the development of the spirit and practice of social service, and especially to secure a better understanding and a more natural relationship between workingmen and the church."

The recommendations of this committee are based upon the following profession of faith:

"We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand—

"For equal rights and complete justice for all men in all stations of life.

"For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachment of every kind. For the right of the workers to some protection against the hardships often resulting from the swift crises of industrial change.

"For the principle of conciliation and arbitration in industrial dissensions.

"For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the suppression of the 'sweating system.'

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and

for that degree of leisure for all which is a condition of the highest human life.

"For a release from employment one day in seven.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For the most equitable division of the products of industry that can ultimately be devised. For suitable provision for the old age of the workers and for those incapacitated by injury. For the abatement of poverty.

"To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this council sends the greeting of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ."—*Literary Digest*, December 19.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Lord of the New-Year.

The footsteps of a Child
Sound close beside us. Listen! He will speak,
His birthday bells have hardly rung a week,
Yet has he trod the world's press undefiled:
"Come with me!" hear him through his smiling say:
"Behold, I am the Way!"

Against the door his face
Shines as the sun; his touch is a command;
The years unfold before his baby hand;
The beauty of his presence fills all space.
"Enter through me," he saith, "nor wander more;
For lo, I am the Door!"

And all doors openeth he;
The new-born Christ, the Lord of the New-year.
—Selected.

New-Year Bells.

"Ring happy bells, across the snow,
Ring out the old, ring in the new,
Ring out the false, ring in the true.

"Ring in the valiant man and free,
Ring out the darkness of the land,
Ring in the Christ that is to be.

Hark! do you hear them this glad New-year morning? They are ringing, yes, pealing forth upon the pure air of heaven their glad melody in chime upon chime, and the message they bear is ever the old, sweet, sweet story of "Peace on

earth, good will to men." Long, long ago it was announced to man and to earth by the herald angels, but oh, as we count time, how slow its progress has been! How slow and much impeded!

Yes, it has been slow—slow as will be any work for the uplifting of humanity in which man has his own agency. But fear not and faint not by the way, for He who has promised us has taught us in our prayers to say, "For thine is the kingdom, and the power, and the glory, for ever."

Yes, praise, all praise to his holy name, who took upon him our nature, suffered in every way in which it is possible for man to know suffering; bore to the world a faithful testimony of the father, and upon the cruel cross sealed that testimony with his blood: the kingdom, the power, and the glory belong for ever to the Father.

"Send me," said Satan. "I will be thy son, and I will redeem mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor."

It was God's plan to give man his agency; it was Satan's plan to deprive man of it and take to himself all the honor and glory. But God elected to send his Son—because he loved the world, and would not rob man of all which constitutes his moral greatness, his inherent power to choose for himself in whose service he would enlist. To choose the way of life that leadeth upward to God, or the way of death that leadeth downward to Satan.

Then, "Ring, happy bells!" Ring out this morning your glad message, peal upon peal, even as you never rang before; and while your music still vibrates and floats upon the air, bearing its message over hill and dale, until it is taken up by other bells, and yet others, until it comes back to us, having encircled the earth, is it not a good time for us to turn to the watchman and ask, "What of the night?"

Surely it is mete. And listen! The answer comes back to us from him whose locks have grown gray while he watched and waited; upon whose unsheltered head fierce storms have spent their force, and whose eyes have grown dim while watching. It comes, and with no uncertain sound: "The morning cometh and God's hastening time is here."

Ah, there is our answer from the watchman God himself has placed upon the walls! Have you heard it? "God's hastening time is here." If you have not, then listen! Listen to the bells as they ring across the snow to-day—listen and mark their message to the waiting world—the world that has so long groaned under its burden of sin and misery. Listen! for the spirit of liberty and freedom is abroad—the "valiant man and free," of whom the poet wrote. He is pointing you to the throes of Russia—that monarch of oppressing nations, humiliated by a people so small and heretofore unnoticed as to be held of little consequence by the ruling powers of the earth. But hark! For the bells to-day are telling you that when God established this Government the death-knell to all other forms of government was sounded. When he inspired men to frame the Constitution of these United States, it was his proclamation to the world that kings and emperors do not reign by any divine right—that as his own government was established upon man's free agency, so too was it his will that the governments of earth should be. And from this free government, Japan imbibed her first life-giving draught of liberty, and the heaven which came from free America, hidden though it be, is yet to work her own entire freedom.

Listen! for to-day the bells are ringing out the chimes of marvelous things! Do you doubt the answer of the watchman upon the walls of Zion when he says, "God's hastening time" has come? Then question again, "Watchman, what of the night?" What of the long night of those millions of China? Dawns the morning in that dark, benighted land? How the bells are pealing, ringing out as a swift courier imbued with the spirit of his mission. "Even here" there

chimes repeat, "even here the night is fleeing away, and the beams of morning light are bathing the east in rosy splendor."

But marvel of marvels, what is this? Can it be we hear aright? Is it possible that from Turkey, from that land of the dagger and the strangler's cord, those notes of freedom are coming? Can it be that even here, "the valiant man and free" has found his way? Can it be that in this land which for centuries has been as a living monument erected by the powers of Europe to their own disgrace, the voice of freedom is at last heard? It is—it is, and to-day the bells are ringing out the shouts of freedom from that land bathed in the best blood of her every Christian neighbor shed while Christian nations (?) looked on and beheld, unmoved and without protest, save to call, "Hands off! He is my debtor."

"Ring in the *Christ that is to be.*" Let us listen to the bells of 1909 as they peal forth their message to-day, heeding the tidings they are sending abroad over all the earth, and answer each to his own soul, "Am I ready for God's hastening time?"

Request for Prayer.

Sr. Flora Hannah, of Sand Run, Ohio, an aged and faithful Saint, requests the prayers of the Saints that she may be relieved of the very severe pains from which she has for days been suffering.

Letter Department

HAMILTON, Scotland, December 6, 1908.

Saints' Herald: I wish you all a Merry Christmas and a Happy New-year; and may God's Holy Spirit be your guide. Since coming to Scotland, I have learned that it is not enough to convince our fellow men of the gospel because there are some who are now convinced of the truth, but they are not converted. The law of the Lord converteth the soul; but they have not yet complied; so, according to God's word there is no conversion as yet, although some have been convinced since my coming here. I have made many friends in many towns. Last two weeks visited Motherwell, Falkirk, Grangemouth, Denny, and Haggis, left tracts, and tried to plant some seed in each town. I will also visit likewise next week other places near by. And I think I am paving the way for better results. I have been getting so many letters of late indorsing a tent fund for Scotland, that I am a little encouraged to mention it once more, if you will pardon me. Bro. John Dear, of Belvidere, Illinois, was with me here visiting, and he looked the site all over. He says the tent with two men will be just the thing, and offers ten dollars to help. Elder William Lewis, of Wales, writes me of very favorable impression, and also friends in this country—Mr. William Jamieson, Jr., of Glasgow, a friend of Bro. R. May, of Independence, Missouri.

Up to this date we have not had much cold weather in this part—but a great deal of damp and rainy weather, although I have not seen any snow yet. But we may look for snow any day. Up to this date we have had good weather for a tent, in this field at least. But then, there is something else. Wisdom says, Never put tools into a man's hand if he does not like to work with them, because he is sure to make a failure, and he will blame the failure on the tools you gave him. This is the only way that a failure comes to tent-work. When a man does not want to work with the tent, then the tent does not want to work with the man. And wisdom speaks once more, Get the right man for the right place. If God speaks there is no mistake. Has the old method been successful? There is, in Scotland, after years of labor by our worthy, self-sacrificing brothers, all told and credit given (God will give us all our due reward for all

our labor), fourteen members, with three going to England very soon; and many of those I have not seen at a meeting since I came here. So I do plead to try this tent method. Last night in bed I was impressed to convey this method once more. If it meets the approval of the powers that be, all will be well; and if not, then I have done my part by leaving the matter in your hands to approve or disapprove, as seemeth wisdom to you. And if it meets your approval, let me say that Bro. John Cairns, Bishop's agent, of Scranton, Kansas, is a good man to collect and credit all moneys sent to him by all that will be willing to help the cause and build up the kingdom of our Lord in Scotland. And further, Elder George Thorburn would be one of our best men for this country. He is highly spoken of, and well respected by all who know him. Let us conclude by saying, as for myself, I will do whatever is best, as wisdom directs. To God let me say, "I will do what you want me to do, dear Lord." "I will go where you want me to go."

May this new year be prosperous, and the truth be spread, and many souls be made glad through obeying the angel's message is my prayer,
JAMES BAILLIE.

PETERSHAM, Sydney, New South Wales, Nov. 10, 1908.

Dear Brethren and Sisters in Christ: With desire I write this letter to give some news to you how the work is progressing in this far-off land. It is difficult to get men to listen to sound doctrine in this age. Truly did Paul prophesy of this time, when men would not endure sound doctrine. However, I am not feeling discouraged, as one that has received testimony of a divine character of the restored gospel, having a spiritual desire to more fully present our message to the children of men.

We, a small number of Saints, members of the Balmain Branch, who are living in Petersham and Leichardt, have by consent of the missionary in charge been organized into a new branch, and are holding our meetings in a hall in Panamatta Road, Leichardt, which costs us ten shillings for the Sunday's meetings. We have decided to still improve our position, and have borrowed one hundred and fifty pounds and purchased an allotment of land, and put down the foundation for a new church building of wood, to be erected as quickly as possible with timber from Bro. John Wright's mill, of Tuncurry, on liberal terms. But we will not have near enough money to complete our task, therefore we must appeal for help, or see the work delayed. Brethren and sisters, will you help us? We are not strong numerically or financially. We realize a hard struggle ahead of us. Nevertheless any assistance you can send us will be thankfully acknowledged.

The work is making steady progress in this State, generally, but would like to see even more progress; but the Master knows best. Many of the old pioneers have passed over to their rest in this mission; yet the Master is calling some young men who are studying to show themselves approved, who soon will take their place in the priesthood. There is a bright prospect ahead of our new branch, if a continuance in humility coupled with zeal continues to predominate.

Elder G. R. Wells has just arrived from the north to assist us. He will commence tent-meetings here now as soon as help is provided by the missionary in charge, as Elder A. C. Barmore has been called down to Victoria. Truly the laborers are few, and the harvest is ripe.

It would gratify me to hear of some brother holding the office of patriarch being appointed to this mission. I am sure good would be the outcome of such an appointment, as a spiritual revivalist would not only be a great blessing to the rising generation of young Saints, but a comfort also to many up in years, who have come into the church since our worthy Bro. A. H. Smith visited Australia.

In closing my letter my heart's desire and prayer is to see

the fulfillment of a prophecy given some years ago through our esteemed brother, John Kaler, while in conference in Balmain, Sydney, January 1, 1900:

"Verily thus saith the Lord, There is a great work to be done in this mission field, and, that my Saints may be qualified and have power to accomplish this work, it is needful that the elders, priests, teachers, and deacons, also members of my church, live more humble and faithful. For verily, there are hundreds, yea, thousands, to be gathered into my church on this island of the sea. I, the Lord, have not been well pleased with my people in Australia in years gone by, for they have not been sufficiently willing to heed the counsel of the Lord. For there has been evil-speaking, contention, and backbiting among my people; therefore, I could not pour out my Spirit upon you to hasten my work in this land as I have hastened it in the land of Zion. But, verily, the hastening time shall be upon you from this very instant, if my Saints will live more humble and faithful before me; and I will raise up laborers unto the harvest, and send forth to preach this restored gospel by the power of my Spirit. For verily, I will choose the weak and foolish things of this world to confound the mighty and the wise. Therefore let mine elders, priests, teachers, and deacons rebuke the power of darkness, and stand faithful, declaring my gospel before the church and the world, and let mine Saints not find fault, but sustain them by the prayer of faith; and then will I pour out my Spirit upon you, and bless you with great blessings. Yea, verily, I will bless you in body and in mind, in basket and store, and will show forth signs and wonders among my people, and will heal their sick so that they need not resort to the arm of flesh for help. Therefore, live humble and faithful, and love one another. Let nothing separate you from each other, and the work whereunto you have been called, and I will be with you to bless by the power of my Spirit. Thus saith the Lord unto the conference of his people in Sydney."

I have meditated upon this prophecy many times, so that I might see a great ingathering into the various branches in Australia; yet I do not see the work roll on as quickly as I would expect it, hence I ask myself the question (let all other Saints do likewise): Are we assisting in this work as we ought to in warning our neighbor, and being active, live workers in this land where such a great promise is given to us from the Lord in the above prophecy? My heart is entirely in this work, and has been for the past twelve years. Many evidences have I had of its divinity, although I have had some trials and persecutions to go through for the testimony which I bear to its divinity. The Lord has been pleased at different times to draw the veil to one side, and I have seen things, times, and conditions of our future abode that I could not find words to describe what was shown me. At times my joy is of that character spoken of as the unspeakable joy, when the spiritual mind is so illumined above the ordinary times of gospel living.

Your brother in the gospel,

39 Norwood Street.

JOSEPH THOMPSON.

PIEDMONT, Oklahoma, December 23, 1908.

Editors Herald: The year closes, and we are again reminded that we are fast passing the mile-posts, which teach us that this life is only a span, and if we would wish to meet a good record in the great day of accounts, we must catch the moments as they pass, or life will flit away in one brief day as it were, and we will wonder what we have done with our time.

The year now just ebbing away has been the best one in mission work for Oklahoma in her history. Some of the men have done excellent work, and, it might be said of others,

Well done. The local work is in better condition than ever before in the district; nearly all the branches and the general outlook for mission work is an open door on nearly every hand, with an invitation to come and occupy. I expect that some of the Saints have been discouraged that we could not fill all their calls, but I wish to say we have done the best we could. I know the harvest time has come (Matthew 13:39) and we should pray the Lord of the harvest to send more laborers into the vineyard, and we should also work as well as pray. Many young men are now ready and waiting; the Lord of the vineyard has called them, and they are ready to "go where you want me to go, dear Lord." But we, the people, have tied their hands. Do you inquire how? The call has come time and again from the Lord for us to come up higher and more fully comply with his word, and we might ask how can we do more than we have done, that would free the hands of the ministry? Read the frequent calls from the financiers of the Lord, telling us why they can not supply the needs of any more families than are now represented by the present force of workers, because we as a people, and not as individuals, have not done our duty in paying tithes into the storehouse of the Lord. Jesus said, "The children of the world are wiser in their generation than the children of the light," and it seems they are, for they certainly adjust themselves to conditions and work to advance their interests much more readily than they do in the spiritual life. We can not afford to remain babes; we must go onward and grow. Many of the Saints are doing good work and making fine progress.

My debate at Fanshawe with Yandall has been written up, but I will say that we met an able man and won a fine victory for the cause we love. Saints there are feeling fine. I preached a few times at Wilburton, Adamson, and Haileyville, while over east, and after returning from there had a four-week siege of malarial fever which caused me a loss of time from the field. I was at Cheyenne when I took sick and was very sick there for over two weeks. I think this was the first time in fourteen years in the mission field that I had to go home on account of sickness; but I am now able to be at work again, and have just closed a three-week meeting twelve miles northwest of here and have some names for baptism, one of them a brilliant young man, by the name of Fisher, who teaches the school where the meeting was held. I think he will be a valuable man to the church.

Wishing all the Saints a pleasant Christmas and a joyous New-year, I am your coworker, in Zion's redemption,

HUBERT CASE, Bishop's agent.

TIDIOUTE, Pennsylvania, December 20, 1908.

Editors Herald: I desire an interest in the prayers of the Prayer Union and of all God's children in behalf of my little boy who has been sick for over five weeks with catarrhal pneumonia. Pray that if it is God's will that he may soon be restored to health and strength. Kindly remember me in your prayers.

Your sister in trouble, but still trusting in God, the ever-kind and loving father.

MRS. ALEX. MELLON.

The Marriage Law.

What therefore God hath joined together, let not man put asunder.—Matthew 19:6. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.—Ephesians 5:25. Wives, submit yourselves unto your husbands, as unto the Lord.—Ephesians 5:22. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. . . . Let every one of you in particular so love his wife even as himself.—Ephesians 5:28, 33.

From these passages of scripture, one would draw the con-

clusion that love was the primary "law" governing marriage; or that makes such a state possible. "Love" sanctifies marriage. It is the pivot on which two lives are drawn together, cemented and unified. "They twain shall be one flesh." "In the beginning God made them male and female." Told them "to multiply and replenish the earth." For this cause shall a man leave his father and mother and cleave to his wife; whom he is to love as his own body.

When God placed the man and woman he had made in the Garden of Eden, he said to them, Thou shalt not eat of the tree of the knowledge of good and evil. Then came the adversary of every good and perfect thing and said, God did not mean you should not eat of the tree of knowledge; he meant you would become wise as he. Now we all know the sequel and the results of that disobedience of our first parents.

Well, God instituted the marriage ordinance, holy and pure. "Husbands, love your wives, even as Christ also loved the church," etc. Just as important as any other divine command, and just as susceptible of failure, if broken, as was in the first instance. But when was man ever satisfied, when there is one ready and willing to lead? So Mr. Satan is at hand as usual and says in his oily way, Oh, there is nothing to it. Love is so old-fashioned. No such thing as love in these days. Marry for money, beauty, home, a position in society, anything but love—that is foolishness.

And what follows this wise counsel? See the proud, ambitious mother teaching her children that "money" is everything (of which we are told the love of, is the root of all evil), the stern, austere father training them along the same line, modeling his home life by his own teachings, their company chosen by the bank accounts—money, money three times a day. Hence, we see a man with brains enough to carve a name in the world of fame, but who lacks the money to rise, so he must have a rich wife. So he reverses the order and loves the money instead of the wife. Here comes the proud, ambitious mother, looking for a handsome setting for the accomplished daughter, never once thinking of love in her ardent desire to accomplish her ends in gaining a rich man for that daughter. Do you think God joined such marriages? *I don't.*

Jesus the Christ organized his church here on earth, according to a certain pattern, governed by certain rules, and did not his satanic majesty set up one, too? Has he not in all ages contradicted the Savior? And do not his teachings bring turmoil and confusion to all who follow him? Then why say a marriage contracted under other than "love," "God has joined"? If God's laws are unchangeable, in one thing, they are in all. In my opinion, where love, purely love, has not been the real incentive for man and woman to enter the marriage state, God never joined them; for we know, if money or honor, position or home was the cause, love had very little to do with it. Then who made the match?

I was forced to marry a man (when quite young) for his money. Had been taught there was no such thing as love; and words can not describe the humiliation I felt. On bended knees I implored my mother to send the man away, or let me remain with her. But I was chided, called a baby, was trying to be strange. If there are any who doubt that love sanctifies marriage, and makes the bond holy and sacred, let them try my experience. There is the same craving for something not satisfied, as when you belonged to the orthodox churches—and were not filled, yet in ignorance of the cure.

The broken homes and scattered families, and others formed, till nearly all trace is lost of the original parties, is appalling. Every person that stands for right or high moral principles, cries out against the degenerate state of affairs, as they exist to-day. The violating of the marriage law, or the substituting of some other code for the one given by divine authority, has been the beginning of lowering the principle of

morality, and every generation following has let the standard down a little further (for the sins of the parents are visited upon the children), till now chaos reigns supreme. How often do we hear repeated in our families, "There are no virtuous people, either men or women any more"; and we as often think they have good reasons for such conclusions. The doing away of love in the marriage law, and the affixing of something else, has done more to lower the moral standard than any other one thing. I would like to name the present substitute, but will not. Suffice it to say, we are a hard, proud, stiff-necked, rebellious people, gone away after idols.

I hope we, as Saints, will rise in the strength of the Lord, and live by every word that proceeds from his mouth. If God's law means anything, it means everything. Of course, you and I can not undo what is done; but we can teach our children the whole law of God, and to keep the whole law, live and abide by it every day. As a people, let's obey God's law in the marriage covenant as in the church covenant, and become a peculiar people, thoroughly furnished to every good work; for we wrestle not against flesh and blood, but principalities, against the powers of darkness, or rulers of darkness of this world, against spiritual wickedness in high places.

TULSA, Oklahoma,

HELEN SHERWIN.

News From Branches

BRADFORD, MANCHESTER.

I must say that I have got so accustomed to your valuable paper, that I always feel a keen sense of disappointment should I fail to procure it on the Sabbath. I believe I read with increased interest from week to week the various articles and sermons which are published in it, and your correspondence column always has for me a special attraction, particularly if there are any letters published from the British Isles Mission. I have often felt that I would like to write and add my testimony to that of my brethren and sisters, with regard to the truthfulness of this great latter-day work. For I am satisfied that it is the power of God unto salvation to as many as believe. I have had such convincing proof since I became a convert that I can not, dare not doubt. And I do not hesitate to affirm that I know it is the restored gospel of our Lord and Savior Jesus Christ, and that we may lay claim to, and verify all the peculiar promises and blessings in the Scriptures, provided, of course, we are faithful to our God.

I represent a branch here whose members, I am glad to say, are most energetic in the work; so that our beloved president, Bro. Leggott, has plenty of willing helpers, not only for indoor but also for outdoor work. And I am glad to think that the meetings conducted by our Bro. Leggott during the past summer have been the means of creating a better impression in the minds of many. Thousands, I believe, have heard the word, most of whom have been prejudiced against the Latter Day Saints because of the evils of the Utah church.

True, we have not seen as yet much fruit for the labor expended; but, in the minds of many, bigotry and hatred have been supplanted by respect and honor towards the members of the Reorganization; and I decline to believe that other than blessing must accrue to many as a result of the humble efforts on the part of the members of the Bradford Branch.

Last Sunday week, our esteemed Bro. Rushton began a series of sermons in our branch, extending up until Friday night last; and it was apparent that one and all very reluctantly parted with our brother. I am sure a most profound impression has been created in the minds of many; and I am bound to believe much good must be the result, and a better understanding of our duties and responsibilities obtain

amongst the Saints. Inclement weather was responsible for deterring many from enjoying the privilege of hearing our brother's eloquent and inspiring addresses throughout the week. I sincerely regret there was not a shorthand reporter there to take down our brother's discourse each night, with a view to publication in your valuable paper.

In conclusion, I ask for the prayers of the Saints, not only for myself, but also for my wife, who, I am glad to say, is also in the faith. Petition our heavenly Father for grace sufficient to enable us to train up our children in and for the work, and that we may remain faithful to the end. Such is the earnest request of your brother,

December 7, 1908.

JAMES WAUGH.

LONDON, ONTARIO.

Sr. R. C. Evans, of Toronto, was in the city last week, visiting Saints and friends.

The young men of our branch have organized themselves into a pleasure club, and intend to put on some good programs at the Religio sessions. The young ladies have also organized and have enjoyed some pleasant evenings as a result.

Elder D. MacGregor, of Stratford, occupied the pulpit last week, giving us two good discourses on the prophecies of Daniel.

The election of branch officers took place at the regular meeting of the branch last week and resulted as follows: President, Elder W. Flegg; priest, Elder S. Pope; assistant priest, P. H. Phillipin; teacher, W. A. Hardey; deacon, R. Y. Martin; assistant deacon, J. Judkins.

Sr. Queen Sinclair, of St. Marys, was visiting Saints here for a few days last week.

We are pleased to welcome among us again Bro. and Sr. Vasbinder, who have been absent from us the past four or five months in Brandon, Manitoba, where Bro. John has been taking care of the interest of the firm he represents.

The Ladies' Aid Society, in connection with the branch, held a bazaar in the church last week, from which they will realize a neat sum. The sisters worked very hard and are well pleased with the results.

Saints to the number of sixty gave a surprise to the missionary's wife, Sr. R. B. Howlett, one evening last week. A very enjoyable time was spent. During the evening Sr. Howlett was presented with a purse of money and an address—Elder Shields reading the address while Elder Henley made the presentation. The sister made a suitable reply.

Miscellaneous Department

Conference Minutes.

SPOKANE.—Conference convened at Saints' church, Spokane, Washington, December 12, 1908, at 10 a. m., F. J. Chatburn, president, presiding; S. S. Smith chosen as associate. Branch reports: Sagle 38, Spokane 168, Columbia River 18. Ministry reporting: Elders I. M. Smith, S. S. Smith, F. J. Chatburn, W. J. Brewer, A. J. Smith, Oscar Case; Priests Fred Williams, W. W. Fordham, Wilbur Powell; Teacher Evan Richards; Deacon Mason Agens. Bishop's agent W. W. Fordham reported: on hand last report \$135.87, received \$816.75, expended \$837.92, balance on hand \$114.74. The vacancy left by G. W. Winegar as assistant president was filled for the ensuing six months by the selection of S. S. Smith. The following named were chosen as delegates to represent the Spokane District at General Conference: S. S. Smith, I. M. Smith, W. W. Fordham, F. J. Chatburn, Oliver Turnbull, N. V. Sheldon, Hale W. Smith, E. E. Keeler, Thomas Summers, Sr. Emma Bell, Sr. A. J. Smith. They were instructed to cast the full vote of the district and in case of division to cast a majority and minority vote. Upon suggestion of S. S. Smith, associate minister in charge, in regards to the disorganizing of the Rosetta Branch, a

motion to that effect prevailed, and also that the names be transferred to the Spokane Branch. President requested to call for the records. Fine sermons were delivered by E. Keeler, S. S. Smith, and Hale W. Smith. An enjoyable time was had throughout, and a large attendance. On motion the body adjourned as per resolution, to meet with the Spokane Branch, the second Saturday and Sunday in June, 1909, at 10 a. m. Margaret Fordham, secretary.

Bishop's Agents' Notices.

We wish to thank all who have contributed to the support of missionaries and their families this year. All allowances have been settled promptly. Some Saints, however, have evidently overlooked or forgotten the Lord's portion, one tenth of their increase annually. Their names are not found written in the tithing book this year. Thus they have neglected an opportunity to assist in spreading the gospel message. "Blessed are they that do." Members should pay tithes and offerings to bishop or agent in district where they live. I receipt for money in the following counties in Washington: Spokane, Stevens, Ferry, Chelan, Okanogan, Douglas, Lincoln, Whitman, Adams, Franklin, Kittitas, Walla Walla, Columbia, Garfield, Asotin, Benton, Yakima, and Klickitat. In Idaho: Bonner, Kootenai, Latah, Shoshone, and Nez Perce.

Is your name written there? If not, do not wait too long. Make an effort and ask for help to keep the law of the Lord.

E. 2327 Pacific Avenue.

In bonds, W. W. FORDHAM.

Notice.

After Christmas do not address me at Hot Springs, Arkansas, but at 1006 West Maple Street, Independence, Missouri. I. N. WHITE.

Died.

CARPENTER.—Sr. Ella Carpenter was born November 5, 1860, at Palmira, Wisconsin; was baptized into the church June 26, 1906, by J. Arthur Davis. Died at Aurora, Illinois, November 26, 1908. Funeral-sermon by Elder E. M. Wildermuth, assisted by Elder L. O. Wildermuth. Interment at Montgomery, Illinois.

SAVAGE.—Susan Marie, daughter of Elder Wilber and Sr. Emma Savage, near Wilber, Nebraska, after a brief illness, of membranous croup, December 7, 1908, aged 1 year, 4 months, and eight days. Funeral-service in charge of Elder C. H. Porter, assisted by Elder Samuel Brolliar.

MARMOY.—Sr. Mary Marmoy passed peacefully away at the home of her daughter, Sr. G. N. Derry, Logan, Iowa, December 3, 1908. Her remains were taken to Columbus, Nebraska, and laid by the side of her husband. Sr. Marmoy united with the church in 1869, and has been a faithful, devoted member ever since. She leaves three daughters and one son and many other relatives and friends to mourn her departure, but not without hope of a glorious resurrection. They know that she has gone to wait the resurrection of the righteous. "Blessed are they that sleep in the Lord."

SCHWEERS.—Sr. Johanna Schweers was born December 2, 1848, in Germany. Came to this country in 1853 with her parents who shortly after settled in Burlington, Iowa. She was married on May 16, 1871, to William O. Schweers who survives her, with six sons, some of whom are living at Independence, Missouri, and the others at home. She passed away on December 15, 1908, of heart failure after a short illness. Funeral-services at the home in Burlington, Iowa, in charge of Charles Fry. A faithful sister has gone to rest in the paradise of God to await a glorious resurrection. She was esteemed by all.

CATO.—Solomon Enos Cato, born August 29, 1895; baptized September 26, 1908, by Elder Stephen Briggs. Died at his mother's home in Miami, Oklahoma, December 12, 1908. His suffering was intense but short. He was an excellently good boy; he was faithful to the covenant he made with the Lord. He leaves a mother, three sisters, and three brothers to mourn his departure. Funeral by Elder George Jenkins; interment in the Miami Cemetery.

RAY.—James Ray, born March 6, 1855; baptized August 26, 1904, by Elder J. T. Riley, confirmed by Elders Henry Kemp and W. S. Taylor. Died December 9, 1908, at his home in Fairland, Oklahoma; funeral by Elder George Jenkins. Interment in Fairland Cemetery.

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For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

In the January American Magazine Ray Stannard Baker, writing of "The new mission of the doctor," tells how physicians are coming to acknowledge that mind and religion play a great part in healing the sick. He says, by way of introduction to his story of Doctor Cabot's remarkable efforts at the Massachusetts General Hospital in Boston:

"Man is not only a physical and material animal, but is also a thinking animal, a religious animal. Mind has a vital influence over the body, and religion may also be a powerful agency in healing disease. To this discovery the medical profession is being driven by the work of the new school of experimental psychologists and by the spread of popular healing cults like Christian Science, the Emmanuel Movement, Mind-Cure, and the New Thought. Up to the present year no medical college in the world gave a course in psycho-therapeutics or in psychology; now several strong courses have been established.

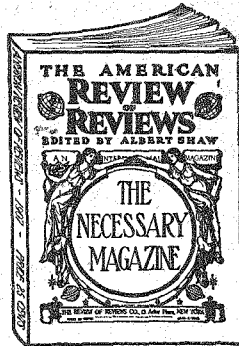
"In short, just as the church is beginning to discover that man has a body as well as a soul, the medical profession is beginning to discover that man has a soul as well as a body. The whole man must be treated; and he must be treated not merely as an individual and unrelated sick man, but as a component and essential part of our close-knit social life, where one man who is sick endangers the whole city in which he lives."

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—Mildred McNeal-Sweeney in the January Century.

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